

The WITNESS

10¢
A COPY

DECEMBER 24, 1953



SERVICES In Leading Churches

NEW YORK CATHEDRAL

(St. John the Divine)
112th & Amsterdam, NYC

Sundays: H. C., 7:30, 8, 9, 9:30 and Sermon; 11, M. P., H. C. and Sermon. 4, Evensong and Sermon. Weekdays: H. C., 7:30. 8:30 Choral Matins (followed on Holy Days by Choral Eucharist). 10, 11. C. (Wed.) 4, Evensong.

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11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at

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Days at 8 a.m.; Thursdays at 12:10

p.m. Organ Recitals, Fridays, 12:10.

The Church is open daily for prayer.

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a.m.

Morning Prayer; 8 p.m., Evening Prayer.

Weekdays: Holy Communion, Mon. 12

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Noon Day, Special services announced.

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Rev. Peyton Randolph Williams

7:30 a.m., Holy Communion; 10 a.m.,

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a.m., Morning Prayer and Sermon;

5:30 p.m., Young People's Meeting.

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ST. GEORGE

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Daily: H.C., 12:05 noon; also 7:30 a.m.

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STORY OF THE WEEK

Religion In Daily Living Discussed By Laymen

**MEET TO DISCUSS A WORK-A-DAY WAY OF LIFE
THAT WOULD BE RIGHT WITH GOD**

By William W. Taylor

St. Paul's Cathedral, Detroit

★ Organization of a more closely - knit laymen's group, and repeat performances, were the inspiring requests of representatives attending a recent weekend vocational conference for laymen of the diocese of Michigan. This marked enthusiasm was nurtured and felt during the conference held at St. Paul's Church, Lansing, with the general theme centering on . . . the churchman in his work. The theme suggested the query "Does Your Religion Show" . . . in your business, social, and family life as well as in your church life.

Sparked by a keynote address given by Mr. Charles Taft, which followed a brief welcome by Michigan's governor G. Mennen Williams, representative laymen kept the ball rolling from the opening dinner until well after the closing session Sunday morning.

According to Bishop Russell S. Hubbard, Suffragan, this weekend meeting was a welcome and inspiring success. Not in terms of quantity, or number of men present, but in quality; the results obtained, as recognized in the firm com-

mittment of men seeking to find a work-a-day way of life which would be right with God.

The North American lay conference held in Buffalo in February, the same year, was chosen to serve as a basis for any future plans.

The spring of 1953 found the Bishop and his committee ready to hold forth. Something, however was missing. There was no response. Or, at least, there was very little response from the laity. The requested conference was postponed.

Later in the year, toward fall, the committee picked up and renewed its efforts . . . but with determined zeal. With the committee contacting senior wardens and the bishop approaching the clergy, the vocational conference was announced. Key men from each convocation were sought wherever possible to keep up the contact with interested laity in their respective parts of the diocese. As the conference date drew near it began to look like a n o t h e r postponement. Though disheartened, the committee vowed to follow through.

It was quite natural that Bishop Hubbard would be sympathetic to their request for a last-minute appeal. Surely

he was as anxious for a successful turnout as the committee was. Though the bishop's office had tried to keep in the background in this purely laymen's conference, it immediately sent out leaflets, additional letters to the clergy, and then prayed for cooperation.

The importance of the conference was stressed in the bishop's letter when he wrote ". . . most of the men in attendance will have sat down for the first time to think of the specific implications of the Christian faith in their occupations and professions." Continuing, he emphasized that such a meeting could also be ". . . a key arch in an effective laymen's program in the diocese." The message was beginning to get across but there were difficulties among many men in making last-minute preparations at home.

Essentially the prime difficulty was in getting the message to the men. In the diocese of Michigan there existed no adequate means of funneling information concerning lay activities to the interested men. However, it must be acknowledged that as a result of this Lansing conference an inadequacy is being repaired. A fresh lay organization is carefully forming.

Preparations meant more than asking for reservations. It meant assured cooperation from vital areas. Being a vocational conference it was clear at the outset that reliable panel leaders would be needed to guide the various occupational group discussions.

(Continued on Page Six)

Worker-Priest Movement

Greatly Modified

★ Maurice Cardinal Feltin, Archbishop of Paris, told the executive committee of the International Conference of Catholic Charities in Paris that he is "convinced that priest workers can usefully serve the cause of Christ and of the Church."

"The positive results achieved by the 80 worker priests in France are obvious," the Cardinal said. "By discreet but effective sacerdotal action, they have brought many souls back to God."

"However," he added, "these priests have been thrust into a paganized atmosphere impregnated with Marxism and, without their realizing it, a pernicious influence has been exercised upon a few of them."

The Church is "worried" about this, Cardinal Feltin said, because considerable publicity has been given to the "errors committed by a few" while the Church itself has published no report on the value of the worker-priest experiment.

Cardinal Feltin said he is satisfied that the new conditions prescribed for the worker-priests by the Vatican, and approved by the French Hierarchy, will not interfere with their spiritual influence.

"There is a need for an intimate union between those whose mission is to spread the truth and those who are cut off from the Church," he said.

The new regulations provide that worker-priests in the future will be specially chosen by their bishops, receive rigorous training in both doctrine and spiritual leadership and be attached to a community

of priests or to a parish and contribute to parish life.

In order to be free to fulfill the demands of the priesthood, they will perform manual labor only part of the time instead of laying aside their clerical garb, as they did in the past, to work full factory shifts and live the life of the workers.

In addition, they will be enjoined from making any temporal commitments that might involve them in labor unions or other lay responsibilities.

AFRICAN CONFERENCE STIRS CONTINENT

★ A Protestant race relations conference at Pretoria, So. Africa, at which the government's apartheid policy was criticized by leading Dutch Reformed churchmen, is expected to have far-reaching effects in political, social and religious circles (see Witness, Dec. 3).

The all-white conference, preliminary to a much larger interracial meeting next year, was attended by more than 150 delegates from principal Protestant denominations and missionary societies in the country. It was called by the federal missionary council of the Dutch Reformed Church.

As was expected, Anglican, Methodist, Congregational and other Protestant representatives attacked the traditional Afrikaner stand on race relations and pleaded for a change.

But the surprise of the three-day session was the amount of support they received from Afrikaner clergymen.

The influence of the Dutch Reformed Church in all phases of South African life is enormous. Apartheid has been

acclaimed time and again from Dutch Reformed pulpits. The Church and Prime Minister Daniel F. Malan's regime have been regarded as virtual allies, the head of the government himself being an ordained Dutch Reformed minister.

But now South Africans have heard leading figures in the Church call for a change of heart by Europeans, which means all white people, toward non-whites.

MARYLAND CHURCH IS RESTORED

★ One of America's oldest churches is to be reconstructed as a memorial to the late Walter P. Chrysler, automobile magnate, and his wife.

Old Trinity at Church Creek, Md., on the eastern shore of Chesapeake Bay, will be restored by Col. and Mrs. Edgar W. Garbisch as a memorial to Mrs. Garbisch's parents.

Exact age of the church is unknown because parish records were destroyed in a fire more than a century ago, but it was built before 1690. The Maryland Historical Society is undertaking extensive research on the history of the parish which was first served by the Rev. Thomas Howell who came to Maryland in 1657.

The old church has had many vicissitudes and once was abandoned and used as a cow shed. Recently, partial restoration was made and regular services have been held, with 2,500 visitors from 37 states signing the church register in 1952.

A total of 12,000 glazed colonial bricks have been gathered by Col. Garbisch for the restoration, which will permit full rebuilding of the church in its original form, together with the old gates and vestry hall.

Another unique feature will be reconstruction of the old

wharf on Church Creek which was used by the first worshippers, travel being entirely by boat in the Eastern Shore country in those days before roads and bridges were built.

The state of Maryland plans to improve the road to Church Creek Village from U. S. Route 50, seven miles away, when the restoration is completed, in order that tourists can visit the church more conveniently. Attention of visitors will be called to the fact that Maryland was the first American colony to allow complete religious freedom.

The parish also will get a full-time rector for the first time in 150 years.

INDIA'S GRIEVANCES ON MISSIONARIES

★ The basis on which Christian missionaries will be able to operate in India was explained by E. Stanley Jones, who was in Portland, Ore., for a series of six evangelistic meetings.

"When I went to India early this year, I wanted to check on talk that the Indian government would not allow missionaries to come back in the future," he said. "I found out what the Indian government's grievances were. I have their assurance that I will be welcomed on my return to India in a few months, and I have passed my findings along to American mission boards."

Jones said the Nehru government has objected to four things: That some missionaries were "not producing loyalty to the government"; that some were taking part in local politics; that some were offering inducements to members of low castes to become Christians; and that some were using terms derogatory to India, such as "heathen."

"I consider that these objections are valid and have agreed to avoid them," the evangelist said. "The Indian government is not asking us to do anything that will interfere with the teaching of Christianity."

He said the Indians want American missionaries to be backed by responsible mission boards and to be cleared by the National Christian Council of India. Unaffiliated denominations or "splinter" groups will be asked either to obtain this clearance or to stay out of India.

MILLIONS ATTEND ARMY SERVICES

★ Attendance at religious services conducted under auspices of the army totaled more than 20,000,000 during the last fiscal year which ended June 30, 1953, the department of defense announced.

The annual report of Chaplain (Major General) Ivan L. Bennett, army chief of chaplains, showed that attendance by service personnel and dependents at services conducted by army chaplains totaled 17,413,715 while services held at army installations by visiting civilian clergymen drew 2,811,286.

In the 12-month period, army chaplains officiated at 324,005 services, and visiting civilian clergymen led 38,632.

The figures do not include attendance by servicemen at civilian church services.

During the fiscal year, army chaplains directed 125,817 religious education classes, with attendance reported at 2,003,044.

Chaplains solemnized 8,599 marriages, performed 11,666 baptisms, and conducted 6,603 funerals.

They also reported 126,573

hospital visits and 68,307 character guidance lectures with a total attendance of 9,569,097. In addition, chaplains participated in 62,680 community relations projects in cooperation with civilian clergymen and reported an attendance of 3,639,222 at such joint undertakings.

The army had approximately 1,400 chaplains on duty during the year.

PARISH SPONSORS STUDY

★ Study meetings are being held at St. Peter's, Brentwood, Pa., on "Christianity Confronts Communism," described as a program of brain-washing in reverse. Its purpose is to acquaint people with the intricacies of the Communist viewpoint and with the Christian answer to them.

NEWINGTON PARISH MOVES FAST

★ Twenty-two months ago Grace Church, Newington, Conn., bought a rectory and the Rev. Brendan Griswold took charge. Ten months ago the congregation asked that diocesan aid be discontinued. Two months ago Mr. Griswold was elected the first rector of the parish.

SCHOOL OF PRAYER AT TRINITY

★ A School of Prayer meets each Tuesday afternoon at Trinity, New Haven, where the Rev. Lawson Willard is rector. A study and prayer group meets the same evening.

A PARISH WITH NO WOMEN

★ In the diocese of South Carolina there is a parish that is known as the "Womanless Parish." It is St. Alban's, whose members consist of the cadets at the Citadel who are Episcopalians.

DAILY RELIGION

(Continued from Page Three)

In this aspect of the planning, cooperation was magnificent. For example, in setting up a panel for those interested in labor relations, representatives from within the church, of both AF of L, the CIO, and management were eager to assist. Throughout the entire structure of occupational panels there was an immediate willingness either to participate as active leaders, or in formulating allied conference activities. The task of providing a *adequate* "recreational period" activities was later found to have been overemphasized when, at the final session, most groups reported a strong desire for longer panel discussion periods and less rest and recreation.

This desire in itself was a heartening and gratifying response to the months of effort in preparing the format. Though it was offered as constructive criticism, it definitely indicated that men wanted to express and learn more about a religious outlook in their business life. This suggestion for more discussion time was not a between-session undertone; it was a statement included in the summation reports of a majority of the panels.

Anti-Wife Pressure

Before the opening dinner was served by the women of St. Paul's, Bishop Hubbard's office and the conference committee were busying themselves with the solving of last-minute difficulties. The biggest and most surprising was the one crucial circumstance now affectionately known as "anti-wife pressure." It was apparent that there were many wives who couldn't resign them-

selves to the fact that the master of the house would be away from home for the greater part of the whole weekend! The program called for arrival at Lansing on Friday evening for the kick-off dinner. After a full session on Saturday the program was scheduled to wind up at a Sunday morning meeting following church services. To solve the problem only one answer was apparent . . . reshape the program to satisfy the good wives.

Perhaps the fact that so many wives didn't want father to be away from home for the weekend was flattering, particularly since these fathers would be at a church conference. The structure was altered to permit the final report-giving session to be held Saturday evening giving those men, required to do so, ample time to reach home later that night. The conference analysis and summation was held after service next morning, but those who had stayed over were not yet anxious to leave the scene. Their enthusiasm had been sparked and they wanted to sound off in the company of other representatives also fired by this experience.

Viewpoints Expressed

With problems out of the way, the conference began and though months of planning had preceded the opening dinner, no specific pattern or program was offered for panel discussion periods. The committee shared the opinion that, on this small scale, this type of conference was still an experiment and it would be best to let it follow whatever path was suggested by virtue of the discussion trends. The curious, yet heartening, part was in listening to panel reports. With no established pattern to follow, each group expressed similar, if not precisely the same,

feelings and viewpoints.

With a wealth of experience behind him Mr. Taft had suggested that no conclusions be drawn by the representatives, but that merely an expression of viewpoints be offered for final analysis. This was something different; some thought it to be a rather odd approach



CHARLES TAFT

but the further they progressed in panel talks it became increasingly apparent that men spoke more freely of their attitude, efforts, and even shortcomings in following a Christian way of life; during working hours particularly.

Outstanding was the general awareness of a definite Christian responsibility and the unanimous suggestion that to be of greater service in carrying out God's will, rather than my will, it should be acknowledged that Christians should expend a greater effort to offer a better example in work day habits. Actually this was an expression of opinion, but it also awakened representatives to duties they had only casually accepted. Their own expressions, in the final analysis, became a challenge which they had offered . . . and accepted for themselves.



Chrismus Gif'

IN DAYS now gone by, Christmas morning came to some of us with a shout and often with a bang! Out of a quiet yet hopeful snooze we were suddenly awakened with the blast of a shotgun and the triumphant cry of "Chrismus Gif'!"

An unusual Christmas morning? Not to those to whom this bit of folkway was as natural as throwing firecrackers on the 4th of July. Part of the Christmas excitement was trying to be the first to wake up on Christmas Day and awaken everyone else suddenly in a loud and dramatic fashion — then in the momentary confusion to cry "Chrismus Gif'!", thereby demanding a Christmas Gift from the laggards and sleepy heads.

Where and why did this odd bit of custom originate? No one knows. Its origin is veiled in the mystery which covers much of our common life. But like many of our ways it reminds us of more profound truths.

CHRISTMAS morning always comes to us suddenly—with a bang. It always comes with the triumphant shout of "Christmas Gift," dramatically breaks in upon us who lazily yet hopefully look forward to the morn. God shouts, "The morrow is here! This is today. The Gift is given. What is your gift to Me?"

Every morning is Christmas morning to God. Every day God announces in dramatic fashion that the gift is given and demands a gift in return. No morning, not even December 25, is Christmas morning to him who does not awaken from his hopeful snooze and answer with the only gift possible — himself! With some, not even the blast of a shotgun will do to awaken them. With some a tickle on the foot will suffice. The net result is the same. The shout of "Christmas Gift" awakes us to the consciousness that **today** is here. God's Son is given; we can but give ourselves to Him.

IN SCRIPTURAL language, "Unto you is born this day in the city of David, a Savior Who is Christ the Lord". In the folk language of some years ago — "Chrismus Gif'!"

Berry B. Simpson

Rector, Church of the Holy Communion, Washington

ADAM, WHERE ART THOU?

By Thomas V. Barrett

Rector of R. E. Lee Memorial Church, Lexington, Va.

God

Adam, where art thou?
The summer's over, and the harvest past;
Thou art not saved (but in a cosmic, Pauline sense)
Answer me Adam!
Art thou hiding in the fallen glory of the maple trees?
Hast thou wandered thro' some rain-pearl dusk
Along the hedge of bitter-sweet,
Past the long fields of militaried corn.
So far into the thicket of the scarlet sumach
No Abraham can find thee for a sacrifice,
So far thou canst not find thyself?
The reflected splendor of these autumnal days
Blinds and deafens thy sixth sense;
Thou art pinned and smothered under the world's body,
And grieve like the willow with no upward listening.
Dost know thy lostness in the moonless night?
Adam where art thou? Speak! Come forth!
From the bewitching riot of my unmoral earth.
Turn, and return Adam, and be saved.

Adam (to Eve)

I heard no voice did I? Did you? Or did I?
If I heard anything, no doubt it was
The voice of fantasy;
The plucked-string sound of mystery
That will be formularized within a generation,
And found to be an atomic vibration,
Or a psychosomatic hum.
Come, Eve, my sweet; the amethystine haze
Obscures the evening hills,
The wind blows down the umber field
Clear to the ruby rim of earth, and then is lost.
And no star gleams with anything
But the fractured light of friction science.
I heard nothing did I,
Only a dog barking,
And the rumbling trucks on the highway,
And the rustle of a godless wind
In the fallen glory of the maple trees.

Eve

Nothing, Adam, I guess; nothing
But my voice calling to you
Nothing but my love calling . . .
If, as you seem to say
Love is no more than the leaf-flecked wind
And cannot reach beyond the rim of earth . . .
Although there was a time when I remembered more.

Adam

What more? More what?
There is nothing to-remember;
There are only things to forget:
Bills, death, pain, responsibility,
And the childhood wonder.
I am a busy man.
I have no time for remembrance.
I have a Big Deal on to-morrow.
I have to build a bigger barn.

Eve

Why?

Adam

Don't ask me why.

It's what is being done.

You've seen the barn my son Cain built;
He hasn't quite as many goods as I.
I need a barn bigger than Cain's.

God

Adam where art thou?
What doth it profit thee
To build a bigger barn
When thou hast found no place
To store thyself secure?
What profit to thy soul,
In not remembering?
Thou hast the world set in thine heart—
And autumn in thy brain.

Adam

There is some murmur in the bitter wind
Come, Eve, there is a tavern down the way;
We'll have a drink, and in our love
Forget the obligations of tomorrow,
And the imagined guilt of yesterday.

Eve

When I tempted thee, Adam, it was for more than this.

Adam

More? What more . . . what is there more?
What more beyond the exuberant flesh,
October wildness, and the dying world
And all gates shut against desire.
The flaming swords scorch the deep innocence of nations,
Make hatreds boil and bubble among men,
And bar all entry to the ground of hope.
What more than wintered wind upon the brow
The crimson blood a-running in the snow,
The lostness in the hedge of bitter-sweet,
The fallen, shuffled glory of the maple trees.

Eve

Perhaps if you say so Adam.
You know much more than I.
But still, I have some further memory.
It was not just the world that wanted love,
Nor you alone.
It was as if the stars, the sea,
The river gods, the Pan-ruled woods,
The fabled cherubim, and all things visible,
Invisible, gloried, stern, intractable
Cried out for love,
And all were heard by Love
And heard the voice of Love
Shattering the silence of the universe to say
The sin shall be the source of the redemption.

God

Adam, where art thou?
Dost thine ancient arrogance
Still blind thine eyes,
And cause thee still to wallow in pretension?
Hast thou not heard, not yet,
Who framed the Pleiades
And points Orion's as well as Eden's sword?
Answer me Adam.
Doubt not that I shall search thee out,

Pluck thee from thy sumach shroud
Have thee stand naked to thyself and me.

Adam

Come, Eve. Let's have a drink.
The russet earth is splendid but too sad.
You've started me remembering—
The dark wind rising
Whispers a grief to the latticed wood,
Talks to itself of pain, while the last crow
Hawks with an awkward cry the twilight falling
And no signature of hope touches the field
Except the ridge-born smouldering of oak.
There is an Inn around the bend of road . . .
(Road bending, winding, remembering back
To the harbor's edge and the gulls wheeling—
To the black edge of river in the
Unpenetrated night;
Where weeded waters wash on stone, on reeded edge,
The reeds shaken by no wind, the reeds standing,
Dark and dying in the gloom
Of the forsaken world;
Lapped by the fathomless waters
In remembrance of a thousand deaths
Plashing remembrance of death past and yet to be . . .)
Around the bend in the road, Eve,
An Inn, safe from the voice of the November wind
And the night-cry of the knowing hound
Baying over the wizened and unknowing earth.

God

Adam, where art thou?
Answer me!
Thou canst not hide forever.
The Inn thou seekest is around the bend,
The bending road goes nowhere,
If not to an Inn.
Thou shalt not escape the hounding ghost.
And only one road bends across the earth:
Lost-road, or glory-road. The difference lies with thee.
Adam where art thou?

Adam

Ah, Eve; a voice not yours
Calls through the falling leaves,
The choir-trees tremble with the sound.
Oh God! Lost in the unpenetrated night,
Stay lost; let nothing divine
Impinge upon this love-lost earth
And bring confusing hope.

Eve

The Inn is not so far, I think.
Is that the light that glimmers thro the trees?
I think perhaps I knew this place before.
I hope the wine will bring some relaxation, Adam;
Perhaps you'd better eat a little too.
You seem fatigued and out of sorts
And fixed to take the meaning from my love.
Adam, let's hurry. October's fled;
And now November's gone—
You know the weather we get in December.

God

Adam, where art thou?
Night falls upon the land,
And thou dost still remain
Half-hidden from my sight.
Answer me, Adam.
Lest in the wintered wind
Thou dost in darkness plunge so far away
Thou canst not hear my voice;

And lose thyself in some ungracious snow.
Adam, where art thou? I have news to tell thee.

Adam

The wintered wind against the brow
The blood a-running in the snow
The lonely pain; the cold; the stars'
Dread, glittering light upon the wars.
What news is this? The news that earth
Ignores the blessedness of mirth.
The news that heaven itself is kingless;
The news that man is hurt in darkness.

Eve

Come, Adam. We've almost reached the Inn.
It's homey looking.
After you've had some bread and wine
You'll not be gloomy.
Perhaps you think too much, and know too little.
Come Adam, it is getting colder.

God

The blood a-running in the snow
And wintered wind against the brow
Is tidings from the King of heaven,
In which the world will find its leaven.
This news you cannot darken now—
This tale is truth—indelible;
How blood a-running in the snow
And wintered wind against the brow
And grief and anguish and the dark
Became the cradle of my work.
The splintered Light that came and stayed;
Light that was Light before was made
The wintered wind against the brow,
And blood a-running in the snow.
The Word of Words proclaimed in night
The Word of Words in breaking Light.

Eve

The light is not coming from the Inn itself.
That's odd. It is the stable
That is shining so.

God

Adam, where art thou?

Adam

Ah, God. I am here
Where the snow falls on the scarlet sumach
And whispers in the lost glory of the maple trees.
Here on the love-lost earth. Lonely.
What do you want of me?

God

Only thy turning
Only thy friendship
Only thy hope,
And thy heart.

Adam

Oh God—Brood thy spirit and create again
Out of the distracted dust an ancient innocence.
Sweep through the night thy windy stars,
Hurtle thy moon free of the incandescent oak . . .
Rush down the corridors of darkness with thy sun
To the distrustful world.
Oh God! speed thy night-begotten word
To the split heart
And the poor with no gospel.
Speed thy sun-begotten Word
To the tired sons of Sceva

Mumbling their plastic prayers,
 Calling to the malicious men
 Their empty incantations.
 Make haste, God, thro the unpenetrated night;
 Restore the image of thy forgiveness—
 Bind vaulted cloud back to the arches
 Of some stable earth,—
 Send forth thy daybreak Word
 And gently heal.

Eve
 Come, Adam.
 Here is the source of bread and wine—
 Here is the source of life which tempted thee
 Here is the source of love which brims the garnet earth
 Beyond all its evident deceptions.

God
 Adam, where art thou?

Adam
 Here God, in a stable
 Back of the Inn—
 Around the bend of the glory-road
 Right here, beside a manger.

God
 Put down thy gifts.
 Make now thy offering of gold—
 Or lacking gold—put down thy broken heart.
 Place near the Child some toy—
 Or lacking toys—thy grief, thy talent,
 And thy dappled soul.

Adam
 Yes, Lord—I have done it.

Eve
 I knew this place would bring back memory.

God
 Sing now, my children, sing again.

Adam and Eve
 The blood a-running in the snow
 The wintered wind against the brow
 The Lamb of God, let praises ring
 Let man and heaven and nature sing.
 O costly gift, O Word made flesh
 O Christus, Christus natus est.

Present Meaning of Future Life

By James A. Pike

Dean of New York Cathedral

THE American folk theology about death and the life to come is of quite a different order than Christian teaching. Assuming that in their advertising funeral directors, cemeteries, mausolea, and headstone manufacturers want to stress those things that the public would like to hear, we must infer that in the "rest" and "peace" which is expected and equated to dignified oblivion, any life which the soul might be conceived of having is indeed vague, disembodied, and abstract. And this is to be the fate of the righteous and unrighteous alike, apparently. However suitable such notions may be to the premises of oriental religions, they are entirely out of line with the Christian hope of the life to come or the Christian evaluation of the life that now is.

True, the Christian faith is not equipped with a blueprint of the world to come, nor are we able to portray it with even the degree of clarity now achieved on a television screen. But certain things connected with the life to come are fundamental to the whole Christian view of life. First, each individual, with his own peculiar make-up, is precious to God and it is the will of God that that individual remain

himself and become more and more himself. Second, one of the ends of creation—perhaps the chief end—is the achievement of fellowship between each individual and God and between each individual and every other individual with whom he is in contact. Third, the norm of the ideal that God would see fulfilled in personal relations is agape love. Fourth, whether an individual will so behave that he is developing his relationship with God and creating order out of the chaos of human relationships is always a matter of the individual's free choice; God will not force anyone to want him or to serve anyone else. Fifth, the freedom which God has given us implies our freedom to make selfish choices, indeed most hateful and destructive ones.

What Heaven Is

NOW these premises set the stage for the Christian understanding of the life to come. Heaven is the state of being in the right relation to God and to other personalities. Hell is being shut off from God and the defiance of his will for our personal relations. Hell is a necessary implicate of our freedom. God so respects our freedom that he will not force us even into heaven. We are so free that we can

shake our fists at him throughout all eternity if we wish. He does not so much put us in hell as we put ourselves there. The door to hell is locked from the inside. He seeks us, he knocks on the door. He utilizes his tremendous spiritual resources, including the spirits of those who are on his side, to attract us out of the box in which we have locked ourselves. At the time of death very few of us will have fully turned to God, that is, will have fully let his light into all the dark corners of our personalities, will have fully yielded up to him our will.

There are "pockets of resistance" in most of us, areas that we regard as our "own business." If we basically have other gods than him, then it is quite possible that we will not have the will to go at the cleansing of our lives, the will to put him in charge of them. Or, to change the figure, we may have erected such fortifications around ourselves by our rationalizations and defenses that we will hardly hear his knocking and that of those he has enlisted in the effort to bring us around. How long we can safely put off our reform, how long we can delay our turning to God, and still hope to hear his call and have the strength to turn, is a question which can only be answered after the event.

Why God Created

ON THE other hand, if he is essentially our first allegiance, we will be sufficiently in touch with his own direct confrontation (seeing then face to face as we now see through a glass darkly) that we will keep at the work of completing our redemption, of giving up one by one our little idolatries, of opening up to his searching and healing light all the dark closets of our lives.

This means that there will be plenty to do in the life to come, plenty to give individual personalities scope for the exercise of their unique personal gifts. As to one's self, there is the task of completing one's salvation, the opportunity of deepening in the knowledge of God, grasping more and more of the awe and wonder of him and of all his works, which will be increasingly understood as the barriers to one's sight and response are removed one by one.

As to others, there is the task of sharing in their redemption, seeking to remove barriers to understanding and fellowship which are part of the situation with which we began in the

new environment, seeking to help others with their own problems without violating their freedom, helping loose the hold of the idols, all the while entering more and more into the secret of the other, seen in the light of God.

Then there will be the opportunity of knowing the beauty of the glorified personalities of the saints, the great ones of all ages—a knowledge which will be in itself a judgment upon us and our own unredeemed aspects at the same time an encouragement and an attraction to the beauty of holiness. And then our concerns for those still in the earthly race will by no means be dimmed, but will be increased as we known more and discern better, and see the issues of human life more clearly. This is the communion of saints in action. It is the fullness of meaning. It is what the whole show is about. It is for this that God created the world.

What does this have to do with the meaning of our lives now? Here we must go back and stress the concurrence of life to come and the life that is, the concurrence of eternity and time. All of this that we have been describing in terms of the life to come is in fact a description of the meaning of life now. Though God is now "invisible . . . light inaccessible, hid from our eyes," though now we see through a glass darkly, the meaning of our existence on this earth is precisely the same: it is the task—and opportunity—of knowing God and accepting him more and more as the center of our allegiance, and of serving him, through the use of our own particular gifts, more and more in loving personal relationships.

Our situation is basically the same as in the life to come. Even if we have decided to put God first (that is, have been converted) there still is a great deal more work to be done in realizing in every aspect of our personalities the full implications of this decision; and there are endless opportunities for building deeper and richer relationships around us. With us, as a present reality, are the same resources: the grace of God, the example and the real fellowship of all those who have gone on beyond and those who are still in this earthly clime, whose Lord is the same, whose goal is the same.

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Christus Victor

By Edward L. Parsons

Bishop of California, Retired

CHRISTMAS is utterly incongruous in today's world of power and yet Christmas is utterly and altogether — what shall we say? — timely? relevant? No, vastly more than that! Christmas alone is perfectly congruous for Christmas brings to the surface those imperishable values for which men in all this struggle of power are really groping. It focuses men's thoughts, at least for the moment, upon the secret of ultimate power.

First note then that it is the children's festival. It is a great "birthday party." In the midst of ruthless power it reminds us of the love which lies at the heart of God, the tenderness and gentleness with which he would have men live day by day. The Holy Family is no pious phrase. Normal men and women respond to it. Normal men and women know that all the joyous centering of Christmas upon the children, all its quaint and homely and naive customs are congruous in the age of power because power is empty, power is tyrannous and meaningless for men unless it learns the lesson of the Holy Family. Let the wielders of power remember that!

And again, as the story takes us to the ordinary home, it takes us to the common man, the simplicity, the everydayness, the naturalness of life. The cattle, the ox, and the ass, the smell of the hay, the dim light of the flickering lamp, the anxious Joseph and the radiant Mary—it is very simple and commonplace and within the range of all men's experience. In the story the shepherds come first, perhaps like Jolly Wat in the old ballad, laying at the feet of the baby all their most precious possessions.

*Jesu I offer thee here my pipe
My skirt, my tarbox and my scrip.*

The wise men follow the shepherds with their gold and frankincense and myrrh, great figures in that day, but not great enough; in the imagination of later days they become kings. But Christmas belongs not to the kings.

*He hath put down the mighty from their seat
And hath exalted the humble and meek.*

The kings may kneel at the manger, but only as the shepherds give them room. Let the wielders of power remember that!

IT ALL sums up finally in just what that verse of the Magnificat suggests. This is the day of the children, of love and tenderness and homeliness; but its significance lies in the fact that these things express the ultimate in power. The Child born in Bethlehem is the Saviour who is Christ the Lord—the Anointed One—the King. He is born to rule. His rule is in righteousness and justice and love. But it is none-the-less rule. There is no permanence in any other rule. No other kingdom can last.

We have thought much in these days of the suffering Christ. We have seen him on the cross taking up into himself the vast suffering of the world. But we need another emphasis now. This is the birthday of the Lord of all life, the King. He is no longer the gaunt and dying figure of the crucifix. He is the leader of the hosts of God, Christus Victor. He wrests the power from the hands of the proud and in the name of the transcendent God takes possession of it, for God's people everywhere. Why then be appalled and shuddering at the present world? This is the birthday of him to whom all power is given. Battles may be lost; but the war will be won.

Recipe For Renewal

By Corwin C. Roach

Dean of Bexley Hall

BEHIND all the fuss of making and breaking New Year's resolutions there is a wistful desire upon the part of everyone to turn his back upon the grimy past and make a clean start. Yet it seems as soon as we turn over the new leaf it is already soiled. Our very joking about broken resolutions is a cover up for our helplessness. What is the formula for a new start, the recipe for renewal which really works?

The R.S.V. gives it to us in Zephaniah 3:17, "He (God) will renew you in his love." The previous versions based upon the Hebrew text had rendered this, "He will be silent (or rest) in his love." The new reading follows the Greek and Syriac in changing a single letter in the Hebrew, which makes all the difference in the world. God is not quiescent but he is active and alive. He can and will renew us in

his love if we but turn to him in faith and trust.

Here the important word is love. So many of our attempted renewals have failed because we tried to go on our own, we failed to take God into account. God so loved that he gave. This is the message of Christmas. Something new and wonderful has happened to this old battered world of ours. Christ the Redeemer has been born into it and he can be born in us, if we are willing to receive him. We do not need to continue in the old ruts. This can be a really new year and not a swift slump back to the old habits and dispositions. The newness of Christmas need never fade away again.

Listen to the entire verse as it appears in the new version. "The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love." The prophecy of the ancient seer came true with the birth of Christ, it can come true for us this Christmas season and New Years.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THERE is Christmas; there is Easter; there is the Annual Fair. These are the great days of the Church. These are the times when everyone comes out. Christmas has joy and Easter has fashion and the Fair has excitement. Christmas began in Advent with carols in the department stores. Easter followed the long, earnest Lent and the Fair came after weeks of planning. Christmas and Easter had offerings and the Fair raised money. One might find the origin of the weekly envelope system in St. Paul's advice to the Corinthians but he never thought of Fairs.

Oh the supper and the relief when it was decided to let a caterer do it. Oh the plant table, and the last unsold cactus that was given to the rector's wife. Oh the men's table and the task of getting things for it. Oh the grab bag and the raffles! But blessed be the table of the women's guild. All honest work and no trouble to the rector.

Oh the publicity and the requests and the announcements. Oh the thanks! "I should like to thank . . . and finally, may I thank the rector for thanking everybody."

Then the proceeds and the happy look in the

treasurer's eyes as he tots up the money that has been taken in. "It would be easier," I once said to an ardent worker, "if we just simply gave the money." "Yes," she answered, "but then you wouldn't have the fun of spending it." And one might add, "Or of working for it." For with all its faults a fair does give some of the Church's children a chance to work, and without a chance to work, what life can one find in a church?

Forgiveness

By William P. Barnds

Rector of St. James, South Bend

WE CHERISH many Christmas customs such as decorating a tree, making cookies, having a family reunion, and sending cards. A wealth of sentiment is ours at this lovely time. We like the gayety of this season—the bright colored lights, the bustling throngs, the holiday spirit. These outward signs of Christmas are appealing, but the preparation of the heart is equally important. We need to give heed to our inward attitude.

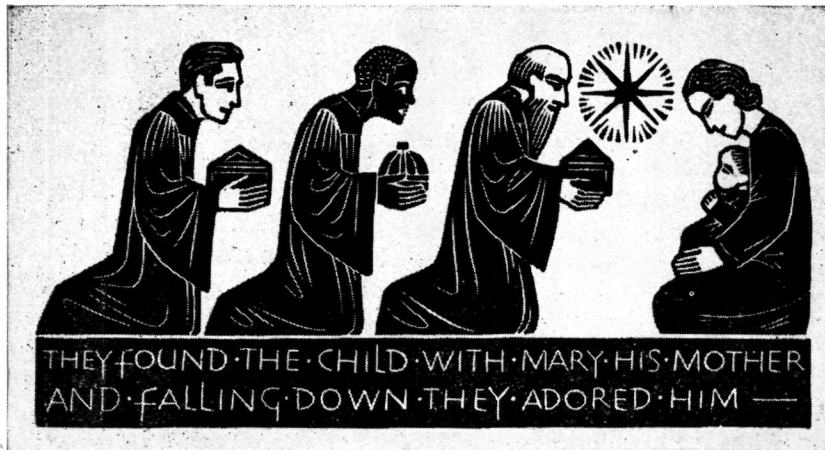
The only petition in the Lord's Prayer which is qualified is the one "Forgive us our trespasses as we forgive those who trespass against us." As we forgive, so do we ask that God will forgive us. We say in the Apostles Creed that we believe in "the forgiveness of sins." Certainly any honest Christian will see that he needs God's forgiveness greatly. We all sin against God, and it would be an awful thing if we could not believe in the forgiveness of sins. We depend upon God forgiving us; in turn we are called upon to forgive one another.

Some people may have been deeply wounded by others. The hurt is sharp and remembered. It is not unusual for people to become offended at others because of real or imagined slights (more often imagined than real). In days like these when many people are working too hard, and problems multiply, tempers are sometimes short, and nerves are tense, and sometimes people get out of sorts with one another. Christmas reminds us to forgive the ancient grudge, the real or imagined slight, the thoughtless remark. One of the prerequisites for coming to the Holy Communion is that we are to be in love and charity with our neighbours.

Are there hard feeling, hurts, resentments in your life? Prepare for Christmas by forgiving people.

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COMMISSION MEETS WITH METHODISTS

★ Proposals for a special meeting of twelve bishops of the Episcopal Church with an equal number of Methodists for the purpose of greater mutual appreciation and understanding were advanced at a joint meeting of the unity commission of the Methodist Church and the joint commission on approaches to unity of the Episcopal Church as Roslyn, Va. It was the first such joint meeting this triennium.

The agenda of the joint session was primarily a discussion of "The office and work of a Bishop," with the original presentations being made by Bishop Ivan Lee Holt, chairman of the Methodist commission, and Bishop William W. Horstick of Eau Claire, for the Episcopalians. In the course of the discussions, the commissions heard Canon Donald H. Wattley of New Orleans raise problems of interpretation in the Archbishop of Canterbury's Cambridge sermon of 1946 on Intercommunion. Canon Wattley had been asked to study these problems for the meeting.

Representatives of the Episcopalian commission will meet with representatives of the unity commission of the Church of England in Canada, at the time of the Anglican Congress in Minneapolis in August, in order to check how their parallel assignments are being carried out. The Canadian commission is negotiating with the unity commission of the United Church of Canada.

APPOINT CHAIRMAN FOR ASSEMBLY

★ The Rev. James Kennedy, secretary of ecumenical relations of the Episcopal Church, has been appointed chairman of broadcasting for the second assembly of the World Council

of Churches, to meet next summer in Evanston.

The Rev. Ralph Steady, director of publicity for the Methodist Church, is in charge of the secular press; the Rev. Erik W. Modean, secretary of the Lutheran news bureau, is chairman of assembly reporting; the Rev. W. B. Lippard of the Associated Church Press, is in charge of the Church press.

EDUCATION LEADS TO LIBERALISM

★ Upper class college students tend to be more liberal in religion than they were as freshmen, according to a survey taken by the Council of Churches of Buffalo, N. Y.

"To be able to have a really strong faith," says the report, "individuals need to be able to understand it. When they have this understanding, it has meaning in life. If they don't understand the faith of their childhood when certain questions come up in college there is danger they might throw out their faith completely."

METHODISTS APPROVE UNION STEPS

★ The Methodists of New Zealand have approved the plan for union of their Church with the Presbyterians and Congregationalists.

The conference also adopted a resolution urging the Union of South Africa to replace its

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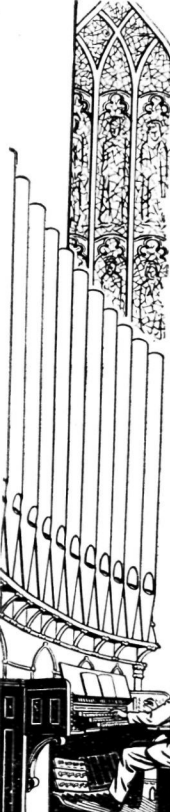


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BISHOPS CONCERNED OVER PEACE

★ The apparently favorable reaction of certain French government officials to the purported peace offer of Communist leader Ho Chi Minh is causing concern in Indo-China Roman Catholic nationalist circles, it was reported at Saigon, French Indo-China.

The Communist leader's offer, made in a cabled interview with a Swedish journalist, came at a time when the Catholic bishops of Indo-China were holding their annual meeting.

Among the subjects said to have been discussed by the prelates were the present political situation, what attitude to adopt towards the Viet-minh, and the defense of their diocese against Communist guerrillas.

While no official attitude has

been expressed by the bishops as to the possibility of an armistice with the Communist forces, it is known that some of them are against it.

They are said to reason that if an armistice brings about the withdrawal of the French union forces, their diocesan territory in Vietnam would be delivered into the hands of Ho Chi Minh's Communist soldiers who have not been able to gain it by war.

Adding to the bishops' dilemma is the fact that one of

their number, Bishop Li Huu Tu, Vicar Apostolic of Phat Diem, is not only a spiritual leader but also the commander of large military forces of Catholic nationalists in his diocesan territory.

The bishop's territory, with the neighboring one of Biuchu, are key points in the defense of the Red River Delta. They are among the richest and most heavily populated areas in Indo-China.

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THE NEW BOOKS

Christian Worship, by George Hedley. Macmillan, \$4.50.

This Our Sacrifice, by L.A.E. Horsfield and H. Riley. Morehouse.

The first of these two books will rejoice the hearts of those who believe that the study of worship will bring divided Christendom closer together; instead of being fearful, as we used to be, that such study would emphasize our differences. It is a magnificent piece of work, wide ranging but accurate, and of equal interest to clergy and lay people. The atmosphere of indifference, so often found in "broad minded" books, is conspicuously absent here: the author has too much to say, not only about liturgies but about such related things as architecture, preaching, and hymnody; and what he has to tell is factual, not mere inspiration-writing.

The second is quite disappointing, because it is such a fine example of how to teach the liturgy to lay people. The trouble is that the authors have set out to teach an Anglican Missal style service. This might have been useful to many some years ago; but the present situation is one in which all schools of churchmanship are reexamining their ceremonial, and are seeking much more austerity and flexibility; perhaps because of this reexamination, perhaps for the sake of it. It is too bad; but what this book teaches so beautifully is rather out of date, and becoming more so.

—H. McCandless

Background To Marriage. By Anne Proctor. Longmans, Green. \$1.75.

In the *Background To Marriage*, Anne Proctor gives a Christian philosophy of marriage and shows how to make it a sacrament of loving and giving.

As a member of the Church of England, she gives many insight and references to the Prayer Book and tells, in a practical, understandable manner, how lovers can be parents, why marriage need not become a drudgery, and how to turn "dangers and difficulties" into "delights and fulfilment."

Those who are contemplating marriage will enjoy this book for its many practical suggestions, and

those who have been married many years, will relish the wisdom of the author.

—Clinton J. Kew

Don't Think About It. By Carmel Myers. Doubleday, \$1.50

What to do with the tragedy in human life: "If you can't help it, don't think about it." This may do in extreme cases, but the danger is that the formula will be applied when you can do something but don't want to, or when you could do

something if you worked at it, or got others to help you, or turned—perchance—to the greatest Helper of all. The book belongs to the current "peace of mind" school, where all that matters is personal equilibrium, and let the world look out for itself!

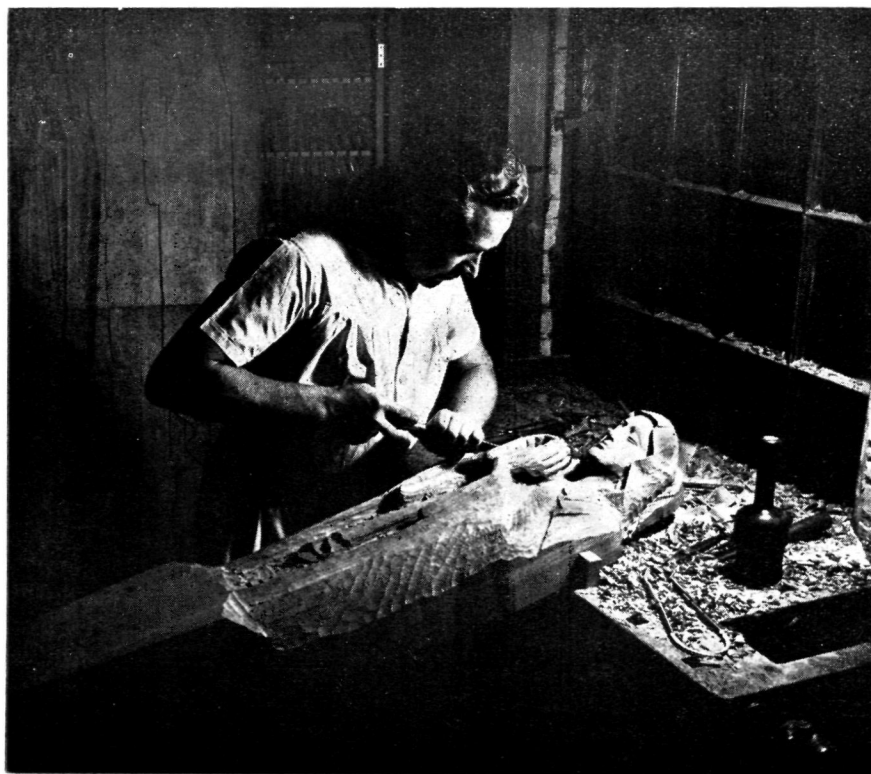
—F. C. Grant



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PEOPLE

Clergy Changes:

SHIRLEY G. SANCHEZ, formerly of St. Luke's, New York City, is now rector of the Redeemer, Oklahoma City.

PAUL H. BAKER, formerly ass't to rural dean of diocese of Quincy, is now in charge of Trinity, Whitefish, Mont.

FRANCIS W. CARR, formerly in charge of St. Mary's, Malta, Mont., is now curate at St. Alban's, Los Angeles.

DANIEL G. GAUCLAIR, former missionary in Indo-China, is now ass't at Trinity, Whitinsville, Mass., and in charge of St. John's, Millville.

BRENDAN GRISWOLD, formerly in charge of St. Gabriel's, East Berlin, Conn., is now rector of Grace Church, Newington, Conn.

PERRY F. MILLER, formerly rector of All Saints, Oakville, Conn., is now rector of Christ Church, Norwalk, Conn.

WARREN E. TRAUB, formerly rector of St. Paul's, New Haven, Conn., is now rector of St. John's, Ithaca, N. Y.

ROBERT R. READ, formerly vicar of St. John's, McCloud, Cal., is now rector of Holy Trinity, Ukiah, Cal.

ALBERT E. PHILLIPS, formerly rector of the Mediator, Edgewater, N. J., is now to be addressed P.O. Box 4374, Philadelphia, 18, Pa.

WILBUR L. CASWELL, retired, has been elected honorary canon of St. James Cathedral, Fresno, Cal.

EDWIN B. CLIPPARD, formerly rector of St. Luke's, Newberry, S. C., is now rector of the Holy Communion, Charleston, S. C.

Ordinations:

JOHN B. KELLY was ordained priest by Bishop Lichtenberger, Dec. 8, at St. Jude's, Monroe City, Mo., where he is vicar.

RUDOLF DEVIK was ordained priest by Bishop Smith, Nov. 30, at St. Mark's, Des Moines, Ia., where he is in charge.

J. A. WALLER was ordained deacon by Bishop Phillips, Nov. 30, at Christ Church, Blacksburg, Va. He is an engineer and is to continue in that position, planning to remain in the perpetual

diaconate. He was a lay deputy for S.W.Va. at the last four General Conventions.

Lay Workers:

CONSTANCE F. HUNT, formerly a program director for a radio station, is now director of education at St. John's, Buffalo, N. Y.

ELIZABETH MOELLER, formerly on the staff of a children's psychiatric hospital in Riverside, R. I., and a Windham House graduate with a master's in education, is director of education at St. Paul's, Burlington, Vt.

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BACKFIRE

THOMAS SMYTHE

Layman of New York City

Every right thinking person, certainly every Christian, will be heartened by the courageous statements made by President Eisenhower and Citizen Harry S. Truman, as reported in the Witness Dec. 10.

In case you missed it, I would like also to offer your readers the significant remarks made by Senator Paul Douglas of Illinois in a speech in St. Louis. He stated that our nation is "being governed by millionaires, high executives and corporation lawyers" who have "abandoned the general interest to further the special interests of the already rich and powerful."

He charges that wealthy men in the present administration "have embarked on a give-away, throw-away, sell-away program which would strip the people of their basic resources and leave them helpless before the forces of big business."

He declared that President Eisenhower is himself a "fine man, a great soldier and one whom the nation will always honor, but is more and more finding himself a prisoner in the White House."

Evidence mounts, it seems to me, that Senator Douglas spoke the truth.

MRS. H. N. JACOBS

Churchwoman of Philadelphia

It has been my happy privilege to be a subscriber to the Witness for many years—from the days when Bishop Johnson was editor, and you featured such able writers as George Atwater, Bishop Wilson and others.

I do not believe that the Episcopal Church in its long history has produced as able a writer as the late Bishop of Colorado. But even without this gifted man, I think the Witness has maintained a remarkably high quality of articles. Also whoever is responsible for the selection of news is doing a very cap-

able job, particularly in offering news that for one reason or another is infrequently reported in the daily press. A case in point is South Africa. I look in vain for reports in my newspaper of the significant things going on there. Then, somewhat to my surprise, I find the reports in my Church paper.

Your appeal for gift subscriptions was very much in order. I therefore enclose the name of a friend, and I will be grateful if you will send a card announcing it as a gift. For the enclosed \$12 will you also enter gift subscriptions for others you mention, missionaries or others, who cannot themselves afford your excellent magazine.

MARY T. SUMNER

Churchwoman of Washington, D. C.

I am truly grateful for the article "Absentee Communicants" by Archdeacon Herbert L. Johnson (Witness October 22). I have often wished that refresher courses, especially on Holy Communion, could be given for those who were confirmed years ago.

I am also in accord with the writer's suggestions — anniversary Communions of confirmation classes, and Communion subjects for sermons.

J. FRED HAMBLIN

Rector, St. John's, Newark, N. J.

I should like to make one comment on the appeal of the Bishop of South Florida for clergymen of the Church to offer themselves for service of chaplain in the armed forces. The one paragraph "beseeching the prayers of the entire

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Church that the Holy Spirit will guide etc.," seems to again put the burden on God to set on fire human wills and hearts. Surely the bishops of our Church have some responsibility in this area of the Church's mission to use their influence to lead young men of their dioceses into this necessary ministry. And, furthermore the bishops of the Church should show a continuing interest and concern for the young men who are serving in the armed forces.

JOHN W. ARRINGTON JR.

Layman of Greenville, S. C.

The Witness of Nov. 26 makes reference to the Bishop's Pastoral Letter being read within thirty days after it is issued. While I do not wish to be technical I believe if you will refer to the canon you will find that it is within thirty days after receipt, rather than issuance.

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