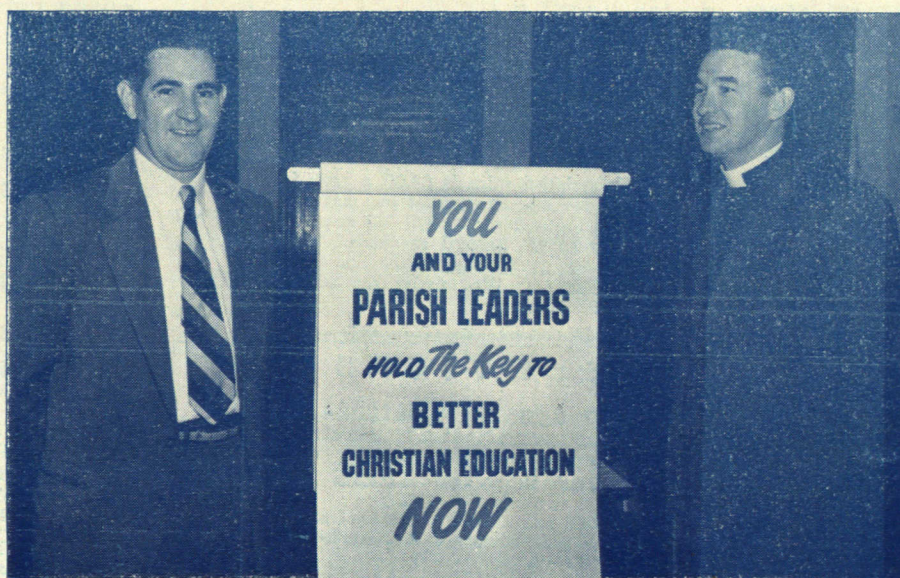


The WITNESS

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FEBRUARY 25, 1954



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RALPH MURRAY of Latonia and the Rev. W. R. Insko of Lexington lecture on the new program of religious education throughout the diocese of Lexington, using effective charts to illustrate their talks

Infallible Fallacies and the Holy Catholic Church

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The WITNESS

For Christ and His Church

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Tues. Healing Service, 12 noon, Wed.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

STORY OF THE WEEK

Manufacture of Germs For War Scored By Bishop Oldham

PRAISED MANUFACTURING CONCERN FOR REFUSING CONTRACT FROM THE GOVERNMENT

★ Letters, in the ordinary course of events, go in Backfire. However the communication received from Bishop G. Ashton Oldham, retired of Albany, who is currently in charge of the Ascension, New York, is presented as the Story of the Week because we believe it deserves as much emphasis as we can possibly give it.

When this magazine stated editorially in the summer of 1952 that there might be something to the charges that the U. S. was using germ warfare in Korea—and we did not state that we were, but that we “might be”—we were criticized severely in some quarters. Neither do we say now that the fact that we are manufacturing germs for warfare means that we have ever used them or ever will.

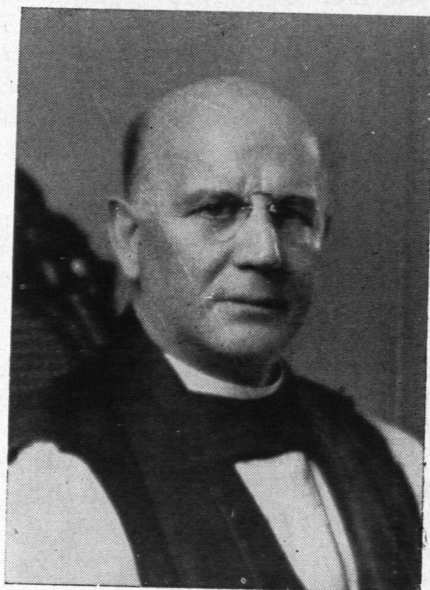
Bishop Oldham's letter, which follows, speaks for itself, with our sole comment that we wholeheartedly share his indignation.

Under date of February 5, an item appeared in the New York Times entitled “Germ War Deal Balked — Company Refuses to Operate Military's Three Main Plants.”

The article described the in-

vitiation to the Mathieson Chemical Corporation of Baltimore to manage “three main germ warfare plants” and stated as the reasons for their refusal to do so “the administrative and business problems involved, and the mass destruction the weapon would create.”

This last phrase would seem to indicate that “ruthless” cap-



BISHOP OLDHAM

italism is here at least more considerate and ethical than the government.

This is the first intimation I have seen that the United States was embarking on germ

warfare and already has “three main plants” for that purpose. That news is both surprising and shocking to me and doubtless to many more of our people.

When one recalls the violent revulsion and indignant condemnation throughout this country some years ago at reports that our enemies were using or about to resort to germ warfare, it is hard to understand what could have happened to the conscience of America to produce this complete change of front.

I am still inclined to think it is not the American people but a few of their leaders who are so affected. If this is so, it is high time the people made themselves heard. The wanton and indiscriminate slaughter of thousands of innocent women and children is too high a price to pay for our security or for life itself. And as for democracy, it could well be lost completely in the mad scramble for control of these horrible and diabolical powers.

Do our people know of the step which our government has taken, and if so, do they approve? How can we profess to be sincerely concerned about the welfare of mankind if we resort to this fiendish method to accomplish our ends?

BISHOP GILBERT HONORED

★ Bishop Gilbert of New York, retired, is the first to receive the distinguished service award of the Protestant Council of the City of New York. He served as its president for a number of years.

Laymen Discuss Application Of Christian Principles

★ More than a hundred Dayton business, professional and civic leaders met to determine how they can put Christian beliefs to work seven days of the week.

Among the questions they considered were:

"Should a doctor pray for the recovery of a patient?"

"Should a Christian salesman sell a product he himself is not sold on?"

"What should a churchgoing lawyer do when a client asks him to win a case, right or wrong?"

The conferees included doctors, salesmen, lawyers, factory hands, scientists, supervisors and government employees—selected by their pastors from a group of 250 nominations. The Church Federation of Greater Dayton sponsored the two-day meeting.

D. Elton Trueblood of Earlham College, Richmond, Ind., set the stage for the Christian and his Daily Work theme.

"We are on the verge of a new revolution — a movement which is sweeping the country," he said. "It hinges on three facts:

"First, that we cannot have a better world unless the Christian religion is more deeply imbedded in its life.

"Second, that this cannot happen unless the laity accepts its part in the Christian ministry.

"And third, that we laymen cannot accept our part in carrying Christianity unless we are fully dedicated to the task."

The delegates were divided into 10 occupational groups

which reported their findings at a general session.

Four Dayton judges belonged to the group on the legal profession which decided, among other things, that "we, as Christians, owe every client the right to an honorable defense—even though his cause may be on the unpopular side."

Men of the technical professions came to the conclusion that "the more we study the universe, the more we are convinced there is a Creator."

The sales and service group agreed; "A Christian salesman should practice honesty in all dealings."

Members of the employee group said they felt that "always acting in simple good faith with the boss" was the basis of Christian conduct on the job.

Next door, the bosses were agreeing that "a Christian employer will help his employees find themselves occupationally and get ahead. He will also use public prayer whenever advisable in his meetings and be guided in all his actions by God's will."

Union conferees admitted that "labor leaders don't always exert a Christian influence in their negotiations with management—and vice versa."

Doctors in the health service group said, "A physician's prayers should emphasize a plea for guidance in understanding his will."

Government employees, including representatives from the air force base, the post office and city offices, weighed these problems: How do you hold your temper in the face of unreasonable complaints?

How should you treat pressure groups? What should you say or do to the employee who is not doing a good job?

EVANSTON ASSEMBLY PROGRAM

★ The executive committee of the World Council of Churches has just released the program for the second assembly to meet in Evanston in August.

It will open with a service on the 15th in which the five presidents will participate, including the Archbishop of Canterbury.

The theme of the meeting, "Christ, the Hope of the World," will be presented the first day by Bishop Newbigin of the Church of South India; Prof. Edmund Schlink of Heidelberg University, Germany, and Prof. Robert L. Calhoun of Yale Divinity School.

One of the most important reports will be that of the committee on structure and functioning which will suggest organizational changes. Action taken on this report will largely determine the direction the Council will take, organizationally, during the next five years.

Other reports will be on evangelism, women in the Church, faith and order and unity, international affairs, where there undoubtedly will be sharp differences expressed by Church leaders from the West and the East. There will also be a report on the work of the department of inter-church aid and the service to refugees.

Other reports which will get a great deal of attention are those on race and on "Responsible Society."

A highlight of the assembly will be a public worship service at Soldiers Field, Chicago, sponsored by the churches of the

city, which is expected to attract 100,000 persons.

The Assembly will be covered by a number of Witness reporters, as will also the Anglican Congress which meets in Minneapolis just prior to the Evanston meeting.

NATIVE MONK HEADS MONASTERY

★ The Rev. Leo Rakale, native Anglican monk of the Community of the Resurrection, has been named head of the order's mission house at Orlando, South Africa.

He is said to have inspired the character of Father Msimangu in Paton's, "Cry, the Beloved Country."

Father Huddleston, head of the order in South Africa, said that the appointment "is simply due to the fact that he is considered the best man for the job. It has nothing whatever to do with color."

CLERGYMAN AFTER JACKSON'S SEAT

★ The Rev. S. Mark Hogue, Congregationalist of Los Angeles, has announced that he is a candidate for the seat in Congress now held by Donald I. Jackson, a member of the Un-American Committee.

Hogue said that he decided to become a candidate because he was "disturbed over the developing attack upon American Protestantism and the American clergy."

Running as a Democrat, the pastor stated that his decision has "the blessing" of his congregation.

COUNCIL LEADERS VISIT HUNGARY

★ Bishop Bell of Chichester and the Rev. W. A. Visser t'Hooft, officers of the World Council of Churches, are in Budapest conferring with Prot-

estant leaders. It is said to be a formal fraternal visit, but discussions will doubtless be held on the world assembly to meet next summer in Evanston.

SUPPORT FOR EDITORIAL

★ The Witness recently ran an editorial on theological education in which we advocated complete racial equality. It expressed the opinion that lack of it, in seminaries and in parishes, was one of the reasons for the small number of Negro candidates for the ministry. Figures have since been gathered, with this interesting box-score:

	Undergraduates	Negroes	Other Non-Whites
General	166	5	3
Berkeley	107	2	1
Southwest	34	—	—
Sewanee	46	—	—
Nashotah	43	—	—
Cambridge	92	1	2
Pacific	90	3	2
Virginia	184	2	—
Seabury	80	1	3
Bexley	59	3	0
	902	17	11

The Non-whites, other than Negroes, include Chinese, Japanese and Armenians.

ANGLO-CATHOLIC CONGRESS

★ The American Church Union has announced that the organization will sponsor a congress in Chicago, August 1-3, just prior to the Anglican Congress which opens in Minneapolis on the 4th, and the Assembly of the World Council which opens in Evanston on the 15th.

The Rev. Albert J. duBose, director, states that Bishop Burrill of Chicago will preside

and that fifty archbishops and bishops of the Anglican Church have accepted invitations.

CONFERENCE ON DELINQUENCY

★ A conference on juvenile delinquency was held in the diocese of Western Massachusetts. The delegates agreed on a three point program:

The Church must extend its influence beyond denominational lines into the community in an attempt to evolve practical methods of treatment and prevention.

The Boston juvenile court system should be extended throughout the state.

Civil service status should be sought for all professional workers among children and efforts made to raise the educational and training standards for state welfare workers.

CHURCH PENSION FUND TRUSTEES

★ William L. Day, banker of Philadelphia, and D. Nelson Adams, lawyer of New York, have been elected trustees of the Church Pension Fund, and directors of the Fund's two affiliated companies, Church Life Insurance Corporation and Church Fire Insurance Corporation.

LAYMEN OUTLINE PROGRAM

★ The committee on laymen's work, meeting at Seabury House, resolved that it is their responsibility to mobilize the manpower of the Church for four tasks: the deepening of devotional life; extension of the Church through evangelism; financial support of the Church's program; enlistment of men with special skills in the work of the Church.

Exceptional Opportunities Overseas

NEVER before has our Church had such great opportunities to expand overseas, and perhaps never before have these opportunities been so crucial. The war and its aftermath, the threat of Communism, the insecurity of the times—all are creating situations where the impact of Christianity can and must make itself felt now.

- **IN JAPAN** our Church has the opportunity to fill the void created by the fall of State Shinto. \$625,000 is needed to build churches and schools.
- **IN THE PHILIPPINES** our Church needs only \$100,000 to complete its building program for a great diocesan center in Manila.
- **IN PUERTO RICO** our Church can enable St. Just's School to educate twice as many boys by building adequate dormitories. \$200,000 is needed.
- **AND IN OTHER PARTS OF THE WORLD** at least \$300,000 is needed for construction.



BUILDERS FOR CHRIST is the way all can help do the job which must be done. By contributing generously to this, the Church's national campaign for capital funds, you can give missionaries the tools with which they themselves can be more effective **BUILDERS FOR CHRIST**.

The space contributed by **THE WITNESS**

EDITORIALS

A Test For Lent

THE approach of the Lenten season should be calling to our minds the importance of getting clear some of the basic principles of the Christian faith.

Two generations ago there was much heated controversy over the opposition of science and religion in the field of evolutionary theory. The idea of the survival of the fittest seemed to many theologians a denial of the Christian principle of the unique sacredness of the human personality. Today most Christian thinkers have come to realize that science was correct enough as far as it went, but that it had left out all conception of the unique Christian doctrine of the transforming actions of God in human life and character. The physical forces of nature do see to it, inexorably, that only the fit survive. The deer not fleet enough; the old, weakened lion and tiger succumb to the better equipped; the smallest bird in the nest gets crowded out. In the large human family, with inadequate food, only the strongest live to grow up; the moron in school and the dullest in college flunk out, while the bright pupil succeeds. "The Devil take the hindmost" is true enough in the world of physical nature.

The unique Christian principle, however, which complements the scientific fact of the survival of the fittest, is the assertion that the divine purpose of the Incarnate God in our world is to make the unfit in human life to become fit. In the earthly life of our Lord this was made abundantly clear. He deliberately chose for his disciples the unfit of the world, - the unstable Peter, the hot-headed "sons of thunder," the revolutionist, Simon, who would never get anywhere in the power-dominated Empire, the weak, sinful Mary Magdalene, the greedy collaborationist Zachaeus. But because there was at last new, creative life in the world in the person of Jesus, these unfit were completely transformed by the contagion of that life.

And what was true in Palestine twenty centuries ago has continued true ever since.

In the Christian fellowship the transforming life of Christ is operative with power to make the unfit fit. It might be said with truth that this is the speciality of the Christian Church. No other of the world's religions has declared this fact nor functioned on this principle. But the ideal of the Church's whole sacramental system is based upon it. Actual new life from the Incarnate God is the whole meaning of baptism, the eucharist, confirmation, confession and absolution. The parish priest who doesn't realize this in his pastoral ministrations is a frustrated character indeed. The Church's whole missionary work is, of course, based on this blessed fact of the ever-present Master's transforming power in the world.

And we would venture a guess that, in America, the field of labor in which the Christian Church bases its work most firmly and consistently on this principle of making the unfit to be fit is the missionary labor in our great cities, both in parish set-ups and in institutions. (Page the Urban Priests Fellowship for evidence.)

We are also inclined to believe that a pretty good test of sound Christian character, in personal, family and community life is the question, "What sort of person does so-and-so consistently cultivate for his friends, and stick to through thick and thin; the successful, respectable, conventional or the 'unfit' who need so obviously to know some power that shall transform them into genuine fitness?"

The man or woman who chooses the latter may frequently fail in every endeavor to be God's channel for making his friend fit for life. Our Lord also failed with Judas.

And this fundamental principle of Christian living is also the touch-stone for real democracy. We may, not unfairly, size up the creative democratic quality of nations and governments by observing what are the major concerns of their laws and their policies, at home and abroad. Are these concerns for the depressed and under-privileged, the manifestly unfit for a full, rich life or do they cater primarily to those who have arrived or are well on their way? This is the acid test of democracy, as it is of Christianity, quite regardless of what the political forms and standards may happen to be.

Our blessed Lord assured us that his purpose in coming into the world was that all his children might have life and that they might have it more abundantly. So he made the unfit to be fit to live in his world of gracious abundance and he planted his Church to be the continuous channel for his transforming Spirit.

How is the Church witnessing to this purpose and function in the world of today and how is each individual of us, a living member of his Family, measuring up to this unique Christian principle? These are queries worth pondering humbly and honestly as we enter on the penitential period of the Lenten season.

Infallible Fallacies and the Holy Catholic Church

By Lloyd R. Gillmett

Rector of St. John the Evangelist, St. Paul

INFALLIBLE Fallacies is the title of this article. It comes from that little article which appeared just a few weeks ago in which the Archbishop of Canterbury spoke of a little booklet which is being published by the Society for the Propagation of Christian Knowledge. "I would mention a booklet," said the Archbishop, "to be published this week. Roman Catholics in this country and wherever Churches of the Anglican Communion exist have, as the booklet says, for some time past intensified their propaganda. We of the Anglican Communion hate attacking another Christian body as much as many Roman Catholics deplore the constant attacks of their own Church upon ours. But these attacks call for occasional answers, and in this new booklet our people will find a reply."

Even though the title of my article was taken from that article, yet I am not concerned in making an attack upon any other part of the Christian Church. That is not my desire. My desire rather is to present facts which will show to you clearly what the Holy Catholic Church is. My quarrel with any other part of the Christian Church is just this—that when any part of the Christian Church stands up and says that they alone are Catholic and that we are not, that they are the Christian Church and that we are not part of it, then I will stand up and without equivocation say that that statement is not true.

Therefore, we will talk about several Churches in the world. When I talk about the Catholic Church, for example, I am not referring to that Church which has its headquarters in Rome. I will speak of that Church probably as "The Roman Catholic Church" or I will speak of it as "The Holy Roman Apostolic

Church", which, unless it has been changed in recent decades, is the official title of that Church. I use the word "Catholic" however, and we will see with what meaning I use it. I use it because we are entitled to use it. I am glad that we are called Catholic by other people, and I am glad to be recognized as Catholic too. We have as much right to the use of that word as any other part of the Christian Church. It is important, therefore, for us to examine what we mean by the word "Catholic" and what other Christian people mean by it too, and also what a Church must be, what characteristics it must have in order to be considered part of the Catholic Church.

Church Universal

WELL the word "Catholic," as you know, means "Universal." The Catholic Church is made up of all people who have been baptized in the name of the Father and of the Son and of the Holy Ghost—the Church Universal. That is one portion of the meaning of the word "Catholic." But the word "Catholic" means more than that. It means that it is the Church for all people. It is the Church for people of all races, and for all colors—the Church for the good and the bad, the educated and the uneducated, for the rich and the poor. The Universal Church is for all people.

From ancient time, however, that word "Catholic" has meant more than anything which I have so far suggested. It has always referred to that Church which has had a continuous life from Apostolic times, tracing its origin from, and back to, the Apostles themselves. Even as a statement in the Book of the Acts of the Apostles puts it, the Christian Church or Christian people "continued steadfastly in the Apostles' teaching and fellowship." Any Church which wishes to call itself "Catho-

lic" must have a continuous life from the very first century by maintaining the Apostolic ministry, by continuing steadfastly in the Apostolic fellowship. Another part to the meaning of this word "Catholic" is, it must have continued steadfastly in the Apostles' teaching, the teaching of Christ, passed on to you and me through the Apostles, which teaching is contained in the New Testament.

It is for us, therefore, to ask, "Does the Episcopal Church or the Anglican Communion have a continuous life from the Apostles on down to the present?" And the answer is "yes." You can get a view of that continuous life by going back to the first century and by realizing that all of the Churches at that time were one. There was no difference between the Churches anywhere. The Church in Alexandria and the Church in Egypt and the Church in Greece and the Church in Rome and the Church in England were all one. They were all recognized as being the Christian Church.

And let it be made clear that the Church was established very early in England. We do not know exactly when it was founded there, but it was there very early, perhaps even in the first century. There is a tradition which says that Joseph of Aramathea carried the good news to England, and there is another tradition which says that St. Paul, in his many missionary journeys, got all the way to England and planted the Gospel there. We cannot be sure of that, but we do know that the Church, long before there were any missionaries sent to it from Rome, was established well in England.

Do you know when St. Patrick was born? He is one of our saints growing up in the English Church. He was born in the year 389, but the fact is that he was the son of a deacon and the grandson of a priest, showing that the Church was established there at that early time. In the year 314 when a great council was held at Arles, there were three bishops sent to that council from England. And do you know which is the oldest church building in England? It is St. Martin's in Canterbury which was built in the year 553. You see, those facts, just a few among many, those facts show that there was a strong and vital Church there in England long before there was any missionary sent to England from the Roman Church. That missionary, St. Augustine, arrived in the year 596 when he was sent

over there, and he found this young native Church thriving there in England. He established a mission from the Roman Catholic Church too. It wasn't called "Roman Catholic Church" at that time. It was recognized as being another mission of the Christian Church. But these two mission, you see, continued to exist side by side for almost one hundred years, and then in the year 673 at the Council of Hertford they were united into one Church which was called "The Church of England."

But they didn't get along too well. There was constant fighting and disagreement. The people in England wanted freedom and the Roman Church wanted to usurp power over the English Church. That was the main bone of contention right on up to the time of the Reformation when the two Churches separated once again. I cannot go into all of the ramifications of what took place at the time of the Reformation, but you know that the Reformation was a reforming of the Church, not a beginning of it. Remember that. Henry the Eighth did not build a new Church. The Church was just reformed, not begun at that time. The Reformation began under the reign of King Henry the Eighth and continued on into the reign of Edward VI, and then when Queen Mary came to the throne, who was herself a member of The Holy Roman Apostolic Church, all of the reforms were annulled, and the Church was once again placed under the domination of the Pope in Rome. That continued on for several years until Queen Elizabeth became queen, and she, being a member of the Church of England, with a Protestant outlook, protesting against domination from the outside, reinstated the Reformation. And this is the one important fact that I want to bring out to you now—that when the Reformation was reinstated and completed in Queen Elizabeth's reign, of all of the clergy in England, 6,400 stayed in the Church of England while 189 withdrew and went to the continent. You see, the clergy and the people stayed in the Church, and the property remained the property of the Church of England—one continuous Church, tracing its life from the Apostles down to you and me.

The Ministry

NOW it has kept its continuity, if you wish, with the Apostolic Church by means of its Apostolic ministry. You know that when the Apostles who were chosen by Christ him-

self—and who were authorized to celebrate the Sacraments and to do other things—when they began to grow old they selected men whom they called overseers, or bishops—they ordained them, gave them the authority which they themselves had. And these bishops from that time on until this have ordained other bishops until we have what we call the Apostolic Succession.

In addition to the bishops, there were two other orders in the ministry in the early Church, priests and deacons. There were three orders in the ministry, you see. Now some of the denominational Churches have not remained steadfastly in the Apostolic Fellowship because they have not preserved the Apostolic ministry in the same way in which our Church has. I would point out also that the Church which has its headquarters in Rome has added to the Apostolic ministry by making another officer who exercises authority over, and ranks above the Bishops. At first all bishops were equal, you know. For five or six centuries they were all equal. But now in The Holy Roman Apostolic Church there is one who is reported to be superior to all bishops! The Apostolic ministry, you see, has been added to.

Of course they will refer to that statement in the Gospel according to St. Matthew (and that is the only Gospel which has it) in which Jesus was speaking to the Disciples. He said, "Who do you say that I am?" and all of a sudden Peter burst forth (the other Disciples probably were thinking the same thing) and said, "Thou art the Christ, the Son of the living God." Then Jesus said to him, "Thou art Peter. On this rock I found my Church."

Now we differ wholeheartedly and completely with the Church which has its headquarters in Rome. That Church interprets that statement to mean that it was upon Peter himself that Christ was founding his Church. But do you think that Christ would have picked out a man who was so vacillating as Peter was, who was going to deny him, and found his Church upon weak and unstable Peter? No! Moreover, it is the interpretation of many students of the Bible that the correct understanding of what Jesus said was that it was upon the faith which Peter himself expressed and the faith which was in the hearts of other Disciples too. "Thou art the Christ, the Son of the living God." It is upon that faith that Christ was establishing his Church. That was

the rock upon which he began to build his Church, and that is where we, and all the denominational Churches, disagree wholeheartedly with the Church which has its headquarters in Rome.

History

HISTORY, I am sure, is on our side. For one thing, the leader among the Disciples was not Peter. If Jesus had picked out Peter to be the leader among the Disciples, being the man upon whom he was going to found his Church, then the other Disciples would have known it and they would have recognized Peter as being their leader. But he wasn't. James, the brother of Jesus, was the leader. He was the man who presided at the first Council of the Church which was held in Jerusalem, and who later became bishop of Jerusalem. Even history is on this interpretation which I am setting forth for you.

Another fact to remember is that all bishops for five or six or seven centuries were recognized as being equal, regardless of where they were. It was true that the bishops in the big centers like Constantinople and Alexandria and in Rome, and in the large cities in Greece, during the first few centuries did exercise more influence, primarily because they were abler men, in larger positions, and had a greater influence because of that reason. Only later was this new order of the ministry instituted and the bishop of Rome was called "Pope." Now when you think of the way in which some Churches have not preserved the Apostolic Ministry and how another branch of the Christian Church has added to it, then it is only fair to question which of all of the Churches of Christendom is the most "Catholic"—which of all the Churches has remained steadfastly in fellowship with the Apostles and with the Apostolic Church.

And then there is still another portion to the meaning of the word "Catholic." That is, the Church which wishes to be called "Catholic" must have remained steadfastly true to the teaching of Jesus passed on through the Apostles and recorded in the Scripture.

A Bible Church

I CAN vouch for the fact that the Anglican Communion and the Episcopal Church have attempted in large measure to interpret the truth as it is contained in the Scripture. The Anglican Church, of which the Episcopal Church is a part, is a Bible Church.

Here is what the Article of Religion says:

"Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

And here is what every clergyman has to promise when he is ordained: "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?"

We are a Scripture Church, basing our teaching upon the Scripture and not adding to it.

But when you run across announcements of other Churches which add to the Scriptures by saying that certain other doctrines are necessary to salvation, then you wonder whether or not you can truly describe them as "Catholic." Do you know what the doctrine called the immaculate conception of the Virgin Mary refers to? That doctrine refers specifically to the conception and the birth of the Virgin Mary. And that is exactly what one branch of the Christian Church is teaching. But you pick up your Bible and thumb through it, including all of the New Testament, and you will not find one word there which is any evidence for the doctrine of the immaculate conception of the Virgin Mary.

Only a year ago you read in the newspapers that that branch of the Christian Church had proclaimed as an essential doctrine the belief in the ascension of the Virgin Mary. But turn to your New Testament and thumb over the pages and you will not find one Biblical reference to the fact that the Virgin Mary ascended. Well, do you think those additions are in keeping with the truth as it is contained in the Scriptures? Do you think that a Church ought to be bound, if it is to be Christian, to teach its doctrines in accordance with the interpretations of the New Testament, the teaching of Christ which has been passed on to you and to me through the Apostles? And don't you therefore question which Church of all in Christendom is the most Catholic?

I believe in the Holy Catholic Church—and you do too. You may not believe in that word

"Catholic" because of some of the connotations which it has carried with it over the centuries, but I like it. I believe in it—that Holy Catholic Church which has had a continuous life from the Apostles until this very day—that Catholic Church of which we are a part—that Church which is for all people—that Church which has continued steadfastly in the Apostles' Fellowship—that Church which has remained true to the Christian teaching, true to Christ's word as it has been passed on to us through the Apostles and is now recorded in the New Testament—that Church in which as you live in it, work in it and pray in it, you meet the Lord, the risen and living Lord who really is the Saviour of all men.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WHEN I was in the active ministry I often heard the bishop urge his clergy to seek for quality rather than quantity in the matter of candidates for confirmation but I never saw the bishop other than pleased when there was a large class. The congregation would be pleased too. Perhaps they felt that if grace was given in confirmation it was nice to have it given as widely as possible. And numbers are impressive.

It all points to a difficulty which we of the Church are always meeting. We know that many are called but few are chosen and we feel we must call loudly and often and let God do the choosing. We want high standards but we like large numbers though not even our Lord had both. He had the high standards but he lost the large numbers. With us it is like to be the other way round.

For our numbers (in the U. S.) are said to be nearly two million but our standards do not go much beyond "a decent respect for the opinions of mankind." We quietly substitute efficiency for saintliness. Not that we are very efficient but then—we are not at all saintly. If we were, things would happen, but so long as we are not, we can carry on comfortably.

So let us applaud the desire of the bishop for quality and in the meantime give him the satisfaction of quantity.

JERUSALEM--FARCE OR FAITH?

By Carl H. Gross

Vicar of Nyssa and Vale, Oregon

IT WAS a time of meager bread, the time of no work; of unrest and idleness, of new programs, resolutions, governments; the time of great coalitions and bloody meeting-hall-fights. But to no avail. Then, "by the power of Providence" a voice spoke, a savior appeared, who knew what ailed: All that ails this nation is the Jews. They have poisoned our blood; they have weakened us. Awake! Let us become strong again as our forefathers were strong. Honor our blood. Hate! Hate the Jews. Hate the Communists.—Thus the new demagogues aroused the beastliness of the masses who believed fanatically. "Heil" the clerk greeted his boss every morning; salvation! he replied. "Salvation" everywhere.

The party was a wide cloak that appeared to shelter its members from their dark past, to safeguard their present and, if their hatred was genuine enough, their future too. But, of course, no member could be trusted absolutely; he was always both suspected and suspicious. Nothing was good, not even to be under the party cloak. Traitors were at every corner and those disguised as such to watch him. He had to yell his heils, to denounce others, to spy on others, to kill others; the Jews, the Communists, the underground; lest, by overthrowing the government, they overthrow him. It was only he who had the right to overthrow—everything, even though it be the whole world. He would build it up again. For his blood had done great things in a noble past and was again called on to bring salvation. The other nations were nothing. They were not pure-bred, therefore, they were all criminals and to be treated as such. Being without personality and without rights, they were unworthy of justice and constantly subject to punishment.

It was a vicious time that killed everything in your mind and in your heart whether you were with them or against them, a time that broke down everything except hatred; hatred and fear. You were driven by both and were nothing, dust and dead and lost, even if you cried: They shall never kill me! It was living a novel of Dickens; it was living the culture of Greece by Burkhardt, it made you skeptical of

what you had learned in school, about culture and men. It made you think that evil is so absurd that you never can think it through clearly, express it clearly; for your terms stem from your mind, but evil is absurd and monstrous. It made you think of similar eras of history that were nightmares like this one, drenched with the blood of the millions killed, the millions tortured, the millions cleared away like dust and swept aside; history guided by the primitive instinct to kill all the rest in order that a handful may survive, guided by belief in the survival of the fittest, of those best fit to kill, who, in turn, were relieved by those still better fit to kill; to add a few more pages of criminology to what we call history. And every culture is at the edge of this abyss.

And the fittest—the elect—yell continuously of salvation, regeneration and peace. They revel in a life of brutality, hatred and murder, spreading the peace of deadly fear, silencing their enemies to the graveyard; and after they have sucked the blood and the tears of their victims they disappear, leaving nothingness behind them.

The world certainly has seen many instances of this kind of salvation, of this kind of peace; The Pax Romana of the Capitol and the Pax Teutonica of Unter den Linden. And there are those among us who are still clamoring for a pax of this kind. Such saviors always exist: the killers of men that leave a no-mans-land behind.

Once Before

THEY butchered the animals in the temple to make real the presence of their Holy One; to rid themselves of their beastliness, the curse of this blood, to evade the threats of their God—who had promised salvation to the bloodstream of their nation. And while they thus purified themselves since time immemorial, they drenched the earth of Golgatha with the blood of the heretic, the outcast; "it is better to sacrifice one man, than a nation's ritual and its law of blood."

And through the streets and the roads of this satellite state the marchsteps of the cohorts resounded, bearing testimony to the constant presence of the Empire, a presence

that crept into every crevice of this satellite state, subjugating its people; it was a link pressed into the iron chain of this vast Empire. And again it seemed to Pilate quite in accord with the Pax Romana he represented to sacrifice this Man and to have him die the death of a slave.

For what is the life of man to the peace that spread from the Capitol, or what is the life of man to the divine rule that spread from Mount Moriah?

He Faced It

BUT he had entered Jerusalem conscious of the destructive forces that were shattering its life and that would destroy him. He did not evade; he faced it. He felt himself one with Jerusalem, one with its crumbling destiny. He gave way to anger at what he saw and towards those responsible.

He met Jerusalem in its struggle for life or death—which is still our struggle. There are the hills of the Capitol and of Moriah from where our salvation springs, those hills we own and adorn and defend and are jealous of. For their sake we are willing to kill the voices of the prophets that offend our position, tradition and life. We believe in might which is right, especially if it is ours. We believe in wealth, in success; we eagerly join upper groups to share their protection and look down upon the unprotected, the damned, the prisoners of fate and destiny. And, occasionally, if we are convinced of their worthiness, we reach down to pat them benevolently and then we feel so human, so Christian. And we leave them exactly where they are—on the lower step—because without this reaching down we do not have this soothing feeling of Christianity. And we are on top! From this peak we judge and condemn and support the devouring gods of the Capitol and Moriah—and of Unter den Linden.

“He steadfastly set his face to go to Jerusalem” to bring it to life, to bring life into its shattered walls; that life that encircles one and all as soon as it is lit, as soon as it is lifted from its hidden place, that does not need to exalt itself nor to devour others in order to shine. And he set this life against a life that was strangled, frustrated, dead, worthless, filled with a craving for nothingness.

Going his way up to Jerusalem he preached the way towards life. And his argument was this: How can you say you embrace the Lord

of Life when you kill men? How can you say you live when you embrace Mammon and kill God and man? True life cannot enter until you are free from this craving for death; until you have freed yourself from the grip of things, principles, ideas, systems, all these walls you erect, ascribing salvation to them. True life cannot enter as long as you allow yourselves to be subject to any power, bestow that mythical saving power upon any thing, become possessed by it and work others into being controlled by it—and into fear whether its promise and presence will sustain. True life cannot enter as long as your imagination is loaded with your petty self and as long as you make this world of ours a mirror of your petty fears and hopes and desires in order to save your petty life.

Being Free

TO BECOME free brings about life, true life, full life. This is not another saving formula. Such freedom rather is given by and grows in the presence, the reality of God; the principality of all life and ours; that King from afar and yet present and near and ever, coming home from afar, knocking at the doors of our houses, invisibly forcing his way thief-like; his hour unknown and still here.

This was the invitation he presented to Jerusalem, an invitation to life, a life that did not eliminate but embraced others. For only as far as you embrace brothers are you sure to embrace him who is embracing, always, his children, providing for them, waiting and serving—and never questioning.

But when he faced Jerusalem, this citadel of pride and arrogance, of turbulence and warfare, this chamber of death, he knew that the life of which he spoke, the life of freedom and truth, would not, could not be accepted, just as its herald could not be accepted. He realized that all reliance on men and all support would withdraw from him and that he had to withdraw entirely from them and plunge into the arms of God. Thus held he could face alone Jerusalem's death-mask, its hatred, its nothingness, its misery, its sickness and death; and could embrace it all. And this was his at-one-ment with Jerusalem and his peace—not a reaching down to pat with the hand of death but a raising up to embrace with the arms of life.

This world of ours that is marked by a feverish fear, urged by necessities that appear from under one part of the carpet and are

swept under another; this world of ours that sees men that do not know a beyond but talk about reality, history, mankind, truth, God, without ceasing, seems to be lost, damned, to be sold at auction.

Christians, so far as they believe in God as their Lord of Life, a life out of dust—so far as they do not create him to their image of dust, so far as they do not occasionally but dust this holy symbol—know about the eternal lie as well as about the godliness of every living thing. Sealed into his Kingdom by the mysterious, never-ceasing presence of their Lord, they are without despair, willing to work out and to extend true life. Themselves found again and again, knowing of the bitter medicine, the agony and the cross of their Lord, they endeavor to become his people, his Church, extending his incarnation, his crucifixion, his resurrection.

It means stepping into reality, into open, endless fields of experience, from which comes the call even to this generation that he believes in it, hopes for it, loves it.

What Now?

By Philip H. Steinmetz

Rector of the Ashfield Parishes

“KEEP loving. Keep giving. Keep caring. That’s living.”

There are fancier ways of putting our part in responding to God’s gift of life, but few say more.

We keep loving because God loves us and continues to love and forgive even when we have exhausted the patience of our friends and even our parents or our children.

We keep giving because we have to give in order to make way for the next gift. Only fools try to draw in all the while. The deep breath is made possible by a complete emptying of the lungs. Try to take two deep ones without exhaling and see how quickly you have to stop taking while you give for a while. Much of the sadness of life comes from people missing that point and trying to get all the time without giving.

We keep caring because so much of us gets out into the world as we live that soon very little can happen without touching us. We

have some part in nearly every life in town and even in the whole world. The steel strike touches us and so does a war in Korea.

Living is made up of loving, giving and caring expressed in words and gifts and made possible by the constant pouring into us from God of an abundance of energy, light and hope.

What shall we do now?

Keep loving.

Keep giving.

Keep caring.

That’s living.

Two Wise Counsels

By William P. Barnds

Rector of St. James, South Bend

“DON’T let the University get you down” and “Get your lessons each day” were two valuable admonitions given university freshmen by a wise old college chaplain. A new student going into a college community for the first time is often almost overwhelmed by the new situation in which he finds himself. Adjustments are not always easy, but it is valuable experience to make them. Some students become discouraged and quit. They let the university get them down.

Wise is the student who gets his lessons day by day, and thus does not get behind in his work. It is easier to keep up than to catch up. Many students meet their fate because they do not keep their work up each day and so are unprepared for important examinations.

These counsels may be adapted to the lives of all of us. In place of the university we may substitute whatever our environment or situation may be. Don’t let your lot in life get you down. We will either be in control of it or it of us. Unless we hold the whiphand we will be beaten and buffeted.

Then we need to get our lessons each day. We are to do each day’s work as it comes to us. If we do that, life is less crowded. It is easier to keep up with our work than to catch up once we are behind. Taking seriously St. Paul’s words “I can do all things through Christ who strengtheneth me” will help us follow the first exhortation and Our Lord’s statement “Sufficient unto the day is the evil thereof” will help us with the second.

WITNESS SERIES FOR LENT

★ The series of articles on Problems of Christian Living will start with the issue of March 4th, instead of this week as previously announced. Orders for bundles continue to come with each mail so that the postponement will enable us to fill these orders. So if you have not placed your order please do so at once by addressing the Witness at Tunkhannock, Pa.

Each article, on subjects previously announced, is read to a group with discussion that followed recorded to be published with the article.

GOOD SHEPHERD GETS GRANT

★ The Arthur Vining Davis Foundation has given \$250,000 to the Episcopal Church Foundation for the construction of a new church and rectory at the Good Shepherd Mission to the Navajos, Fort Defiance, Arizona.

Since 1892 the mission has been ministering to the largest and fastest-growing Indian tribe in the nation.

SCHOOL OF RELIGION IN COSTA RICA

★ A school of religion was held the last two weeks of January in Costa Rica. A team of four, headed by Archdeacon Shirley of Panama, gave courses on the Bible, worship, Church school and youth activities.

SELF-SUPPORT COMES FROM TITHING

★ St. Paul's, St. Louis, Mo., is self-supporting after having received help from the diocese for 88 years. In 1952 pledges were \$5,666. Then modern tithing was taught through sermons, films, buzz sessions, with the canvass in 1953 bringing pledges to \$9,098.

With a further increase in

pledges this year of about \$2,000, the aid from the diocese amounting to \$1,375 has been completely relinquished.

A parish house costing \$28,500 was completed in 1952 and will be fully paid for within six years, with future plans for expansion now being considered.

It is all attributed to modern tithing by the rector, the Rev. Ion M. Prunty.

PROTESTANT CHAPEL IN SAHARA

★ Pastor Marc Boegner, president of the French Protestant Federation and a co-president of the World Council of Churches, arrived at Casablanca, Morocco, from Colomb Bechar where he inaugurated the first Protestant chapel in the Sahara.

Commenting on present world tensions, Boegner said that they arise not so much from the opposition of two world blocs, but from the growing exasperation of the colored races against the white.

"This is the greatest danger that the world will have to face during the coming 20 years," he said. Boegner called upon the Churches to protest against the policy of segregation in South Africa.

CHURCH IN ITALY ORDERED CLOSED

★ Police in Italy have been ordered from Rome to close a Protestant Church in Leghorn.

Its pastor has stated that services will continue in the private hall unless services are discontinued by force.

A couple of years ago all twenty-two of the churches of the denomination, the Church of Christ were closed, but were later opened pending a decision by the government as to whether or not it was "an authorized religion." No decision has yet been made.

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CLERGY CHANGES:

EDWIN J. VAN ETEN, formerly dean of the cathedral, Boston, is temporarily in charge of Grace Church, Amherst, Mass.

W. P. HURLEY, formerly rector of the Good Shepherd, Dedham, Mass., is now canon of St. Mark's Cathedral, Grand Rapids, Mich.

DOUGLAS BATTEN, formerly of the Canadian Church, is now rector of St. Matthew and the Redeemer, South Boston, Mass.

G. EARL DANIELS, formerly rector of St. James, Cambridge, Mass., is now associate rector of All Saints, Chevy Chase, Md.

PAUL J. DAVIS, formerly vicar at Emmetsburg, Algona and Spencer, Iowa, is now vicar of Calvary, Sioux City, Iowa.

W. N. PENFIELD, formerly chaplain and head of the lower school at St. Bernard's, Gladstone, N. J., is now headmaster. He succeeded Robert L. Clayton who resigned because of illness.

CHESTER R. FLETCHER, formerly in charge of St. Mark's, Maquoketa, Ia., is new rector of St. Paul's, Des Moines.

ORDINATIONS:

SAMUEL S. ODOM was ordained priest by Bishop Phillips, Jan. 25,

at Christ Church, Pearisburg, Va., where he is rector.

W. R. BAGBY was ordained priest by Bishop Smith, Dec. 30, at Trinity Cathedral, Davenport, Ia., where he is part time curate and in charge of St. Paul's, Durant.

RICHARD E. BYFIELD was ordained priest by Bishop Shires, Jan. 2, at St. Thomas, Sunnyvale, Cal., where he is vicar.

JACK C. BENNETT was ordained priest by Bishop Hobson, Dec. 8, at St. Philips, Circleville, O., where he is rector.

LAY WORKERS:

MRS. HARRY D. SEMPLE, recently a student at Windham House, New York, is now director of education at St. Thomas, Terrace Park, O.

HONORS:

BENNET J. SIMS, rector of the Redeemer, Baltimore, has been named the outstanding young man of 1953 by the junior ass'n of commerce.

CATHEDRAL STUDIOS

Silk damasks, linens, by yd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

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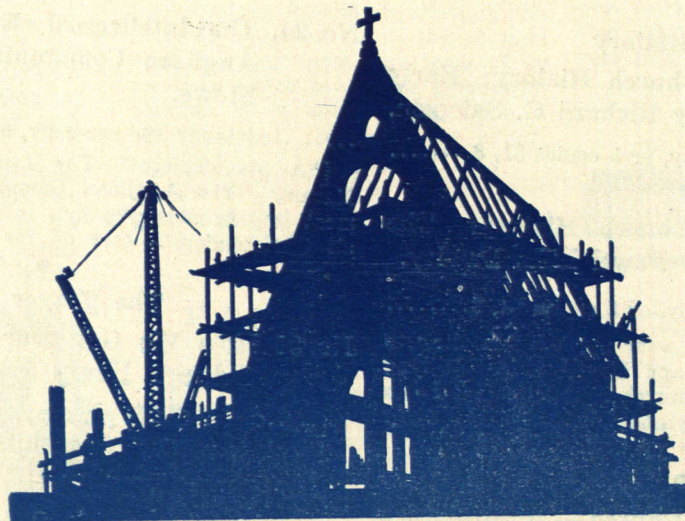
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