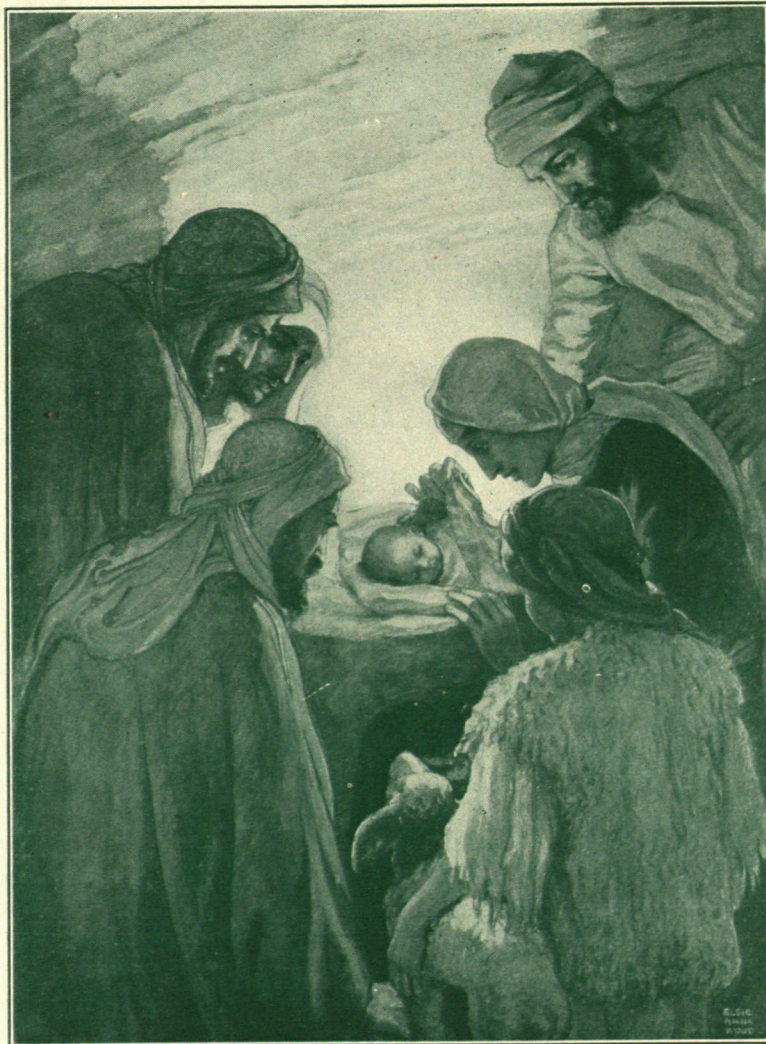


# The **WITNESS**

DECEMBER 23, 1954

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"GLORY TO GOD--AND ON EARTH, PEACE"

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**A GREAT YEAR FOR GOD**

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. and Amsterdam

Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4; Ser 11, 4; Wkdays, HC 7:30 (also 10 Wed & Cho HC 8:45 HD; MP 8:30; Ev 5. The daily offices are Cho ex Mon.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street 8 and 9:30 a.m. Holy Communion. 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursday at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

The Rev. James A. Paul, Rector  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

### WASHINGTON CATHEDRAL MOUNT SAINT ALBAN The Rt. Rev. Angus Dun, Bishop The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S, HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

### ST. PAUL'S 13 Vict Park E ROCHESTER, N. Y. The Rev. George L. Cadigan, Rector

Sunday: 8, 9:30 and 11.  
Holy Days: 11; Fri. 7.

### ST. JAMES' 117 N. Lafayette SOUTH BEND, IND. The Rev. William Paul Barnds, D.D., Rector The Rev. Glen E. McCutcheon, Ass't.

Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

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

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. STEPHEN'S CHURCH Tenth Street, above Chestnut PHILADELPHIA, PENNA. The Rev. Alfred W. Price, D.D., Rector Rev. A. Attenborough, B.D., Ass't. Rector The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing Sunday: 9 and 11 a.m., 7:30 p.m. Weekdays: Tues., Wed., Thurs., Fri., 12:30-12:55 p.m. Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA 2nd Street above Market Where the Protestant Episcopal Church was Founded Rev. E. A. de Bordenave, Rector Rev. Erik H. Allen, Assistant Sunday Services, 9 and 11. Noonday Prayers Weekdays. Church Open Daily 9 to 5.

### ST. PAUL'S CATHEDRAL OKLAHOMA CITY, OKLA. Very Rev. John S. Willey, Dean Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11. Weekday: Thurs., 10. Other services as announced.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., Hartford, Conn. Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m. Morning Prayer; 8 p.m., Evening Prayer. Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE, MASS. Rev. Gardiner M. Day, Rector Rev. Frederic B. Kellogg, Chaplain Sunday Services: 8, 9, 10 and 11 a.m. Weekdays: Wednesday, 8 and 11 a.m. Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO Very Rev. Paul Roberts, Dean Rev. Harry Watts, Canon Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m. recitals. Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30. Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH INDIANAPOLIS, IND. Monument Circle, Downtown Rev. John P. Craine, D.D., Rector Rev. Messrs. F. P. Williams, E. L. Conner Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11. Weekdays: H. C. daily 8 ex Wed. and Fri. 7; H. D. 12:05. Noonday Prayers 12:05. Office hours daily by appointment.

### TRINITY CHURCH MIAMI, FLA. Rev. G. Irvine Hiller, S.T.D., Rector Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CHURCH Broad and Third Streets COLUMBUS, OHIO Rev. Robert W. Fay, D.D. Rev. A. Freeman Traverse, Ass't. Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N HC; Evening, Weekday, Lenten Noon-Day, Special services announced.

### CHRIST CHURCH NASHVILLE, TENN. The Rev. Raymond Tuttle Ferris 7:30 a.m., Holy Communion; 10 a.m., Family Service and Church School; 11 a.m., Morning Prayer and Sermon; 5:30 p.m., Young People's Meeting. Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI The Rev. J. Francis Sant, Rector The Rev. Donald G. Stauffer, Assistant and College Chaplain Sunday: 8, 9:30, 11 a.m., High School, 4:30 p.m.; Canterbury Club, 6:15 p.m.

### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK Very Rev. Philip F. McNairy, D.D., Dean Canon Leslie D. Hallett Canon Mitchell Haddad Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 11 a.m., Healing Service 12:05.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Campaign Goal Is in Sight  
National Council Told****BISHOP BLOCK URGES CHURCH TO PREPARE  
FOR FALL OF COMMUNIST CHINA**

★ Of the \$4,150,000 goal of the Builders for Christ campaign, \$3,434,910 has been pledged to date, it was reported to the December National Council meeting by Bishop Hobson, chairman of the promotion department. Total cash received against these pledges amounts to \$1,773,885 he further reported.

Bishop Hobson took note that forty-six, or more than half the dioceses, had either met or exceeded their proportionate shares in terms of pledges, and that nine others were beginning their campaigns late.

"Making an honest estimate of what we feel can be expected on the basis of the dioceses' past performance in raising funds," Bishop Hobson predicted "a foreseeable total of \$4,057,910." This would be \$93,000 short of the goal.

"This shortage must be and can be raised in two ways," Bishop Hobson stated. "The first is by a determined effort in those dioceses where there is an appreciable difference between the amount pledged now and the diocesan mathematical share in the campaign." The second way would be for dioceses already meeting or approaching their quotas to go

considerably over the top, he said.

"There are many hopeful and encouraging signs in the report to date," he went on to say. He noted especially that the three largest dioceses (New York, Massachusetts, and Pennsylvania) had already pledged their full share. He said that this accomplishment, together with other indications of increased zeal, should be a cause for rejoicing. Nevertheless he concluded that "as the figures reveal, there is much work yet to be done."

**Church in China**

The Church should prepare now for the revitalization of the Chinese Church when the Communist regime collapses in China, asserted Bishop Block of California. Chinese nationals in this country who are in contact with friends in Hong Kong and Shanghai "speculate that within ten years the break will come," Bishop Block said.

He spoke of the five thousand Chinese students now in America who "will constitute a very fair segment of the intellectual leaders in the years to come."

"It is obvious," he said, "that we can do a magnificent

piece of work for the future if and when the iron curtain is broken or falls, if we can extend to these confused and harassed Chinese students the kind of encouragement that is in our hearts."

He commented on the fact that other Churches were offering scholarships for Chinese students to study in this country. "It is conceivable," he said, "that now we can begin to prepare our people for a ministry in China."

**Latin America**

The Council unanimously approved "in principle" the proposal of its overseas department that the Church extend its missions in Central and South America to those countries not now touched. It further requested the director of the department to explore, in consultation with the Church of England, the possibilities of including this project in the budget of the next triennium, to be drawn up for approval of the General Convention next September.

Bishop Block presented the resolution after the overall state of Anglican missions in Central and South America had been described to the Council by Bishop Bentley, director of the overseas department.

**Negro Work**

In a report to the Council on his work among Negroes in the Church, the Rev. Tollie Caution, assistant secretary in the home department, termed

as "phenomenal" the changes taking place in the racial situation all over the country. He said there was cause for great hope in the fact that in spite of the closing of the Bishop Payne Divinity School, former Negro seminary of the Church, thirty Negro students were now candidates for orders, divided evenly among the Church's eleven seminaries.

The bi-racial committee, made up of Negroes and whites from both sides of the Mason-Dixon line, gives supervision and counsel for Caution's work, and "approaches problems before they become so acute that they are a nuisance to the public and to the Church," he said.

The number of Negroes in the Episcopal Church has risen from 54,000 in 1944 to 71,000 in 1954, with a comparable rise in clergy from 171 to 244, Caution reported. While the number of inclusive churches is growing every year, Caution said there were still 331 Negro churches, most of them up and down the Eastern coast.

"The strength of our Church's work among Negroes is still in the North," asserted Dr. Caution in answer to a question from a Council member. He cited a recent instance in a southern diocese where the departure of one Negro priest left thirteen churches vacant.

Most of his work, he said, is in keeping in close personal contact with all of the Negro clergy, and by means of conferences providing a meeting ground for them to gain a better perspective on their ministry. "Our conferences," explained Caution, "are aimed at points which we feel are weak in Negro work."

#### Court Decision

A resolution calling upon all churchmen to support the Supreme Court's decision on segregation in the public schools was unanimously adopted. The

Council recommended for study by Church people a six page statement prepared at its direction by the division of citizenship of the department of social relations. The statement sets forth the Christian principles which underlie the Court's decision, and presents guiding policies and practical suggestions for implementing this decision.

"Judged in the light of Christian principles," the resolution affirmed, "the Court's decision is just, right and necessary."

#### Woman's Auxiliary

The United Thank Offering now stands at \$1,900,000, the executive board was informed by Mrs. Arthur M. Sherman, executive secretary.

#### Other Business

A new pension plan for lay employees was submitted by the Church Life Insurance Corporation which will go into effect January 1st. It provides for annuities which may be kept and continued by the employee even after he leaves the employ of the Council.

Funds raised through the birthday thank offering during the 54-57 period will be used for work in industrial areas, with plans already developed by the division of urban-industrial work.

Leon McCauley, manager of Seabury Press, stated that the chief occupation now is preparation of promotional material for the first three courses to be published in May.

Bishop Sherrill told the Council that the National Council of Churches is to clarify the degree to which their publications represent an official position. Full responsibility will be taken for statements approved by the general assembly or general board. Publications put out by the Council over the name of an author will state that the responsibility is that of the author.

The results of a survey of

Indian work will be presented at a meeting of missionary bishops at Phoenix, Arizona, January 4-6. The Rev. William G. Wright, head of the home department, told the Council that as a result of the study "we are going to be able to pick out some policies and we are going to see our work projected against the background of what will be the government policy."

Not one new Episcopal chaplain has entered the service since the October meeting, while five have gone on civilian status. This prompted Bishop Gray of Connecticut to say that the next General Convention should take action pointing out "that men entering the seminaries should be presented not only with an alternative, but with a very definite channel whereby, after a proper period in a parish, they would go into the chaplaincy corps."

#### BISHOP KEELER BACK FROM EUROPE

★ Bishop Keeler of Minnesota, in charge of Episcopal Churches in Europe, returned November 23. He left behind him in West Germany two new churches in Munich and Frankfurt. The latter shares a building with the Old Catholic parish of St. Willisprod.

He made official visits to parishes in Paris, Nice, Geneva, Rome and Florence. He paid a particular tribute to Dean Riddle of the Pro-Cathedral in Paris which he described as "a rallying point for Americans in Paris."

#### ARIZONA SEEKS TO BE DIOCESE

★ Bishop Kinsolving of Arizona recently told the clergy there that he would offer at the convocation in February a plan whereby the district may become a self-sustaining diocese.



# Conversion of Natives A Problem in Africa

★ White and Negro leaders of South Africa's Protestant Churches were warned that their programs had not been adequate to the job of converting natives to Christianity.

The meeting at Johannesburg was the first multi-racial, interdenominational Church conference held in South Africa in more than 30 years.

Of 172 delegates representing 42 Churches, mission societies and religious organizations, 56 were Negroes. They sat in segregated blocks of seats within the meeting hall. But the mere fact that white and Negro churchmen met together was hailed as a triumph by South Africa's institute of race relations.

The conference was sponsored by the Dutch Reformed Church, which has generally supported apartheid (segregation).

Blunt words about Christianity's failure to win South Africa's Negro millions were spoken at the opening session by the Rev. C. B. Brink, moderator of the Dutch Reformed Church, and Anglican Archbishop Geoffrey Clayton of Cape Town.

Archbishop Clayton said the Christian Church had proved "sadly and persistently ineffective against persistent heathenism and the challenge of Islam."

Mr. Brink declared that four out of every 10 South African Negroes were untouched by the gospel of Christ. The Christian Churches have not kept pace with the growth of the country's non-European population, he added, and there are now more heathens pro-

portionately than there were 100 years ago.

The Dutch Reformed clergyman said the conference, with the theme, The Extension of God in Multi-Racial South Africa, aimed at creating a realization of the need to "bear one another's burdens."

"There is more than sufficient reason for the casual observer to think the Christian Churches in South Africa are not on speaking terms," he said.

"This conference is intended as irrefutable evidence that we dare to enter discussions with one another on all matters affecting the kingdom of God."

The Archbishop said many years of missionary work had not made much impression. In his own diocese, he said, heathenism was not as much of a problem as the "large, growing and aggressive Moslem community."

He suggested that the failure of the Churches to win over the entire Negro community stemmed from their failure to produce a Christianity "sufficiently vital to be stronger to unite than the divergencies of race, background and habit are to divide."

Another Reformed clergyman, the Rev. A. G. J. Oothuizen urged the churches not to preach a social gospel and thus raise false hopes and expectations.

"Christ came neither to ease tensions nor remove the causes of friction and misunderstanding," he said. "He is the Saviour of man's eternal soul. He does not deliver from social, economic and political

slavery but from the slavery of sin."

The conference was opened by South Africa's Governor General E. G. Jansen.

## Negroes Speak

Although they spoke with restraint, Negro churchmen made clear their strong resentment of this nation's policies.

The Rev. S. W. T. Luzipho, pastor of the African Congregational Church, denounced the denial of human dignity because of the color of a man's skin.

Looking directly at the white delegates, Mr. Luzipho said: "When I go to visit my brother in Christ, I have to go to the back door. And if the door is opened by a white child, the child will call, 'Daddy, there's a boy here'."

The Rev. Seth Mokotini read a paper calling for humanity in race relations. And another non-European clergyman complained that some white ministers were allying themselves with the policy of the government.

"That is wrong," he said, "whether the policy itself is right or wrong. An evangelist should stay aloof and propagate the gospel of Christ. We cannot be brothers in Christ without becoming brothers in law."

Several native delegates appealed for a return of the old days when it was customary for all members of a household, black and white, to join in communal worship.

This plea was supported by the Rev. J. C. DuPlessis of the Dutch Reformed Church, who said a revival of the custom "would have an enormous effect on relations."

One Negro pastor, the Rev. C. D. Modiakgotla, a Lutheran, supported the policy of apart-



heid but said its justice depended on its application.

F. M. Smit, a Dutch Reformed teacher, said that "no matter what our race or color, we must prostrate ourselves as children before the word of God. If we can find that unity, then we can find any other unity."

Anglican Bishop C. W. Alderson of Bloemfontein strongly denounced the color bar "imposed as it always is by people of one color, one-sidedly, at their own will and pleasure."

He called the color bar "the cruelist of human ills."

The Rev. C. B. Brink, moderator of the Dutch Reformed Church, declared that "the modern nationalistic idea of equality of all men is not only a denial of the doctrine of creation but also of the true nature of the kingdom of God."

"In the same way," he said, "the use of the fact of inequality of all men to exploit and enslave the less privileged is a violation of the claims to charity and the brotherhood of all children of God in Jesus Christ."

### Deep Cleavage

A deep cleavage of opinion became apparent on the third day of the conference.

In the first two days of discussion, Anglicans and most of the Negro Church leaders, regardless of denomination, lined up in firm opposition to segregation. In the other camp stood the Dutch Reformed Church, whose spokesmen were overwhelmingly pro-apartheid.

Delegates of various other denominations tended to drift one way or the other, but most did not commit themselves definitely to either position.

Chief argument of the Anglicans and native clergymen was that segregation is morally indefensible, with no justification in the Scriptures.

Pro-apartheid speakers gen-

erally maintained that a separated society was essentially just and practical.

Both white and Negro delegates were careful to avoid inflammatory remarks, but native resentment of segregation was made quite clear.

At one point the Rev. O. S. D. Mooki, president of the Transvaal Interdenominational Association, looked pointedly at the separate sections of whites and Negroes and asked slowly: "If Christ walked into this hall now, where would he sit?"

Mr. Mooki said that with few exceptions South African Christians had been "too cowardly to give the lead in racial matters."

"I am not saying the white people have failed," he declared. "All of us, black and white, have failed to act in accordance with the commands of the Lord Jesus Christ."

He attributed the "success of the Communists" to their willingness to mix with native Africans.

Samuel McCrea Cavert, American secretary of the World Council of Churches, told the delegates that in modern times the fundamental nature of the Christian Church had been "gravely obscured" by racial division. He said that as far as Christian scholars knew, there was no division in the early Christian Church based on race.

"It was not until modern times that the problem of race became acute for the fellowship of the Church," he said. "Since then, the sense of the supranational and supraracial character of Christianity has largely been lost and the fundamental nature of the Christian Church has been gravely obscured."

Norman Goodall of London, secretary of the International Missionary Council, described Christ as a "non-European,"

the term used in South Africa for all non-whites.

He said that if he were inhibited from treating any person as he would Christ by sociological, theological, psychological, conventional or legal factors, then there was something wrong in one or more of the inhibiting factors.

Referring to the "great division" among the delegates on the racial question, Anglican Archdeacon R. P. Y. Rouse of Johannesburg rejected the idea of asking South Africa's Negro Protestants to form one national Church of their own.

"The Anglican Church," he said, "wishes to see all folk who have been baptized brought into one fold. The community of the people of God should be found together, and unity pressed at all costs."

### THE PRESIDENT IS PRAISED

★ The Connecticut Council of Churches wired President Eisenhower from its annual meeting praising him for his "statesmanship in developing a foreign policy of courageous patience."

"As Christian citizens, we assure you of our continuing support for such constructive leadership," the telegram said.

"We see other pressures and counsels, born of fear and emotional stress, so we appreciate all the more your constructive approach for cooperation and peace for the good of our country and the world."

### VERMONT YOUTH CONFERENCE

★ Convention of youth in Vermont was held at Christ Church, Montpelier, with 100 delegates present. There were reports on various phases of work, with a recreation program following the dinner also a feature.



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## EDITORIALS

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### The Core of Christmas

THERE has been a noticeable reaction the past few years against the secularizing and commercializing of Christmas. Carols sounding over the streets through loud-speakers remind the harrassed shopper and the profit-hungry merchant alike that Christmas is the birthday of the wonderful Child whose coming was announced by the song of "Peace on earth to men of good will." For this, the devout disciples of the Christ-child have reason to give thanks.

But to the enlightened Christian who has glimpsed something of the transforming nature of the Incarnate life, the Christmas season is much more than the celebration of the birthday of Jesus. It has a significance springing from eternity and flowing out into all the perplexities and problems of a troubled world. It speaks to us, first, of the mysterious spiritual quality of material things. The world's Saviour did not appear suddenly from nowhere, full grown, to force the obedience of a startled world. He came by the normal processes of a very humble birth, conceived by the Holy Spirit of the Eternal Creator.

He grew as other children did and learned a trade, like other boys. He learned the doctrines of his nation's religion and in due time went forth to teach his fellows its practical truth and power. In his short earthly life he healed the bodies of men and women and concerned himself with justice and righteousness in their economic and social affairs.

In the records of most of his healings and works of mercy we see his renewing power working through physical channels—the spoken word, the touch of his hands, even the dirt of the road made clay by him, the pieces of bread and the few fishes, the wine and water at Cana.

Whatever he did and taught, the sacred, spiritual quality of material things—through which he chose to work his wonders of new life—was made clear. And at the end of his earthly career, his triumph over death and his appearance repeatedly in the Resurrection body proved the limitless power of the perfect life to transmute and transfigure the body of the Christmas Day manger to the completely responsive instrument of the Spirit. Not ascetic austerities, but continual oneness with the Creator Father produced the final proof of the dynamic quality of physical life.

In the second place, Christmas is the supreme witness to the universal character of the redeeming life of Christ. As the Christmas Gospel declares: He was "the Light that lighteth every man that cometh into the world"; not Christians alone, not the pious and spiritually-minded only, but every man.

The nature of the Christian Church itself illustrates this profound truth. It is not a graduate-school of piety, but a family of sinners, united in worship of its divine head and receiving from him the light and power of his incarnate life in varying degrees and in direct proportion to the completeness of their surrender to him and his Spirit. We believe that there is nothing in the whole gamut of Christian truth so important and vital for us to realize as this aspect of the Incarnation. To know it and to live by it is to acquire a genuine and creative humility. "The Light that lighteth every man."

The Incarnate Lord dwelling in the heart of the ignorant and the evil, however much overlaid with sin and folly; your uncongenial associates, the people you loathe, the groups and companies of people you believe are dangerous to all you hold dear. This is a hard truth to swallow and a harder principle to live by, but it is the very core of the Christmas message.



The impact and the application of this truth of course goes far beyond the area of our personal and social contacts. It concerns all the problems of today's distraught and disillusioned world. In international affairs it contradicts all "Devil theories" of the cause of our troubles, our wars and threatened wars. "The Light that lighteth every man" shines in the hearts of our enemies or potential enemies. When we put our best energies into fanning that light into a flame instead of thinking in Apocalyptic images of "Anti-Christ" and indulging in theological diatribes against atheists, we shall begin to solve some of the world's problems that now seem insoluble. The Prince of Peace waits for his disciples to grasp this truth and act upon it. Let us pray that his children who act with authority for the nations

of the world may see it, however dimly, and begin to meet its challenge.

Two facets, then, of the precious gem of the Christmas story: First, the eternal spiritual quality of the material world, shown in perfection by the Incarnate life of our Lord and witnessed to through the ages by the precious sacramental life in his family, the Church, by which we receive his cleansing and renewing life.

Second, the universal character of his redeeming life, testifying to the fact of his will for the growth in righteousness and awareness of truth in the lives of all of his so-varied children. For these tremendous, revolutionary facts of life, let us give thanks as we go to our altars on Christmas day to receive anew our Blessed Lord, the Christ-Child.



## TO RESCUE AND RESTORE

By Angus Dun  
Bishop of Washington



**W**E OPEN the Gospel of St. Luke and come soon upon the familiar words: "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger." We turn many pages and come to those other words—"Joseph of Arimathea . . . begged the body of Jesus . . . And he took it down (down from the cross) and wrapped it in linen, and laid it in a sepulchre . . ."

It was the same body, transformed by the mystery of growth, the infant body wrapped in swaddling clothes and the broken body wrapped in linen grave clothes. Twice He knew the helplessness of our humanity, the helplessness of infancy and the helplessness of death. Twice He was lifted and carried in the arms of those who loved Him.

**G**OD so loved the world—His wayward love-rejecting world—that He gave His well-beloved Son to share even our helplessness. When the love of God came down to rescue and to restore our humanity He put Himself into our hands to cradle or to crucify. For love must always put itself at the mercy of those to whom it would give itself.

When the love of God came down, He had to come in the likeness of our humanity to reach us and to speak to us. To come in the likeness of our humanity was to dwell within a fragile human body that needed to be wrapped around with the stuff of our world, with swaddling clothes or grave clothes, with the simple tunic of a peasant or the purple robe of a king, wrapped around him in mockery.

**H**OW we wrap Him around with the stuff of the world! Is it because our eyes have been opened to know the treasure hidden here? Is it to cherish and guard and honor the holy love of God coming to us in Him?

How we wrap the wonder of His coming in the stuff of the world, in a host of gay and delightful things! I am not so inhuman and solemn as to scorn the homely pleasures of the world's Christmas—tinsel and colored lights, neckties and nylons, cranberry sauce and egg nog. But tinsel and colored lights, the gifts of friends and greeting cards will not rescue and restore our humanity. These will not bring us to our knees in humble praise. These will not reconcile us to the Lord of life and to one another. These will not break



through the world's fears and hatred. These will not bring the peace which passeth understanding. Only the love of God in Christ can do these things for us.

**I**T IS NOT a babe in swaddling clothes we are called to seek, though the babe can speak to faith of the gentleness, yes—we almost dare say—of the helplessness of the love of God. It is the strong Son of God, coming into our world as a babe, whom we are called to seek and find and take to ourselves. It was not the lovely birthday stories that jolted the sick old world of the first century and set on fire a flame of new faith and moral energy. It was the impact of the full-grown Christ.

He is the One who came to rescue and restore us. Christ speaking to us of the claims of God and the claims of our neighbors. Christ at prayer. Christ in the garden. Christ asking everything and giving everything. Christ among the despised and the out-cast. Christ facing a Cross and on a Cross. Christ in His risen power. Christ persuading men that neither life nor death, nor things present nor things to come can separate us from the love of God.

We are bidden to reach out our human hands, as Mary took His infant body into her hands. We are bidden to take and cherish and adore, and wrap His life in ours, that He may live in us and we in Him.

**I**T IS to those who find Him at the Center that there can come the good old Christmas greeting:

“God rest you, merry gentlemen,  
Let nothing you dismay.”

## A GREAT YEAR FOR GOD

By Charles F. Hall

*Bishop of New Hampshire*

**H**ERE is one of the secrets of Christmas we have rediscovered in our day: God has a way of entering life in the most unexpected places and at the least promising times. We must face this fact if we are ever to understand the miracle of Christmas. One memorable night when mankind had gathered expectantly in royal palaces and stately inns, God suddenly confused the world by entering life through the door of a stable. That was the way the Christmas miracle began.

We folk of an “enlightened generation” look sceptically in the direction of miracles, and yet on the grounds of human experience how can you explain Christmas? If that is God’s way of entering the world we had better admit this possibility: that life is measured in terms of his miracles rather than our materials. And we may go on declaring bluntly that miracles are extravagant nonsense, flimsy fables, until at last God stops us short with a few words like these: “Now when Jesus was born in Bethlehem in Judaea, in the days of Herod the king . . .” If you want a reason for believing

in miracles start there, somewhere between the palace and the stable.

It was not enough that Jesus should arrive on this unruly planet with all his divine love and peaceful power; he had to be born in bad times, when Herod was at large and this world trembled for fear of its life. That was the wrong time for any child to be born, but God wanted it that way, so: Jesus was born in the days of Herod the king.

This may look like a bad year for the world but lest we forget, it may be a great one for God. The cynics of our day will go on cursing the world, leaving it without hope or a prayer, and yet through it all God will move quietly, purposefully as he has done in the past. Of course we may miss his kindest approaches. We modern folk are too inclined to look for surface upheavals to establish divine evidences. We must learn that God moves in mysterious and strange ways. We look for salvation through kings and force and God sends it through children and love.

## Modern Miracles

WE MODERN folk of all generations should believe in miracles. We have seen them in our day. We have had close-ups of God as he moves through life turning impossibilities into actualities. A few years ago we were crying to God: "Why all this unnecessary disease, death and disaster? If you sent a Saviour into the world 1900 years ago, why can't we have some hope of salvation today?" Then God said, "Give me a piece of moldy, old bread and a pair of skillful hands. Come here, Dr. Fleming! Behold, I show you a miracle, and you will call it penicillin."

There were days of Herod in American history too, when our forefathers cried for a leader. God send us a man for these times, they prayed. And God said, "Give me a child—any child; one from the backwoods, born in a shack. Behold, I show you a miracle, and his name shall be called Abraham Lincoln."

Years passed, you and I were born, but countless children in the western part of the United States were victims of sand-swept areas. The deserts were closing in on them. Then one day God took a few minds and hands and together they threw up Boulder Dam. Now the deserts bloom! And in this same generation of ours, infantile paralysis spread from shore to shore with lightning speed. Then God took a woman by the hand and said, "Show them what just one Christian can do, Sister Kenny."

Don't you believe in miracles? How can you help believing in them when you know that God and one person constitute a majority in this world? And it all began with God's greatest miracle, which happened in a little town in Palestine. So it is recorded: "Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king . . ."

You stand at the door of Christmas. It is a most unpromising portal—only the entrance to a stable. And yet it opens upon the joy and love which belong to the peace of this world. Without that approach to life there will be only strife. It is for you to enter life through this Manger-way and become God's helper in still another miracle: that Christ may be born in your heart and through you others may receive the peace of God. So again it may be truly said: it was a bad year for the world, but a great one for God.

## Christmas Customs

By Adelaide J. Buck

*Communicant of St. John's Church, Flushing, N. Y.*

ON CHRISTMAS morning it is a matter of great importance that the first person to step across your threshold be a male, dark-haired preferred, and that he bring a gift, even if but a piece of coal for the fire. This insures a happy year ahead for the household. This is one of the customs grandma, from England, will tell you about.

There is rarely an American home today that does not color its holiday season with some European customs such as gift-giving, greenery, trees, food, games or ritual. We cannot help but be impressed with the diversity of Christmas customs throughout the world, having their roots in the folklore of the Druids, Scandinavians, Romans and Egyptians.

As we approach the Christmas season it would be well worth our while to consider all of the many generations that have gone into the forming of our holiday customs and practices. Too often we lightly pass over these traditions without appreciation of the ancient roots they have in our being.

Christmas is today's name for the Yule, or Jul of the northern Europeans, the Noel of the French, the Noche-Buena of the Spanish, the Weihachten of the Germans, and the name given by the Church to the Christ-Mass, the feast in honor of the Nativity of our Lord. "Xmas" is sometimes used because "X" is the Greek equivalent for "ch" and is used to represent the word 'Christ.'

Christmas Crib (Creche): Because of the lack of books and the inability to read, the priests and other religious leaders thought it wise to interpret the Bible to their people through literal form. St. Francis of Assisi in the 13th Century staged a tableau of the Nativity in the village church in Italy. He used real persons for the parts of Mary, Joseph and the Shepherds, a baby for the new-born Christ, and live animals standing by. Crowds flocked to the church. St. Francis conducted the service, singing the Gospel and giving the sermon. The idea was copied far and near and has been adopted in various forms throughout Christendom.

Christmas Cards: In 1847 Sir Henry Cole, finding himself very busy, and unable to write a large number of Christmas letters to his



friends, asked John Calcott Horsley, of the Royal Academy in England, to design a card for him. Copies of this card are still in existence. It is believed, however, that the first Christmas card was sent in 1845 by W. C. Dobson, one of Queen Victoria's favorite painters.

**Christmas Seals:** In Denmark in 1904 a certain tubercular man designed the first Christmas seal and suggested its sale to aid in the fight against tuberculosis. Little did Einar Holboell realize that his simple idea would sweep the country. More than forty countries have, or have had, Christmas seals.

**Christmas Gifts:** All over the world, from Christmas Eve through the King's Day (January 6th) and in many traditional ways, gifts are distributed, especially to children, in symbolization of the gifts of the Wise Men to the Child Jesus.

**Santa Claus:** The mythical character of childhood. Legends depict St. Nicholas, the European patron saint, as a bearded gentleman riding a white horse and carrying baskets of gifts for good children, and bunches of birch rods to punish naughty ones. It was a much changed St. Nicholas which the Dutch settlers brought to the new world in the form of the virtuous character, Santa Claus, who gives presents to everyone.

**Coming down the chimney:** Hertha, the goddess of the hearth, appeared to the Anglo-Saxon peoples in the flames of their home fires. We learn from the story of Hertha the reason why Santa Claus comes down the chimney instead of in at the door. It is only a survival of the coming of Hertha in pre-Christian days.

**Hanging the stocking:** The custom of the youngsters in warm climate countries placing the shoe outside the door to receive the gifts of the patron saint has set the pattern for the hanging of the stocking. The fireplace has long been the center of Christmas cheer.

**Christmas trees:** Since the earliest days we read of the custom of bringing evergreens indoors at Christmastide. In William Muir Auld's *Christmas Traditions* we find — "the graceful custom of the use of evergreens has its roots in the profound reverence of the Ancients for all natural phenomena. To their simple and unartificial minds, Nature was everywhere alive." The use of the trinkets on the tree may have originated from the early Roman days when little masks of the god

Bacchus were hung upon the trees to impart fertility.

According to an old legend, Martin Luther was walking one starry Christmas Eve and became enamoured with the wonder of the night, for the sky was filled with stars. He cut a small, snow-laden fir tree and when he returned home set this tree up for his children and illuminated it with numerous candles to represent the stars of the sky.

**Holly:** Its prickly points and berries resembling drops of blood reminds us that Mary's Child was born to wear a crown of thorns. There is a legend that tells us that whoever brings in the Christmas holly, be it husband or wife, will be the one to rule that household the ensuing year.

**Mistletoe:** In Ancient Britain the Druids believed the mistletoe had magical properties which could render its possessor fortunate. An old legend tells of Frigga, the goddess of love and beauty, who bestowed upon her son, Balder, a charm against all injury from anything made of the elements fire, air, water and earth. Loki, an evil spirit, made an arrow of mistletoe. The dart felled Balder and the tears of his mother became the white berries of the mistletoe. Balder was restored to life through the efforts of the gods—and Frigga, in gratitude for the return of her son, is said to bestow a kiss upon anyone who shall pass under the mistletoe.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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BECAUSE I had occasion to preach a sermon and several weeks in which to prepare it I spent many hours thinking about it. I wrote it out and made outlines and threw them away. I wanted it to be clear and simple and profound and I wanted to preach without notes. I wanted no wasted words.

When finally I preached it, it lasted eleven minutes.

How, I wondered, do parsons manage to preach every week and make a few informal addresses besides?

I felt that a good sermon was like a loaf of home-made bread, nourishing and satisfying and sweet to the taste and that there was much more to making it than people thought.

# ADAM, WHERE ART THOU?

By Thomas V. Barrett

*God*

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

*Adam (to Eve)*

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

*Eve*

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

*Adam*

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

*Eve*

Why?

*Adam*

Don't ask me why.

It's what is being done.

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

*God*

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

*Adam*

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

*Eve*

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

*Adam*

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

*Eve*

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

*God*

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



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

*Adam*

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

*God*

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

*Adam*

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

*Eve*

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

*God*

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

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

*Adam*

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

*Eve*

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

*God*

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

*Eve*

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

*God*

Adam, where art thou?

*Adam*

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

*God*

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

*Adam*

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

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

*Eve*

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

*God*

Adam, where art thou?

*Adam*

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

*God*

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

*Adam*

Yes, Lord—I have done it.

*Eve*

I knew this place would bring back memory.

*God*

Sing now, my children, sing again.

*Adam and Eve*

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

Reprinted from *The Witness* of December 24, 1953 at numerous requests. Reprints will be made if a sufficient number indicate that they desire them.

## What Think Ye?

By James A. Pike

Dean of the New York Cathedral

WE MAKE either too much or too little out of Christmas. If Jesus Christ was merely a human figure, then all the weeks of preparation, all the money spent, are entirely out of proportion. We go through no such commotion

over Plato's birthday or even over George Washington's.

On the other hand, if Jesus Christ is really "God of God, Light of Light, Very God of Very God," as we proclaim in the creed, then we do entirely too little about Christmas. All the external preparations are not enough. In celebrating the coming of such a one into our lives, nothing less is appropriate than a complete reform of our aims and purposes, the repair of all our broken human relationships, the cleansing of our corporate life—political, social and economic—from evil. If we really believed that Christ is God come to earth, we would really "prepare the way of the Lord, make straight in the desert a highway for our God."

Christmas thus confronts us with the age-old question: "What think ye of Christ?" Whether it is an exhausting burden or a source of real joy and regeneration of spirit will depend upon our answer to that question.

Some see Christ only as a man who taught and lived so well that he is "man at his best." He was nothing to speak of at his birth; what is important is what he became—along the lines of a "local boy makes good" story. But this is to reverse the whole direction of the Christmas story, to belie all the hymns and carols, and to vitiate the deep ground of Christmas joy.

The Christmas story is one of God coming down to our level, not one of man rising up to God's level. It is definitely not a success story, as the world views success. He whom we picture in his coming as heralded by angels and adored by kings, closed his earthly career as a convicted criminal.

Our joy at Christmas is because of God's love in translating himself into the language of a human life that he might meet us on our own level. Unless this be the truth about Christ, then of necessity Christmas Day relapses back into the pagan nature festival and sentimental children's fete which has in fact become its only meaning for so many thousands in our midst.

If that's what it is, it's hardly worth it. If it celebrates the coming into human life of the very power of the Most High, then it is worth it—and in fact worth much more than we are inclined to do at Christmas: it is worth the cleansing and rededication of our lives.



## CARDINAL CONDEMNS WORKER-PRIESTS

★ Cardinal Feltn, Archbishop of Paris, condemned a Yellow Book published recently by worker-priests who refused to leave their factory jobs as ordered by the hierarchy.

He said that the 1,200-page volume, which accused the Church of taking the side of capitalism, presented fragmentary documentation and a "biased choice of evidence."

He said the authors showed grave confusion and their book contained "many errors about the attitude of the Church toward workers and the capitalist regime."

The cardinal further charged that the document changed the sense of the mission entrusted to the worker-priests and "wrongly limited the authority of the Church and hierarchy on the action of apostles, priests or laymen, to purely religious matters"

In warning against the book, Cardinal Feltn also issued an appeal to its authors to give proof of their fidelity to their priesthood by returning to Church authority.

He noted that the book represented the ideas only of those who refused to accept the strict limitations put on the worker-priest movement by the hierarchy early this year. These, he said, no longer can be considered representatives of the Church.

The French bishops last January ordered the worker-priests to limit their secular work to three hours daily, resign from labor unions and live in groups or attached to religious communities.

The Yellow Book, represented as the work of all priests who refused to obey the order, asserted that a majority of the priests had stayed on their jobs. Catholic sources here denied this. They said

most of the 100-odd priests had submitted to the decision but that about 40 had held out.

## BISHOP HARRIS VISITS ARIZONA

★ Bishop Harris of Liberia addressed large and enthusiastic congregations on a recent visit to Arizona. He spoke at the cathedral in Phoenix; Grace Church, Tucson; St. Luke's, Prescott; St. Paul's, Yuma.

He told not only of the Church work in Liberia but also of agricultural and mining opportunities there.

## MISSION GIVING IN BUDGETS

★ At a special convention of the diocese of Rochester, meeting at Trinity, Geneva, N. Y., a canon was adopted making the missionary share of giving by parishes an assessment required to be included in parish budgets.

## FARMINGTON PARISH PLANS BUILDING

★ Trinity, Farmington, Michigan, is to build a \$100,000 church on a wooded site of eight acres. The mission received a loan from the diocese.

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# SERVICE OF PROGRESSIVE SEMINARIES

(Beyond selling space for publication of the accompanying material, *The Witness* is not to be held responsible for statements contained in the material)

In a time of renascent orthodoxy, rampant fundamentalism, and reactionary evangelism, our progressive theological seminaries are performing a cultural service not yet clearly understood by the churches or by the general public. These forward-looking divinity schools are in the tradition of scientific Biblical scholarship, stressing, among other highly important points, (1) a new, evolutionary view of Hebrew history, in which the great Hebrew prophets emphasize God as demanding not only personal righteousness but social justice; (2) the struggle against Baalism as the symbol of unjust, heathen social institutions ("The name Baal became the very signature of heathenism." — G. F. Moore, of Harvard Divinity in *Commentary* on Judges, 195); (3) the final triumph of One God over "other gods" the first great victory on behalf of social justice in the history of the world.

Indispensable to normal, healthy church growth is a more satisfactory relationship with youth. But young people are not getting from the churches accurate instruction in Hebrew history, including the development of belief in God as requiring social justice. Thus, church teaching seems to go contrary to the general trend of what is learned in high school and college.

To meet this condition, two kinds of action are necessary, both of which will be difficult: (1) There should be classes for adults and the more mature young people, based upon Biblical interpretation prevailing in the seminaries that furnish pastors for so many denominational pulpits. (2) The cultural service rendered by our liberal divinity schools should be publicly acknowledged by means of conservatively worded resolutions. No church today can go on into future spiritual victory while attempting to live on the non-social, individualistic half of the gospel. The churches in connection with progressive seminaries must be the first to align themselves publicly with the social phase of the Bible (which has nothing to do with socialism or communism). A bulletin dealing with the situation will be sent to you upon receipt of a three-cent stamp to cover postage. L. Wallis, Box 73, Forest Hills, Long Island, N. Y. (One free copy only.)

## PROPOSALS FOR PEACE BY WALTER VAN KIRK

★ Walter Van Kirk, director of the department of international justice and goodwill of the National Council of Churches, told a group of Church leaders in Chicago that a delegation of American churchmen should confer with leaders of the Church in Eastern countries on issues which divide East and West.

He declared that the armament race will not be lessened until "the spirit of mutual confidence, goodwill and reconciliation" is developed to a far greater degree.

He stated that "among those people who live within the shadow of the Iron Curtain there is not the alarm and hysteria which seems to have taken so many of our people captive. By contrast, we in America appear to have lost our faith."

## BISHOP RETURNS TO IRAN

★ Bishop William J. Thompson, Anglican Bishop in Iran,

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has been permitted by the Iranian government to return to the country.

Bishop Thompson was expelled from Iran in May, 1953, by order of the Mossadegh government then in power. No reason for the expulsion order was given. At the time, the prelate, now 70, had served 39 years in Iran to which he went before World War I as a teacher in the Church Missionary Society's Stuart Memorial College at Isfahan.

## HEADS MINISTERS IN RICHMOND

★ The Rev. John M. Ellison, president of Virginia Union University, has been elected president of the ministers association in Richmond, an organization of 430 Protestant and Jewish clergymen. He is the first Negro to hold the office.

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## DUNCAN BROWNE DIES

★ The Rev. Duncan H. Browne, rector emeritus of St. James, Chicago, died December 10 at the age of 75. Prior to going to Chicago he was the dean of the cathedral in Denver.

## FELLOWSHIP MEETING IN DETROIT

★ Episcopal, Orthodox and Polish National Church clergy held a fellowship meeting December 6 in the parish house of St. Paul's Cathedral.



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Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri &  
Sat 7:45.



## LAYMAN SAVES CHURCH

★ How to keep old churches from wasting away has been demonstrated by Ivan Ludington, head of a magazine distributing firm in Detroit.

Ludington renews his membership two years ago in St. Andrew's, where he had been a choir boy, when he heard it was in debt and on the verge of being offered for sale. He was then living and worshipping in a different section of the city.

Expansion of Wayne University's campus and the cutting through of a motor expressway had virtually isolated the 60-year-old church, leaving its worshippers access to it only from one side. The congregation which once filled its 500-seat auditorium had dwindled to about 60.

"I didn't want to see all of the church's fine tradition lost," Ludington said. "Besides, I felt that the changing neighborhood and Wayne's growth offered an opportunity for expanding its service 'instead of terminating it.'"

He contacted a number of other former members, imbued them with his ideas, got them to agree to come in regularly from other sections of Detroit and from its suburbs to attend services at St. Andrew's, aid in forming a Boy Scout troop and hobby classes there and organize a program for helping underprivileged children of the neighborhood.

The membership now is over 120, and Mr. Ludington says the church will be out of debt by the end of the year. He

also reported that the parishioners already have pledged 60 per cent of the \$12,000 goal set for its 1955 budget.

"We have ambitions of becoming the spiritual center of the Wayne University campus after it completely engulfs us," he said. "Many representatives of other denominations are making arrangements to hold campus religious activities at St. Andrew's."

Canon John Shufelt, head of college work for the diocese, has been holding services at St. Andrew's and there now are 25 applicants for its rectorship.

## SEVEN LESSONS AND CAROLS

★ The festival of seven lessons and carols was presented at Washington Cathedral December 19th by the cathedral choir.

The service originated many centuries ago and is traditionally given at Christmas by the choir of Kings College, Cambridge, England. It is given this year by the Washington Cathedral choir for the second time.

The service proclaims the story of the fall and the redemption of man through readings from the Scriptures and through the singing of carols. The theme unfolded is man's disobedience and wrong use of his power of choice, God's

promise of redemption to Abraham, Isaiah's prophecy of the Saviour King who is to come, Gabriel's message to Mary that she is to be the mother of the Lord, the birth of Jesus, and his adoration by the Jewish shepherds and the Gentile wise men. The climax is reached at the seventh lesson, in which the meaning of Christ's coming is stated, as St. John came to realize it after a lifetime of Christian experience.

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## BISHOP McKINSTRY IS HONORED

★ Bishop McKinstry of Delaware, who is to retire at the end of this month because of failing health, was honored at a service at Wilmington cathedral, December 5th, attended by an overflow congregation. Following the service he and Mrs. McKinstry were guests of honor at a reception. The clergy made him a special guest on December 15th, with a luncheon following the service.

During the sixteen years he has headed the diocese the communicant strength has doubled and over four million expended on new churches and other buildings.

## HROMADKA PRAISES EVANSTON

★ Prof. Joseph Hromadka, prominent Czech theologian, praised action on peace taken at the Assembly of the World Council last summer, where he was a delegate.

He spoke at a meeting of the World Peace Council held at Leipzig, East Germany, where a resolution was passed appealing to Christians to make "resolutions against rearmament adopted by the Evanston Assembly the basis of peace discussions at parish and synod levels."

(The Evanston Assembly adopted a resolution appealing

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for "elimination and prohibition" of nuclear weapons and urging "universal enforceable disarmament through the U.N.")

Dean Heinrich Grueber, liaison officer with the East German government for the Evangelical Church called upon Christians to "raise their voices for peace as loud as possible," because failure to find a peaceful solution to the political crisis and continued partition of Germany would "lead to a new war fought by atomic weapons which would wipe out the whole world." He also appealed to Christians to contribute to peace by preventing the remilitarization of West Germany.

## CHURCH CONSTRUCTION SETS RECORD

★ New church construction in November totaled \$59,000,000, a new record for a single month, the departments of labor and commerce reported.

This was \$1 million over the October figure.

The increase surprised government forecasters since construction usually declines during the fall as inclement weather settles on the northern states.

Church construction for the first 11 months of this year amounted to \$531 million, already more than \$100 million ahead of the record set in 1953, and six per cent higher than the forecasters' prediction of \$500 million for 1954.

## MARYLAND TO STUDY SURVEY

★ Convention of the diocese of Maryland will be held for the first time since 1924 outside of Baltimore. The convention will be held February 1st - 2nd in Frederick.

Plans have been made to consider in detail the recent survey conducted throughout the diocese.

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# BACKFIRE

Y. G. ALLAN  
Rector, Saba, Netherlands,  
Antilles, West Indies

Your paper being delivered here at the rectory regularly, I made my first acquaintance with it in June when I took over this Parish. Your note "An Invitation to Roman Catholics" on p. 13 of the September 2 issue, especially drew my attention. And this for the following reason:

The island of Saba was originally 100% Anglican (Church of the West Indies), but in the course of a little over 40 years we now number approximately 350 out of the 1,000 total population; the other 650 being Roman Catholics. This has been achieved by the customary means of bribing, intermarriage, etc. At present the bribing stage has ceased, the other factors still hold.

One instance is that there is a typing course attached to the Roman day school, to which formerly other children were admitted. Nowadays they only admit pupils of their day school, with the result that Anglican children cannot follow their instructions in typing unless they attend the Roman day school. To several of their parents this is an incentive to send their children to the Roman school.

We are now trying to counteract this by starting our own typing school. We are trying therefore to obtain about three machines to make a start. The parish is very poor, as this island has no means of support from its own, but depends on the two larger islands of the Netherlands Antilles, Aruba and Curacao, while our diocese (Antigua) is considered the poorest of the West Indian Church.

I am also planning to start a tract case and it is especially with a view to this that I am writing to you. Can you help us with suitable tracts? Also I should like to receive a copy

of "An Invitation to Roman Catholics" for which I enclose stamps. But if you can possibly be of some assistance in one way or another with regard to our drive for typewriters, we of course shall be most grateful, as so far our efforts have had no results.

C. C. WATKINS  
Rector of St. Andrew's, Flint, Mich.

Bishop G. Ashton O'dham's letter, Nov. 25th, in protest against the modern trend of clergy to revise the Book of Common Prayer according to their own fads and notions, was timely and in good order. The innovations at a Celebration of the Holy Communion are as varied and multitudinous as were the colors woven into Joseph's coat, and more often than not in direct opposition to the intent and purpose of the compilers and revisors of the Prayer Book.

The candle so gloriously lighted by Latimer and Ridley, at Oxford, is not yet extinguished but it is fast being reduced to a feeble smoking



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flax. Bishops and clergy appear to be suffering from spiritual lumbago from bending forwards, backwards, and in all directions, to "Be all things to all men" with the result "That the good they would they do not, and the evil that they would not that, they do!"

The only thing to do about it is to pray that the clergy conscience becomes so sensitized that, "When they take their ordination vows, before God, the bishop and the congregation," they will really mean it, without reservations, and determine to be "Faithful unto death."

C. P. FORD  
Layman of New York

The story of the prison chaplain and the riot (12/9) was fine and while Hamilton's report of the Sewanee synod had some good points, it did not seem to me worthy of so much space.

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