

The **WITNESS**

MAY 6, 1954

10¢



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A PROPOSAL TO THE PRESIDENT

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The WITNESS

For Christ and His Church

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

Function of Church Press To Give Headaches

**SHOULD STIR UP READERS SO THEY WILL ACT
ON VITAL ISSUES BEFORE WORLD**

★ Editors of the religious press were told "to stop dispensing theological aspirins" and to start giving their readers headaches and depriving them of peace of mind.

Such a policy, the editors heard, would go a long way in helping to overcome complacency on the part of Christian citizens about crucial national and world matters.

The advice was given by Walter W. Van Kirk, executive secretary of the department of international justice and goodwill of the National Council of Churches. He addressed the annual meeting of the Associated Church Press, organization of editors of Protestant publications in the U. S. and Canada.

Unless editors of the religious press make it their business to stir up people so that they take action on vital issues, they are not doing their job, Van Kirk said.

"In a world which has the hydrogen bomb, in which there are fifty million refugees, a vast underfed and underclothed population, men's freedoms are assailed, and marxism is on the march, Christians have no right to be seeking peace of mind. If your readers go to

bed without a headache, you ought to be ashamed."

As for the hydrogen bomb, Van Kirk said "it has dramatized the choice before the human race: world order or mass extermination."

He urged the editors to influence their readers "to come to grips with armaments in places where decisions are made. We have had enough of resolutions on disarmament. The need is for intelligent action on the part of Christian citizens. Tell your readers to exercise their influence at points of decision. Press them to urge their Congressmen to fight for an international law to ban the hydrogen bomb."

Editors of the religious press also have the obligation of answering "falsehoods about the United Nations," Van Kirk said. "It is incumbent upon them to refute charges that the U.N. is a super-state," he said, "that it is a haven for spies, that it was created by Communists to hamstring the United States."

"Show your readers," he added, "that the facts prove each of these charges to be a lie. Help them to understand what the United Nations is all about and you will create the will and

purpose to make it function."

Other issues about which editors should give their readers headaches Van Kirk said, are getting American food surpluses to hungry people abroad, restoration of Point IV technical aid to underdeveloped areas, reciprocal trade agreements, the economic aspect of the U. S. foreign policy, and the Geneva Conference.

"The religious press," Van Kirk continued, "can play a vital role in assuring government leaders of our concern and our prayers."

F. Ernest Johnson, editor of Social Action and former executive director of the National Council of Churches' department of research and survey, addressed the editors on the Church press and social issues.

Social issues, he said, are central, not marginal, concerns of the Church and of all its media of communication and education.

Johnson said the most urgent social issue today is "defense of the freedom of the human spirit." Asserting that "the crisis of freedom in which we in America are now involved is unprecedentedly serious," he said "it offers a special challenge to the religious press."

While Johnson did not mention Sen. Joseph R. McCarthy by name, he made it clear that he had the Senator and his supporters in mind when he said: "Having magnified the threat of subversion at the very time when the government and voluntary agencies

had got it well in hand, they have made a mockery of the freedom they professed to defend by throwing civil liberties into the discard."

He paid tribute to Methodist Bishop G. Bromley Oxnam of Washington, D. C., and Dr. John A. Mackay, moderator of the Presbyterian Church in the U. S. A., for their open denunciations "of these pathetically misguided Americans."

"I am deeply gratified," he added, "that such great Protestant churchmen have been joined by Roman Catholic Auxiliary Bishop Bernard J. Sheil of Chicago, whose denunciation of spurious anti-communism is a classic."

The reference was to Bishop Sheil's recent address to a United Auto Workers conference in which he said: "We have been victims in the past few years of a kind of shell game. We have been treated like country rubes taken in by a city slicker from Appleton." Bishop Sheil had called Sen. McCarthy's investigative methods "phony anti-Communism."

Johnson then lauded the anti-McCarthy editorial policies of America, national Jesuit weekly, and Commonweal, national weekly edited by Catholic laymen.

"We of the Protestant religious press," he said, "should welcome heartily the line that such Catholic papers as America and Commonweal have courageously taken."

In another part of his talk, Johnson urged editors of religious publications "to systematically focus your attention on issues that are most crucial to the Church — not those in which the Church has an institutional stake, but those in which the Church is deeply and conspicuously involved."

The number one such issue, he said, was the race question, "because we are in it up to our

necks; because segregation denies Christianity at its base; and because in a world in which the white peoples are a minority no other issue is so strategically important."

Calling for a crusading religious press on this issue, Johnson said:

"And I don't mean big pronouncements; I mean a movement expressing itself in some virile new beginnings in honest-to-God racially inclusive churches, so conceived and so dedicated."

Leo Rosten, Look Magazine's special editorial adviser, called for a broad prospective on the part of the Church press. He urged its editors to speak with "clarity, candor, and conviction" on all issues involving good and evil whether or not they are directly related to the realm of religion.

The more than 100 editors in attendance at the sessions were guests at a luncheon sponsored by the central department of public relations of the National Council of Churches.

Roy G. Ross, the council's general secretary, reported on progress made by the agency since its formation three and a half years ago.

Donald C. Bolles, an Episcopalian who is executive director of the department of public relations, presided at the luncheon and led a discussion on how the council could best serve the Church press.

Nolde Speaks

Frederick Nolde, director of the commission of the Churches in international affairs, told the editors that their papers should aid readers in understanding critical world issues. He urged persistence in negotiations.

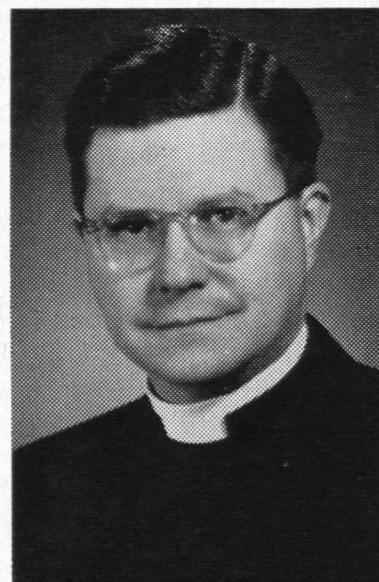
"In the process of doing this," he said, "we must always be conscious of and animated by the bonds of humanity and faith which tie us to the people

in the countries from which we are divided by the tensions and conflicts of our day—only if these resources are released and given direction can a Christian testimony to the world of nations become effective."

Dag Hammarskjöld, secretary general of UN, told the group that the organization "needs the inspiration and support of those who represent the great communions of the spiritual world. He stressed a spiritual approach to world problems which he said was a "common aim of the Churches and the United Nations."

Dean Pike

Dean James Pike of the New York Cathedral declared that



DEAN PIKE

some people are trying "to confine clergymen and editors to the narrowly ecclesiastical" and thus "attempt to shut out God's judgement from large areas of life."

"Should the Church condemn individual gossip and be silent about a whole set-up by which the reputation of people is ruined without a chance to face their accusers and cross-examine them?", he asked.

In commending the Church press, Dean Pike said: "By you,

we are kept informed not only as to facts but as to thoughtful religious interpretations of these facts. And then as we speak out on issues affecting freedom, you vastly multiply our effectiveness by giving us a hearing way beyond our own congregations. Accordingly, the clergy should even excel your circulation managers in their zeal to get your papers in the hands of our people. Now more than ever, we must stand together in our efforts to extend understanding and conviction about the Christian basis of the theory and practice of freedom in this—still free—land."

Resolutions

A resolution urging all people to consider "soberly and in prayer" the moral implications of producing and using "weapons of indiscriminate slaughter" was adopted.

Specifically citing "atomic, hydrogen and cobalt bombs, nerve gases and agents of biological warfare," the resolution called upon the government to continue exploring "every possibility of ending the world armaments contest."

It also asked that the government consult with other nations before taking action, such as the recent H-bomb test, that "might endanger the lives and food supplies of their people."

Another resolution recorded the conviction of the editors that "neither organizations nor individuals should be listed by government agencies or officers as 'subversive' in violation of due process of law as guaranteed in the Constitution."

A third resolution commended individuals and agencies that "in the year past fought the good fight for the freedom and wholeness of

man's God-given personality."

The movie, *Martin Luther*, was highly commended; the conviction was expressed that an ambassador to the Vatican would be a violation of the principle of separation of Church and state; and Church people were urged to welcome all delegates and journalists to the forthcoming Assembly of the World Council of Churches as "fellow Christians joining in the quest for truth and as men and women seeking to resolve their differences so they may unite to serve."

BISHOP ANGUS DUN IS HONORED

★ Bishop Angus Dun was honored at a service at Washington Cathedral, May 2, which marked the tenth anniversary of his consecration. Bishop Malcolm Peabody of Central New York, a life-long friend, was the preacher.

Also the diocesan paper, *Washington Diocese*, devoted the May number to Bishop Dun, with feature articles by Bishop Nash of Mass.; Canon Wedel and Mrs. Wedel; Canon Gardner Monks; H. L. Rust Jr., treasurer of the diocese.

The number also contained a letter from the Presiding Bishop which pointed out the outstanding services of Bishop Dun to the Church outside his diocese.

McGREGOR ELECTED SUFFRAGAN

★ The Rev. Robert McGregor, rector of St. Stephen's, Oak Ridge, was elected suffragan bishop of Tennessee on April 22, on the sixth ballot.

He received 51 clergy and 94 lay votes on the final ballot, with the early leader, the Rev. William F. Gates Jr., rector of St. Peter's, Columbia, Tenn.,

receiving 11 clergy and 17 lay votes.

Mr. McGregor is the son of the Rev. Daniel McGregor, formerly the director of religious education of the National Council.

COLORFUL SERVICE AT CATHEDRAL

★ Bagpipes came skirling down the nave of the New York Cathedral on April 25, because it was the annual St. George Day service.

Some 43 organizations met outside for a procession into the Cathedral with their bands and banners. The Yonkers Kiltie Band lead this procession, the Drum and Fife Corps lead the Loyal Orange Lodge Ladies Institution, and the Salvation Army Band brought up the rear of the procession. They marched in the Cathedral with their banners, led up the steps of the great choir by the Kiltie Bagpipes. The clergy and choir in procession came into the church followed by the procession of standards and banners with the pipe bands.

Bishop Donegan conducted the service and Canon Edward West preached.

PROTESTANT LEADERS HIT McCARTHYISM

★ McCarthyism was declared to be a greater threat to our institutions than domestic communism in a statement issued last week over the signatures of 35 Protestant leaders.

They called upon "our fellow Christians everywhere to resist this evil with all the influence at their command before it grows to intolerable proportions."

Among the signers were Bishop Nash, Bishop Dun, Bishop Gilbert, Bishop Scarlett, Bishop Parsons, Dean Pike.

More Than Half of Giving Goes to Churches

★ More than half of all American philanthropic giving goes to the nation's churches, the Rev. Thomas K. Thompson, executive direction of the National Council of Churches' department of stewardship and benevolence, declares.

About one billion, six hundred million dollars goes to Protestant churches annually, Mr. Thompson said. Assuming that Roman Catholics and Jews give at about the same rate as Protestants, total church giving is "well over two billion, five hundred million dollars" or more than half of the four billion, five hundred million dollars Americans give to phil-

anthropies each year, he added.

Thompson spoke at a conference of 75 professional church fund raisers at his department's three-day semi-annual meeting.

He estimated there had been a 10 per cent gain in church giving in the U. S. during 1953, basing his figure on data gathered so far in this year's survey of 46 Protestant and Eastern Orthodox communions. The annual survey is conducted by the National Council's department of research and survey in cooperation with Mr. Thompson's department.

In 1952, Mr. Thompson said, the average church members

contribution was \$41.94, an increase of 7.6 per cent over the year before.

Benson Y. Landis, associate director of the research and survey department, said that despite the increases in giving, the average Protestant minister was paid less than \$2,400 a year as recently as 1949.

Landis said the U. S. was in "an era of church building" but that the churches were not giving enough attention to "the purchasing power of ministers' salaries."

JORDAN TAKES NEW POST

★ Robert D. Jordan, for ten years director of promotion of the National Council and currently directing the Builders for Christ Campaign becomes executive vice-president of the Episcopal Church Foundation on June 1.

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EDITORIALS

Dear Mr. President:

I WISH, respectfully, to add my name to those who protest against our continued tests of atomic weapons, especially in the Pacific. As our press reports have now made plain our March 1st H-bomb explosion burned and sickened and infected with radioactivity a group of Japanese fishermen; possibly poisoned hundreds of people in islands of the area; poisoned the fishermen's catch, not only destroying essential food, but endangering the lives of the people who handled or ate it before the warning was given; and possibly poisoning other fish which may be caught in the future. It is not easy to understand how we can feel justified in risking the contamination of essential food supplies in areas far from our shores, and for people whose need for food is so desperate.

Doesn't this episode suggest that our conduct of foreign relations needs some prayerful re-appraisal? Surely it was a terrible thing that our country—a democratic nation which calls itself Christian—should have been the first to use atomic weapons—even if during a war. But how immeasurably more terrible that we should, in a time of nominal peace, continue to “improve”, and manufacture and stockpile these increasingly sinister weapons of destruction and sickness and terror. The excuse that they will “deter aggression” seems to be not only highly questionable, but anti-democratic, since this concept is the equivalent of ordering all the governments and peoples of the world to accept our definitions and our policies or risk extermination. Surely this is a totalitarian rather than a democratic approach to foreign relations.

Mr. President, in Life Magazine for March 22, Dr. Paul Hutchinson (an ordained Methodist minister) described you as a religious man, humbly devout, and sincerely concerned that your leadership should mirror “the purposes of (your) Maker.” He explained that those close to you say that you believe that “just as divine guidance is available to the individual who seeks it, so divine approval and aid are available to the nation which exalts ‘moral and

spiritual values.’” While no one can, without supreme arrogance, claim certainty to understand the purposes of Divinity it is not easy to reconcile any Christian conception of “moral and spiritual values” with a national foreign policy which is based on the threat of “massive retaliation” by “vaporization” and lingering radioactive death.

According to press reports, our March Hydrogen explosion was 750 times more powerful than the Hiroshima A-bomb, and had three times the power scientists expected. Some of our scientists have warned that Hydrogen experiments have now reached the point where the violence of the next explosion can not be predicted. Yet with this awful power in being, the possibility for total disaster a serious threat, our Atomic Energy Commission, “at the behest of the Joint Chiefs of Staff” asked the House Appropriations Committee for a huge sum to spend next year to step up the production of hydrogen and atomic weapons. And the committee approved.

Mr. President, before this program is carried out, before we manufacture another hydrogen or atomic weapon or bomb, shouldn't this whole problem of atomic weapons, and peace by force, be taken to the American people? Shouldn't we all talk over, and think through what we have done and are doing; and try to work out possible alternatives?

Mr. President, may I make a suggestion? Why wouldn't it be possible for you to designate, by Presidential Proclamation, an “Atomic Year” for national reappraisal of our foreign policies. During that year; all manufacture of atomic and hydrogen weapons shall cease; all experiments and research on atomic and hydrogen weapons shall halt; all production of military weapons shall be stopped; and our military strength be frozen at its current, high, level.

Couldn't you launch this Atomic Year, over a nation-wide radio and TV hook-up, and urge that, during this year, all Americans—in our churches, homes, clubs, organizations, social gatherings—talk over and think through the implications of our policy of increasing dependence on the threat of force by atomic weapons—in terms of our traditional concern for human

beings, our traditional concern for ethical principles, our traditional preference for construction rather than destruction.

Couldn't you announce this general moratorium on production and stockpiling for war, through the UN, and call on other nations to follow our leadership, for a year during which renewed efforts will be made to solve some of the problems which cause tension, distrust, and hatred between governments and peoples.

Couldn't you announce that the vast sums of money unexpended for military procurement and experimentation during this year would be used to launch a constructive program:

(1) to develop atomic power for peaceful industrial and other civilian uses;

(2) to rebuild our out-of-date schools, to employ more teachers and to pay them better;

(3) to build community centers all over the country; and to develop community projects to stimulate and interest our young people whose delinquency today fills our press with sensational stories and troubles many people who

see no relation between juvenile delinquency and a foreign policy based on threats of radioactive death and destruction.

The possibilities for constructive activities are virtually endless, once we decide to plan programs for living, instead of programs for killing.

Isn't it possible that such a year—of prayer, discussion, thought, and good works—might change the climate of opinion for us; and by this powerful force of example, and evidence of good faith, change it for other governments and peoples also?

If we believe in divine guidance, shouldn't we pause for awhile to consider whether we are hearing God's messages correctly? It is difficult to hear the "still small voice" when it has to compete with the deep roar of the "Hell-bomb."

—Helen Mears

Author of Year of the Wild Boar;

Mirror For Americans—Japan

MYSTERY OF GIFTS AND GIFT GIVING

By C. R. Stinnette, Jr.

Canon of Washington Cathedral

SEVERAL weeks ago I had the privilege of baptizing a child in Washington Cathedral. As I approached this young lady of two years she offered me a gift—a single flower which she carried in her hand. That child's action expressed the profound and renewing mystery of our faith—a gift given in spontaneous trust and affection, an ordinary experience translated into the realm of redemption.

It occurs to me that this is the way the Kingdom of God comes—not in striving and busyness but as an adult receives the unmerited gift of a child's affection. At the very heart of our faith, the mysterious power of gift-giving is encountered. "And when he had given thanks." What strength and joyous renewal have been occasioned by those words of the Eucharist in Christian history—who can measure the length and breadth of that gift?

But gift giving in this day has come to mean for many something entirely different. A friend who is a psychologist has been doing some research on this subject, and his findings are rather disturbing. For instance he has

discovered that gift giving is determined rather rigidly by the group and that when one is asked to make a contribution, these questions arise immediately:-

What should I give?

What is expected of me?

How much is being given by others?

My friend concludes that gift giving is but another expression of social conformity and avoidance of deviation.

The other side of this dilemma—namely the capacity to receive a gift—is equally disturbing. Since we have put a price on everything (including ourselves) we are more apt to ask what obligation any gift involves before accepting it. There's something of this wry skepticism in the Gospel story. Faced with the necessity of food for the multitude and the offer, no doubt, of a school boy's lunch the disciples blurted out:

"There is a lad here with five barley loaves and two small fishes." But then more carefully, perhaps not wishing to appear ridiculous, "But what are they among so many?"

What indeed! The apostles were later to

learn that any gift no matter how small, offered and shared in response to God's love is not only made more abundant by the fulfilling of his purpose but the very means by which his grace is poured out in richness beyond human imagination.

Both giving and receiving are at the heart of the Gospel.

"God so loved that he gave"

Jesus to the Samaritan woman at the well, said, "Give me a drink."

Giving and receiving establishes a community in which there is the acceptance of mutual trust and dependence. Perhaps this is the deeper reason why we are afraid of gifts: to accept a gift from another is to be drawn into a community based not on mutual comparison but on mutual forbearance in love. We cannot accept or love others because down deep inside we are motivated by the conviction that we are indeed unloveable and unacceptable. The acceptance of the simple truth that God cared enough to give himself for us reveals to us a community of faith the mystery of which is hid from the wise and prudent who busily endeavor to purchase heaven.

It is true: the most important things are given. They cannot be purchased. They cannot be demanded. In these days of frantic efforts to bolster democracy against the communist threat, we need to be reminded as do those words of Jefferson in his memorial that a nation which forgets its freedom is a gift from God will not long endure.

We are called by the name of Christ and he is in the midst of us. Here then are some of the gifts which are ours:

Faith Is A Gift

THE gift of response to God who cares and who gives himself. Encounter and response are of the very nature of humanity and yet escape from encounter and token response characterize all our living days. I am saying that we are afraid of each other and where fear is anger is also.

One of the most devastating realities of our life—yours and mine—is the unrelieved loneliness. Those who experience loneliness in mental illness are different from most of us only in degree not in root cause. They like most of us have experienced the hazard involved in every human relationship and as a consequence have withdrawn. Regardless of the technique used to help them, their recovery must always in-

volve a return to relationship—a willingness to risk themselves again in encounter.

Frieda Fromm-Reichmann, one of our great therapists, has done much to demonstrate that even the most seriously ill may be recovered when they are drawn back into mutuality. And that seems to happen only when they respond with a renewal of faith to the gift of genuine relationship on the part of the therapist. Fromm-Reichmann tells of working with one patient whose withdrawal had taken the radical form of muteness. For months the doctor worked without response from this patient. Then one day her charge blurted out: "I don't know why you keep trying. I'm not interested." Negative as this seems, those words encouraged the doctor, and she suggested that they continue on her (the doctor's) faith. A year and a half later, when the patient was really on the road to recovery, she recalled this experience as a turning point for her. The doctor had succeeded in convincing the patient that her interest was genuine and given without condition. The patient responded to that gift in faith.

This is what the real community of faith is like. That first man healed at Capernanum was restored even before he took up his bed and walked in faith of his friends who let nothing—not even a crowded doorstep—keep them from taking him to the source of help. "And Jesus seeing their faith said 'Son thy sins are forgiven thee. Take up thy bed and walk'."

Hope Is A Gift

IT IS that conviction that comes, despite the failure of flesh and blood, that there is something in us—something that rests not until it finds its source again in God—which means that we are not left to wither like the grass of the field. Lady Blackwell in T. S. Eliot's play *The Confidential Clerk* refers to that deeply implanted gift when she says: "... of course, there's something in us, in all of us, which isn't just heredity,

But something unique, something we have been,

From all eternity. Something straight from God . . .

That means that we are nearer to God than to anyone . . ."

The great enemies of hope in our day are fatalism on the one side and sentimentalism on the other. Both are ways of fleeing from

the encounter with God who knows and searches us—one by denying it, the other by ignoring its judgment. But that searching and that judgment in the presence of God means as it eventually did to Job that God cares. His care is our hope. The psalmist puts it this way:

"My flesh and my heart fainteth
But God is my strength and my portion
forever."

Love Is A Gift

ONE of the sadest commentaries on modern life is what we have done to the word love and its other translation charity. An effective motto of one of the benevolent organizations is "Not charity but a chance"—and that strikes a responsive chord in every one of us. But lay beside that use of the word charity St. Paul's hymn to love or charity in our Bible:

"Love bears all things, believes all things, hopes all things, endures all things."

Is this the love we know? For many it has become something to be bought — something like a prize for a cheap maneuver. One of the prominent advertisements in the magazines these days has the subtlety and the moral calibre of the snake in Eden:

"Would your husband fall for you today?" it slyly asks.

The important thing is that these degenerate uses of the word love are there because we put them there. Sadly enough they are expressions of what is true in our experience. And our experience is the result of all our frantic striving to use love—even love—as a means of manipulation and control of others.

We need the insistent reminder of the words of Christ: "Without me ye can do nothing."

Nothing! Love is not a reward. It is a free gift. It is from God who is able when we are impotent. Even our virtues will not save us, but love as a free gift can save. We cannot snatch it, or purchase it or demand it—nor can we generate it from within. But we can have it if we are willing to accept it as a gift. Is not this the deeper meaning of love: it is the gift — the unmerited gift — of genuine relationship.

Every husband and wife must learn this lesson if their love is to endure. Abidingness is built up from freely given love—it is bestowed. I saw it happen against last week on a plane when a mother folded her child to

herself and gave him confidence beyond fear and fright.

Freedom Is A Gift

AND like every other gift, it must be shared if it is to be preserved. As Christians we know that our freedom is derived from our faith in Christ. The same thinking which prompted Jefferson to remind us that a nation owes its freedom to God should sustain us in this day when we are tempted to an orgy of fear and security-mindedness. The clear voice of the liberty bell which pealed the joyous note of this nation's birth in language from the Bible should remind us again of the source of our freedom:

"Proclaim liberty throughout the land"

The givenness of that liberty is the solid foundation of our life together. Within that mutual trust—we have been able to fashion a life based on civil liberties and respect for one another. When anyone for the purpose of cheap political advance plants suspicion and questions the patriotism of a large part of that community, be it the Protestant clergy or the Democratic party, he has taken upon himself the right to undermine the very foundations of our common life. Such men are the enemies of that freedom which we have in Christ and for which our forefathers were willing to die. In a democracy based upon faith in God, every man reveals something of God's Thou to every other man. Where fear and suspicion are deliberately manipulated to displace that trust, freedom has already been destroyed. The great living, throbbing text for these days is: "Stand fast, therefore, in the liberty wherewith Christ hath made us free."

Faith, hope, love and freedom—these are gifts from God. They appear in the most unexpected way—in a far away manger—in a prisoner's cross—and in an empty tomb—yet abiding presence. Not at all what you would expect from those who manage the success of this world.

Gifts require only one thing—acceptance and response. It is as simple as that: "Thank you, God," proclaimed in communion with others who have received the gift.

The poet puts it this way:

What life have ye, if ye have not life in
community?

There is no life not lived in community,
And no community not lived in the praise
of God.

The message of the New Testament is that

power unto newness of being is given through Christ and within the Church—power to bring strength out of weakness and newness over sin and death. This is the completion of the words and action of God in Christ.

"And when he had given thanks"

POINTERS FOR PARSONS

By Robert Miller

Episcopal Clergyman of Campton, N. H.

What I Hoped I Preached

MY BED was wheeled out on the porch and I was lying happily and watching the great silver clouds sweep across the blue. I was thinking of the splendor of God and then my friend Francis stopped by. He had something of the splendor of God though if I had told him so he would have looked at me as if I had gone mad. I had not known him a long time.

"They told me you was a preacher," he began.

"I was."

"What did you preach about?"

"Jesus Christ."

"Jesus Christ?"

"Yes."

"Every week?"

"Most weeks."

"What did you say?"

"In a sentence?"

"Guess it would take more."

"I don't know. It came down to saying that Jesus is Lord."

"Lord? What's Lord?"

"It means you do what Jesus said."

"What did he say?"

"He said, 'Love your enemies'."

"Who? Me?"

"Yes."

"You told people to do that?"

"Yes."

"Well, I guess preachers is crazy. What else did you tell them?"

"I told them the Cross was the power of God and the wisdom of God."

"Holy smoke. And did they fall for that?"

"They never kicked."

"They musta been crazy too."

"They didn't think so."

"I bet they didn't get you."

"I didn't always feel they did."

"No. They didn't get you," repeated Francis. "Likely they never had no enemies."

"I told them that Jesus wanted them to be decent even to people who had done them in."

"You did?"

"Sure. They were his soldiers and servants."

"Then what were you? A kind of top sergeant?"

"Well, I felt I had to give them a lead."

"How did you do that?"

"I told them that God so loved the world that he sent his Son to show them."

"Show them what?"

"How to live."

"It don't make sense," muttered Francis.

"I told them that he was born in a manger and died on the Cross and all for their sakes."

"I just don't get it."

"There's plenty don't."

"I thought preachers preached about Lincoln or Washington."

"I didn't."

"Did you preach about democracy?"

"No."

"About them Communists?"

"No."

"Well, tell us some more of what you did preach."

"You want a sermon?"

"No, Sir!"

"I was the Church's preacher. I had to follow its line."

"Sure, you were selling its goods."

"Yes, and that was Christ and the Church was his Body."

"How's that?"

"Well, he used it to get things done, like I use my body to get things done."

"What things?"

"Getting people to love one another."

"That all?"

"Most all."

"Anyone do it?"

"A few. Anyway, some tried."

Francis looked at me quizzically. "Kind of innocent, weren't you?"

"Yes. But I'd still preach it."

"I believe you would."

"I would. I had to try and make people see what God was like."

"Some job."
 "Yes, but Jesus had really done it."
 "How?"
 "By his life, by his death."
 "I don't see that."
 "Plenty don't. They don't think about it."
 "No, I never did."
 "Maybe not, but if a preacher can make you see the real Jesus you'll feel close to God."
 "I wouldn't know."
 "It's the preacher's job to show you."
 "Some job!"
 "Yes. But God takes a hand." Francis looked doubtful.
 "Did what you preach help people?"
 "I hope it did. I think it did."
 "How?"
 "Oh Francis, that's hard to say. But I think some people got comfort from it."
 "What sort of comfort?"
 "Well, the sort that comes from feeling that you can take life and lick it."
 "You mean preaching can make you feel that?"
 "Yes, if it makes people see Jesus."

"He must be some guy."
 "He is. He's all that matters." Francis whistled.
 "What about the world? he asked.
 "We want it for Christ."
 "You won't get it."
 "We haven't yet but we never give up."
 "It seems you don't."
 "It does, but that means we'd better preach harder."
 "If you did, would folks let you hold your job?"
 "You've got me, Francis. I don't know."
 "Would you preach it even if they fired you?"
 "Yes."
 "Did you always preach it."
 "Always—when I listened to God."
 "What stopped you listening?"
 "Myself."
 "When you listened you preached the straight Jesus—no pulling punches."
 "No."
 "I guess you're crazy," said Francis. "Still, I think I could fall for that," and he went off whistling.

THIS BUSINESS OF DYING

By James A. Pike

Dean of the New York Cathedral

THE Bishop of Atlanta was preaching a mission in a parish in his diocese, and on the closing night he was talking on the life everlasting and the communion of saints. After affirming his faith in the reality of the life to come, and in the communion of saints, his expression changed markedly. His wife noticed it instantly. He searched for her eyes in the congregation, and, finding them, said firmly, "Death is like going through an open door. We shed one garment and put on another. It is not hard to die . . ." He then ended his sermon; he was taken to the hospital and died.

Since a man must die, that was a wonderful way to do it. That's why we sing in the Litany, "From sudden death, Good Lord deliver us." "From sudden death, Good Lord deliver us" is quite the reverse of the modern notion. How often we hear, "Isn't it nice that he passed so quickly?" "Isn't it wonderful that he never knew he was dying?"

It is interesting in one's pastoral ministry to notice the way that relatives and close intimates

can sense whether a dying person can take it. How often a clergyman is confronted, in his attempts to minister to the dying, with statements such as this: "Oh, I don't think you'd better go in, because if you did he might think he is dying. We don't want him to know; we have protected him from that." And then, in other cases, the relatives are eager to bring you in and you find that the dying man is confidently facing the reality of the situation; indeed is eagerly waiting for the sound of the trumpets on the other side. The different attitude of those closest to a dying man is itself a judgment.

Quality of Life

THAT great difference in how a man can die is a sign of the quality of the life that has been lived. I think we well might address ourselves to that question, How will I take it? Will I want to know? Can I really pray "From sudden death, Good Lord deliver us." Can I say, I don't want this great turning point, this great new chapter in my life to pass by un-

noticed — without being ready to greet my Lord? The quality of a man's life is disclosed by the way he can die.

"It's not hard to die," said the bishop as he stood in the pulpit after his heart attack. "It's not hard." What is the secret of that courage? Death is obviously not easy for most people to manage to think about. People in the best of health shudder at the thought. Any joke or passing reference which mentions a coffin, or a funeral director, or undertaker, always evokes a laugh. It doesn't have to be very clever, it doesn't have to be very funny, people always laugh at the word coffin. Why? Because laughter is one way that we bridge an incongruity, a way we cover up our uneasiness. Death is something for which most of us are not ready. It's something that just doesn't fit into our scheme of things. It's something that we cannot easily digest. And hence we avoid it, either by laughter, or by a studied effort to push the reality of it out of our minds—and out of our culture: by the use of soft phrases: "she passed on" or "passed away." Or by the kindly jargon of the professional morticians who set up a haze of vagueness: talk about "sleep," talk about "paradise" with no careful definitions. This all is so that we may not face the reality of it. But death is real. A man may "pass on," but first he dies, and he is dead! The Christian faith is realistic. It affirms a definite schedule: death; after death, the judgment; after judgment, heaven or hell.

How can one be ready? How can one be eager to have his eyes open to reality, his heart aflame with expectation when his time comes? The whole meaning of the Christian faith supplies our answer. Christianity offers us escape from death, as way of hiding it. The secret is this: The Christian Church, the Christian faith, invites you to die now. And if you die now you'll never have to die again, in any real sense in any ultimately disastrous sense.

Baptism

BAPTISM presents a picture of the process, whether a Church's tradition is sprinkling or immersion. For baptism by sprinkling the font is usually eight-sided. Eight went into Noah's ark, saved by water, through the waters of destruction, to a safe shore. Immersion makes clear that in baptism we are buried. We go down under, we are buried with Christ, and we rise out of the waters a new man, a new creature. Baptism asserts in principle what a

man can in practise. You can die to sin and self; then you have risen to the new life. This any of you can do now, if you have not already. This you can continue to do, as over and over again you detach yourselves from the idols and from your sins and lay hold on eternal life, through the grace and justification which is the gift of God.

If you so live that you have always just passed through death anew—death to sin, death to self—and have hold already on Eternal Life—which is a here and now possibility, not simply a future expectation—then you have already all that God can give you. You have all that heaven really is, and you will never die. You will never face destruction, never face the end. You have faced it. Then you can see death as passing into another room; then you can see death as changing a garment; from a room in which we see through a glass darkly to one in which we shall see him face to face in the glorious light of his countenance; changing from a garment which is limiting and confining—one which you yourself often through your own faults, spoil—to a glorious garment in which you can truly express yourself as God intended you to.

Now is the time to take care of this matter of dying. It is an important matter. It is something to be feared—if you haven't died already. We should fear being taken by death unawares. Now is the time: while ye are in the light, walk in the light. Now is the time! If we don't take the chance when we have it, the danger is that, as life goes on, and as we approach that day with our vision perhaps somewhat limited, with our capacities perhaps enfeebled, with our trust perhaps waning, we may not then have the strength to respond to God's constant seeking.

God never gives up, even if we dally and procrastinate; but we can increasingly lose our capacity to respond to God. This is the judgment! "While ye have light, walk in the light." This is the time. As St. Paul reminds us insistently, "knowing the time, it is high time to awake out of sleep, for now is our salvation nearer than we believed."

He says that the night is far spent, the day—the day of judgment, the day of fulfillment—is at hand. When he wrote these words, he felt, as did most of the early Christians, that the actual end of the world was very near. He was wrong about that, but he was right about the

urgency with which he posed the problem for each one of us, because for each one of us the end of this world is very near, relatively speaking, and for some of us nearer than we have been accustomed to regard it. Whatever may be the time of the end of the age, the end of the time for each one of us is not far off. And the opportunity for salvation is right now. We have the opportunity of taking care of this matter of death right now. Then if we do, we will never need to fear the second death.

Ice Breakers

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

NOW that the winter temperatures are once again a thing of memory, the impatience of spring begins to stir the hearts and wills of the men of the sea. One thing still stands in the way of the ships—that gray barrier of ice that refuses to relinquish its hold upon either the sea or the land. One day a small and stubby vessel starts its perilous way through the ice, her sharp prow shattering the frozen surface. Soon the ships will move once more thanks to the skill of these icebreakers.

Human relationships sometimes need the service of ice breakers—something to break down the frozen barriers of enmity, indifference, mistrust and fear.

Only two forces seem efficacious — great danger, or great love. It is the latter which Christ offers. His love among men took religion forever out of the category of mere ideals. His life broke down the barrier between God and man (a human erected one) fashioned out of the limitation of time and space.

Christ's love—divine love broke down the barrier of frozen affection between men. A woman of Canaan with a sick child might have seen in him only a Jew, the traditional enemy of the Canaanite, and so turned away unhelped because of her self-erected barrier. She saw instead, through the eye of faith, his great love. It crushed her pride. It melted her suspicion and hatred. Christ knew what had happened. He said, "O woman, great is your faith." Faith—another ice breaker.

The frozen surfaces of life's impasses need something better than human will and intelli-

gence. They need the love of God, and faith in his love and grace.

An invitation is frequently made in the Holy Communion which seems at first to overlook our human need of an icebreaker. Those who are "in love and charity with their neighbors" are bidden "draw near." It is precisely because we need divine help to perfect our human reconciliation that we are bidden strive for them even as we turn to Christ together.

Where there is recognized guilt, Christ offers grace to repent and seek forgiveness. Where there is injustice, Christ offers love that is great enough to offer forgiveness. Most wonderful of all, Christ's reconciling love fills both with enough humility to prevent either from deciding prematurely who is the guilty, who the innocent.

God speed the day when the warmth of this transforming love will break down all barriers which now prevent us from brotherhood and from coming fully to him.

Learning From Trouble

By William P. Barnds

Rector of St. James, South Bend

ON SUPERFICIAL first thought trouble seems to be a bad thing, and to be avoided. On reflective second thought we can sometimes see how it is helpful and God is to be thanked for it. In Psalms we read "It was good for me to be in trouble that I might learn thy statutes."

Trouble is often a school in which we learn God's laws. A troublesome experience may bring us face to face with ourselves, and make us see that we have not been living as we should live, or that our sense of values is confused. If, learning from the trouble has led us to make a resolution and really keep it, the trouble has led us closer to God.

Do you learn from trouble? Can you say with the Psalmist "It was good for me to be in trouble that I might learn thy statutes?"

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

The Early Evangelicals: A Religious and Social Study by L. E. Elliott-Binns. Seabury Press. \$6.50

There are many myths in the writing—and the citation—of history. How often we have heard that "it was the Wesleyan revival that kept England from the agonies of the French Revolution!" Or, that "on Christmas day 1800 there was only a handful (2? 5? 10?) of communicants at St. Paul's Cathedral in London; but that was before the Oxford Movement." And so on; not only converts delight to dispraise the sect from which they have come (vulgarily spoken, "foul the nest"), but later generations assume their own times are better.

Canon Elliott-Binns is a thorough historian, and he moves easily among the sources; he is able to correct some of these self-laudatory foibles. For example, this is what the first Bishop of Truro (Benson) had to say: "It would be a great mistake to suppose that when he (John Wesley) first began to preach in Cornwall, he found empty churches and godless parishes. Mr. Kinsman of Tintagel told me of an aged parishioner of higher rank, who died many years ago, that she used to tell him, how before Wesley came, the church had been always crowded, how the monthly celebration of the Sacrament was most largely attended, and the children catechized every Sunday afternoon. So too a parishioner of Dr. Martin's at St. Breward, who died at an advanced age, remembered her father's expression that 'when he was young you might have walked a mile to church on the heads of the people in the lanes.'" (p. 155)

It was a strange, yet familiar, very wicked age—like our own; and there were saintly, devoted Christians living in it—scattered, like a few here and there in the world today. And out of the faint beginnings of the new piety emerged a tremendous revival of Christian faith: perhaps some faint beginning of piety today may result in something like it, two centuries hence. Who can tell?

—Frederick C. Grant

Graceful Reason; The Contribution Of Reason To Theology. By J. V. Langmead Casserley. Seabury Press. \$2.75. Foreword by John Heuss.

This book by Prof. Casserley is, as Dr. Heuss says in his foreword, "about the delicate and touchy

problem of the place and importance of natural theology." It is a scholarly and eloquent treatment of the subject of Christian theology in its relation to general philosophy and expresses what the writer feels to be the peculiarly Anglican point of view which is an irenic attempt to bridge the gap between the Roman Catholic and Protestant positions.

Clergy and laity who are trained or experienced in philosophical thought and its terminology will appreciate Prof. Casserley's keen analyses, but it is doubtful that the average reader, unversed in the history and language of philosophy, will comprehend very much of this brilliant essay.

—Kenneth R. Forbes

The Development of Negro Religion, by Ruby F. Johnston. Philosophical Library. \$3.00

The writer of this work (by internal evidence a Negro) does not indicate the methods of analysis employed. The material was gathered by field inquiries into some Boston churches (Negro) and some rural South Carolina churches (Negro). The book's chief categories seem to come from Sorokin's thesis about "ideal" and "sensate" cultures; on this basis the American Negro is discovered to be progressively secularized as he is Americanized.

The author minimizes any idea that "Negro religion" is unique. A key phrase in the conclusions is: "With the decline of the spiritual, the Church has acquired secular characteristics." But neither of the primary terms in this proposition, spiritual and secular, is ever defined.

—Joseph Fletcher

New Testament Studies by C. H. Dodd. Scribner. \$3.00

These eight studies were written between 1932 and 1950. Some of them are out of print, and hence are most welcome in this handsome new format. Perhaps the most important are the two on The Mind of Paul, originally published by the John Rylands Library at the University of Manchester. The first essay in the book is the famous paper on "The Framework of the Gospel Narrative" (1932), over which New Testament scholars have been debating ever since.

—Frederick C. Grant

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MRS. RAVEN LEAVES LARGE ESTATE

★ Mrs. Ethel Moors Raven, who died in England on April 5th, twelve days after her marriage to Canon Charles E. Raven, made her husband the chief beneficiary of her estate. The will was filed for probate in Boston on April 26, with no estimate of the value of the estate revealed.

Mrs. Raven inherited four million dollars from her first husband, John F. Moors, but a close relative expressed the belief that an inventory will reveal that it now totals less than \$250,000. Real estate and personal property goes to Canon Raven as well as life income from trust funds.

BISHOP QUIN VISITS SOUTH CAROLINA

★ Bishop Quin of Texas was the headliner at the convention of South Carolina, May 4-5, meeting at St. Luke and St. Paul, Charleston.

One of the features of the convention was the dividing of the delegates into workshops to consider business of the

diocese, reporting to the whole the following day.

KRUMM TO LEAD CONFERENCE

★ The Rev. John M. Krumm, chaplain at Columbia University, will lead a laymen's conference for the diocese of Bethlehem on May 8-9, to be held at Buck Hill Falls. He will speak on the mission of the Church in the modern world.

NEW CHURCH IN MIAMI

★ The Resurrection, Miami, Fla., has raised over \$106,200 for a new church, and the end is not yet according to the rector, the Rev. Charles P. James.

CATHEDRAL STUDIOS

Silk damasks, linens, by yd. Stoles, burse & 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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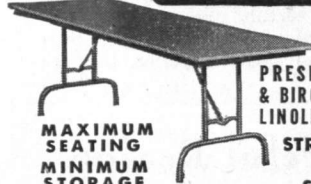


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This space contributed to the campaign by THE WITNESS

PEOPLE

ORDINATIONS:

ANTHONY W. SCHWAB was ordained deacon by Bishop Dun, April 10, at St. Paul's Rock Creek, D. C., where he is ass't.

RICHARD E. GARY was ordained deacon by Bishop Dun, April 15, at Trinity, Washington, where he is ass't.

JOSEPH N. PEDRICK was ordained priest, April 15, by Bishop Dun at St. Thomas, Croom, Md., where he is rector. He is also in charge of Incarnation, Brandywine, Md. EDWARD W. STIESS was ordained priest at the same service and continues as rector of All Faiths and Dent Chapel, Charlotte Hall, Md.

ANGEL FERNANDEZ of Brooklyn was ordained deacon by Bishop DeWolfe at the cathedral, Garden City, L. I., April 24. Ordained deacons at the same service: HERBERT H. BEARDSLEY of Flushing; ROBERT B. DOING JR. of Garden City; DUNCAN

R. McQUEEN of Bellerose; ALAN C. MERRILL of Massapequa; ROBERT T. HOLLETT of Garden City. HERMAN P. J. SCHRAMM JR. of Queens Village was ordained priest.

WILLIAM R. BELURY was ordained priest by Bishop Gray, April 6, at Grace Church, Broad Brook, Conn., where he is vicar. ADOLPH JOHNSON was ordained priest at the same service and continues as vicar of the Good Shepherd, Orange, Conn.

POPE F. BROCK JR. was ordained priest by Bishop Peabody, April 8, at St. John's, Speedsville, N. Y., and will continue as ass't in the Tioga and Tompkins County missions.

CLERGY CHANGES:

WILLIAM E. PATRICK, formerly rector of the Good Shepherd, Los Angeles, Cal., is now in charge of the Navy Family Chapel, Long

Beach, Cal. He is a veteran of both world wars.

JOHN M. BARR, formerly in charge of St. Mark's, Mecklenburg, S. C., is now rector of St. David's, Cheraw, S. C.

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The Rev. Homer P. Starr, Curate
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ST. JOHN'S CHURCH
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Lafayette Square
The Rev. C. Leslie Glenn, Rector
The Rev. Frank R. Wilson, Ass't
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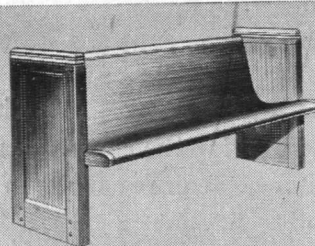
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BACKFIRE

FREDERICK W. BIATZ

Rector of St. Paul's Westfield, N. J.

Three cheers for your editorial on Churchmanship in the April 22nd issue. I am all with you when you say that a "knock-down and drag-out debate over Churchmanship would be wholly calamitous." It has seemed to me for a long while that the essential genius of our Anglicanism is not an *either-or* situation but, *both-and*, that is to say, the choice is not whether the Church is to be Catholic or Evangelical. The choice is whether the Church can find the way of being both Catholic and Evangelical.

WAYNE WHITE

Methodist Minister of New York

May I call the attention of your readers to the Religious Freedom Committee, now in the process of being organized. Its main object will be to maintain unimpaired our heritage of the free exercise of religion for all persons and all faiths. Its activities will be:

1. To provide the clergy, the laity and the public with factual information concerning the attack on religious freedom;

2. To enlist them in measures designed to secure from Congress clear instructions to its Committees that they may not engage in any activity contrary to the first clause of the First Amendment to the Constitution which forbids Congress to pass any law prohibiting the free exercise of religion; and, if necessary, supporting efforts to get this Constitutional question before the Supreme Court;

3. To provide legal advice for ministers of religion and other persons who may be called before investigating committees on matters involving the free exercise of their religion and, if it becomes necessary, to provide them with legal defense.

In all these matters the Committee will recognize that the maintenance of religious freedom is inseparable from the maintenance of the other democratic rights guaranteed by the Constitution.

The Provisional organizing committee has sent 5000 ministers and 1000 rabbis an invitation to join in a national grass roots Religious Freedom Committee. The utmost support is needed to form this Committee so that it will be strong

enough to alert the religious people of our land to the threatened loss of their precious heritage; to show them what needs to be done to preserve it; and to show Congress what has been done in its name.

Particularly needed at the moment is generous financial contributions so that the organization may come into being. Checks should be made payable to the Religious Freedom Committee and sent to the office of the Committee at 118 East 28th Street, New York 16, N. Y.

JANIS WHIPPLE

Churchwoman of New York

I have just read last week's Witness and, through you, I want to thank Prof. Pittenger for that great editorial on Our Higher Loyalty.

C. E. HUNT

Layman of Boston

I was glad to read in your issue of April 8 about the sermon on McCarthy and others like him by the Rev. Gardiner Day. Would that more of our clergy would speak out on these threats to our liberties. I remember only too well the Palmer raids that followed the first world war and they were

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mild compared with what is going on today.

The statement on paid informers was also very timely and I was glad to see that our own Bishop Nash joined with Bishop Donegan and Bishop Gilbert in signing it.

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