

# *The* WITNESS

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A COPY

AUGUST 6, 1953



**BENEDICT WILLIAMS**

At Ground Breaking Ceremonies at St. Stephen's, Sewickley, Pa.

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**Rebecca West on McCarthyism**

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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE

New York City

Sundays: 8, 9 Holy Communion; Holy Communion with Morning Prayer, 11; Evensong, 5. Weekdays: 7:45 Morning Prayer; 8, Holy Communion; Evensong, 5. Open daily, 7 a.m. to 6 p.m.

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## SERVICES In Leading Churches

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Thursdays, 7:30 a.m.

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## —STORY OF THE WEEK—

### African Outrages Denounced

By Anglican Monk

DECLARES WELFARE OF CHURCH IS AT STAKE  
IN STAND TAKEN ON RACE ISSUE

By Trevor Huddleston

*Provincial of the Community of the  
Resurrection in South Africa*

★ A good deal has been written, and a great many conflicting views have been expressed about the rights and wrongs of Christian intervention from England in South African affairs. Put very bluntly, there are those who say: "No one has a right to speak about the racial situation in the Union of South Africa unless all the factors are understood. In England they are not understood. And in any case the Church of the Province of South Africa can look after itself. Statements, resolutions and sermons in England are more of an embarrassment than a help."

I have never personally believed in the force of that argument which — in effect — rules out the criticism of on-lookers on the ground that they either can see nothing of the game or that they have blinkers on. More often than not those of us who live inside South Africa and are caught up into the currents and cross-currents of racialism are biased or blinded by experience. And in any case, it is good for the solution of any problem that it should be subject to scrutiny and comparison with objective standards. If, for

example, South Africa claims to be a democracy, it is not a bad thing that her standards should be compared with those of democracies centuries older and more experienced than herself.

#### Time For Silence Is Past

But it has been true, I believe, until the fairly recent past, that outside intervention or criticism from the Church in England has been embarrassing to the Church of the Province of South Africa. The reason is obvious — namely the constant attempts to belittle the Church of the Province on the ground that it is the "Englishman's Church," a Church with no roots in South Africa — and no future either. This kind of criticism we can well face for ourselves: but it is more difficult, of course, for those outside who, good South Africans cannot easily bear to find themselves condemned as quislings by their own countrymen. In any case, it is my firm conviction (and I have said this many times in public recently) that the time has passed when the Christian conscience, through the Church in England, can afford to remain silent about what is happening in South Africa.

I believe with all my heart that the Church in England should use every weapon in

her armory to arouse the conscience of Christians all over the world. And I believe this not because I hate South Africa but because I love it.

I believe this because I am as certain as I can be of anything in the world that unless the African people know now that the Christian conscience is stirring everywhere and that the Church is not either sleeping or afraid there is grave danger that they will lose confidence in the Church forever.

And — let it be said with shame — the vast majority of European churchpeople in South Africa are not giving the kind of lead which would inspire confidence in any one. If, in fact, we have begun to learn the lesson of Kenya, we should see to it that we implement our knowledge at once. He would be a very bold man indeed who could dare to say with any assurance that the Church in South Africa is now so strong and so firmly builded that there is no danger of a militant African nationalism disrupting it.

What form, then, should such intervention take?

#### Invasion of Human Rights

I am convinced that, first of all, people in England should be told again and again that what is happening in South Africa is an invasion of human rights. That in consequence, and because man is made in the image of God, it is an insult and an affront to God himself. In face of this, all talk of "interference" is simply absurd — unless, of course, one takes a

# THE NEW BOOKS

**A HISTORY OF CHRISTIANITY** by Kenneth Scott Latourette. Maps. \$9.50.

"Never before has the whole panorama of Christianity in history been set forth with such scope and inclusiveness in a single volume." Ordinarily, one is slightly skeptical of descriptive material on book jackets. However we agree with this blurb. Dr. Latourette's book is an excellent, well written, well proportioned history of Christianity. The history begins with the background in Judaism and ends with the tragedy in Korea—1952.

Two factors must be made clear. The present volume is not a condensation or a summary of the authors previous seven volume *History of the Expansion of Christianity*. The present work is a well rounded survey of the entire history of Christianity in all its phases. It presents the history of Christianity against its setting in the over all historical background. Of course, the expansion of Christianity is included, but this expansion is just a part of the larger whole. Although Dr. Latourette has followed the chronological pattern of the previous books, this volume has a different purpose and is a fresh effort.

The second factor to be made clear, and as the title indicates, is, that this is not a history of the Christian Church, but a history of Christianity. As Dr. Latourette explains: "through Christ there has come into being the Church. The Church is never fully identical with ecclesiastical organizations. It is found in them, but not all their members belong to it and is greater than the sum of them all. Yet, though never fully visible as an institution, the Church has been and is a reality more potent than any one or all of the Churches. "The blessed company of all faithful people," it constitutes a fellowship which has been both aided and hampered by the churches, and is both in them and transcends them."

The history of Christianity, Dr. Latourette holds, must be sur-

veyed with an awareness of the total human drama. As he says in his preface: "From its very beginning, the course of Christianity must be viewed against the background of the entire human race. The necessity of this perspective should be obvious, yet often it has been ignored. Since Christians have claimed that Christ is essential to a comprehension of the meaning of history, since the outlook of Christianity is universal, in its scope, and since, from the outset the ideal has been set before the followers of Jesus of winning all men to his discipleship, the historian must ask how far that understanding and that dream have been realized. His canvas, therefore, must be all mankind from the beginning to the present. In every major

stage of his narrative, he who would survey the history of Christianity must strive to do it in its global setting." This is the plan Dr. Latourette set for himself, and like the great historical architect that he is, he follows it to perfection.

Although this book is of tremendous scope and scholarship, it is vital and timely. In an age when Christianity is being attacked from without, and suffering from a sort of disintegration from within, Dr. Latourette's book gives hope. It refreshes our minds. The history of Christianity has always been the history of contrast and struggle—recession, resurgence, and advance, repudiation and revival. In spite of uncertainties, and contrasts there stands for all time the core of the Christian faith and of Christianity, the life, the teaching, the death, and the Resurrection of Jesus Christ.

—G. H. M.

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reap that which God had already sown.

No man can really help the work of the Church if he is only trying to express himself. We must be receivers before we can be creators. We need not storm the fortress of heaven. God is all about us, seeking us if we will but open our hearts to him.

Christian discipleship must begin with a trusting, childlike acceptance of God's love. But there are further steps as a child learns to respond to God's love in loyal obedience and in confirmation commits himself to the Christian way and assumes the responsibilities of doing his task in the world.

How important is the Christian family in God's care of his children, for it is in the home that men first learn that the world about them is to be trusted. As they accept the love of parents, they are prepared to accept the love of God, and as they learn to please their parents and find them worthy of their love, so, too, they grow in obedience to God's will. In the life of the home they learn to share responsibility and, as they grow up, to assume their duties.

One wonders how much of the world's history is influenced by the experiences of childhood. I know of a French general who, in the first world war, always referred to his soldiers as "mes enfants." That man could be no harsh militarist. In his own home he had learned the value of human life. One wonders whether the problems of industry and politics and international affairs can ever be fully solved except by men nurtured in Christian home life, where trust and sympathy, and the understanding of the place of authority and of the supreme duty of love, have been early acquired. God places on the home the responsibility of preparing lives to know him and to serve him in the wider responsibilities of our modern world.

## Scarecrow Religion

**By Corwin C. Roach**

*Dean of Bezeley Hall*

**T**HE author of Jeremiah 10:5 uses a particularly effective metaphor when he compares the cult of idols to a scarecrow in a cucumber field. His figure has been obscured in the previous standard versions and it is the service of the R.S.V., following the more recent unofficial translations, to clarify the text by its more accurate rendering. We all know what

a scarecrow is, we have seen them as we have driven along the country roads. There stands a stick in the midst of a cornfield, a suit of old clothes draped around it, perhaps a decrepit old hat nailed to the top of the stake. When the wind blows, the ragged clothing on the stick will flap in the breeze and the birds will be frightened away. Yet all this furious activity is a sham. On a still day the scarecrow will not even flutter. The birds may eat the growing grain at their leisure or even perch upon the figure itself. It has no self-generated power, it is nothing but a dead stick.

Our author would tell us that the pagan cults are equally lifeless and ineffective. They center around a god who is static and dead. The worshippers make a great show of reverence but there is really nothing to fear. Like the scarecrow, the image and what it stands for is powerless for good or bad. But is our version of the Christian faith any better? It is very easy to set up scarecrow deities in the place of the living God, to worship our fears and illusions rather than the mighty God who created the world and therefore sustains it. There are all sorts of little bogies which we worship as gods, the picayune don'ts of a shallow pietism or a superficial legalistic ritualism, all our fears and phobias which we dignify as gods. The winds blow their garments around and we delude ourselves in thinking they really live and move and have being. But the birds of prey will come and will devour the growing fields of modern life and they will not be frightened away by a scarecrow Christianity. We need something more than a dead-stick idolatry, we need a faith with body and substance to it.

## Bleeding Bells

**By Leslie D. Hallett**

*Canon of St. Paul's Cathedral, Buffalo*

**A** YEAR AGO on Grant Lake in northern Minnesota a resort owner stumbled across a bell. Around the top of the bell he found a number of small bleeding rosettes. There was also a French inscription and the date 1878. Later he found that the inscription meant "to bleed lightly." Similar bells have been found in a number of other places in the same region. The guess is that the bells were hung in trees in the forest by some since-forgotten religious order. As the trees swayed in the breeze the



liberties in the United States."

Many Japanese believe they see in the news reports from this country "the same oppression they suffered under the militarists in their country before and during the war," he said.

"You can't blame the Japanese people for drawing these unwarranted conclusions" from the reports about Sen. McCarthy, he said. "I never realized a voice could be so magnified in importance away from its own locality."

"Many Japanese feel that the fight against Communism will produce in the United States the very evils that Sen. McCarthy is fighting to destroy," Father Ford said.

Father Ford said that one Japanese newspaper had printed a cartoon depicting American domestic problems as ridges, similar to Heartbreak Ridge in Korea, and that the largest one was labeled McCarthy. "If the President would do some shooting at those ridges, they might be reduced to their proper proportion," Father Ford said.

## SEABURY PRESS HOLDS CONFERENCE

★ A group that is making a large contribution in the broadening and strengthening of the work of our Church—the Episcopal Church—interested bookstores—attended a two-day conference in San Francisco in June as guests of The Seabury Press. The purpose of the conference was to help these bookstores in their tremendous task of selecting and distributing the great variety of printed material needed by the Church, and at the same time, to acquaint the Press more thoroughly with the special problems of the bookstores. The benefit derived from a similar conference held

at the College of Preachers in Washington last year for bookstores east of the Mississippi led the Press to hold this second conference, this time for stores west of the Mississippi. The bookstores invited to attend were, in each instance, recommended by the bishop of the diocese in which they are located.

At the invitation of Bishop Block of the diocese of San



LEON MCCAULEY

Francisco, the entire conference was held at the School of the Prophets on the grounds of Grace Cathedral. Here, from June 10 to 12, conferees lived in the friendly atmosphere of the school and worked out their mutual problems.

The conference opened on the afternoon of June 10 with an address by the Rev. David R. Hunter, director of the department of education. Followed by an informal question and answer period, this opening session clarified for the booksellers the aims of the national department, the uses of the materials already produced, and the significance of the new curriculum, with its many forthcoming publications which are now being developed.

At the Thursday morning session, Leon McCauley, manager of The Seabury Press and conference leader, presented the program of the Press, its Prayer Book and Hymnal line, and its trade and curriculum books. Mr. McCauley was followed by Lucy Holmes, advertising manager of the Press, who outlined advertising and promotion plans for the fall. Conferees had an opportunity to examine proofs and samples of coming books and to see the entire collection of current Seabury Press books which were on display in the conference room.

The Rev. Walter Williams, rector of St. Mark's, Berkeley, and former executive secretary of the department of Christian education's leadership training division, was the speaker of the afternoon. His discussion of the leadership training program showed the conferees how the leadership teams keep churchmen informed about printed material for the use of the Church and how the program helps the bookstores in their distribution of these materials.

A panel discussion on the problems of selling and promoting Episcopal Church materials followed Mr. Williams' talk. The panel members were Joel Ells, Episcopal Church Supply, Los Angeles; George Day, Morehouse-Gorham, San Francisco; and Miss Marie Turley, Episcopal Supply House of Texas.

The last morning of the conference was devoted to the bookstores' problem of selecting books of interest to the Church. This session, too, was in the form of a panel discussion in which Lawrence West, Church Supply Corporation, Seattle; Mrs. Joan Marsh, Buck's, Wichita; and Miss Zola Bartholemew of J. K. Gill, Portland, Oregon, took part.



# EDITORIALS

## Rebecca West on McCarthy

**R**EBECA WEST is a very brilliant and famous British writer who has reported several trials involving Communist espionage. To cross swords with her is an audacious procedure. Nevertheless our conscience inclines us to do so after reading her report on "McCarthyism" as republished in the U. S. News and World Report from a series of four articles in the Sunday Times of London. To be quite frank, we think that Miss West, for all her brilliance, just does not know what is going on in these United States.

Here is a statement, descriptive of what Europe thinks about us, which she sets up in order that she may tilt her lance against it later.

"What is it that everybody knows? That the United States is in the grip of anti-Communist hysteria; that people of liberal opinions are being dragged before inquisitorial committees and are defamed and insulted on the unsupported evidence of informers of the lowest character, and in consequence lose their employment and their standing in the community; and that free speech and thought have been banished from the soil of America. 'Witch-hunting' is the word which sums up this abominable crisis of transatlantic life."

It would be interesting to ask an informed American: Is this, in the main, true or untrue? Well, Miss West thinks it is untrue, and the aim of her long article is to prove it is a myth. She says: "This account of the U. S. has the slick coherence of a Goebbels lie, the stereotyped character of Muscovite invective." Then she goes to town in her ultra-sophisticated way to show that all haters of MyCarthyism are themselves in the grip of some kind of hysteria and that the clever Communists have really set up this whole McCarthy-hating hysteria because it reverts to their advantage. To her mind it is the McCarthy enemies who are at fault, not McCarthy. This reminds us of the mannish woman whose umbrella struck a mild-mannered man in the eye. Before he could say a word in protest, she burst out: "What do

you mean by getting your eye in the way of my umbrella?"

Miss West pulls off such gems as this: "A professor who proclaimed that he was a liberal or that he had been a Communist would be thanked by the Un-American Committee after he gave evidence, and it would be unlikely that any ill consequence would visit him." Miss West might feel quite differently about this if she had been one of the many score men and women, quite innocent of any real Communist affiliation or sympathy, who have been dragged and intimidated by the Un-American Activities Committee, or by McCarthy, with a resulting loss of livelihood because of the publicity in the press and over the air. Or if she had been a radio or TV actress unjustly smeared by "Red Channels" and in consequence unable to obtain work for a year or so.

Regarding McCarthy himself Miss West says: "Let us try, where many have failed, to tell the truth about Sen. McCarthy." But the Senator emerges, in her "truth-telling" account, merely as the ambitious son of a poor Mid-Western farmer who, to be sure, has taken advantage of Communist infiltration of the Roosevelt-Truman administration to rise politically, but is a valuable patriotic citizen much maligned by the "crypto-communists," who have persuaded the middle-class public that "McCarthyism" is an evil worse than the anti-social practices of Communism itself. Honest Injun, in so many words, that is what she says!

### BURIED TESTIMONY

**I**T SO happens we have in our possession a photostatic copy of the "Investigations of Senators McCarthy and Benton" as reported by the sub-committee on privileges and elections to the committee on rules and administration. This 400 page Congressional document was so successfully pigeon-holed by the frightened rules committee that for months not even a highly placed Congressman could get hold of a copy. Now at long last it has seen the light of day, but nothing has really been done about it. And for a very good reason. After wading through this carefully documented account of Joe's financial skulduggery, we venture to predict that the department of justice, if it took action unhampered by politics, might then and



there terminate the Senator's political career. This is the moral gentlemen, the knight in shining armour riding against the Communist dragon, whom the brilliant Rebecca West so valiantly explains and defends to her fellow Britons.

## OTHER OPINIONS

**W**HAT prominent American shall we quote vis-a-vis Rebecca West? We could cite the conservative and highly respected Presiding Bishop of the Episcopal Church, but the dogs are even on his trail because his name appeared some ten years ago (along with a score of other leaders of the nation) on the program of a meeting furthering friendship with Soviet-Russia, at a time, let it be noted, when Russia was one of our allies in the world struggle to defeat Nazism. So you see, the hysteria itself rules him out.

Perhaps the eminent psychiatrist, Dr. Kari Menninger, would bear some weight. He says: "Suspicion and cynicism are taking the place of public confidence in many minds. Large numbers of people are highly susceptible to mass appeal. There is mass hysteria in the reaction to our fear of Communism and it is unhealthy. A man must have the right in this country to speak his own mind without having his character defamed."

Or let us hear from one high in the field of religion, the Rev. John Alexander Mackay, the new moderator of the Presbyterian Church in the U. S. A. and president of Princeton Theological Seminary. At the 165th General Assembly of his Church he said: "Something is happening in these days which every true American, especially every true Christian, should view with concern. Hatred of Communism is producing in this country a new form of idolatry that regards passionate and unreflective opposition to the Communist demon as the one and only expression of Americanism and even of Christianity. There is emerging a pattern of inquiry which is new in our American heritage. Investigation is becoming inquisition. Attempts are made to violate the shrine of personal opinion and to indict a man for his private judgments . . . Men are being held guilty on account of casual associations which in the course of their lifetime, they may have had with people whose ideas might be regarded as heretical."

Or finally listen to William T. Evjue, editor

of the "Capital Times," in McCarthy's own state of Wisconsin.

"Today, Communism has become the perfect scare-word with which the entrenched order can club the American people into submission and conformity. Millions of people have been denied the right of free speech through fear of being branded as disloyal. The press, radio, television and the movies have cringed before the assault that has been made on the printed and the spoken word. Boycott has been urged by the political demagogues who have sought to still criticism by threatening to pin the label of Communism on an offender. Confidence of the people in their government has been threatened by casting the shadow of disloyalty over thousands of honest and conscientious persons. A campaign of hate, suspicion, distrust, confusion and character assassination has been let loose at a time when there is a great need for unity, confidence and a united front to meet a world menace."

## Finger In The Sky

**O**N THE steeple of the First Presbyterian Church in the little town of Port Gibson near Vicksburg, Mississippi, there is erected a closed hand with the index finger pointing toward heaven. This finger in the sky replaces the traditional cross. This finger in the sky was erected in tribute to the first pastor of the church, and serves also as a reminder of a characteristic preaching gesture of the pastor, pointing the way to heaven. Originally made of wood, this fourteen foot pointing finger was redesigned in more enduring metal.

We don't question the sincerity of the people of Port Gibson in placing this symbol in honor of their pastor. We don't question the fact that the good pastor unquestionably did show the way to many. Undoubtedly the pastor was a good and faithful servant of his Lord. However, we are ritualists enough to believe that the cross is still the fitting symbol of our faith and the correct steeple adornment. We still glory in the cross of Christ. Our salvation, though possibly aided by faithful clergy, is still through Jesus Christ our Lord.

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# RELIGION AND THE FAMILY

By Clinton Jeremiah Kew

**P**SYCHIATRY has pointed out another important fact, namely, that the unified family is the best training ground for effective living.

Psychiatry throws additional light on the reasons why religion is so concerned with the relationship of the parent and the child. We all know that the personalities of the parents are mirrored in the lives of the children; hence the future behavior of every child is influenced by the way he is loved or neglected, accepted or rejected.

Parents determine their offspring's biological inheritance when their individual contributions merge at conception to form the child. They also determine the child's cultural and emotional inheritance. Unlike the biological inheritance, the cultural inheritance is complex and the child's behavior is the direct result of the needs, wishes and feelings of the two parents. All this enters into the shaping of his social and religious behavior patterns. If the parents are mature individuals who have been successful in solving their own problems, the child has a better chance to grow into emotional maturity.

Children are quick to sense the frustrations and personality problems of their parents. They often reflect these defects by becoming damaged personalities. The most fertile soil for childhood personality maladjustment is marital discord and broken homes.

One of the greatest contributions the Church can offer a child is that of providing him with conditions for personal growth which approximate more closely the spirit of Christianity than anything else he can find—even at home. If the home has sufficiently prepared the child for the realities of life with others, and if there is no disturbance by adults, the child's social horizons will widen and his character will develop into a dependable Christian spirit.

Above all, a child must have a dependable, secure home base, one that he can leave without anxieties, and one to which he can return for new supplies of hope, assurance, acceptance and love. Children who learn to worship with their parents in church find that when they do

reach the wider community of every day life they are well equipped to meet the rebuffs and problems which arise in association with other children.

The child's psyche receives impressions which make deep and lasting imprints upon him. These feelings go deep into his unconscious where they remain covered, but alive and strong, often well into old age. All this takes place because the child identifies with his parents. He is like his father and he is like his mother because he is with them during the formative years. Sometimes this identification (which goes on continually in his mind) is in conflict because he cannot be like his father and his mother at the same time whenever they disagree and there is friction in the home. Differences in the moral character of the parents will confuse and disturb the moral character of the child and influence his behavior, sometimes throughout his entire life.

Some of the latest psychiatric findings substantiate important teachings of the Gospels. Psychiatry has helped us to become more aware of these teachings and we must redouble our energies in putting them into practice in daily family living.

Home is the most important factor in American life today for it determines the kind of citizen we shall have tomorrow. The influence of a father or a mother may be the deciding factor in a child's life. Monica, the mother of St. Augustine, was a strong element in paving the way for his conversion. The fear a child has for his mother becomes an influence in his selection of a mate (even though he is not always aware of this, for deep in his unconscious there are lasting imprints received in his earlier years).

The Old Testament is full of family relationships: parent-child, in-laws, aunts, uncles and cousins. The story of Isaac and Rebecca gives a clear picture of what a parent can do to influence for good or ill the future events of a child's life.

Isaac and Rebecca were married a long time before their twins were born, and undoubtedly



they were set in their ways. The twins were not identical, but quite different in their mental, physical and emotional characteristics. Esau was a man's man and loved hunting and the outdoor life where he could use his strength. His father loved him very much and admired his physical prowess. Jacob, his brother, was mother's boy: a quiet stay-at-home fellow. He was not as strong as Esau, but possessed a finer intellect. He was his mother's favorite.

On day Rebecca heard her husband, Isaac, tell Esau that he would soon give him his share of his belongings, and to celebrate the occasion, Isaac asked him to kill a deer for a feast. Rebecca persuaded Jacob to kill a deer and disguise himself with animal skins (since Isaac was blind and hard of hearing). In this way Jacob was able to receive the blessing which was meant for Esau. Naturally, Esau hated Jacob for his trickery.

Can a more clear example of sibling rivalry be found, or a clearer example of a mother's blind love and hostility? Jacob was filled with fear and left home. The Old Testament gives an interesting account of his troubles, his dream, his wrestling all night with an angel, and eventually his making up with his brother. The fear, frustration and hostility were a result of the influence of Rebecca and Isaac.

Religion tells us that healthy, loving parents are essential for character building. If you as a parent want your children to become strong moral characters, then the power is in your hands.

In the Prayer Book there are family prayers, morning and evening. These prayer periods can become a fine setting for the members of the family to talk over the problems of the day and the plans for the coming day. Here again, psychiatry has pointed out the value of group psychotherapy in the techniques of family relationships. Many of the problems of the present can never be faced until the unresolved conflicts of the past are brought out and faced in an adult manner. Since we all deal with people in small groups in every walk of life, the influence of the family group is felt throughout life in almost every situation.

Healthy united homes build effectively for the future. Harmonious families produce happy, well-adjusted citizens—individuals who are self-confident and competent to deal with life's myriad problems and challenges.

## The Apostles Creed

By Rev. Roy M. Houghton

CONGRESSIONAL MINISTER, NEW HAVEN

A YOUNG minister was before the installing council. He spoke of the Apostles' Creed as one expression of his Christian faith. The time for questions came. A layman said he could not understand how anyone could subscribe to the Apostles' Creed. Others in the council followed up that lead. The young minister became embarrassed, and began to qualify his statement.

Then one of the older ministers addressed the chair and said: "I hope this young man will not apologize for saying the Apostles' Creed. Rather, he should remember when he is saying the Apostles' Creed he is in most excellent company. He is in fellowship with the great Christians of all the Christian centuries, including our own. He is in fellowship with the intellectuals, the great scholars of the Church. What is more important he is in fellowship with the saints, the martyrs, the mystics, the men and women of spiritual insight, who have made, and are making, the Church great; a power for righteousness in the world. Some of us have lived and ministered through a period of forty years and more, when a great deal was said and written about what we do not believe. The great need of the world today is for young ministers who will stand in their pulpits and say, and lead their congregations in saying, in trumpet notes of no uncertain sound: I Believe!"

That young man continues to use the Apostles' Creed in services of worship.

Why do some Christians object to saying the Apostles' Creed? It cannot be because of superior wisdom. Many of the most intellectual and best educated men and women, both ministers and laymen, say it with conviction. When one finds words in the Creed which seem contrary to reason, he should pause to remind himself that men and women of outstanding intellectual ability use it as an expression of their faith.

Can it be that it takes something more than reason to understand the deeper meaning of the Creeds? "The heart has reasons which the reason cannot understand." One of our greatest modern philosophers (Santayana) wrote:

"It is not wisdom to be only wise

And on the inner vision close the eyes,

But it is wisdom to believe the heart."

Two statements in the Creed are stumbling blocks to some Christians:

- (1) "Conceived by the Holy Ghost, born of the Virgin Mary"
- (2) "The Resurrection of the body."

What did those words mean to the early Christians, and to multitudes of thoughtful men and women of spiritual insight, through the centuries? We know what Paul meant by "Resurrection of the body." He did not mean the physical body of flesh and blood. Some one will ask: "How are the dead raised? With what kind of body do they come?" There is a physical body, there is also a spiritual body. The physical body does not rise. It is sown a physical body, it is raised a spiritual body. And as we have borne the image of the earthly we shall also bear the image of the heavenly. When Paul, and others, talk about the Resurrection of the body, they are talking about spiritual reality. (See I Corinthians 15:35-50)

May it be that they have a similar idea when they talk about the Virgin Birth, and "Conceived by the Holy Spirit?" Who knows anything about the mystery of creation of life? "God created man in his own image." "And man became a living soul." Surely Jesus was not unique in his physical body. His perfection of soul; his quality of moral and spiritual life, is what makes him unique among men. How did he get that way? In some mysterious way, beyond human understanding, God himself entered that body of Jesus. His soul was conceived by the Holy Spirit and so Jesus became God in human form.

The mystery of the atom lay hidden for centuries. Technical skill of keenest minds, under pressure of a war of survival, with billions of dollars and every conceivable form of equipment, have revealed some of the secret of the atom. Not all. Who made the atom? Who condensed irresistible power in a microscopic speck of matter? Science has not and cannot answer those questions.

Spiritual mystery is infinitely more subtle than anything material. We do not look to the saints for authority in nuclear physics. No more should we look to physicists, chemists, engineers or amateurs in any subject for authority in the realm of the spiritual. Paul said it: "The unspiritual man does not receive the gifts of the spirit of God. They are folly

to him. He is not able to understand them, because they are spiritually discerned." (I Corinthians 2:14)

Those early Christians who knew Christ best, attempted to explain the incredible. Their background and training in the Hebrew faith was all against the idea of God in Christ. "Our God is one God." The Messiah of popular conception was quite different from Jesus of Nazareth. After his resurrection, the truth was burned into their hearts and their minds. "Did not our hearts burn within us?" They saw the risen Lord. Not in his former body of flesh and blood. He appeared out of nowhere and as suddenly disappeared. They all saw him; not once or twice but many times. Their lives were changed and made glorious by that fact; the face of Christ. In their New Testament writings and in their Creeds they tried to say that Jesus was a man, but he was something more and other than the greatest and best man who ever lived. He is "very God of very God."

This is the faith on which he founded his Church, against which all the forces of evil have not prevailed, and never shall prevail.

## Lost

By Corwin C. Roach

*Dean of Bexley Hall*

THERE is nothing more pathetic than a small child who has become lost. A moment before, the sticky little hand was grasping tightly the hand of father or mother but now the clasp is broken and the child is alone in the midst of the milling crowd, seeing no familiar face, recognizing no familiar landmark. The child is lost. Magnified a million times, that is the condition of the world today. Recently I saw the result of a questionnaire given to seniors graduating from one of our high schools. Again and again in the answers there was expressed a desire and longing for security. Theirs is a lost generation.

The R.S.V. has Isaiah use the same phrase himself. "I am lost for I am a man of unclean lips" but the lostness of the prophet is of a far different type from the little child or even the world today. In it is to be found the solution for the dilemma in which man is forever involved. The prophet had a vision of God in all his holiness and glory and it was



that insight into the eternal which appalled him rather than any temporal circumstance. According to primitive superstition, to see God is to die.

Yet this is the saving paradox. The one thing which made Isaiah afraid was the thing which would save him in the end and for lack of which his people, and our lost generation also, would perish, namely the vision of God. When Isaiah uttered his cry of doom, "I am lost," it was at the very moment when he was found by God. Losing and finding, dying and living, the old superstition is true after all. The man who sees God is lost to the old greeds and fears. He has died to sin, but risen to newness of life. With the vision of God much is burned away in the flame of the divine presence, but all that counts is added. Our hearts are strangely warmed.

No man or age can be said to be lost or have lost which can see God in his righteousness and marvelous loving kindness as judge and redeemer. There will be suffering and sacrifice before the goal is reached, but there is an abiding goal and that makes all the difference. We may be far from home but we are sure of our directions. Conversely, no matter what may be the material props in which society trusts, it is lost the moment it breaks the bond which unites it to the God of all might and majesty. The people without that disquieting, redeeming vision perishes, is in very truth a lost generation.

## The Three "R's" of Sabbath

By Philip H. Steinmetz

*Rector of the Ashfield Parishes*

**"S**ABBATH" means "desist" or "rest." It does not mean a day of doing nothing but of doing something different yet still in harmony with God's will.

The requirement of rest is wrought into every part of creation. Every living thing needs it regularly. Even the old fashioned razor had to be rested. And often a modern gasoline engine will start after a short rest when it refuses to respond to the most vigorous cranking.

The great source of rest, of course, is God. In turning to him, talking to him, listening to him, remembering his strength, presence and

love, we are renewed. There is no real rest without him.

That is why we do not have a true Sabbath day of rest without worship of God. Many people try. They fill the day with eating, talking and sleeping and with innumerable other activities. Then they wonder why Monday is such a wretched day. They have not really rested and they are not ready for work. In fact, they are more tired than when they left for the weekend.

Of course there is no one simple solution to all our problems. But one of the changes in current customs which would improve every life is a recognition of the real reason for the Sabbath and a practice on the three "R's" of its observance.

What are they? First, Remember God. Second, Rejoice in his Grace. Then, Return refreshed to your position in his service.

## What Is A Parish?

By William P. Barnds

*Rector of St. James, South Bend*

**A** PARISH involves the mutual cooperation of clergy-laity. It is the clergy and laity working together for the glory of God and the furtherance of his work. The clergy are properly expected to provide leadership and they have certain undoubted prepotives. The lay people, on the other hand, have their part to play in the life of the Church and also certain rights, which are theirs. It takes the working together of the two to make a parish. The healthy life of a parish depends not upon the clergy alone; not the laity alone, but upon both.

It is important to develop leadership among lay people in order that the Church may go forward and grow. It is necessary that there be people who can organize and carry through plans. Financial wisdom and acumen are important. It is vital to develop a group of people who can teach in Church School, work with young people, conduct discussions at guild meeting and similar places. It is well to have people who will pray persistently for the advancement of the Church. There are other types of work and leadership which are also needed.

Are you as a layman or laywoman taking an active part in the worship and work of the parish? If so fine. If not, won't you volunteer?

## CONFERENCES FOR CHAPLAINS

★ Canon Leech of the Wilmington (Del.) Cathedral left by air July 10 for Anchorage, Alaska, where he is co-conductor of a series of conferences with air force chaplains through July 23. He is associated with Prof. Robert E. Keighton of Crozer Seminary, Chester, Pa.

## THE PICTURE ON THE COVER

★ Ground breaking ceremonies were held for a new Church School addition and a new chancel at St. Stephen's Church in Sewickley, Pa. These major improvements, estimated to cost over a quarter of a million dollars, have been subscribed to by the local parish in a campaign begun in January.

The Church School addition will include twelve new classrooms, a number of meeting rooms, new kitchen facilities, and extensive equipment for the various activities sponsored by the church in the community. Its exterior will blend with the present large structure which was built in 1914.

The new chancel will include a new altar, communion and chancel rail, new church furniture, and new stained glass windows.

The Rev. Benedict Williams, who officiated at the ground breaking ceremonies said, "This is a tribute to the hard work, planning, and generosity of the Episcopalians today. This new building program has been carried out at the same time as our strong missionary campaign in the diocese of Pittsburgh and all over the world. It sheds a ray of hope as to what can be done when capable and willing people work together."

The two key laymen assist-

ing Mr. Williams in the project are Mr. William Walter, chairman of the building committee, and Mr. William S. Tallman, chairman of the finance committee. It is expected the dedication of the chancel will take place in October and of the new addition in late spring, 1954.

## ATTEND SERVICE IN PARIS

★ A service of choral evening, sponsored by the commission of the Churches on international affairs, was recently held in the American Pro-Cathedral Church of the Holy Trinity for UNESCO delegates meeting in Paris.

In his sermon Dean Sturgis Lee Riddle pointed out that many of the ideals held by UNESCO and the Christian Church are the same. Quoting from the Prophets and the New Testament, he showed the Biblical source and inspiration of the principles of truth, justice, freedom, and world brotherhood sponsored by UNESCO.

The same afternoon Julian Huxley, former director of UNESCO, was awarded a citation for his advancement of these principles. Huxley once wrote that the transference of the supreme value in religion from fear to love made by Jesus marked a new high in religious development.

## MR. ADDINSELL REPORTS

★ H. M. Addinsell, treasurer of the National Council, reported on July 16 that 74 dioceses and districts had paid or overpaid their share of the expectation due on June 30. He states that over \$200,000 more had been received than at the same time last year. The total payments made to June 30 were \$2,156,100.

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# THE NEW BOOKS

**THE REINTEGRATION OF THE CHURCH.** By Nicholas Zernov. Seabury Press. \$1.75.

Nicholas Zernov is a Russian Orthodox layman long active in the Fellowship of St. Alban and St. Sergius, a society devoted to promoting friendly relations between the Orthodoxy and the Anglican Communion. The virtue of his present booklet, an almost extra-Christian objectivity, is also its weakness since his conclusions are too personal to represent his Orthodox tradition. The "Church" which is his basic presupposition is the totality of all who call themselves Christians (e. g. p. 34). Christian divisions were, from their inceptions, exclusively sub-theological (pp. 38 - 41), so the way to reunion is not through doctrinal agreement but by universal open communion. The actual implementing of this proposal is vaguely suggested (most clearly in Appendix II, p. 114), but has the disadvantage of requiring an appreciation of the Sacrament much like the author's near Orthodox view. The problems are well outlined, but the solution is not realistic. Readers should not mistake Zernov's ecclesiology for that of his Church; the Orthodox position is on record in the publications of the Ecumenical movement.

REV. W. S. SCHNEIRLA,  
Pastor, St. Mary's Anitochian  
Orthodox Church,  
Brooklyn, N. Y.

**A THEOLOGY OF THE LIVING CHURCH** by Harold DeWolf, Harpers, \$5.

This little 'summa theologica' is just the book for a clergyman wishing to do some fruitful summer reading. It has three virtues: it is disciplined writing which makes easy reading; it is broad in its scholarship and approach; and it is admirably complete and up-to-date. It cannot fail to help the reader in his preaching.

—H. McC.

**WILLKIE** by Joseph Barnes; Simon & Schuster. \$3.50.

Mr. Barnes, who was a companion of Wendell Willkie on his famous 'One World' flight, gives us a readable account of the education of a 'maverick' lawyer, politician and world citizen. Mr. Willkie was a man who puzzled the professional politicians and, being puzzled, they scorned him and cast him aside. This book shows that their action but added to his stature and lessened their own.

—W. B. S., Jr.

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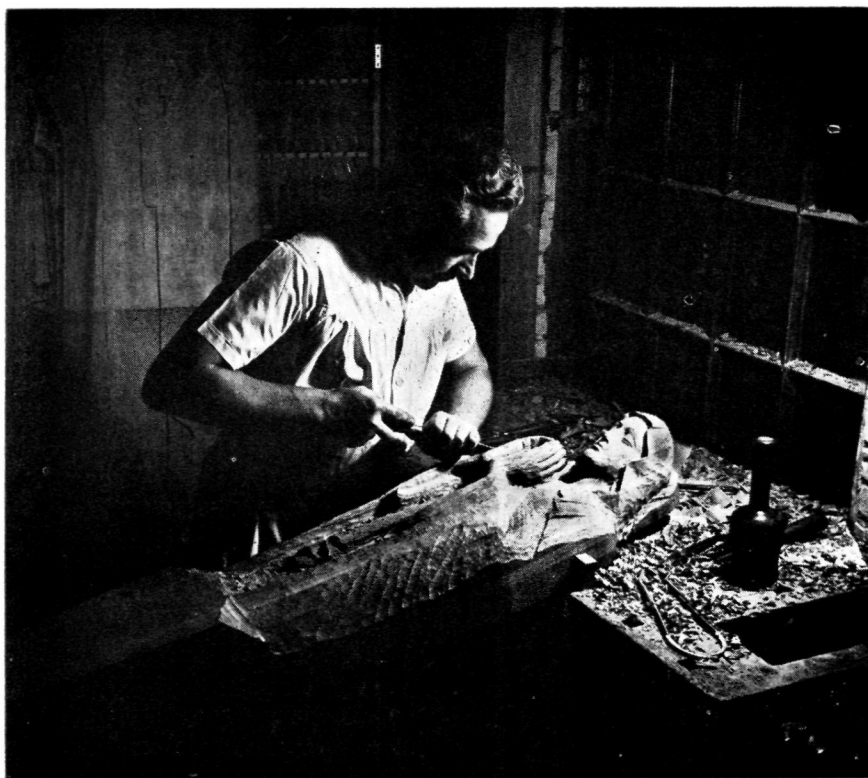
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## PRESIDENT APPOINTS CHURCHMEN

★ Spencer Miller Jr., president of International University, Springfield, Mass., has been nominated assistant secretary of labor by President Eisenhower. He was at one time consultant on industrial relations of the National Council and, with Prof. Joseph F. Fletcher, now of the faculty of the Episcopal Theological School, was the author of "The Church and Industry", published by the Council. He was a deputy to three General Conventions, including the one last year in Boston.

Another Episcopalian to be appointed to an important position by the President is Glenn L. Emmons of Gallup, N. M., to be commissioner of Indian Affairs. He is a member of the board of trustees of the Good Shepherd Mission, Fort Defiance, Ariz.; served two terms as a member of the executive council of the diocese of New Mexico and Southwest Texas, and is a communicant of Holy Spirit, Gallup, where he served as warden.

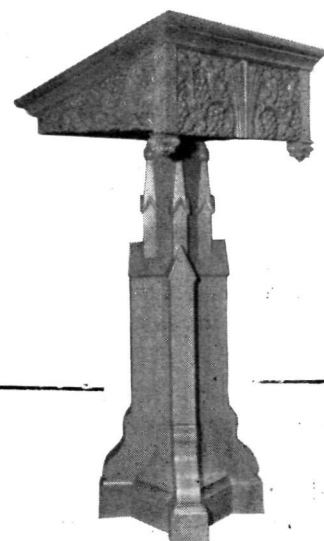
Mr. Emmons says his administration policy will be to "liquidate the trusteeship of Indians as quickly as possible." He long has advocated putting the Indian tribes on a self-supporting basis. Key ideas in his plans are to reclaim land, where possible, and to promote tribal industries. The

land reclamation would make possible the use of water resources to enable agrarian Indians to remain on their homelands and to produce food for themselves and livestock for market. There has been unanimous praise of this appointment by men close to Indian affairs.

## NEURO-PSYCHIATRIC INSTITUTE

★ A group of 60 seminarians took part in a seminar held at New Jersey Neuro-Psychiatric Institute at Skillman where they got special training in techniques for handling emotional problems. Among the leaders were the Rev. E. E. Bruder, senior chaplain at St. Elizabeth's Hospital, Washington; Dr. Harry Bone, psychologist of New York; the Rev. Ben Priest, on the staff of Trinity Parish, New York; the Rev. F. C. Kuether, national director of the council for clinical training and supervising chaplain at Bellevue Hospital, New York; the Rev. Otis Rice, chaplain at St. Luke's Hospital, New York; the Rev. A. D. Jorjorian, chaplain at Riker's Island Prison.

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# Of Such Is The Kingdom

By Anson Phelps Stokes, Jr.

THE lovely story of Jesus receiving children into his arms can be approached from two points of view. On the one hand, it shows us God's attitude toward children—their infinite value in his sight. On the other, it expresses the attitude toward God revealed in childhood, which is commended to all by Jesus. An understanding of the story will help us to an understanding of the role of the family in Christian life.

Paganism often showed little concern for childhood, and in this, as in many other respects, the Jewish people were far more advanced than many other nations about them. Children were regarded by the Jews as precious and were often brought to their elders for a blessing.

The story used in the baptismal service represents a further development of this Jewish attitude. Here is our Lord, with many important tasks to perform, and Jewish mothers bring their children to him that he might bless them. How misguided were the disciples in trying to protect their Master from what they felt to be an intrusion, and how bitterly he denounced them: "Let the children come to me, do not hinder them; for to such belongs the kingdom of God" (as the R. S. V. translates it). Jesus was never too busy for individuals. He cared for all human life, and childhood—with unknown capacities but infinite potentialities—was precious to him.

The Church must do the same. Few of us would forbid children to come to Jesus, but many of us "hinder" them. Whatever thwarts their lives keeps them from him. The squalid conditions of some of our tenements, created by greedy men, is one example. The first point which this story reveals is the infinite concern of God for childhood. This is the basis of the baptismal service.

Though the action of Jesus vividly portrays God's attitude toward childhood, his words deal with the attitude of children to God. He uses them as an example of the only way in which men must first approach their heavenly Father in trusting acceptance. That is what is revealed in the child nestling in Jesus' arms. He has not asked to be placed there; he has not lived

long enough to earn that special honor. But he looks up at Jesus in trusting acceptance of the love offered him. It is only as we "receive the kingdom of God like a little child" that we can "enter it."

We humans, conscious of the importance of our own efforts, speak of "building the kingdom." Jesus speaks of "receiving the kingdom." How clearly he rebukes the self-righteous attitudes of many who think that their own efforts alone can bring God's kingdom to earth. Before we can ever create the kingdom, we must receive it. Nor is this a matter of mere lazy acquiescence. The true artist speaks of his muse, feeling that his poetry or his painting comes to him. He listens for the word he is to write, or looks for the beauty which strives to be expressed. The true scientist is not an impatient and inquisitive man, tearing at the secrets of the universe. Great scientists are humble men, who quietly look upon the world about them, listening for the message which it would reveal. Some time harm is done by reformers who rush out to impose their solutions for the problems of the world, instead of pausing first of all to find God's answer.

One is reminded of Booker Washington's story of a ship which was out of fresh water off the coast of South America and which had signalled to an approaching vessel for some of the precious liquid, so badly needed for its thirsty crew. The answer came back, "Let down your buckets where you are." Thinking their request had been misunderstood, they signalled again, and again received the same answer. When they let down the buckets, they found that a mighty river had carried the fresh water of the continent far out into the Atlantic.

As disciples of Christ we must work to make this a better world; but before we can do that, we must also see the evidences of God's kingdom as already here and learn what he is already doing in the world. "The kingdom of heaven is at hand," he said. Even though evil and corruption were all about, God was pressing upon the world to do his will. "The fields are white unto the harvest," he said. Though he knew the difficulty of spreading his message, he felt that the task of the disciples was to

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# EDITORIALS

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## Trick Or Treat

ONE of the most original and worthwhile projects we have heard of is being sponsored by UNICEF (United Nations International Children's Emergency Fund). In brief it is this: to turn the ebullient spirits of youngsters on Hallowe'en to constructive purposes. Boys and girls will be urged (and here the churches can play an important part) to go forth on Hallowe'en and collect what they can in pennies and nickels and dimes for UNICEF. At the conclusion of this they will assemble in their parish houses, have a real Hallowe'en party and also the fun of counting what they have collected.

No one who has witnessed the wonderful work of UNICEF in Europe, Asia and especially the Middle East can have any conception of its scope and its value for children in desperate need. Not only will this Hallowe'en project help publicize this, it will give to youngsters of our land the joy of accomplishment.

The idea was started several years ago and has spread rapidly throughout the country. Now is the time to plan for this in your own parish. Write to "Trick or Treat," UNICEF, United Nations, New York, for information or send to them a dollar for a kit that gives interesting ideas and useful materials.

## The Great Healer

THE people of Palestine knew Jesus as many things—a teacher, a rabbi, a carpenter, a story-teller, a friend, a man. One of the things they knew him as, and one which must have made a very profound impression on them, was as a healer. We know it made a great impression because of the many stories they related of how he had healed those who were physically upset and mentally disturbed.

Jesus was no doctor. He did not have the necessary education, even for his day, to adequately treat the medical needs of the many people who were brought to him. But he did have compassion — which means "to suffer with." In other words, he had an understand-

ing which was able to cut through the walls that separate the physically and mentally ill and all others who are well. And, because of this compassion, he was able to make people better, simply because they had faith in him—or, rather, because they knew his compassion to be a solid and real expression of his feeling rather than a superficial bedside manner.

It is obvious from the Gospels that Jesus was concerned with health. He lived under the conviction that his good Father had created all things—and created them well. He knew that the body in all of its phases—physical, mental and emotional—was the temple of the Holy Spirit, dwelling in man, and, thus, it was meant to be kept whole and healthy and holy (which, incidentally, all come from the same word!)

So, too, Christianity today is concerned with health in all of its phases, physical and mental. It is because physical health cannot be divorced from the things of the spirit. A man who is ill is not well spiritually. All of us, when we have a cold, know that we are a bit more nasty, a bit more infantile, a bit less pleasant to live with. The cold may be physical but our flat disposition is spiritual and has spiritual consequences.

We know that God works through modern science and the miraculous findings of our modern doctors. These discoveries are no less the creation and will of God than is the universe itself. God always works through men of honesty, who with sincerity and humility, seek to find the riddles of the universe. Men of evil may pervert those findings, but the findings themselves are the true revelation of God.

Religion comes from two words—re and legare—meaning to rebind together. This means that it is honestly concerned with re-binding broken bodies and broken minds even as it is concerned with re-binding disrupted souls.

## The Liturgy Of Nature

A BISHOP and traveling salesman saw the Grand Canyon together for the first time. Over-awed by the spectacle, the bishop murmured a prayer of thanksgiving and humil-



# PEOPLE

## CLERGY CHANGES:

F. G. BUDLONG, retired bishop of Connecticut, is now in charge of St. Andrew's, Rye, N. H.

MICHAEL MARTIN is now locum tenens of Trinity, Binghamton, N. Y.

RONALD L. LATIMER, formerly in charge of St. George's, Helmetta, N. J., is now rector of Christ Church, Milville, N. J. and vicar of Christ Church, So. Vine-land.

JAMES R. DEGOLIER, formerly rector of St. Paul's, Watertown, Wisc., is now in charge of St. Edmund's, Elm Grove, and St. Bartholomew's, Pewaukee, Wisc.

ROBERT HEWITT, assistant at Trinity Cathedral, Trenton, N. J., takes charge of the Broken Bow-Calloway field in Nebraska, Aug. 1.

BERTRAM RUNNALS, rector of Calvary, Syracuse, is to retire in August. He will continue to live in that city.

## ORDINATIONS:

SIDNEY LANIER was ordained deacon by Bishop Bram, July 5, at All Saints, Winter Park, Fla.

He is ass't at St. Peter's, St. Petersburg, Fla.

WILLIAM R. BAGBY was ordained by Bishop Smith on June 29 at St. James, Oskaloosa, Ia. He is in charge of St. Paul's, Durant and part-time curate at Trinity Cathedral, Davenport.

PHILIP E. PEPPER was ordained deacon by Bishop Smith on July 3 at Trinity, Ottumwa, Ia. He is a novice in the Cowley Fathers.

RUSSELL V. EWALD was ordained deacon by Bishop Kellogg on June 14 at Gethsemane, Minneapolis.

DONALD M. HULTSTRAND was ordained deacon by Bishop Kellogg on June 14 at St. Clement's, St. Paul, Minn.

ALLEN WHITMAN was ordained priest by Bishop Kellogg on June 14 at St. Clement's, St. Paul, Minn. He is ass't at Emmanuel, LaGrange, Ill.

FRANK AHERTON was ordained priest by Bishop Kellogg on June 28 at St. Paul's, Minneapolis.

## DEATHS:

FRANCIS J. COFFIN, 64, rector of St. John's, Larchmont, N. Y., died July 2 after a long illness. He was rector of the parish for thirty years and held a number of offices in the diocese of New York.

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# BACKFIRE

H. B. LIEBLER

*Missionary to Navaho Indians*

Chivalry should deter me from crossing swords with Mrs. Wacker, but her letter in Backfire recently is so typical of a widespread attitude in our beloved Church that I want to use it as a springboard.

If we are ever to get anywhere in achieving Church unity or even learning to live in brotherly love with fellow Christians we must refrain from erecting straw men to demolish. To imagine what we think other Christians believe and then destroy that "faith" is not conducive to peace among believers in one revelation. She lists four points against fellow-Catholics: one, Papal infallibility is wrong because the Pope "is human". No responsible Roman Catholic claims he is anything else. And as for calling humans "holy", the first Pope was under the inspiration of the Holy Ghost when he addressed Christian humans as "an holy nation". (I Peter 2:9) Nothing in our official

Anglican teaching requires us to deny Papal infallibility.

Two, what Mrs. Wacker calls "compulsory indoctrination" could as well be called "teaching with authority". Authority to teach is what Christ gave his Church. (Matt. 28:19) When the Jews asked Peter "What shall we do", and the jailor asked Paul, "What must I do to be saved?", these bishops did not say, "Well, nothing is required of you, but I suggest that you occasionally drop in to church, etc." They declared emphatically just what it would be necessary for them to do. And our beloved Church is not ashamed to say: "my bounden duty is...to worship God every Sunday in his Church" (Prayer Book p 291), and as for fasting, it is not "suggested" but required. (Pr. Bk. p li)

Three, I have studied the Baltimore catechism and many Roman books of instruction, but have never found the teaching that Christ "ordered celibacy". At the same time, it would be hard to defend Mrs. Wacker's thesis that Pope Gregory instituted celibacy in the fifth century, if only because there were no Pope Gregory in the fifth century. Gregory I ("The Great") did not ascend the throne of Peter until near the end of the sixth century. Informed Roman Catholics agree that clerical celibacy did not completely pervade even the Latin Church until much later. Like the Church Pension Fund, it might be a good thing even if a bit late in getting started!

Four, the evil practice of calling names is not confined to Roman Catholics. If we Episcopalians had to purge with our blood the sins we have committed in this highly specialized field, we would emerge an anemic body indeed. I venture the declaration that if we as a Church, clergy and laity, Church press and individuals alike, would begin today to treat our fellow Christians as brothers in Christ, we would within a very few years see a complete change in them. Noblesse oblige. Which one man translated as "Act like a gentleman and you'll be treated as one". Now is a good time for every Episcopalian to resolve to find points of agreement with, not points of difference from, our fellow Christians of all names, and most especially our fellow-Catholics who alone hold the same basic creeds, scriptures, priesthood and sacraments.



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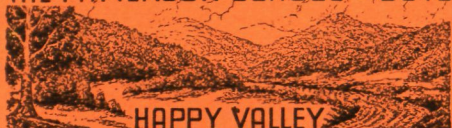
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