

# THE Witness

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April 2, 1953



Behold THE MAN  
*From the Gospel for Good Friday*

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ARTICLE BY PROFESSOR DUNHAM

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## SERVICES In Leading Churches

### 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 and 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday). Open daily 7 p.m. to 6 p.m.

### 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, 5.

### PRO-CATHEDRAL OF THE HOLY TRINITY Paris, France 23, Avenue George V Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail Student and Artists Center The Rt. Rev. J. I. Blair Larned, Bishop The Very Rev. Sturgis Lee Riddle, Dean "A Church for All Americans"

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## SERVICES In Leading Churches

### 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

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Sunday Services 9 and 11.  
Noonday Prayers Weekdays.  
Church Open Daily 9 to 5.

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Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.  
Weekday: Thurs. 10. Other services as announced.

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### 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, 12:15.

### CHRIST CHURCH Cambridge, Mass. 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.  
Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL Denver, Colorado Very Rev. Paul Roberts, Dean Rev. Harry Watts, Canon

Sundays: 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, 10:30.

### CHRIST CHURCH Indianapolis, Ind. Monument Circle, Downtown Rev. John P. Craine, D.D., Rector Rev. Messrs. F. P. Williams, W. E. We'don, 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. and Fri. 7; H. D. 12:05. Noonday Prayers 12:05.  
Office hours daily by appointment.

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Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CHURCH Broad and Third Streets Columbus, Ohio Rev. Robert W. Fay, D.D. Rev. Timothy Pickering, B.D., Assistant

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### 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 Meeting.  
Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE Saint Louis, Missouri The Rev. J. Francis Sant, Rector The Rev. William Baxter Minister of Education

Sunday: 8, 9:25, 11 a.m. High School, 5:45 p.m.; Canterbury Club, 6:30 p.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., 12:05 noon; also 7:30 a.m.  
Tues. Healing Service, 12 noon, Wed.



## —STORY OF THE WEEK—

# Observe Five Years of Unity In South India

## Ancient Divisions Healed and Fellowship Experienced from Within

By Bishop Lesslie Newbigin

★ The Church of South India has now been in existence for a little more than five years, and for us who have been deeply involved in its life they have been extraordinarily rich and fruitful years. Before the actual inauguration of the union the three Churches concerned had had the closest friendship and co-operation possible between separate Churches. But the inauguration of the union was the beginning of something quite different, of a common life in one family wherein we were irrevocably bound to one another.

It can be said at once without the slightest hesitation that the union has been a source of rich blessing, that it has given to all of us new spiritual treasures, and that there is no person responsibly concerned in it who does not thank God for all he has given us through this union. The basis of union itself can be said to have proved in truth a workable way of bringing the three Churches together into a common life.

A few minor amendments to the Constitution have been found necessary and have been made by general agreement. But at no point has any fundamental defect in the basis of union revealed itself. It has been found in experience that the three great strands of Church order—episcopal, presbyteral, and congregational—which the union has brought together, do in truth belong together, immensely reinforce one another, and together make a stronger cord than any of them alone could be.

The bishop as father-in-God to the whole diocese, the council of presbyters and lay representatives bearing corporately the responsibility for the Church's faith and witness as a whole, and the congregation as the visible embodiment of the whole Church of God in each place — we are all coming to see all of these as belonging to the true fullness of the Church. We are not Episcopalians, Presbyterians, or Congregationalists, and we are less and less inclined to describe ourselves by putting "ex-" in front of any of these titles. We hope to be simply the Church of South India,

the local expression, as our constitution puts it, of the great Catholic unity of the body of Christ.

We are learning more and more from one another about the indispensable parts which must be played in the fulfillment of that hope by the episcopate, the presbyterate, and the congregation. Never in these five years have we found that the representatives of these traditions had to defend themselves against one another. We have all been learning to understand and love traditions previously strange to us, because for the first time we have been learning to see them from the inside.

### The Tragedy of Nandyal

Of course there are difficulties. Readers will think of Nandyal. I shall only say two things about the tragic breakdown of Christian fellowship which occurred in that area at the time of the union; firstly that one must keep a sense of proportion, remembering that the numbers concerned constitute a much smaller proportion of the total membership of the Church than the proportion involved, for example, in the secession of C.M.S. Christians at the time of the formation of the Diocese of Tinnevely a quarter of a century earlier; secondly, that the thing chiefly required in that area, namely a growth of mutual trust and charity,

is being in God's mercy granted.

Beyond these relatively small areas in which one must say that real union has not taken place, there are the ever-saddening problems which arise because so much of the ordinary life of the Church is lived on so low a spiritual level. With these we have to be constantly wrestling, but I do not speak of these here because they are problems which were there long before the union.

In the last two or three years our attention has increasingly been turned to problems which are not new, but which could not really be tackled until we had come together, and about these I should like to say a word.

It is obvious that if we are to be in truth the Church of South India, we have to become far more Indian than we are now. We are still far too dependent on foreign leadership and support, and this is in turn due to the fact that the pattern of the Church's life is still too foreign.

It was inevitable that the Church should be foreign at the start, but our coming together to be the Church of South India has forced upon our attention the need to re-examine every part of our Church life, to question things which we had taken for granted, and to ask of each part of the inherited pattern, "Is this really the local expression of the wholeness of the body of Christ?"

We have especially had to ask searching questions about the ministry, to ask whether the assumption that the ministry must always be a full-

time salaried occupation holds good in a Church consisting for the most part of desperately poor, landless villagers; whether we may not have to go behind the missionary methods developed by the western Churches in their era of political and economic power to the methods indicated in the Acts of the Apostles to find the right pattern for missionary advance in India today; whether the diaconate must not be rediscovered and



BISHOP C. K. JACOB  
Of Central Travancore and Cochin

restored as a distinct and indispensable order of ministry having its own functions alongside those of bishop and presbyter.

#### Role of Laity

We have also had to ask whether we do not urgently need to develop new orders of lay ministry for those, men and women, salaried and volunteer workers, who are bearing the burden of the Church's witness in education, medicine, and rural life; whether we do not need, even more urgently than the Churches in the West,

to rediscover through the Church meeting, through laymen's conferences, and through specialized professional groups, the true meaning of the vocation of the layman as one who participates in Christ's royal priesthood for the world.

In asking all these and similar questions we have inevitably had before us the picture of what is happening not far away in China. We have had to ask ourselves, "Is the Church of South India so truly the local expression of the wholeness of the body of Christ that it will stand and grow even if all contact with the West is cut off?"

There is no doubt much in our work, much that is at first sight most impressive, which could collapse in the face of such events as have taken place in China. But I find solid grounds for hope in what I have seen of the life of the congregations that I know in towns and villages; in the newly-baptised villagers going out to bring the gospel to their neighbors and preparing whole new groups for baptism; in teams of city Church members, professional men and government servants, going out to tackle new evangelistic tasks; in the hundreds of volunteers giving their time and strength to the pastoral care of scattered village congregations too poor to have a full-time worker of their own.

The experience of Christ's power to heal our ancient divisions has given to very many of our members a new boldness in facing the responsibilities of being Christ's ambassadors to the people of South India in these days of revolutionary change.

Most Christians agree that



the disunity of Christ's people is wrong. An increasing number are coming to see that it is—in the proper sense of the word—scandalous. We cannot expect the world to believe that the gospel is big enough to make all men one big family if we manifestly do not ourselves believe that it is big enough to make all Christians one family.

Co-operation and conversation between Christians are a long step in the right direction, but they are not enough. Faithfulness to the gospel demands that we do not rest content until all who call upon the Lord Jesus in every place are content to live together in godly union and concord, abiding "in the apostles' teaching and fellowship, the breaking of bread and the prayers."

What has happened in South India involves all our parent Churches in the necessity for making decisions. If it evokes no response from the parent Churches, its purpose will have failed, however happily united we in South India may be.

### A Workable Basis

Whatever happens, the basis of Union in South India has been proved to be a workable basis. That is not now the issue. The issue is whether or not others are willing to recognize this—and accept the consequences. For our non-Anglican brethren our existence inevitably raised sharply the question of episcopacy, and the question of the Church's visible unity. For Anglicans the issues are different but equally urgent.

If the Anglican communion, which has given to the Church of South India the apostolic

succession, much of its order and tradition, and one half of its members, now says, "We must withhold fellowship until we see what emerges from this experiment," what will emerge will merely be one more Protestant denomination. The world does not need any more denominations.

Nor is it to be hoped that the final result should be that South India becomes merely another province of Anglicanism, while the disunity of Christendom remains unhealed. The union in South India was in part an act of faith that God could use unity in one place to help forward the unity of all his people.

### The Anglican Tradition

I speak with diffidence as one brought up in a tradition other than the Anglican, and learning only through our fellowship in South India something of the riches of the Anglican inheritance. It seems to me right that Anglicans should be jealous to preserve without compromise the episcopal succession from apostolic times with all that its preservation has carried with it, right therefore that they should feel the gravity of the issue which South India raises for them.

But is not the issue, as so often in the history of God's people, precisely this: whether the succession is to be used as a principle of exclusion to unchurch all who lack it; or to be received as the gracious gift of God to be shared with all his people and so made the focus of a truly reformed and evangelical catholicism, into which all who are Christ's may bring all that they have

learned of him in their separation?

I can understand why Anglicans hesitate to say "Yes" to South India, for very great results will flow from that word. But to say "No" would surely be to refuse a God-given opportunity that is unlikely to come again. And not to say "Yes" would be to say "No."

### PARISH TRAINING PROGRAM

★ The dioceses of New England are to operate a parish training program this summer in cooperation with eastern theological seminaries and Windham House, training center in New York. It is financed by the commission on rural work of the province, supplemented by the town-country division of the National Council. The aim is to provide a resource to theological education which will help students relate their formal studies to practical parish life.

Under the direction of the Rev. Philip H. Steinmetz, rector of the Ashfield, Mass., parishes and Witness columnist, there will be a planning conference at Seabury House, May 27-29, after which the students will spend eight weeks in selected parishes. A meeting for evaluation will be held at Plainfield, N. H., in late August.

### THE PICTURE ON THE COVER

★ Christ at the Last Supper is from a mural over the chapel altar in St. Luke's, Smethport, Pa. The artist is Grace Tredwell of New York. It has appeared on our cover before and is reprinted at numerous requests.



# Don Frank Fenn Hits Smear Technique

★ Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, urged "people of substance" to oppose the "smear" technique of Senator McCarthy by speaking up in defense of their ideals.

Speaking at a panel discussion at the Jewish Community Center, he said that in advising his listeners to "stand up and be counted," he was merely preaching what he practiced.

"You all have read that I am one of the sponsors of the fund for the defense of Professor Lattimore," Dr. Fenn said. "I am not very well acquainted with him, but I thought it was time somebody took a stand of this question of a man's at least being considered innocent until he is proven guilty."

Communists, Fenn asserted, had been unpopular with him "both philosophically and religiously" long before they became unpopular with Senator McCarthy.

"But I don't think they are sufficient excuse," he added, "to substitute one kind of totalitarianism for another."

The meeting was in a series of four Sunday-evening discussion periods intended to decide the question: "Are We Afraid to Think?"

This particular group dealt with the more specific question of whether Americans are afraid to think as individuals.

Both Fenn and his colleague for the evening—Dr. Jacob Finesinger, director of the Psychiatric Institute of the

University of Maryland—seemed inclined to think that the "fear of acting today" might be transposing itself to man's mind to such an extent that he was actually becoming afraid to think as well.

"All we can base our opinions on," said Fenn, who described himself as neither a psychiatrist nor a psychologist but "just a common garden-variety of clergyman," "is that we can observe people doing . . . or on what people are not doing."

People, he said, were afraid to sign things. People were afraid to express themselves. People, he surmised, must be afraid to think for fear that, having thought, they might act.

"Because," he concluded, "it is very difficult to think and not act. At least I find it so."

Dr. Finesinger, having agreed with Fenn that the majority of people in this country do very little "creative thinking" today, defined the sort of thinking that is being done as "magic thinking."

He contrasted this with rational thinking, which he said derived from a clear perception on the part of the individual of the objects around him.

To primitive man, however, objects, said Dr. Finesinger, possessed magic powers and were capable of controlling things—even "the thoughts in his head."

Though rational thinking existed today in most human

beings, he continued, there was always the possibility of the individual falling back into the "magic" way of thinking in times of crisis or periods of great personal insecurity.

To combat this regression modern man's thinking processes Dr. Finesinger said that he should strive to attain a more "acute awareness of what is going on around him."

In reply to a question whether the attempt to teach a person how to think should start very early in the public-school, he replied:

"I would substitute the word 'cradle' for 'public school'."

## PUERTO RICO CHORUS AT ST. GEORGE'S

★ The chorus of the University of Puerto Rico is appearing this Saturday, April 4th, at St. George's New York. Religious chants, Renaissance music, folk songs and contemporary sacred compositions will be presented under the direction of Augusto Rodriguez. The choir has forty-two voices, with all of the singers Puerto-Rican by birth, ranging in age from sixteen to twenty-three. Prayers at the service will be in both English and Spanish, with Bishop Boynton, suffragan of New York, and formerly bishop of Puerto Rico, taking part in the service.

## ARTHUR SHERMAN DIES

★ The Rev. Arthur M. Sherman, 78, long a missionary in China and afterwards secretary of missionary education of the National Council, died in New York on March 20th. His widow is Margaret Marston Sherman, executive secretary of the Auxiliary.



## FELLOWSHIP DAY MAY FIRST

★ Fellowship Day is to be observed May 1st under the sponsorship of United Church Women, affiliate of the National Council of Churches. Services will be conducted on an interchurch basis at which



MRS. WEDEL

women will dedicate themselves to "informed and active citizenship."

Mrs. Theodore O. Wedel of Washington is the author of the handbook being distributed in preparation for the day. A self-evaluation chart asks: "Do I know the names of the Congressman of my district, the Senators from my state, my representatives in the state legislature? Have I written to any of them on any issue during the past year? Have I ever attended a meeting of my state or town council?"

## JAPANESE PRINCE ON VISIT

★ Crown Prince Akihito of Japan left Tokyo March 30 for a trip to Europe, the United

States and England where he will attend the coronation. He prepared for his visit by studying Christianity at Tokyo Theological Seminary under Prof. Yoshizo Kitamori.

## WEST MICHIGAN ELECTS

★ Dudley B. McNeil, rector of St. James, Sault Ste. Marie, was elected coadjutor of Western Michigan on March 19th. He will succeed Bishop Whittemore who will retire in June.

## SCHOOL HEADS MEET

★ Heads of ten Church schools for girls met recently at the College of Preachers, Washington, for a conference under the leadership of the Rev. David Hunter, national director of education.

It was agreed that the basic task of the Church preparatory school is to help people to find a place now in a redemptive society; that with this must be given an intellectual understanding of the Christian tradition with a concern for the influence of Christian teaching upon behavior and the will.

## BISHOP KENNEDY IN KOREA

★ Bishop Kennedy of Honolulu arrived in Tokyo on March 29th on his way to Korea where he will hold services for two weeks, confirm, and have conference with chaplains and servicemen. He will also visit Okinawa, Manila, Guam and Wake Island. He also will spend two weeks in Formosa to survey possibilities for Church work there. He will return to Hawaii on June 3rd.

## DISCUSS RELIGION AT TRINITY

★ Clergymen of Protestant, Catholic and Jewish churches led religious discussions at Trinity College recently, directed by the chaplain, Gerald B. O'Grady Jr. The purpose was to relate religion to present day problems. Episcopal clergymen taking part were Edward Hollman of Connecticut University; John Pyle, chaplain to Episcopal students in the diocese of New York; Norton Hinckley of Pine Meadow, Conn.; A. Grant Noble, Williamstown, Mass.; John Coburn, chaplain at Amherst; Owen Thomas of Episcopal Theological School.

## ROSENBERG PLEA TO PRESIDENT

★ President Eisenhower has received a new plea for clemency for Julius and Ethel Rosenberg. The letter was released by ten ministers in different parts of the country on behalf of 2,300 ministers. The letter also asks "for an appointment at which a small delegation can present to you personally the considerations" which prompted them to ask for commutation of the death sentences.

Three Episcopalians were among the ten to release the statement: Bishop Barnwell of Georgia; Bishop Fenner of Kansas; Dean Henry B. Washburn, emeritus of the Episcopal Theological School.

## DEAN ADAMS GIVES CARILLON

★ Dean Frederic M. Adams of Trinity Cathedral, Trenton, N. J., has given a carillon of 86 bells to the cathedral in memory of his cousin, Lorenia Goshorn.



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# EDITORIALS

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## Easter Victory

VICTORY seems to be an increasingly difficult thing to come by in this world. We learn more and more from the depth-psychologists of the devious and dire ways of sub-conscious man, who is hell-bent on punishing himself not only for his own sins but those of his parents as well. If he cannot be the center of attraction, he will become a source of distraction, deriving from personal defeat a perverse satisfaction he cannot find in a victory he will not permit himself to have. He will insist on asserting himself as a person, but by seeking death rather than life. Defeat, not victory, is the cause of the gaudy facades of success we hide behind, because there is a hollowness within we dare not face, since we half suspect that is all there is. Personal defeat seems to be our portion here and many there be who find it.

And, as would inevitably follow, this same defeat stalks our path as we go about the inescapable business of trying to live with other men. Here too, victory seems to be an illusion which is a cruel mockery. Success at arms means nothing; the blood and wealth that must be squandered to purchase it buys only the weakness and despair which breeds cynicism and contempt that any nation was fool enough to believe that peace could come that way.

Then comes a cold war to take the place of a hot one, since modern man and nations must have an enemy, official or unofficial on whom to project the blame of their own inner defeats, whether or not the accusations can be made to stick. But now the shape of the enemy is harder to define,—and his location. And there's not much satisfaction in calling names thrown blindly by a mechanical Voice into the air, not knowing where they will fall, and worse, not being able to see the enemy's discomfort when, and if, they find their uncertain mark. There must be potential victims for the relief of our personal frustrations nearer home. At least a little ingenious distortion

of the meaning of the word enemy will surely reveal a host of legitimate targets for our wrath. The government, the schools and colleges, the churches, must be full of them. And they can't fight back. Perhaps that's the place to look for the victory we seek. But already there are signs that even there defeat may be expected. The dignity of human freedom, fearless in the face of a lie, may yet be reborn in the churches, in the universities, or even the state department.

We are getting close to the source and meaning of true victory for man, both as a person and as a man among other men. It is the victory won by Christ at Easter and given freely to men by God. Jesus' death on the Cross and his Resurrection, means that he died to remove the burden of guilt, conscious and unconscious, with which man afflicts himself, so that he may turn his defeats into victory and dare to accept himself as he is. Man suffers from a deep sense of his own inferiority, disliking himself so much he cannot possibly see how God could love him or want to do anything for him. Why would God accept him when he is so entirely unacceptable to himself? Yet the glory of the Christian Gospel is this — that while we were yet sinners, Christ died for us—and then rose again from the dead that we too might live with him a new life in which sin and death are swallowed up in victory. God's gift to man is the victory of eternal life—but it is a gift, and man must accept it, and live it, or go on hating himself, and dying by successive defeats until the last great defeat of death overtakes him.

As for the world of men, the Easter Victory is no promise or assurance of any easy solutions or escape for the many problems that beset and bedevil the human race. But it does establish the eternal fact that the death and resurrection of Christ is for all men, regardless of the texture of the curtains by which they try to separate themselves from each other to justify their common rage and hos-



tility. A breach has been made in the common curtain of death, and in the light that does shine through the common brotherhood of man can be more clearly seen. Because of Easter we have more light for our darkness, more strength for our battle—not against

each other, but our common foe of sin, and self-despair, and more peace for our pain. A new day will dawn in which the struggle of little angry men to hold it back will be of no avail. We may hasten its coming if we will face that day with courage and with joy.

## WHAT CHRISTIANITY MEANS TO ME

**C**HRISTIANITY means to me a way of life, based upon the teachings and the life of Jesus.

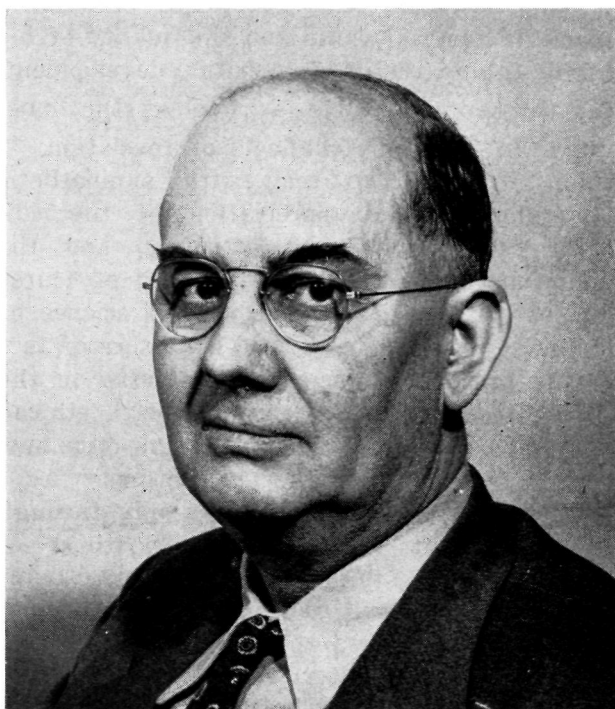
I do not regard Christianity as being primarily a creed, a set of rituals, a sacred book, a church or churches, or a legalistic "plan of salvation." I think of Christianity as a movement rather than an institution or set of institutions.

As I understand it, Jesus taught that God is the Father of all men, and that all men are brothers. I am a member of the Society of Friends, and I share with Friends the belief in the "Inner Light"—in "that of God in every man"—that is, the belief that every human being has in his nature something of the divine.

I think that the heart and center of Jesus' teaching is the belief in love as the central, creative, transforming, reconciling force in life. I think that Jesus taught and exemplified the conception that love should be the motive force for every action and every relationship in life—individual, group, inter-group, national, and international.

Jesus seems to me to have been a supreme Adventurer and a Revolutionist in the profoundest sense of that word. Beside the spiritual revolution which he seems to have envisaged, the political and economic revolutions of history pale into insignificance. I think Jesus conceived of Love as a positive, powerful, creative, life-giving force. I believe he has called his followers to an adventure that seeks nothing less than the remaking of human life and the transforming of human

By ARTHUR DUNHAM



The author is a social worker by profession. Since 1935 he has been Professor of Community Organization at the School of Social Work of the University of Michigan. He is a member of the Society of Friends, and is Clerk of the Ann Arbor Friends Meeting. He points out that his views of religion cannot be assumed to be those of Friends in general, since Quakers have no written creed and the theological views of individual Friends range from extreme Fundamentalism to the borders of Unitarianism.

society in the likeness of the "Kingdom of God," that is, the Kingdom of Love.

Jesus of Nazareth seems to me a luminous figure—the greatest spiritual Leader and Teacher that we have known. His life was replete with strength and courage, beauty and



tenderness, the deepest and most profound spiritual insights, the translation of love into daily living. I think of Jesus as human, but with a measure of God's grace and love that gave him a better claim to the title, Son of God, than anyone else whom we know from the pages of history.

### Complete Freedom

I BELIEVE implicitly in complete freedom of religious belief. For myself, in common with Quaker tradition, I do not find formal written creeds helpful as an aid to either worship or living. I am also doubtful there is any necessary correspondence between a man's theological views and the quality of his life or the degree of his spiritual development.

I think of the Bible as one of the most important of God's channels of revelation. I think it must be read with sympathetic understanding and appreciation of the cultural backgrounds, the attitudes, and the traditions of those who write it. I of course do not look to it as a textbook of science or history. I am not disturbed by errors of fact or the presence of legendary material in the Bible—or even the presence of social, ethical, or religious concepts which we think have now been superseded by other revelations. As I see it, God reveals himself not only through the Bible but through other writings of prophets, poets, saints, seers, and many others; through the beauties of nature; through human personalities; through friendship and love; through laughter and tears, joy and suffering, and all the infinite number of experiences that go into the making of a life.

I think men travel over many roads to reach the same God. I feel a sense of appreciation of the beauty and stateliness of the rituals of Christian liturgical services; of the prophetic voices and the unified congregational participation in sermon-centered services; of the fervor and sincerity of evangelistic and Fundamentalist groups whose approach to religion differs greatly from my own; and of all those who worship or seek God sincerely—whether they be Christians or Jews, Buddhists or Hindus, Moslems or those of other faiths. I like to feel able to share in the worship of

many different types of seekers of God.

For my own part, I find the “unprogrammed” worship of Friends—the Meeting for Worship “on a basis of silence,” with no priest, no pastor, no human leader—is best for me. I believe in “the priesthood of all believers”—I see as the central element in worship the attempt of the worshipper to attain a sense of the presence of God, the effort to enter directly into communion with God. I cannot think that outward sacraments would heighten this kind of worship. As I view it, the “crystal silence” of the “centered” Meeting for Worship, the moment of quiet before the breaking of bread, in a Christian home, are sacramental. Fundamentally, all life should have a sacramental quality; and if life has that quality, outward ceremonies can scarcely add to it. I recognize, of course, that this view of sacraments is held by only a small minority of Christians; and certainly I have no quarrel with my fellow-Christians to whom the sacraments are supreme religious experiences.

### The Real Test

I THINK the real test of a Christian is how far he translates the teachings of Jesus into life. All of us miss the mark again and again, for all our ideals and all our trying; only a few saints even approach the pattern of life that we seek.

Some of the chief emphases or implications of the teachings of Jesus — “testimonies,” Quakers would call them—seem to me to be these:

(1) An emphasis upon the freedom of the human soul.

(2) An emphasis upon the sacredness of marriage, family life, and family relationship.

(3) The ideal of the “Beloved Community” and the attempt to bring this ideal to pass increasingly in the realities of community life.

(4) The acceptance of human beings as human beings, and therefore all equally children of God, regardless of differences of race, color, nationality, creed, or culture; and the refusal to accept such boundaries as divisive or estranging. I think that any theories of racial superiority or inferiority are in conflict

with the basic tenets of Christianity.

(5) The constant and unremitting search and striving for unity among all nations and races, and the flat rejection of war as an instrument of national policy. War is the supreme expression of hate and violence; it seems to me to be the antithesis of all that Jesus taught and lived. I believe that Christians are called to live and to work "in the virtue of that life that takes away the occasion of all wars."

(6) Integrity, straightforwardness, serenity, and simplicity of life.

(7) Democracy, not only as a method of government, but as a way of life — political, economic, social, cultural. Democracy is not confined to Christians, but it seems to me a method of social organization, a way of individual, group, and community living, that is fundamentally in harmony with Christianity. Democracy seems to me to imply: the right of the whole people to make ultimate decisions, to control their government and their lives; respect for the rights of minorities; basic security and a large measure of freedom for the individual; and a "large liberty" for voluntary groups to act in accordance with their interests and concerns. Democracy has usually meant social action, the clash of parties and interests, the rule of majorities, and growth through conflict. All this may be socially healthful. However, I think we are beginning to catch glimpses of a "more excellent way" that may be possible at more times and in more situations than we have usually thought. This is the method of creative group thinking, of an integration of wills that transcends the divisions of voting and eliminates majorities and minorities alike. When this method is united with a religious concern, on the part of a small group or a larger assembly, to arrive at a decision in accordance with God's will, Christianity and democracy fuse in one of the most profoundly creative and spiritual phases of group experience.

In spite of the world of today and the times we live in, I see Christianity not as a mere ideal or a beautiful dream, but as an intensely

practical way of life — the most challenging adventure that life can offer, and the brightest hope for the future of mankind.

## E A S T E R   D A N C E S

by  
Douglas Sampson

On Easter morn, the world was gay  
And danced a saraband,  
For Christ was risen from the grave  
To walk about the land.

The deathly dark was filled with light  
And Mary's heart could sing:  
For Jesus came from Hell below  
And sin had taken wing.

The chanting of a heavenly choir  
Filled Peter's heart with glee,  
For Christ, betrayed, was living still,  
The coward now was free.

The sight of nails and wounded side  
Threw Thomas to the sod  
To murmur low a mighty shout:  
"Behold, my Lord, my God."

On Easter morn, the world was gay  
And did a stately waltz—  
And men forever and a day  
Were shriven for their faults.

And birds now sing and flowers laugh  
And trees shake rustling leaves,  
The whole creation stops for breath,  
Then sings sweet symphonies.

So sing 'Hosanna' clear and loud  
And shout it on the air—  
For us, He rose and walked the earth  
And made creation fair.

On Easter morn the world was gay  
And danced a minuet,  
And since Christ rose from out his tomb  
We hear the music yet.



# THE EASTER CREED

By CHARLES F. HALL

*Bishop of New Hampshire*

NEVER in all of history has Easter meant so much to so many as it does today. We have had wars before; we have had pestilence and disaster in one form or another. But never has death had such catastrophic possibilities as in this atomic age that is upon us. In the light of these circumstances it is not surprising to find folk reshaping their thoughts about life after death. Through earlier decades our faith has not been challenged as it is today. It was easier to look at death more objectively; to say, "Well, it comes to each of us sooner or later." But that thought will not do today. We want more than generalizations. We need assurance.

Sixteen hundred years ago our Church fathers were encountering stern opposition from atheists who said clear-thinking people had no right to believe in immortality; it was simply an escape from reality. It was against this rising tide of irreligion that the fourth century Christians went into action. They wanted a creed to live by. Several councils convened and soon a creed began to grow until at last it became the most glorious statement of our faith. It was named for the city of Nicaea where it was first presented; we call it the Nicene Creed. Although that creed was driven to life by irreligion and shaped in controversy, one clause withstood every discussion and attack. You know it by heart: "I look for the resurrection of the dead: and the life of the world to come." That is the Easter Creed: resurrection and the life hereafter.

## Easter Faith

IN THE light of this creed let us consider some reasons for the Easter faith; reasons which have caused Christians, from the first disciples to the most recent ones to say: "I look for the resurrection of the dead: and the life of the world to come"

Consider first, that Easter celebrates a great expectation. We measure life too frequently in terms of its lowest values. We bend over backwards trying to get what we

call a fair estimate of life. We start at the bottom and frequently stay there. We measure our lives by their low moments, this world by its off-beats; we measure human stature by Judas Iscariot instead of Jesus Christ. We expect the worst and life sees to it that we aren't disappointed. That is one difference between many modern Christians and those first ones. They expected more of life than they saw of it. Our generation lacks their great expectations.

Tennyson gave us a verse, and I wonder whether he was thinking about rivers or souls as he wrote: "When that which drew from out the boundless deep, turns again home." Easter celebrates this great expectation. At least that's how it all began, by Christians who expected more of life than they saw of it; who cried expectantly, "I look for the resurrection of the dead: and the life of the world to come."

## An Affirmation

GO FURTHER now and see that although Easter began as a great expectation it was soon translated into a glorious affirmation about life. Until that first Easter a curtain had been drawn across the whole horizon of the hereafter. When folk came up to death they could only wonder what lay beyond that barrier, if anything at all. And then suddenly God reached out, pulled the curtain of death aside, and the disciples saw through a gap: the promises of immortality.

It may be difficult for many of us today to look back to that Resurrection Morn when a great expectation suddenly surged within the souls of those first Christians. But they did make some affirmations about it all. There were the eleven disciples gathered together in Jerusalem, saying: "The Lord is risen indeed and hath appeared unto Simon." And when Mary Magdalene found them, she rejoiced to say, "I too have seen the Lord." Years later, Paul was gathering all their glorious affirmations into this one great Christian verse:

"Death is swallowed up in victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ." You see, they had stopped looking at the curtain of death. On that first Easter Day, God had reached out, pulled the curtain aside, and now they were gazing intently beyond the grave, saying: "I look for the resurrection of the dead: and the life of the world to come."

John and Phoebe Brashier, Hungarian immigrants to America, gave most of their years to the discovery and perfection of telescopic lenses. Through it all, their lives were hounded by misfortune and haunted by failure. But always they peered out through the darkness of the universe trying to find those lights of God never seen by human eye. Then one night they saw through a gap in the curtain. It was not only that moment, but a lifelong faith in their assignment which set these words blazing upon their gravestone: "We have loved the stars too fondly to fear the darkness."

Your thoughts about life depend largely upon what you look for in life; what you expect of it. You may concentrate upon all the negative evidence life rolls up: cruelty, disaster, death; and miss entirely the evidences of Easter: mercy, love, eternal life. You may fear the darkness or love the stars. It all depends upon how you look at life; whether you stare at the curtain of death or see through the Easter gap created by Christ.

### The Victory

CONSIDER finally, that whatever else we may say about Easter, it is basically a victorious conviction. "Death is swallowed up in victory," wrote Paul. That was a glorious affirmation, to be sure, but it was backed by a victorious conviction. Folks just can't go on day after day saying what he did about life and death and not have conviction to back it up. Immortality is not a matter of persuasion but of conviction. You may hear Easter sermons and music and prayers the rest of your life and still be unconvinced. This is a personal matter between God and your soul. I have never known a person to deny immortality when death closed in upon him. Before and even after, yes, he would

have his doubts. But never when he stood beside a lifeless loved one. He wanted above all else to say then, "I look for the resurrection . . . I look for the life to come." You may not measure life by such moments, but God does. He takes us when we are at our deepest contacts with life and says, "You have an idea now what Easter really means. For a moment you have seen through a gap in the curtain."

And now you are going back into a world that is trying desperately to deny Easter; to pull the curtain and close up the gap Christ created. It is endeavoring to blackout the stars so you will not love them too fondly; it is trying to bulldoze all victorious convictions about life. But God will not have it so. He has the last word about all this, and it is yours today. Go out then into a troubled world with this Easter faith in your hearts: "I look for the resurrection of the dead: and the life of the world to come."

### AN EASTER STORY

Once upon a time a Man said, "I came that ye might have life and have it more abundantly."

*So they put him out of the synagogue.*

Then he saw a youth distraught and hysterical and the Man said, "Be at peace," and the youth became calm.

*So the people said, "He has a devil."*

Then he went into a city where he saw selfishness, lust and greed and he said, "Beware of covetousness."

*So the elders cried, "He stirreth up the people."*

Then he told a group of his companions, "Ye are my friends."

*So one of them betrayed him.*

Then some of his acquaintances rushed violently to defend him and he said, "Put up the sword."

*So they deserted him.*

After this a sinful one, being put to death, asked his forgiveness and the Man said, "Today shalt thou be with me."

*So the others reviled him and said, "Away with this Man."*

At that he was crucified and the people said he was dead. Then all went home and they found that only when they were gentle and forgiving and honest and calm and courageous did they have any life at all.

—W. B. SPERRY



## PLAN CHURCH WORKSHOPS ON WORLD AFFAIRS

★ Regional workshops on world affairs will be held in various parts of the country during the next few months under the auspices of the National Council of Churches.

The Rev. Ernest W. Lefever, associate executive director of the Council's department of justice and goodwill, said the area meetings were planned in preparation for the nationwide study conference on the Churches and World Order to be held at Cleveland, O., next Oct. 27-30.

The national conference was called by the department to pro-

mote a better understanding of international issues in the light of Christian responsibility. A similar conclave was held in March, 1949.

Methodist Bishop William C. Martin of Dallas, Tex., president of the National Council, called upon members of the Council's constituent communions to cooperate in the preparatory workshops.

Noting that "the Protestant and Orthodox Churches of this country with one accord have affirmed the mutual dependence of all nations and peoples under a God who is sovereign," Bishop Martin urged consideration of what "this central affirmation

means in an hour like this" and "what the Churches can say to the people."

National church leaders and political and economic experts will be keynote speakers at the regional workshops. The sessions will be attended by chairmen of local church federation committees on public affairs, clergymen, area representatives of denominational boards and interested laymen, Mr. Lefever said.

The first workshop will be held at Springfield, Ill., April 16-17; Springfield, Mass., April 17-18; various Indiana cities, 19-26, and San Antonio, Tex., April 30-May 1.

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## BELL CONDUCTS MISSION

★ Canon Bernard Iddings Bell of Chicago conducted a teaching missions at the Church of the Heavenly Rest, New York, March 22-29, which was "for those of every Church, or none." The intention of the Communion services was for world peace, which was the subject of the Palm Sunday service which closed the mission.

## YOUTH WORK DISCUSSED

★ Conferences on youth work are being helped in Vermont, the diocese being divided into four regions since many parishes in small communities have no youth groups. An evaluation conference will be held at the Rock Point conference in June.

## MARY HEILNER SPEAKS IN VERMONT

★ Mary Heilner, worker in refugee camps for the World Council in Berlin, has been speaking in Vermont. She described her work before church and other groups at Newport, Lydonville, St. Johnsbury and East St. Johnsbury. She said that most of the refugees from the Soviet zone are young people and families with children. One out of two is physically ill and but one out of three is able to find work.

## RELIGIOUS ART AT ASCENSION

★ An exhibition of contemporary religious art is being shown at the Ascension, New York, March 22 - April 5. The art committee of the parish is establishing a fund for the promotion of interest in religious art.

## EDITH BALMFORD IN SWITZERLAND

★ Edith Balmford, executive secretary of Episcopal Service for Youth, flew to Switzerland on March 24th to attend a conference on social work sponsored by the ecumenical institute of the World Council of Churches. The conference, March 28 - April 2, is being attended by social workers representing Church and secular agencies throughout the world. She is the only representative from the United States.

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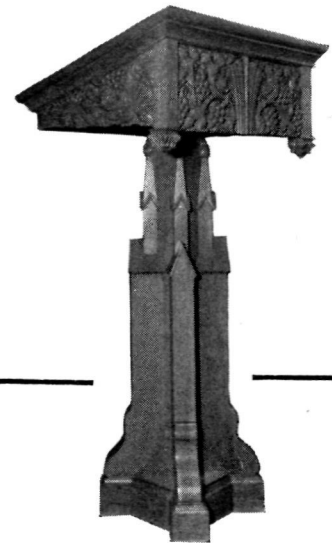
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Mathewson and Westminster Sts.  
*The Rev. Clarence H. Horner, DD., Rector*  
Sundays: H.C. 8 and 9 a.m.; Church School 9:30 and 11; Morning Prayer and Sermon (H.C. first Sunday) 11; Y.P.F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m. Thursday: H.C.,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

On her return she will visit England to discuss with executives of the moral welfare council of the Church of England some of the common problems facing Church agencies.

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# General Convention Had Numerous Innovations

★ The report of the Rev. Gardiner M. Day, general chairman of the committee on arrangements for the diocese of Massachusetts, to Bishop Norman B. Nash revealed that General Convention closed its books with a surplus of \$7,580. As the money was given by the people of the diocese of Massachusetts to the diocese, it was felt that the bulk of the surplus should be returned to the diocese. A gift, however of \$2,500 was presented to the treasurer of General Convention, and the residue of \$5,080 was returned to the diocese.

Whether those attending the Convention realized it or not, some seven innovations were incorporated in the Convention program.

The holding of the opening service on the Sunday prior to the convening of the House of Bishops and the House of Deputies proved to be highly convenient and a much appreciated change from the usual schedule. It meant that thousands of people who could not possibly have attended the service on a weekday service because of business obligations were able to participate in a most thrilling service, and for the first time in history, the auditorium in

which the service was held was not only filled to capacity but was unable to provide for all who desired to attend.

For the first time in the history of General Convention, the officials to the triennial meeting of the Woman's Auxiliary marched in the procession at the opening service by invitation of the host diocese.

So far as we know, this was the first Convention in which a devotional service was held as part of the regular session of the House of Deputies in the place where the House of Deputies met, with the Bishops joining them for the service. That the services helped to raise the tone of the whole Convention is attested by the fact that

this was one of the few Conventions in our memory in which there was at no time any acrimonious debate.

The family dinner of Episcopalians was a brainchild of Mr. Robert D. Jordan, director of the department of promotion of the National Council, proved to be one of the happiest and also worth-while evenings of the entire Convention.

For the first time visitors were invited to pay a \$1 registration fee, receiving in return a Convention wallet which with the seventeen items it contained was worth far more than the fee. While we estimate that there were between fifteen and

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Broadway and Fulton St.  
Rev. Robert C. Hunsicker, v  
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#### CHAPEL OF THE INTERCESSION

Broadway and 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

#### ST. LUKE'S CHAPEL

487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat 5-6, 8-9 & by appt

#### ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)  
Rev. C. Kilmer Myers, v  
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twenty thousand visitors during the Convention, more than three thousand elected to register.

While the secretary of the House of Deputies furnishes a printed list of the members of the House of Deputies, this list does not include their Convention addresses. While it required considerable arduous last-minute work, the Convention office published a directory of all the bishops, deputies, delegates and other official persons connected with the Convention, with their Convention addresses. This was an enormous help, particularly in saving the information and registration bureaus from having to look up and give out this information during the first days when the registration desk is busy with its main task.

A list of two hundred Churches which were having visiting clergymen in their pulpits was printed in pamphlet form. This also saved the information and registration desks a host of time-consuming inquiries.

The remainder of the report of the General Convention deals with three recommendations suggested for the consideration of future Convention Committees based on the experience of this Convention.

The first is that, in order to avoid the situation experienced in 1952, when the ushers and the guards in the Boston Garden were unable to hold the reserved section in the face of the crowds who poured in, that either seats be reserved, or an individual ticket be designated for each seat.

The second recommendation is that the number of invitations

to the opening reception be limited to those officially connected with the Convention and their families so that participation in the receiving line will not be such an ordeal for the Presiding Bishop and the guests of the Convention. He suggested that perhaps another reception might be held at some appropriate time for Episcopalians in the local area.

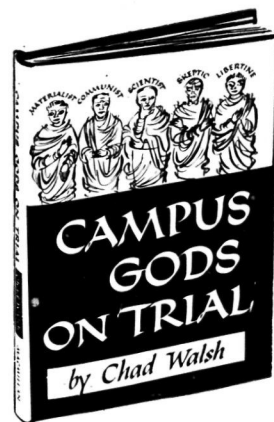
The third recommendation is that an effort be made to have the ecumenical mass meeting a more genuinely ecumenical gathering by inviting representatives of the leading churches in the area where the Convention is held to be present and have some recognition of non-Episcopal Churches in the program.

#### LAYREADERS MEET IN TRENTON

★ Layreaders from the Trenton-Burlington convocation met for a conference at St. James Church, Trenton, on January 25. Dean Gerald R. Minchin directed the group and gave the opening address. Members of the committee, which included the Rev. Edward Daely, the Rev. Robert Varley, the Rev. Robert Hewitt, and the Rev. Ware King, each contributed to the seminar and then led groups of men in practice of the voice and in guidance as to their duties.

Layreaders from Mercer, Burlington and Hunterdon counties were in attendance. Many of them are serving missions on a regular basis. One layreader has served a mission continuously for 23 years doing much of the pastoral work, with the monthly visitation of a priest.

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# PEOPLE

## CLERGY CHANGES:

*Paul H. Kratzig*, formerly rector of St. Andrew's, Hilton Village, Va., is now rector of Trinity, Victoria, Texas.

*H. B. Lamer*, formerly of Nevada, is now rector of St. Peter's, Albany, Oregon.

*John L. Thompson 3rd*, formerly assistant at St. Mark's, Toledo, Ohio, is now rector of Trinity, Ashland, Oregon.

*E. Pinkney Wroth Jr.*, formerly chaplain at the cathedral schools, Washington, is now dean of Holy Trinity Cathedral, Havana, Cuba.

*Alanson Brown* is now assistant rector at St. Luke's, San Antonio, Texas.

*John J. Howard*, formerly rector at Bluefield and Pocahontas, Va., is now in charge of churches at Blackstone and Crewe, Va.

*William Macbeth*, formerly rector of Ascension, Richmond, Va., is now rector of St. John's, Waynesboro, Va.

*Samuel N. McCain Jr.*, is now in charge of Christ Church, Kilauea, Kauai, H. I.

*Harry W. Hansen* is to be assigned work in Hokkido, Japan, after several months of language study.

*John F. Moore*, formerly rector of St. Mark's Springfield, Vt., is now curate of Holy Trinity, West Palm Beach, Fla.

*Edward H. Williams*, formerly rector of St. Paul's, White River Junction, Vt., is now canon of All Saints Cathedral, Albany, N. Y.

*Charles Scott*, Presbyterian, who is chaplain at Middlebury College, and is now studying for Episcopal orders, is in charge of St. Paul's, Vergennes, Vt.

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## ORDINATIONS:

*Ronald Thorwaldsen* was ordained priest by Bishop Shires on Feb. 28 at Grace Cathedral, San Francisco. He is vicar of St. Cuthbert's, Oakland.

*George M. Ray* was ordained priest by Bishop Louttit on Feb. 28 at St. Luke's Cathedral, Orlando, where he is curate.

*Lee M. Adams* was ordained priest by Bishop Jones, Jan. 30, at St. Stephen's, Goliad, Texas, where he is in charge. He is also in charge of St. Matthew's, Kenedy.

*A. G. Bechtel* was ordained deacon by Bishop Campbell, Feb. 24, at St. Luke's, Long Beach, Cal. He is assistant chaplain of Navy Family Chapel.

*Arthur J. Morley*, in charge of Trinity, Monessen, Pa.; *Sidney B. Parker*, in charge of St. Michael's, Baton Rouge, La.; *Perry M. Porter*, assistant at Calvary, Pittsburgh, were ordained deacons by Bishop Pardue, March 7, at the Holy Cross, Pittsburgh.

*John R. Davis* was ordained priest by Bishop Campbell, Feb. 24, at St. Luke's, Long Beach, where he is assistant.

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# BACKFIRE

## SUMNER WALTERS

*Bishop of San Joaquin*

As a member of the national advisory committee on Town and Country Work, I wish to make the following reply to the Rev. R. B. Gribbon's several propositions (Witness, Mar. 12).

The Episcopal Church is fortunate in having not a few strong, intelligent, resourceful, loyal rural pastors like Archdeacon Gribbon. On the other hand our total ministry to small town and country, especially in the midwest and far west, produces all too small results. Urban-industrial and suburban challenges are equally important to those of the countryside but we have a long way to go to recover the ground lost in the past century to denominations more rural than we have been.

Adequate figures, compiled from central records, indicate that the Roanridge project has helped to give a large number of seminarians and others the feel and appreciation of rural life, its basic importance and its needs.

I am amazed that any one should suggest that surveys made by interdenominational specialists are adequate for our own Episcopal rural problems. The good archdeacon is looking through rosy-colored spectacles when he imagines that his own wide knowledge of secular agencies, like the Grange and the 4-H, is shared by many in our predominantly urban Church.

The archdeacon's propositions are another evidence of the diocesan provincialism of the Episcopal

Church. Roanridge is to help get the rural challenge across diocesan lines, especially for the benefit of vast open-country areas, which have all too little of the kind of successful rural work, with which he is acquainted.

What is invested in the Roanridge program is small compared with the nation-wide rural projects of the Lutheran, Methodist and Roman Churches. We need further development of the National Town-Country Institute to educate both the consciousness and the conscience of the Episcopal Church and of her keenest young men, to carry "the faith once delivered" to the countryside.

## THEODORE J. JONES

*Rector of St. Andrew's, New York*

Dean Pike is a man of standing in the Church, in the legal profession and in education. In rejecting an honorary degree from the University of the South (Sewanee) I consider that he has acted in the best traditions of Christian statesmanship.

The student admissions policy of Sewanee's trustees is indefensible on any ground. The students at Sewanee want Negroes among them; the faculty members who so courageously resigned want Negro students there; the deans of other Episcopal Theological Seminaries condemn Sewanee's admissions policy in a recent statement.

Indeed, in adhering to such a policy Sewanee gives scandal to the great majority of Episcopalians, north and south. The Church of Christ is not to conform to the world but to transform the world. The Church is to infuse its spirit, its ideals, its principles into the social organism; it is not to be guided by the prejudices of the secular community nor is it to be inhibited by the anachronistic laws, customs and usages of a particular state.

Dean Pike's letter makes this point, and his dramatic rejection of Sewanee's proffered honors gives it an emphasis which few other actions could.

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