

The WITNESS

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A COPY

March 5, 1953



YOUNG PEOPLE of the Diocese of Washington met recently to revitalize their Fellowship. News of their plans will be found on page seven

ARTICLES BY W. G. POLLARD AND CHAD WALSH

SERVICES During Lent

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

COLUMBIA UNIVERSITY ST. PAUL'S CHAPEL

The Rev. John M. Krumm, Ph.D., Chaplain
Sundays: Holy Communion, 9 and 12:30. Morning Prayer and Sermon, 11. Wed.: 7:45, H. C. Daily (except Sat.) 12 noon. Tuesdays: "Dialogue on Theology", Professors G. W. Barrett and J. V. L. Casserley of General Seminary and the Chaplain.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. John Ellis Large, D.D.
Sundays: Holy Communion, 8 and 9:30 a.m.; Morning Service and Sermon, 11 a.m. Thursdays and Holy Days: Holy Communion, 12 noon.
Wednesdays: Healing Service, 12 noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Anson Phelps Stokes, Jr., Rector
8 and 9:30 a. m. Holy Communion.
9:30 and 11 a. m. Church School.
11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a. m.; Wednesdays and Saints Days at 8 a. m.; Thursdays at 12:10 p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.
Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., New York
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
46th Street, East of Times Square
New York City
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
The Rev. James A. Paul, Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

ST. ANDREW'S CHURCH
SOUTH ORANGE, N. J.
The Rev. H. Ross Greer, Rector
Sunday: 8 a.m., 11 a.m.
Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

PRO CATHEDRAL OF THE HOLY TRINITY
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
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 During Lent

CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

ST. PAUL'S CATHEDRAL
SHELTON SQUARE
BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett;
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H. C. at 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
H. Alexander Matthews, Mus. D., Organist
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Tues., Wed., Thurs., Friday, 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thursdays, 12:30 and 5:30 p.m.
Two hundred hearing aids available for every service.

CHRIST CHURCH IN PHILADELPHIA
2nd Street above Market
Founded 1695 - Built 1727
Rev. E. A. de Bordenave, Rector
Rev. William Eckman, Assistant
Sunday Services 9 and 11.
Noonday Prayers Weekdays.
Church Open Daily 9 to 5.

SERVICES During Lent

CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11, Thurs., 9; Wed. Noonday Service, 12:11.

GRACE CHURCH PROVIDENCE, R. I.

Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sundays: H.C. 8 and 9 a.m.; Church School 9:30 and 11; Morning Prayer and Sermon (H.C. first Sunday) 11; Y.P.F., 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thursday: H.C., 11 a.m.—Lenten noonday services, Mon. through Fri., 12:10 p.m.

TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, W. E. Weldon, E. L. Conner.
Sun.: H. C. 8, 12:15; 11, 1st S. Family 9:30; M. P. and Ser. 11.
Weekdays: H. C. daily 8 ex Wed. & Fri. 7; H. D. 12:05. Noonday Prayers 12:05
Office Hours daily by appointment

ST. PAUL'S CATHEDRAL OKLAHOMA CITY, OKLA.

Very Rev. John S. Willey, Dean
Sunday: H.C. 8, 11 first S.; Church School, 10:50; M.P. 11
Weekday: Thurs. 10. Other services as announced.
Office Hours, Mon. thru Fri. 9-5

TRINITY CHURCH Broad & Third Streets COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.
Rev. Timothy Pickering, B.D., Assistant
Sun. 8 IIC; 11 MP; 1st Sun. HC; Fri. 12N HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

CHRIST CHURCH NASHVILLE, TENNESSEE

Rev. Peyton Randolph Williams
7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meetings.
Thursdays and Saints' Days: Holy Communion, 10 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11—4:30 p.m. recitals.
Weekdays Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

ST. MICHAEL'S AND ALL ANGELS BALTIMORE, MD.

20th and St. Paul
The Rev. Don Frank Fenn, D.D.
The Rev. Paul E. Leatherbury, B.A.
Sunday: 7:30, 9:30, 11:00 a.m.
Holy Eucharist and E.P. Daily
Quiet Days: March 11th, 10:30 - 3:00 p.m.
March 21st, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

—STORY OF THE WEEK—

Dagwell Elected President Of Episcopal League

The Annual Meeting Passes Resolutions On Vital Issues of Today

★ Bishop Dagwell of Oregon was elected president of the Episcopal League for Social Action at the annual meeting held at Holy Trinity, Brooklyn, February 22-23.

Elected vice-presidents were Bishop Bayne of Olympia; Judge Hubert Delany of New York; Prof. Joseph Fletcher of Episcopal Theological School; the Rev. Kenneth Hughes of Cambridge, Mass.; Mary van Kleeck of Woodstock, N.Y. Miss Elizabeth Frazier of Philadelphia was elected secretary and Mr. Arthur Fawcett of Annapolis was elected treasurer.

Resolutions were adopted calling for the separation of cease-fire and prisoner-of-war issues in Korea, with the establishment of an immediate cease-fire to halt the killing and the negotiation thereafter of the prisoner issue. Clemency for the Rosenbergs was asked, on the grounds of mercy.

The Sewanee issue brought forth a resolution urging the authorities of all the seminaries not to discriminate for reasons of race or color.

The Presiding Bishop was asked to consult lawyers and Church leaders to determine the best way to protect the civil liberties of the clergy against such possible witch-hunting investigations as have plagued

government employees, teachers and workers in the entertainment field.

Repeal of the Smith act was urged; also the McCarren internal security act and the McCarren-Walter immigration act, on the ground that these laws "limit or deny the rights and freedoms of individuals solely because they hold unpopular opinions on social, economic and political policies."

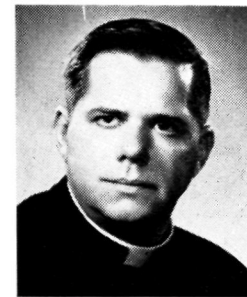
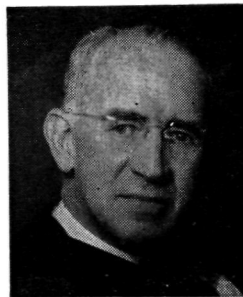
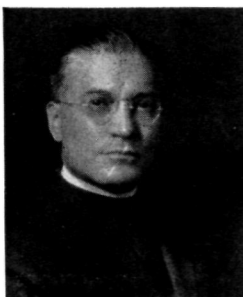
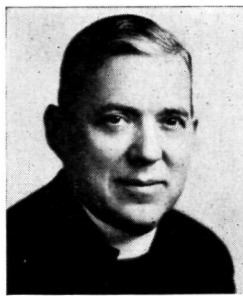
Another resolution called on

the Church to accept and advance the principle that democracy can only be extended by peaceful means.

Also a resolution was passed expressing sympathy for colonial peoples in their efforts to regain control of the domestic and foreign policies of their countries.

A national committee of thirty-six members was elected composed of Church men and women from various parts of the country. This committee serves in an advisory capacity. Its first function will be to elect an executive committee which will meet monthly to carry out the League's program.

The executive chairman of the organization is the Rev. Kenneth R. Forbes of Philadelphia.



ELSA ELECTS NEW OFFICERS: President to succeed Bishop Parsons, retired, is Bishop Dagwell, top center. The Rev. Joseph F. Fletcher and Mary Van Kleeck are two of the five vice-presidents. On the National Committee of thirty-six members are the Rev. Don Frank Fenn of Baltimore, Bishop Gilbert, retired of New York, the Rev. Robert Hampshire of Farmingdale, Long Island.

The Women Of The Church

Stress Human Rights

★ The national executive board of the Woman's Auxiliary meeting at Seabury House February 6-9, focused its attention on human rights and on ways in which Churchwomen may become more aware of their responsibilities in guaranteeing and extending these rights.

The board recommended that "the next step in carrying out the directive of the triennial shall put emphasis on human rights and freedoms at home, striving to eliminate discrimination and to support basic freedoms." This action was a further development of the Auxiliary's three-year program of Christian citizenship and social responsibility.

The first emphasis, acted upon at the December meeting of the board, was support of the United Nations. It was reported that thirty-one dioceses have already ordered copies of the first in a series of folders entitled "This is Our Business," produced as a part of this program of the Women's Auxiliary.

The Rev. Almon R. Pepper, director of the department of social relations, and Mrs. Muriel Webb, assistant secretary, gave the board a picture of the human rights situation today, with particular emphasis on immigration, and provided direction for the discussion of the role women of the Church should play. In a dramatic wind-up to the three day meeting, the board passed a resolution deploing the discriminatory nature of the present immigration act, calling upon Churchwomen everywhere to study the report of the President's commission on immigration, and recommending that Congress draw up

new legislation for the admission to these shores of 100,000 refugees annually.

Upon recommendation of the United Thank Offering committee, more than \$100,000 was appropriated from the fund for ten different mission projects. Largest appropriation was \$50,000 for building a parish hall at Mayaguez, Puerto Rico. Other grants were made for a new roof for Holy Trinity Cathedral in Haiti, a church in Los Alamos, New Mexico, and an organ for the Church of Christ the King, Puerta Plata, Dominican Republic. Following an urgent appeal for help from the Rev. Jesse F.



MRS. ARTHUR SHERMAN

Anderson, rector of St. Thomas' Church, Philadelphia, which was destroyed by fire in 1951, the board voted to contribute \$5,000 toward the rebuilding program of this parish. For a year now its parishioners have rented a movie house for their Sunday services. St. Thomas' is the oldest Negro parish in the Church, and, says Bishop Hart of Pennsylvania, it has strug-

gled magnificently to get back on its feet and build a new church.

Mrs. Norman B. Livermore, representing the Bishop of California, addressed the board and told of her diocese's plan to purchase new buildings to house the now dispossessed True Sunshine Chinese Mission in San Francisco, which is the Church's strategic center for work among the thousands of Chinese in that city. The board voted to contribute \$20,000 toward the purchase of these new buildings.

The board also voted to grant scholarships to three students from St. Margaret's House and Windham House for summer work in the overseas mission fields. This overseas training program, which the overseas department of the National Council initiated last year for seminarians, proved so successful that women students are now being included.

Reports were heard on various phases of the work of the Auxiliary. Due to the growing need for vocational guidance on the high school level, a series of vocational conferences for high school girls are to be held in different parts of the country. The board heard a report of the plans being worked out by a joint committee of the Woman's Auxiliary and the Girl's Friendly Society.

A total of \$191,889 worth of clothing, surgical dressings, and other mission and hospital supplies have been sent by parishes to mission fields through the national supply work program of the Woman's Auxiliary, it was reported to the board.

In an acknowledgement of its dependence upon God, the board voted to become a prayer group, setting aside a special time each week to pray for each board member.

THAYER ADDISON DIES SUDDENLY

★ The Rev. James Thayer Addison, former vice president of the National Council, died in Boston on February 13th of a heart attack. He was sixty-six, and prior to taking the position at Church Missions House he was professor of the history of religion and of missions at the Episcopal Theological School.

The funeral was at Emmanuel, Boston, on the 17th with the Presiding Bishop, Bishop Nash of Massachusetts and Bishop Hobson of Southern Ohio and the rector, the Rev. Robert G. Metters, taking part in the service.

A. P. REPORTS A CONSECRATION

★ The consecration of the Rev. Frederick John Warnecke as Bishop of Bethlehem had a humorous aftermath. In an A. P. news release the following paragraph described those in attendance:

"Bishop Sterrett of Bethlehem was in the audience today as the Rt. Rev. Frederick Deane Goodwin, Bishop of Virginia, performed the Apostolic Act of laying on of hands by which a bishop is consecrated. Also present for the occasion were Bishop Warnecke's wife, son and daughter, as were many friends. The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Episcopal Church also attended."

URBAN CLERGY CONFERENCE

★ The Urban Fellowship of the diocese of Ohio held a conference on February 11th at Trinity Cathedral, Cleveland, attended by twenty-five clergy and laymen from Akron, Toledo, Youngstown and Cleveland. Leaders were the Rev. G. Paul Musselman, new head of urban work of the National Council; the Rev. George H. Easter of

Buffalo and H. W. Green of Cleveland, one of the nation's survey experts.

Musselman stated that a church which ministers effectively prospers and this can be done by turning the neighborhood into a community. He said that the parish house is the extension of homes and stressed the home aspects of the parish house.

Easter dealt particularly with minority groups in urban parishes, and referred to Grace Church, Jersey City, as a parish which is effectively dealing with this problem.

Green presented charts and maps of the survey now being made of Episcopal churches in Cleveland.

DAWLEY GIVES LECTURES

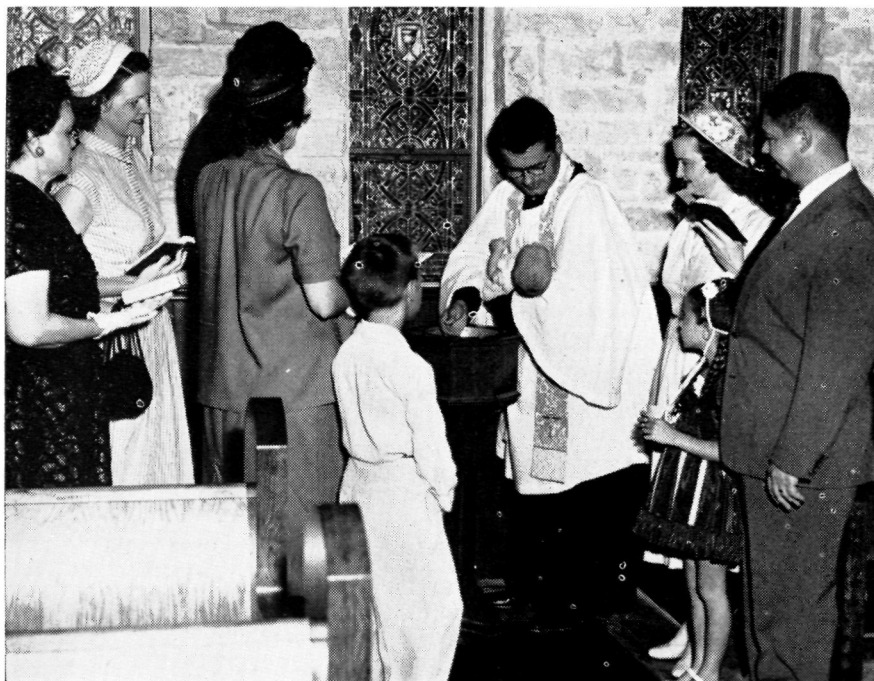
★ The Rev. Powel M. Dawley of the General Seminary faculty gave the Hale lectures at Seabury-Western, February 9-12. His subject was "John Whitgift and Elizabethan Anglicanism."

DUTY TAKES ITS TOLL

★ Five hundred used Christmas cards donated by people in this country to children in the Missionary District of Haiti resulted in a \$4.37 expense to the district because of high customs duties. With the exception of books and clothing, there is a 43% duty on all things shipped to them. Bishop Voegeli hopes that this will be kept in mind when future donations are made. He said, "It isn't that we do not like to receive gifts from interested people, but you can see how we might easily find ourselves in debt finding money to pay the customs."

SEVERAL BISHOPS RETIRE

★ Bishop Casady of Oklahoma is to retire on June 6th. Bishop Clingman will retire as bishop of Kentucky in September, when he reaches 72. Bishop Gravatt will also reach the retirement age in October when he will become the retired bishop of Upper South Carolina.



CELESTE NORRIS CASON being baptized by the Rev. Kenneth W. Kadey at St. Luke's, Ada, Oklahoma. Her mother, Mrs. R. W. Cason Jr., and her maternal grandmother, Mrs. P. A. Norris, are both diligent Church workers

MICHIGAN SHOWS PROGRESS

★ After pointing up the gratifying 9.3% growth of the Church in Michigan during 1952, Bishop Emrich in his address to the 120th diocesan convention in Detroit went on to emphasize the need for every parish and mission to set its sights, at all times, on a major project, such project to involve, quite possibly, the interests of the community at large.

Bishop Emrich also stressed the great need for a missionary society in every parish. This plea for local groups to organize for the specific purposes of teaching the local Church its responsibility in its own area, of teaching the congregations about the diocese, and of telling the congregations about the diocese, and of telling the congregations about the world mission on the Church, led to the reconsideration and approval by the convention of a proposed canon, voted down earlier, calling for the formation of a diocesan society for the growth of the Church. The society, operating at a diocesan level and working with local clergy, will encourage the organization and development of the parish societies.

The Convention also seated delegates from six new parochial missions established in the following communities during 1952: Lvonia, Holly, Berkley, Wyandotte, Oakley Park, and Lake Orion.

A budget calling for an expenditure during 1953 of \$65,750 for diocesan needs, and \$268,023 for missionary extension was approved. The latter sum included \$125,000 for the general Church. A resolution calling for a diocesan development fund, proceeds to be used for advance work in the Diocese

not covered by the budget was passed. The fund is to be raised through an annual Whitsunday offering in all parishes and missions.

A canon amendment allowing the bishop, or in case of his inability, the suffragan bishop or the standing committee, to fill whatever vacancies may occur among deputies elected to General Convention was passed.

A canon amendment requiring vestrymen to be communicants of the Church was lost. Also a canon amendment declaring ineligible clergy and lay delegates to the diocesan convention from any parish or mission not turning in a parochial report for the preceding year prior to the Convention roll call was rejected.

A resolution recommending to the federal government a revision of the McCarren-Walter immigration laws was passed.

Delegates approved a resolution recommending to the National Council the choice of Houston, Texas, as the locale of the 1955 General Convention, providing there is no race segregation or discrimination.

The Convention dinner speaker was Bishop Hunter who addressed a group of more than 1200. Bishop Emrich presented silver crosses to the following laymen and women for the excellence of their work in furthering the work of the Church in the diocese: Frank Nicol of Bloomfield Hills, Elmer A. Quine of Pontiac, William Schock of Midland, Mrs. Leslie Green, Mrs. Allan Grey, and Mrs. Wilfred Chick all of Detroit.

A special announcement of Bishop Emrich's came as a surprise to the Rev. Gordon Matthews, executive secretary of the diocese, who was informed at the dinner that the diocese, grateful for his ten

years of faithful service to the church, was presenting to him and Mrs. Matthews a trip to England during the summer of 1953. A silver tray, suitably inscribed in commemoration of the event, was presented to Mrs. Matthews.

PARISH PROGRAM COMMITTEE

★ The sub-committee on parish program, headed by the Rev. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore, met at the Church Missions House, to work out goals and strategy for parish programs of social education and action during the current triennium.

The committee is part of the national general committee, headed by Bishop Lawrence, of Western Massachusetts, which is seeking to stimulate social education and community action throughout the Church.

It is one of four such sub-committees; the subcommittee on educational institutions, conferences and organizations, headed by Bishop A. C. Lichtenberger, of Missouri; the subcommittee on national program, headed by Mrs. Theodore O. Wedel; and the subcommittee on provincial and diocese programs, headed by the Rev. J. Brooke Mosley, of Wilmington.

The parish program committee formulated proposals which would help make the parish a powerhouse of Christian influence in the local community, and encourage Episcopalians to apply Christian standards to their work and in their community life. A drafting committee was appointed, consisting of the Rev. Roscoe T. Foust, of the Church of the Ascension, New York, and Witness editor; the Rev. Walter Chater, of All Saints Church, Harrison, N. Y.;

and Mrs. Margaret M. Sherman, executive secretary of the Auxiliary, to prepare these proposals for presentation to the full general committee at a meeting at Seabury House on May 18.

The findings of Dr. Fenn's committee were based in part on the report "Episcopalians at Work in the World," published by the department, on the basis of a national study of social education and community action programs.

DELAWARE OPENS YOUTH CAMPAIGN

★ A door to door youth mission to reach the unchurched young people is being held in Wilmington, sponsored by the council of churches. This week, March 1-8, young people are seeking those of their age to urge them to become church members. A census recently revealed that about fifty percent of schoolage children in the city have no affiliation with any church.

DEAN SAYRE BLASTS WITCH-HUNTERS

★ Dean Francis Sayre, Jr. of Washington Cathedral blasted Senator McCarthy and Congressman Velde in his sermon on Washington's Birthday. He also included others who "are demonstrating that they believe God and the nation are best served by the frightened and credulous collaborators of a servile brand of patriotism."

The former is the chairman of the Senate's investigating committee and Velde is head of the House Un-American Activities Committee.

"It comes mighty close to 'tempting God,'" Dean Sayre declared, "when anyone operates on the assumption that they are the divinely constituted guardians of other men's consciences, other men's patriotism or thoughts. Once the

church occupied this role—but when it abused the power, as it sometimes did, the modern world would trust it no longer. Yet today this power is in the hands of men far less responsible."

Dean Sayre also blasted the American Legion for its action in picketing local movie houses which are showing Charlie Chaplin's movie "Limelight."

WASHINGTON YOUTH REORGANIZE

★ Young people of the diocese of Washington have reorganized by adopting a new constitution which makes for wider participation. They faced their problems frankly and came to the conclusion that get-togethers were infrequent, poorly attended and usually dull. Also they decided that elections were undemocratic. All has



now been corrected, with a drive on to liven things up in parishes and build a worthwhile organization.

The picture on the cover shows some of them looking over pictures of their activities. And the picture here of Norma Bosley and Jimmy Potter indicates that their meeting was not entirely devoted to hard work.

LARGE BUDGET FOR DELAWARE

★ The 1953 budget of \$129,982 — approximately \$13,000 more than the 1952 budget, was approved by the executive council of the diocese of Delaware. The session was presided over by Bishop Arthur R. McKinstry. During the session of the council, it was disclosed that approximately 45% or \$58,000 would be allocated to the National Council to be utilized for overseas and domestic missions. The remainder of the money in the budget fund will be used in Delaware and will include the support of approximately 16 missions and all the churches of the diocese.

The Rev. James W. Kennedy, a member of the National Council, discussed the use of radio and television in Church promotional work and analyzed these two media in the promotional field, but he pointed out that both were expensive methods.

PROTEST ADDRESS BY CRANE

★ The Rev. Henry H. Crane, well-known Detroit Methodist, spoke to a capacity audience at Southern Methodist University, in spite of protests from the American Legion and the Veterans of Foreign Wars. They opposed his appearance during religious emphasis week because he is a member of the Methodist Federation for Social Action.

WINSLOW AMES AT BEXLEY

★ Winslow Ames, former curator of the museum of art, Springfield, Missouri, spoke at Bexley Hall, Gambier, Ohio, on February 23rd, following previous addresses at Nashotah House and Seabury-Western.

He spoke on the program of the Episcopal Pacifist Fellowship.

FRANCIS B. SAYRE GIVEN WELCOME

★ The Hon. and Mrs. Francis B. Sayre were welcomed formally by representatives of the Nippon Sei Ko Kwai, the Church in Japan, at a reception given recently in the gardens of St. Luke's International Hospital, Tokyo. Mr. Sayre is the new personal representative of the Presiding Bishop to the Church in Japan.

A diplomat for many years in the Far East, Mr. Sayre was the first president of the U. N.'s trusteeship council. He resigned from this post to accept his appointment as representative to the Japanese Church.

Joining in the formal welcome were representatives of thirty-five parishes in the diocese of Tokyo and the Church's major institutions, such as St. Paul's University, St. Luke's Hospital, and St. Hilda's and St. Margaret's High Schools.

Bishop Timothy M. Makita, of Tokyo, who was official host at the reception, said in his welcoming address: "Our people have awaited your coming with much anticipation. Your outstanding record in world affairs

has long been known to us in East Asia. However, what heartens us most is the great impact both you and Mrs. Sayre have made on International Christian thinking as Anglican laymen who work at your job."

NEW DORMITORIES AT KENYON

★ President Gordon Keith Chalmers of Kenyon College has announced that contracts have been let for the construction of the two new dormitories to be built on the Harcourt section of the hilltop campus. Demolition of a number of the barracks which have occupied this area since the war is now far enough along so that work can begin at once. It is expected that the buildings will be completed and ready for occupancy by September 1.

The total cost of these two buildings, including furnishings and landscaping, will be \$675,000, of which all but a comparatively few thousand dollars is now in hand. New gifts for this purpose in the last quarter of the calendar year 1952 amounted to approximately \$170,000. During that same period the Kenyon fund received gifts a-

mounting to \$15,000, and gifts for about the same amount were received for other purposes. This brings the total gifts to the college for this period to approximately \$200,000.

UNITED MINISTRY IN MINNESOTA

★ Nine Churches, including the Episcopal, have begun a united ministry to the state's tacconite boom area. A team of five ministers go to Babbitt and Beaver Bay each Sunday to provide services for workers employed in the growing iron ore operations. One of the projects is a United Protestant church school in the town of Babbitt.

Y. C. S. HAS MEETING IN NEW YORK

★ The annual meeting of the Youth Consultation Service of New York was held at St. Bartholomew's on February 19th, when the Rev. Otis Rice spoke on religion and psychiatry.

INACCURACY CORRECTED

★ The Rev. Langmead Casserly, reported here February 12 to be a visiting professor at General from England, is a permanent member of the faculty.



It's lucky that General Custer didn't attend the pageant at St. Mary's Middlesboro, Kentucky. All of these Indians might have made it another last stand

EDITORIALS

Where Strength Lies

THE epistle for the third Sunday in Lent is disarming, for it starts with words which are mild—"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us." This seems to be a gentle injunction which represents what is too prevalent a Christian attitude. To most people the love that Christ taught is a sweet, child-like quality; a most desirable attitude that all well-intentioned people should strive to practice. Actually it is very different; it has within it the steely inexorableness of any law of the universe—meaning God's law. It is as demanding, as stern and unescapable as law—be it the law of gravity or the laws of chemistry and physics that are involved in the H-bomb. If one does not comply with it, if one presumes to tamper with it, one's soul is likely to be blown to bits—along with fellow-meddlers.

How shall we make this clear? The commandments of Jesus were not, as is so often taken for granted, directives that it would be splendid to follow. Not at all! They were downright, factual statements of the way life works: do this or else! Jesus was the greatest scientist of all time—if we mean by that the knowledge of the way things function in this world. He was the greatest realist—if we mean by realism that which takes all factors, including spirit, into consideration.

An idealist? Certainly. For idealism is the only interpretation any sane person can give to life. So far the world has been run by so-called "practical men." If we mean by practical, that which works, do we like it? It is not without justification that the cynic called practical men, "those who practice the error of their forefathers." Have the practical methods been successful or have they been self-defeating? The stupidity of it, the tragedy of it is well-nigh unbearable. What has happened is nothing less than a horrifying demonstration of attempted disregard of universal law—the law of love as proclaimed by Christ.

Fortunately the epistle continues with words which emphasize this; "cometh the wrath of God upon the children of disobedience." Substitute for the anthropomorphic word "wrath" simply the word "effect," and for "disobedience" the attempt to circumvent cosmic law. There you have it; cause and effect—as unalterable in its

workings as any law we can name in physics, chemistry, mathematics or the science of the mind or body.

The former secretary of state once stated, "We shall negotiate from positions of strength" as the policy of this nation. It continues to be our policy as it is the policy of every nation. But it is in direct contravention to the "strength" as Christ knew it, defined it and lived it. He, too, with kindness but firmness negotiated with the world from a position of strength. But his strength is the power that alone gives life—for on it hang all the law and the prophets.

Atheists

THERE are two types of atheist—the theoretical and the practical. The theoretical atheist is either a college youth who has just put on his intellectual long pants and therefore thinks it clever to defy all that others believe, or else he is a very brave and very dogmatic man who dares to make negative statements quite as all-embracing and presumptuous as those of the orthodox believer. This latter man, if he is consistent, is to be respected. God must surely acknowledge honesty of disbelief.

The practical atheist is of another stamp. He may do lip service to some denomination but he is an atheist in that, by his actions, one would never know there was a God. His prayers are perfunctory; his worship a matter of mood and of personal convenience; his ethics are those of the business in which he happens to thrive. He may be a good enough fellow but in religion he is a spineless creature—pusillanimous, jellylike. And the Church woods are full of him.

The current world situation has bred a special kind of practical atheist. He is the man who declaims loudly against atheistic Communism—against its godlessness, its treatment of the Church, its immorality and inhumanity and injustice. Of course he is right. But does this same man show his own godliness by active participation in the Christian Church? No, he seldom, if ever, darkens the church door. On Sunday he worships the great outdoors on the golf-links or by cutting the lawn and he howls loudly if he hears the parson has preached a sermon applying Christian principles to a political or economic situation in an effort to correct the injustices of our modern world. Are there any in your church?

WHAT CHRISTIANITY MEANS TO ME

IN THIS ATOMIC AGE

By William G. Pollard

Director of Oak Ridge Institute of Nuclear Studies

THE role of the Church in the secular culture of our modern Atomic Age stands out clearly, sharply, and decisively. It must somehow find ways to lead men back to a living, vital, and vivid feeling for the deep reality and fundamental validity of the traditional Christian view of the meaning and significance of the whole cosmic process.

Men must somehow come again to the realization that the sole purpose for which they have been brought into existence through this process is to respond in awed wonder to its Almighty Author, to enjoy with him the marvel of his creation, to praise him and glorify him forever. For this is man's unique function and position in the world.

When he rebels from this function, denies God, refuses to respond to him, and turns all of his energies and abilities instead to the achievement of his own self-designed purposes for his own glory, he delivers an affront to the whole vast array of the majestic universe about him and thwarts the purpose of the whole intricate cosmos process, eons upon eons long, which has produced him. Men must come to realize what a fearful denial and terrible sin they commit when they do this.

It is possible to present all fields of knowledge—science, philosophy, history, psychology, sociology, and literature—without sacrifice of critical judgement, objectivity, or complete honesty in such a way that all that we are and all that we know fits together again into the Christian rather than the secular view of existence. This task is the special assignment of the Christian Church today. It is crucial, terribly important task in these cruel days.

All of us concerned with it can take heart and approach the task with sure confidence because in its achievement lies the way of truth. The secular humanism of our time has foisted upon our culture a terrible illusion and a fearful mistake. On all sides it shows signs of cracking up and evaporating, but before it has been converted to

a truer loyalty we are likely to have to suffer heavily for it.

Role of Science

WITHIN the framework of these controlling considerations, let us turn to the question of the role of natural science in a Christian framework. To begin with we can now, I think, dispose completely of the secular objectives underlying the modern convictions about science. For surely by now we must see that the application of human energies to the discovery of the secrets of nature, either for the satisfaction which men derive from the mere gaining of knowledge, or for the improvement of the material conditions of human life are both radical perversions of the remarkable abilities with which men have been endowed. What must we do instead is look at the natural sciences in a wholly different way, not from man's point of view but from the vantage of God's purposes for man. When we do this the entire matter is illuminated from a wholly different angle.

In order to see this, suppose for a moment that we were to wipe out completely all the insights into nature which have been achieved through science in the past few hundred years. We would in that event know nothing of the vast immensity and majesty of the universe in which our earth is but an infinitesimal and wholly insignificant speck of matter. We would be completely unaware of the vast stretches of time back to the mighty creation of this tremendous system of matter or of the marvelous drama of its long evolution and development to its present state. We would know nothing of the simple majesty of the mathematical formulation of its basic structure and laws or of the marvelous intricacy of its architecture as it worked out through combinations of neutrons, protons, electrons, atoms, and molecules. The delicate and intricate biochemical complexity of a living cell so remarkably organized into a dynamic unity, and the incredibly greater complexity in unity of the higher organisms would all be completely hidden from us.

Yet we do know that God's mighty creation is all of this and much more besides. And so knowing this, and knowing also that God's purpose in producing us within his creation is that this creation might have the means for responding to him, for praising and glorifying him, we need only ask could it possibly be God's desire for us that we remain ignorant of all this deeper apprehension of his creation? The answer it seems to me in all humility and reverence is clearly no. And from this answer we may perhaps gain a deeper insight into the function of the natural sciences within God's purpose for us.

The Secrets of God

WE then of this Atomic Age find ourselves in possession of the great variety of delicate, complex and remarkable instruments with which modern scientific investigation is carried out. In the years ahead numerous investigators will use these instruments to probe deeply into the secrets of God's handiwork. With them they will collect a bewildering variety of data directly from nature. The marvelous structure of the world will speak to them through these instruments in strange and cryptic ways. All this assorted data they will then employ in the simple, step-by-step, impelling, and unequivocal reasoning of science to piece together from it a far deeper and vastly wider apprehension of the wonder of God's creation than men two centuries ago could ever in their wildest fancies have guessed would be possible. And so all this intricate scientific apparatus is really nothing more than a new set of eyes and ears, and a new voice by means of which those who use it acquire deep new insights and increase the range of their apprehension of God's marvelous world by many, many fold.

The one crucial and determining task for us who live in this Atomic Age is to learn to use the remarkable scientific instruments which God in his providence has made it possible for us to have in such a way as to enrich and deepen the awed and appreciative wonder with which we respond to the work of God.

This task, however, we cannot accomplish unless at the same time all that we learn has been so consecrated to God, the author and sustainer of all things, that the vivid feel for God's mighty drama of existence comes again to live in our hearts. We must learn to sense deeply and profoundly that every thought and every action of our lives are vital elements in this drama, a decisive line in the real life play which we are acting out for God, a turning point in its tense unfolding from scene to scene.

We must be made so vividly aware of the God

who reveals himself in Holy Scripture, of the God who reveals himself in Christ, that we come again to feel the thrill which should always properly accompany the recitation of God's mighty acts of creation, revelation, incarnation, resurrection, and judgment as set forth in the classic statements of the Christian faith. Having achieved this, we of this Atomic Age can derive from the wide visions which the natural sciences have made available to us a profoundly deepened enrichment of the praise and glory which we render to God and a vastly widened apprehension with which to enjoy with him the wonders of his handiwork.

Think of the profound enrichment which the new apprehension of the world through science can give to the words of the Cherubim as heard by Isaiah:

"Holy, holy, holy is the Lord of hosts
Heaven and earth are full of His glory."

or to the words of the psalmist:

"I will praise thee, O God, for I am fearfully and wonderfully made, and marvelous are thy works."

The Crucial Task

IT IS this crucial task which I urge upon you for your devout consideration as constituting the decisive role for the Church in the Atomic Age. At other times in the past the Church has faced the task of reinterpreting and re-expressing her message in terms which would be meaningful and vivid for the culture to which she ministered. In every such instance the power of the Holy Spirit dwelling in her has enabled her eventually to find ways of reasserting that message in ringing and impelling terms.

It must be so again today. For however men in their blindness and misunderstanding may look upon her, the Church remains the Body of Christ, the extension in history of the Incarnate Word by whom all things were made. This means of course that the Church lies at the very heart and center of God's created world. The faith which she preserves and witnesses is the true expression of reality in that world.

In those periods of history, such as our present time, when an illusory concept of reality has seized the hearts and loyalties of men, the Church must nevertheless hold fast to the faith which she treasures and preserve it for the time when the illusion shall have passed.

In such times, however, it becomes her special mission under the guidance of the Holy Spirit to make every effort to sympathetically comprehend the thought of the age in which she is placed, and to seek means for reasserting the

faith in forms which are alive and vital within the context of that thought. Upon us who enjoy the rich privilege and sacred trust of the ministry of Christ's Holy Church the burden of accomplishing this task especially falls.

My remarks have been in the nature of sharing with you some of the directions which it seems to me the performance of this crucial task must take if it is to be effective. The secular ethos of our present age has been antagonistic to the full expression of the Christian faith, and the Church too often has yielded to this pressure by watering down its message.

On one side this course has, to be sure, made the Church acceptable to the secular, man-centered, this-worldly ideals of our age and permitted her to continue in society without undue open conflict.

On the other side, however, it has at the same time emptied the Christian message of the transforming power and penetrating vitality which belongs to it as a veritable baptism of fire. But today the Atomic Age has ushered in with it a rapidly spreading sense of empti-

ness, futility, and sheer vanity of secular deals. Men everywhere are even coming to feel the first dawning sense of the terrible and fearful sin which they have committed against the Almighty and Holy Lord of history when they arrogantly and flauntingly denied every sense of dependence on him or responsibility to him and turned instead to use their newly acquired scientific methods to attempt to design and control history in accordance with their own self-made and self-determined objectives.

It will be a terrible and fearful thing when the full realization of the magnitude of this sin dawns on men. But such a juncture in men's spiritual experience is of course the special province of Christ's Church with her unique means for atonement of sin through the good news which she proclaims of the revelation of God in the Christ of the cross.

It is this decisive and ultimate role, this reassertion in ringing and inflaming terms of the historic Christian faith that I urge upon you as the sacred duty and holy privilege of the Church in this Atomic Age.

THREE WORDS OF CHRISTIANITY

By Chad Walsh

Professor at Beloit College

YOU can think of Christianity as one road toward one goal. There are many side paths, worth exploring for their own sake. Some circle around and come back to the main road. Others are dead-end trails and demand an ultimate backtracking if you are to go where you want to go. But the main road is there for all who wish to travel, and is clearly marked.

To travel along the main road you need to understand three words. They are man, God and love. They are the triple password to all the complexities of theology.

These three words look simple. They are monosyllables, everyday words. But the shortest words are often the most packed with meaning.

What can you say about man? First of all, that he is a bundle of extremes, contradictions, and paradoxes.

He has a body inherited from the animals, but he stands upright like a marble shaft straining for the sun. He can be crueller than any beast; he is the inventor of total war, concentration camps, torture chambers, gas chambers.

A chapter from *Campus Gods on Trial*, copyright 1953 by the Macmillan Company. To be published in March.

His tenderness can reach out toward every living being, as when a small child restores a fallen bird to its nest or a grown man steps aside to spare the worm in his path.

He builds cities, knowing that he will not live to enjoy them. In the midst of frantic activity he sees always the skull at the banquet table. He is restless from birth. No triumph or satisfaction available on earth can satisfy him. His life is brief and a kaleidoscope of fear, anguish, joy, impatience, and gray stretches of boredom.

This strange being is a creature—a thing invented and manufactured by God. The human race came into existence because God willed its existence. Over what seems to us endless expanses of time, life traveled down the assembly line of God's workshop, and man came off the moving belt.

Sons of God

BUT God did more than invent the human race. He invented it for a special purpose. He implanted certain characteristics that are reflexions of himself. One is the power of rational

thought. Another is the ability to make decisions. These two taken together, spell freedom. A bird builds nests of a particular kind because nest building is written into its nature. But a man is free to build a house, live in a cave, or sleep under the stars. Man is also free to obey God or to defy him.

Our special purpose is, with joyful free will, to become the adopted sons and daughters of God. This means that every moment in life is of cosmic and everlasting significance. By our choices however trivial, we are moving away from God or toward him.

We can, if we choose, turn inward, crawl into a make-believe house and pretend that we are the midpoint of the universe. We are free to do this, we are free to choose hell, now and forever, if we insist on it. Hell is living forever as though God does not exist.

But we are also free, if we choose, to begin living in heaven here and now, and in time and beyond time we shall live completely in heaven, which is simply a name for being in God's naked presence.

Another thing can be said about man. He finds it extremely difficult to use his freedom well. Something inside of him keeps whispering, "You are the center of creation; you are God." We are bundles of competing ego, at war with one another, at war with God. If we drift along and "do the natural thing" we more often than not travel a dead-end by path toward complete self-centeredness and ultimate, cosmic loneliness.

What of God

BUT what of God? He, too, is a bundle of paradoxes, at least as we try to understand him. He is farther away and less subject to our control than the most distant stars. He is also closer to us than our eyeballs. He is hard to see, for either he is too far away or too near for our middle-range eyes.

If the sight of a summer sky, with its thousands and millions of stars and its immense space can fill us with awe, the awe is still greater when we think of God, who made the entire universe and sustains it, keeps it going, day by day, second by second.

This is the awe of magnitude and power. But we feel another kind of awe in God's presence. We sense his complete goodness. Goodness is too pallid, too human a word. It is God's holiness, his otherness, that makes us feel, upon experiencing it, like Isaiah when he saw his vision of the Lord in the temple at Jerusalem. Isaiah's words ex-

press what millions have felt, in some brief and burning meeting with God: "Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts."

The ancient Hebrews experienced the majesty and might and holiness of God before they fully perceived his gentler traits. The same order of experience is good for the individual, first approaching God. Only after we have some grasp of God's magnitude and holiness are we prepared to understand how incredible is the other side of God.

This is his closeness to us, his loving friendship. Quite literally, he numbers the hairs on each person's head and is aware of the sparrow's fall. The tinniest detail of every life is constantly present to him. And his concern is not a cold, impersonal one. It is the concern of love. God's love is even more fundamental in our thinking about him than his majesty or his holiness, but we cannot fully understand his love unless we first acknowledge his majesty and holiness.

However, if one word can come closest to describing God, that word is love. It is his steady, unchanging, unyielding love which gives us the assurance that we can come into his holy presence and not be consumed by it.

Meaning of Love

LOVE is the third of the key words. Now love has many meanings. It may mean that you are reaching for something you need. When people commonly say, "I love apple pie," they mean, "I want apple pie." The pie neither wants anything nor desires to be wanted. Or love can mean give and take. "I'll do this for you and you do that for me." At its best, such love is a splendid and noble thing, a basis of friendship and marriage. But it is not quite what is meant by God's love.

Love, as applied to God, means giving without demanding anything in return. God loves us simply because it is his nature to love. He loves us whether we deserve it or not.

But this love is not sentimental. It must be understood in the light of God's holiness. God is not a wishful thinker. Just as he sees our latent possibilities more clearly than our neighbors, so he also discerns our inner nastiness more precisely than any psychoanalyst. He loves us not so much for what we are but in spite of what we are. And because he loves us, he does not intend to leave us as we are. His love is the torch that burns away the impurities and dross, leaving the essential "I," which he

can then guide as it grows toward its fulfillment.

This kind of love is contagious. The person who has experienced it in his own meeting with God begins to find it welling up in himself. More and more, love becomes the secret of his being, and its results are visible in his dealings with other people, and his attitude toward everything from family life to civic affairs and international problems.

Love grows only when you do not try to bottle it up. It circulates like blood. God is the beating heart. The circling stream of love flows through God and all who respond to him, and it is constantly purified and strengthened at its source.

All of Christian morality is summed up in Augustine's epigram, "Love God and then do what you want too." But only a saint could find this adequate. The Ten Commandments, the Golden Rule, the special teachings about marriage and other human situations, are necessary because we need concrete guidance on how to follow the leadership of love.

But love itself is the touchstone, and the motive of all genuine Christian living. To substitute a list of rules and regulations and live according to cold duty is better than nothing, but it is less than Christ demands and offers.

Beneath all the complexities of Christian belief there is the triple password, simple enough for a child to understand and use: Man, God and Love. But these words by themselves may seem abstract entries in a dictionary. Is there any way they can be brought together, so that we can see them all in some living relationship and at top strength?

Christian Answer

THE ANSWER of Christianity, and the one thing that makes it unique among all the religions and philosophies of the world, is that the three words come together in one man. Jesus is fully man, fully God, and fully love.

To get a glimmering of how this can be, something must be said about the doctrine of the Trinity. The whole idea of a "threeness" within God is a result of the impact of Christ's life. In an immediate, non-intellectual way, the men and women who followed him became convinced that somehow he was "one" with God. But they knew also that he prayed to his "Father in heaven," and was constantly aware of being guided from above. So, if he was God, there must be some sort of multiplicity within God.

A little later—at Pentecost—the first disciples recognized what they called the Holy Ghost or Holy Spirit: God active within them individually

and as a group. This was a third way of experiencing God. We can think of the Holy Spirit as Christ's messenger and agent in our hearts, continuously and quietly at work, remaking us, training us, preparing us, in the magnificent words of the old catechism, "to glorify God and to enjoy him for ever."

The doctrine of the Trinity is not a blueprint explaining the inner reality of God. It is a set of statements designed to safeguard the mystery, to keep people from explaining it away by oversimple explanations. The Trinity means that God is experienced in three different ways, which may be roughly described as God the Father (God above us), God the Son (God beside us), and God the Holy Spirit (God within us). And the doctrine goes farther—it suggests that this three-fold distinction is not due merely to our human way of perceiving things. It corresponds to something within God himself. There is one God, and only one God, but he is not monolithic. Within his unity there are three centers or "Persons" or whatever word you wish to use.

There are human analogies to give us some hint of how this could be. Dorothy L. Sayers, in her book, "The Mind of the Maker,"¹ has shown that the writing of a book involves a trinitarian process. There is first the disembodied idea of the book, in the "heaven" of the author's mind. This idea becomes incarnate when the writer sits down at his desk and converts the idea into words on sheets of paper. And when the book is published and people read it, the book produces power—its effect on the reader. In theological terms, the parallels would be:

Idea	—	God the Father
Book	—	God the Son
Effect	—	God the Holy Spirit

However, no human analogy is completely satisfactory. The concept of the Trinity involves an extra "dimension." We can talk about God as the three-in-one, and find hints of confirmation in personal contacts with him, but we cannot grasp the concept in a visual way.

But if the doctrine of the Trinity is less an explanation of the mystery than a safeguarding, it does illumine one other mystery that would otherwise haunt the thoughtful believer in God. Assume that God is monolithic—that the Trinity is not true. Then whom or what did he love before there was any universe to love? If the Trinity corresponds to something basic in God's own being, it is easy to see how love can also be basic in him. From all eternity, each Person of the Trinity has loved the two others, so that a cir-

1. Harcourt, Brace & Company, New York, 1942.

culatation of love has always existed within God himself.

Christ Unites

BUT WE are ready now to return to Christ. The fundamental assertion is that Christ unites the three words: he is man, God, and love.

Christ was fully human. In fact, he was and is more human than you or I. Again we come to the dreary fact that each of us is distorted and scarred by sin, which is a simple word used to describe our defiance of God and all the daily consequences that flow from this and our self-centeredness. It is as though each of us bears a cancer in his body. Christ has no cancer. A cancer makes you less than human, because it does not belong in a healthy body. So in Christ we have a portrait of what every life is meant to be but is not: joyful obedience to God, love and helpfulness to the people around you. The social scientists study man as he is in his everyday actions. Christ reveals man as he is meant to be, and as God intends him to be after the cancer has been burned away.

Christ reveals human nature as it is meant to be. He also reveals God as God is. To put it in theological terms, the second Person of the Trinity became incarnate when Christ was born. Christ is God, translated into human terms. It is as though a Chinese book has been rendered into English. God is made visible by Christ, who is his translation or photograph.

Such was the gradual conviction of the plain men and women who followed Christ throughout Palestine. And the same impact of Christ continues to this day. Person after person has an experience similar to that of the disciples who knew him face to face. First there is the belief in God, but often God seems far away and hard to grasp. Then, by what flash of insight or slow growth of faith it is impossible to trace, the jump is made. Christ becomes someone to whom prayer and worship are addressed. Immediately the concept of God is sharpened; the reality of prayer and worship immensely increased; and there is the sense of being freed from an intolerable weight of frustration and guilt.

Christ, therefore, is both human and divine. And he is also complete love. His whole life on earth was one of loving self-giving. So the very word "love," when used in Christianity, is defined by Christ. To act with love is to act like Christ.

The Cross

CHRISt'S LOVE was revealed throughout his life, but most dramatically and deeply in his death. By compromising a little here and a little

there, by being more careful in the way he dealt with important people, he could have avoided the cross. But, at whatever inner agony (remember the Garden of Gethsemane) he chose not to avoid it. The man who, of all the men and women known to history, least deserved a criminal's death, was tortured to death between two thieves. And by his death, he finished building the road between man and God.

How is this so? Each of us carries a heavy sack on his back, filled with self-centeredness, pride, and all their fruits. By the whole sweep of his life, culminating upon the cross, Christ takes upon his own shoulders the impossible weight we are not strong enough to bear. And, as the one man adequate to the deed of perfect obedience, he offers us up to God. We are already given to God. It remains for us to ratify the gift and accept forgiveness.

The cross reveals also, as nothing else could reveal, that God will stop at nothing in his love. In Christ he threw himself directly into human history, misery, and agony. He has taken his place beside us, and by his own act of ultimate commitment to us he releases and makes available a new power, enabling anyone who accepts God in Christ to be changed within and to center his being in God.

One thing more needs to be said about Christ. He did not stay dead. Crucified on a Friday, he was alive again that Sunday morning. He was seen by great numbers of his disciples, at widely scattered points, during a period of more than a month, before he bade them farewell and returned to his Father in heaven. But his departure did not mean that they had lost him. Once he was present with small groups of people in Palestine. Now he is available and present everywhere, whenever he meets the response of faith.

Any attempt to put this into words is doomed to failure. Words are too cold, too halting. Theology itself is only a series of footnotes, useful but secondary. The primary thing is what has happened and still happens. Man, God, and love come together in one man. Through him we find God, learn love, and discover for the first time what the living "I" within us is.

Meaning of The Real Presence

G. A. STUDDERT-KENNEDY

\$4 for 100 copies

THE WITNESS

Tunkhannock, Pa.

The Sacrificial Offer

By Anson Phelps Stokes Jr.

Rector of St. Bartholomew's, New York

THE idea of sacrifice was an innate part of the Jewish faith and we cannot understand the Christian religion without some knowledge of what it implied. We need must go into its origins in all primitive religions, for it was one of the distinctions of Judaism that sacrifice took on a loftier meaning than it had held before. It was a recognition of God's sovereignty. He was sovereign over all man's possessions, and so the first fruits of the flock were offered to him, much as the tithe expresses the priority of God's claim upon our wealth.

More than that, it was the recognition of God's sovereignty over human life itself. In the story of Abraham offering Isaac, the true victim of the sacrifice was Abraham himself. His willingness to do whatever God commanded him was the real sacrifice and it was offered long before they had ascended the mountain. The sacrifice of the Passover recognized God's sovereignty over the nation, for the Jew did not think of himself redeemed merely as an individual but as part of a redeemed community, saved by God and therefore dedicated to his service.

When the relationship with God had been broken, then the sacrifice was an evidence that something needed to be done. In presenting the victim, the Jew placed his hand upon its head, identifying himself with it, and when the beast was slain and its blood—representing its life—offered to God, it was the rededication of the sinner himself which was signified. A similar action occurred at the great day of Atonement, when the sins of the nation were removed by an act of offering on behalf of the nation. Of course this system became corrupted and the prophets pointed out the dangers of a mechanized form of worship which had lost its true meaning.

In Christ men saw the fulfilment of all that this ancient system of sacrifice had sought to provide, for the only perfect offering was the offering of a perfect man; and in Christ's willingness to face anything, even death itself, men saw the lamb without blemish, the perfect and complete sacrifice. It was not offered by men, for man could not do it. It was God's action on man's behalf. Therefore, it was not an attempt to change God's will, but a reminder to man of God's complete sovereignty and of what he has done for us. It happened once for all on Calvary and

cannot be repeated; yet men could "plead" it before God, saying in effect, "This is what you have done for us. Because of your love and mercy thus revealed, we dare approach and ask your help and forgiveness." But Christians did not thereby feel that they were absolved from further action. In obedience to Christ's sacrifice and uniting themselves with it as members of the Church, which is his body to do his will on earth, they gave themselves in obedience to him.

This is what we do at the holy communion. We remember what God has done for us, but we also give ourselves to him in gratitude. The very presentation of our alms and oblations (the bread and the wine), placed on the altar, remind us that we are laying ourselves on the altar. The prayer for the whole state of Christ's Church reminds us that it is the whole Church everywhere which is called to give itself as its Lord gave himself, and then, commemorating Christ's great sacrifice and uniting our action in the present with his done for all on Calvary, we receive ourselves back again, strengthened by participation in his great act.

We often speak of "getting something out of worship." We should remember that worship as sacrifice is giving something to God. All real religion involves offering. It costs something. It costs God most of all, but we must join with his great sacrifice. This concept reminds us that religion is not primarily for ourselves. We must avoid a selfish kind of goodness. We seek to improve ourselves only that we may serve him better. This kind of religion also gives us peace of heart. In these perplexing days, we can easily become discouraged and anxious if we believe that the saving of the world depends upon us alone. A religion of sacrifice asks that we give ourselves to be used by him as part of his great action. We can then trust the outcome to him.

The altar is at the center of our Church, a perpetual reminder that true religion is a matter of self-offering to God, in gratitude for his sacrifice for us.

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SHATTUCK RECTOR IS HONORED

★ The Rev. Sidney W. Goldsmith Jr., rector and headmaster of Shattuck School Faribault, Minnesota, has been awarded the gold key for distinguished community service by the Faribault Junior Chamber of Commerce.

Among the community service activities for which he was cited were the chairmanship of the 1952 Community Chest drive and membership on the executive committee of the Faribault Youth Coordinating Council.

Under his leadership, the 1952 Community Chest fund was the largest in its history.

LENTEN SERVICES AT TRINITY

★ A series of six weekly Lenten services, conducted by visiting clergymen, opened in the Trinity College Chapel Thursday, February 19th.

The visiting preachers are: on the 19th, the Rev. John Curn, rector of Grace Church and chaplain of Amherst College; the 26th, Dean N. R. High Moor, of Pittsburgh; March 5, the Rev. Owen Thomas, instructor at the Episcopal Theological School, Cambridge, Mass.; Mar. 12, Bishop Charles Hall, of New Hampshire; March 19, the Rev. Roscoe Foust, rector of the Church of the Ascension, New York, and Witness editor; and

March 26, the Rev. Shelton Hale Bishop, rector of St. Philip's, New York.

The Rev. Charles Smith, professor of New Testament at the Episcopal Theological School,

conducted the annual Lenten retreat for Trinity students at the chapel, February 21-22.

The program was arranged by the Rev. Gerald B. O'Grady, Jr., chaplain of the college.

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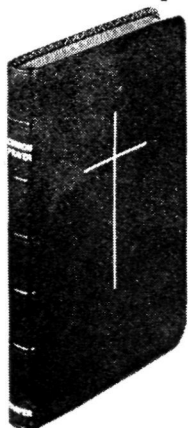
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MRS. ROOSEVELT STRESSES VALUE OF RELIGION

★ One of the world's greatest needs is for people who have "an understanding of the value of religion and who respect all religions by which individuals live," Mrs. Eleanor Roosevelt said at a conference on religious vocations for college women.

The conference, held at Union Theological Seminary, was attended by some 60 women students from 24 eastern colleges and universities.

"Your religion must help you to live well so that you are of value, to other people," Mrs. Roosevelt said. "We must build in our communities what we mean by democracy; we must build a confidence in the free world that democracy is more attractive than Communism.

"We need people who have a sense of dedication, who will accept difficult problems and welcome difficulties. We must have people who have faith and spirit and self-confidence and who will go wherever there is need."

Edwin O. Kennedy of Union Seminary said in an address on "The Gospel and Its Vitality" that it is "certainly true that people are once more recognizing that, without religion, life lacks any ultimate meaning, cohesiveness or sustaining power in the face of our profound and vexing problems."

"The inadequacy of science and education to serve man's deepest needs and to solve his most urgent problems is the reason why multitudes of people are turning to religion," Kennedy said.

"Seminaries are crowded, in many cases by men who have seen on battlefields the hollowness and mockery of life without spiritual meaning and control; colleges and universities are establishing strong depart-

ments of religion, and church attendance is increasing as adults are becoming increasingly appalled by our secular society."

Mary Ely Lyman, dean of women and professor of practical theology at the seminary, noted that this was the first such conference held at Union. It was planned for young women who have decided to enter a Christian vocation but were undecided about which particular field to choose.

The conference featured addresses and panel discussions on missions, Y.W.C.A., editorial and student work, sacred music and religious education.

BEQUEST FOR HOBART

★ The son of the first pastor of St. Peter's Church, Geneva, N. Y., has left a substantial bequest to Hobart College, half of the income from which is to be used to aid students preparing to serve the Church.

The bequest from the late Harold Sturges Rankine of New York, is for about \$50,000, and is given in memory of his father, the Rev. James Rankine.

JOINT HOSPITAL IN ST. LOUIS

★ Seventy-seven Presbyterian and Episcopal churches took special offerings for St. Luke's Hospital, a joint property of the two groups in St. Louis.

The Episcopalians have \$1,250,000 on hand to erect a new hospital wing. The Presbyterians are raising \$1,000,000 to modernize present buildings and make other improvements. A Jewish friend has given more than \$20,000 to the hospital.

The board of directors has six Episcopal members, six Presbyterian, and three members at large.

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LONG ISLAND CHARITIES GETS MILLION

★ Bishop James P. DeWolfe, announced that Mrs. Margaret G. Hinkley of Brooklyn, who died on January 18th, had bequeathed an estate well over a million dollars and according to the attorney it "may be far in excess of that possibly twice that" for the work of diocesan charities at the Church Charity Foundation comprising St. John's Hospital, The Home for the Blind, The School of Nursing, the Home for the Aged and the Sayville Cottages for boys. It is quite possible, said the bishop, that a portion of the gift may be used for the construction of a new building for the out-patient clinic of St. John's Hospital; the out-patient clinic now serves over 45,000 persons a year.

During the past year Episcopal Charities in the Diocese of Long Island has received over \$95,000 in gifts for the various charities of the diocese and has received notification of a number of bequests.

NEW VESTRYMEN HAVE DINNER

★ The field department of the diocese of Massachusetts recognized newly elected vestrymen throughout the diocese by inviting them to a dinner meeting at the Cathedral Church of St. Paul in Boston on Friday evening, February 13th.

About one hundred and seventy-five attended from all parts of the diocese, with some coming from as far as Swansea in the southern part, and Amesbury in the north. A number of women members of vestries were present and during the introduction period were given a rousing hand by their male brethren.

All phases of diocesan work

were given in brief addresses by the Rev. Charles W. F. Smith of the department of Christian education, the Rev. Robert S. Beecher of the department of youth, the Rev. Howard P. Kellett of the department of social service, the Ven. Herbert L. Johnson of the field department, and Mr. Philip H. Stafford of the finance department. Bishop Nash greeted the new vestrymen and in his address gave both good advice and encouragement to them in their new responsibility.

Take home material provided to each one included copies of the newly revised booklet, Wardens and vestrymen, the most recent diocesan information folder and the field department circular showing how the parish missionary quota is computed.

BROOKLYN RECTOR IS HONORED

★ What was announced as a parish supper turned out to be a surprise birthday party for the rector, the Rev. Ernest A. Harding, who has served Messiah and Incarnation, Brooklyn, for fifteen years. It was a gay party, with laudatory speeches of his accomplishments, a giant birthday cake presented by the seniors of the church school, music, and the presentation of a passbook for a bank account presented by the vestry and members of the parish as a token of their esteem and affection.



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FREDERICK GRANT LEADS SCHOOL

★ The Rev. Frederick C. Grant, professor at Union Seminary and former editor of the Witness, was the headliner at two of the four sessions of a school of religion held at New Castle, Delaware, sponsored by the department of religion of the diocese. His theme was "The Bible; Blueprint of God's Revelations."

He said that "the stark, tragic realities" surrounding the lives of the ancient prophets of Israel, gave mankind a higher conception of God and prepared him for the word of God—the Bible." The speaker traced the history of the Israelite nation in ten or more centuries prior to the coming of Christ and commented on the tragedies that had produced the strong religious faith of the ancient

Hebrews. Biblical figures, he observed, were just as real as modern people and had an equal amount of suffering and frustration to endure. Out of the wars, pestilence, oppression and doubts grew better conceptions of God and of man, which, in turn, gave birth to finer ethics and a loftier morality.

He called the Bible "a veritable blueprint for our living today," contending that a life based on an understanding of its precepts would be life led in obedience and in common with God. He termed the early prophetic books of the Bible examples of "oral literature" handed down from generation to generation prior to being put on scrolls. In the Bible, he stated, is a literature spread over many centuries, containing the sublime, classic and inspired language related to man's search for

SOUTH INDIA COUNCIL IS FORMED

★ A Church of South India Council has been formed in London as a liaison agency between the Indian group and British and Irish Churches. It also will coordinate the work of missionary societies with interests in South India.

The Council will generally promote support of the South India Church and help people understand that it is "truly a body for worship and not merely a cooperative venture in mission work."

One of its projects will be to further "a theological study of Church union."

The Church of South India was formed in September, 1947, through the merger of Anglican, Presbyterian, Methodist, Reformed and Congregational groups in that area. It now has more than a million members.

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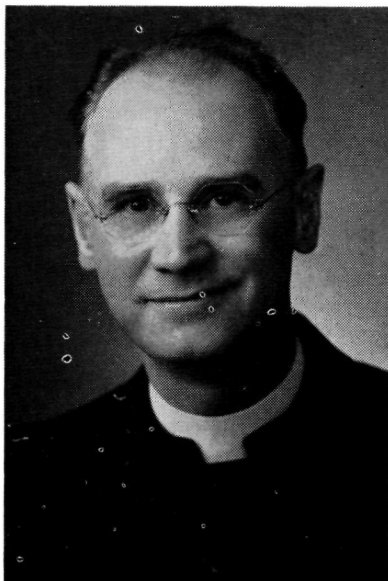
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STARK ACCEPTS NEWARK

★ The Rev. Leland Stark, rector of the Epiphany, Wash-



LELAND STARK

ington, has accepted his election as Bishop Coadjutor of Newark (Witness, Feb. 5)

BEQUESTS GIVEN INSTITUTIONS

★ J. Thompson Brown, layman of Delaware, who died January 31st, left \$10,000 to each of six religious, charitable and educational institutions with which he was closely associated. They are Immanuel Church, Wilmington; the Episcopal Church School Foundation: Virginia Polytechnic Institute; the Family Society, Wilmington; Boy Scouts; Delaware Hospital.

ASSEMBLY REJECTS BAN ON UNITY CHAPELS

★ After spirited debate, the Church of England Assembly rejected a motion that would have put it on record as opposing unity chapels, defined as those connected with churches or cathedrals for united services with other churches.

It was aimed particularly at the chapel of unity at Coventry Cathedral. The provost of the cathedral, the Rev. Richard T.

Howard, told the Assembly that "during the war there grew up in Coventry, between the clergy of all denominations, a great friendship and a desire for greater unity and opportunity of prayer together." He stated that both the diocesan conference and the cathedral chapter endorsed the plan and that the Free Churches were enthusiastic about it.

Free Church circles hailed the Assembly's rejection of the motion against such chapels, but expresses concern over the degree of opposition revealed in the debate.

BILL TO PROTECT CONFIDENCES

★ A bill has been introduced in the senate of South Carolina to provide that ministers cannot be required to reveal in court information given them confidentially in their capacity as pastors. The bill was drafted at the request of a group of Columbia clergymen.

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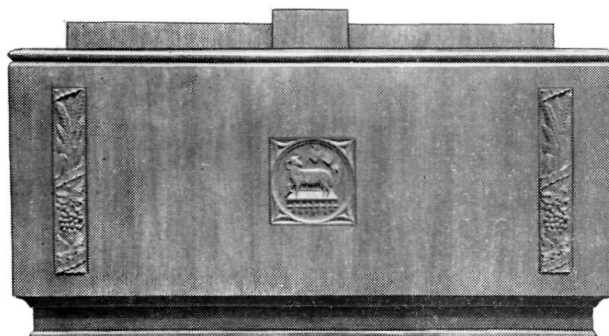
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BACKFIRE

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.

VIDA D. SCUDDER

Churchwoman of Wellesley, Mass.

May I express my grateful appreciation for the Feb. 5 Witness. I never read a number of any religious weekly more vital and searching. I welcome especially the challenging article by Dr. Roy placed as your editorial. I rejoice also in the articles by Dean Roberts and Dean Day. All of these release me from the rueful fear haunting me lest our beloved Anglican Communion be satisfied to avoid controversy by reiteration of admirable platitudes.

Those articles and this whole number confirms me in my constant prayer that in the light of the Holy Spirit we may obey Jesus in loving the Lord our God with all our mind, and that the Church may recognize her special function today, which is, as these able articles point out, to bear witness as no secular agency, at least no political ones can do, to the need of applying not only to individual life—like old evangelical piety—but to corporate life, economic and political, the laws controlling conduct in the kingdom of Heaven.

Thank you once more for this courageous number of the Witness.

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A. F. GILMAN

Churchman of Palestine, Ill.

You surely outdid yourself in the issue of Feb. 5 — keep it up. The editorial by Dr. Roy is certainly challenging. It seems as if Christians should give more heed to the words of Christ when he said that the only way we could save our lives was by throwing them away. This is not only true of the individual but of Churches and nations.

If we all really took Christ seriously we could all sit down together and give up what we call our "honor" and "sovereignty" and start to work thing out peacefully. We are none of us altogether right and it is only by giving and taking that we can make any progress towards the solution of the tremendous problems facing the world. After all, strikes and wars

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never settle anything. The problems always remained bigger than ever after the fighting was done. And "he that taketh to the sword shall perish by the sword."

MARY L. JOHNSON
Churchwoman of Nashville, Tenn.

Why should any church think that a bazaar is Christian experience? A Christian gives, she does not sell for the church. Other Churches have learned to give, so why can't we? ANSWER: The article referred to (Jan. 29) did not mention money but dealt with the opportunity a bazaar gives to make children and their parents "sensitive to the needs of others" and "to participate in the common life of the Church."

HARRY E. ESTABROOK
Layman of South Orange, N. J.

An answer to the recent discussions in the Witness regarding the cooperation between Protestants and Roman Catholics can be summed up briefly.

1. Little if any cooperation is possible while the present points of view prevail (Protestant as well as Catholic).
2. Genuine cooperation would be readily achieved if Catholics would realize that they are but one of many Christian organizations in the world

and Protestants would recognize that there is much good in the Roman Church.

There is little evidence of these changes taking place which presents a real challenge to the Protestant Churches to demonstrate the adequacy of their position through greater cooperation among themselves.

U. C. FARLEY
Churchman of Kansas City

I was glad to see the story about the new Church movie, In Fertile Soil. But I do not think the writer is a good critic since he said nothing about the best part of the film, namely, the good photography and the sharp editing.

JUNE LEDDY
Church Girl of Dumont, N. J.

As a history project I'm writing a report on religion from 1900 to 1920. I'd appreciate any information you can give me concerning this period.

ANSWER: OK, Church Historians, take it away. Address: 9 Elm St.

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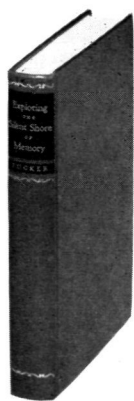


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