

The **WITNESS**

DECEMBER 30, 1954

10¢



FLIGHT INTO EGYPT

"The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt."

A modern interpretation by the distinguished artist, Allan Rohan Crite

REFLECTION ON CHRISTMAS MORNING

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The WITNESS

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Bishop of Eau Claire Writes
On Our Sin of Scandal****DESCRIBES A SITUATION WHICH THE WITNESS
BELIEVES WIDESPREAD IN THE CHURCH****By Bishop William W. Horstick***From The Herald, organ of the diocese of Eau Claire*

★ As I write this I am deeply conscious of the season in which it will appear—Christmas. I am also very much aware of the effect it may have on those truly faithful souls of the Church in this diocese. But I am also aware that a number of them will read this with understanding and charity and a sharing in the concern expressed over our total diocesan picture. This comes at the close of another year and I write from the experience of over ten years in relationship to the parishes and missions of this diocese.

What I have to say has troubled me deeply for many months—more than I care to state in exact numbers. It is time now that I believe we should face our situation realistically, get it into the open and speak frankly one to the other. It will, I hope and expect, be a topic for our consideration at the annual diocesan council meeting next year.

This does not concern finances except as indirectly related to this problem, but it is at the heart of much if not all of our financial difficulties.

Within the past few months

I have had calls, letters and visits from five of our clergy on matters that have to deal with their relationship and position in their respective parishes. They are honest and sincere men. They are men of good character. They are men who, in good and earnest conscience, are trying to do the work they believe they have been called and ordained to do. Yet in each case the pattern is the same and they have come to me with the same statement—"I am about licked and can't take it any more and may find myself forced to look for another parish."

One man has already gone from the diocese. If it were an isolated instance, all things considered, I might not be so concerned, but when the situation develops into a wholesale pattern then not only I but the people of this diocese need to be deeply concerned. Frankly, I share with these men their feelings and apprehensions.

Many of our parishes are spiritually and morally sick. This cannot help but reflect itself on the diocesan level—when a part of the body is sick the whole body is sick.

Our trouble is fundamental and basic. It lies in our misunderstanding or unwillingness to know the centrality of God through Christ in our lives. In brief, it means that we do not know the fundamentals of Christianity or any sense of loyalty and devotion to it.

There is also a big difference in our understanding of the word Church, whether we spell it "church" or "Church." There is no Christianity without the Church. For us we endeavor to work out the religion of Jesus Christ through his Church. We call it the Episcopal Church. It is through his Church that our Lord intended that his Gospel be accepted and be carried into every land in the world. It is the Church that fulfills his mission to every living soul. It is his Church that is expected to deal with the sinner, to care for the poor, and to bind up those who are sick in body and soul.

But as individuals and as groups we are completely lacking in any sense of loyalty and devotion to the basic and fundamental principles to God through Christ and his Church. We have no sense of loyalty, duty or enthusiasm for his Church, except in a few spotty instances. Without that sense of loyalty and duty little if anything can be done and the Church and her mission in our lives and in the life of the congregation as well as the community suffer.

Clergy as canonically called rectors and vicars of parishes and missions cannot be the sole witnesses to Christ and his Gospel.

It is a devastating thing for a priest to try and give the best that he has in spiritual as well as temporal leadership only to find there is no sense of responsibility or any sense of loyalty to the mission of the Church in his parish.

Criticisms

The criticisms made are absurd if not ridiculous. When laymen are critical because the clergy take three months for the instruction of a candidate for Confirmation and full membership in the Church they point out part of our trouble. There are several answers to this: (1) it is not enough time for decent instruction for a well informed layman and (2) the idea that the Church is looking for "cash customers" misses completely the meaning and purpose of the mission of the Church. Too many vestries thing only along the lines of the latter. Or the sermon is too long or too short. These are certainly poor "sticks" with which to beat a conscientious priest of a parish or mission. On the contrary, all need to study (1) the Bible and (2) the Book of Common Prayer steadily if they would know the meaning of God through Christ and what his Church stands for. There is a very real chance that if we began to do this in our homes we might find that sense of devotion and loyalty to our Blessed Lord and his Church that is so sadly lacking. Unhappily our "fights" seem to be both with the clergy and God!

The clergy are being accused of the sin of attaining for perfection in the spiritual realm! But none can be accused under the canons. In the General Canons of the Church there is a particular canon that has to

do with the discipline of the clergy and gives eight reasons why he may be tried before an ecclesiastical court. It begins with a crime of immorality and ends with a broad statement "conduct unbecoming a clergyman!" And then there follows eleven more canons covering thirty-six pages on this subject! And so far as I am aware there is but one canon that has to do with the discipline of the laity and that is the marriage canon. Yet the laity break the baptism and confirmation vows with impunity! The Book of Common Prayer does have something to say about this however, but too few take the time to study or read it. It is in the fine print in what is called the rubrics and if the clergy, except for their exercising Christian charity, were to be singularly faithful to these rubrics they would blast half or better of the congregation out of the pews!

Presumptuous

Who among you dare be so presumptuous as to tell a clergyman or his wife where the groceries are to be bought or with whom they are to associate? Who among you dare be so presumptuous as to say who shall or shall not be Baptized or Confirmed and brought into the body of Christ the Church? These are but a few of the small things but add a larger number of them and life and work become intolerable and impossible. Neither Church membership nor a pledge entitle anyone to spit in the face of a clergyman or his family!

Wardens and vestrymen in parishes and missions are elected to position of distinction and honor as well as of Christian leadership. But how often do they "bottle neck" what could be a thriving program of a parish or mission. The parish program can begin or end in a large measure with these men. But what can be

expected either by bishop, clergy or people of the congregations when men state that they don't believe in "missions" and in open defiance state they use money pledged to missions for local purposes. A man is entitled to his personal opinions, but as a member of a vestry or bishop's committee he displays his ignorance of one of the main principles our Lord gave us and he has no right in his rejection of our Lord's teaching to foist it upon the vestry or the congregation. I would question also the ethical principles involved here! In anyone's language it is misappropriation of funds — a worse scandal no one could imagine!

Hunting Season

Or what is one to expect when a vestry decides on its own that the every member canvass is to be postponed until December because there are too many "important" things going on in November. The "important things" being deer hunting! In the name of God what are we thinking about? Our sense of values certainly have become distorted when such as this comes from elected leaders of the Church. The question can be raised, do the members of the congregation know about it? Do they condone it? If so, then God really help us! And to go a bit further, to have men fail their vestry duties by not attending regularly called vestry meetings. Or to have wardens say they don't intend to talk to others about the Episcopal Church and bring them in for Baptism or Confirmation. And to have wardens state they don't and won't pay any attention to the canons of the diocese.

Is it any wonder these parishes or missions suffer. How can a parish ever hope or expect to make progress when elected leaders are lacking in

any moral sense of duty and loyalty? It seems we find time for our lodges, clubs and everything under the sun but the only thing that has the answer to the overcoming of the evils of the world—the Church of Jesus Christ. In our thinking and in our acting we want to treat it as another “lodge” or shove it into second place. In the final end, God will not be shoved into second place.

Vestry business is God's business. How can a priest of a parish, devoted to his task, give any leadership when those to whom it has been committed fail in their duties? It simply cannot be done, but he gets blamed and it is another stick used to beat him with because the parish program lags. Any priest expects the loyalty not only of the people but of the vestry to the Church. He is entitled to that.

We are torn from within by our petty personal wishes. Which one is the clergyman expected to please? We are not thinking about God or Christ or the Church but of our own petty personal interests and, strife is the result as well as unhappiness within the family of God. No, we are not happy congregations in many places because we let these things interfere. The priest is responsible to God and if he pleases him why fault him in his sincere effort? To please God is our job, too! It is all too evident that our ways are not God's ways. But don't use the stick of our indifference or biased unthoughtful opinions and failures as a stick against the priest.

Lower the Boom

We have a bad history in this diocese of saying we want a priest with all sorts of promises of what might be achieved when we get one, and for a year

or two burst with enthusiasm and then — lower the boom loaded with our petty prejudices, small ideas, pet notions all backed up by our ignorance of what the Christian religion means and, by our failures in basic fundamental principles, ethics and loyalties, tear him, along with his wife and family, to pieces. Nor do we allow them for one moment the benefit of human limitations and abilities. We might ask the question — are we giving the best we have to our common daily task? Are we Christianizing our daily work? Are those for whom we are working completely satisfied with what we have to offer? The clergy are not perfect nor do they claim to be in the vocation to which they have been called and trained. They are trying to do their jobs but they need the help of dedicated loyal lay people. They cannot do it alone.

What is the answer? It doesn't lie entirely with the clergy or with me. You can get a new priest for your parish or mission and you can get a new bishop for the diocese, but the problem will remain the same unless there is a change in our attitude towards the basic and fundamental principles of Christianity. It is an attitude that has to do with our relationship to God through our Lord Jesus Christ and his Church. Otherwise all we can expect is a procession of clergy through the diocese and each leaving with the same expression—“I'm licked—I can't take it any longer.” Our Lord himself, I am quite sure would not qualify in many of our places.

For my part, calling men to work with us becomes increasingly difficult because of the attitude we have. I do not

intend nor will I present a picture of sweetness and light when it does not exist. I believe I have shown the possibilities of our parishes and missions to men who want to work and I have been frank in my appraisal as I see it. This is a costly thing — too little of which in cash has been born by the parishes and missions. It has been costly in other ways, first on the clergyman and his family it takes its toll, and secondly, it is costly in terms of the spiritual welfare of the faithful men, women and children in the parish—this latter is the greatest toll.

A Scandal

We create a scandal in the Church by our talk and conduct. For scandal it is when instead as leaders and people we show forth by our example both the sins of omission and commission.

Webster gives the definition of scandal: 1. Disgrace brought upon religion by, or a religious or moral stumbling block consisting in something irreligious or wrong, especially on the part of a person of a religious character or pretensions. 2. Injury to reputation or rumor or general comment causing it. 3. Heedless or malicious defamation talk; often malicious gossip. 4. Offense to the moral feelings or sense of decency. 5. A person who, or a thing which, causes scandal.

The men of the vestries and of the bishop's committees are called to a new appraisal of obligation and duty to their task with regularity of purpose and fulfillment of duties assigned them as individuals and as committees; to a consideration if a vestry meeting is any different from a bank, a business, a club, or whether it is considered in terms of Chris-

tianity and of "Christian finances and mission."

All are called to a real consciousness of Baptism and Confirmation vows which are so flagrantly flaunted and broken. The "Priesthood of the Laity" calls for attention to the conduct of life and manners in strict attention to religious duties, first in the act of worship and second, in the temporal life of the parish. Worship means order, participation for the sake of worship. Worship, not to get new members but to draw new members because we worship. It is our devotion to God that counts. It is largely up to the laity to make this diocese a stronghold of Christian faith and action. Christianity and the Church fail only as the people fail in their Christian duties.

I cannot blame any priest should he decide to leave under these circumstances. They would have good precedent from our Lord's own teaching in St. Matthew's Gospel in the 10th Chapter, verses 11 to 15—"And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide until ye go hence. And when ye come into a house salute it. And if the house be worthy, let your peace come upon it; but if not let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say it shall be more tolerable for Sodom and Gomorrah in the judgment, than for that city." These are Jesus' words, not mine. It is a "part" of Christian teaching!

Should this happen you present a problem that the diocese will have to solve.

In this diocese, thank God, there are a few parishes and a few missions where clergy and people are trying to do

their job together in seeking the kingdom of God and his righteousness. But they are too few.

METHODIST GROUP HIT DESEGREGATION

★ Methodists from five southern states met in Birmingham and formed an organization to fight any breakdown of segregation within the Church. The more than 200 clergy and lay people present were urged to ask all delegates to Methodist conferences to oppose any liberation of the present racial policy.

POLLARD WARNS OF NEW DARK AGE

★ The world is headed toward a new dark age comparable to that which overcame Western civilization from the 6th to the 10th Centuries, the Rev. William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies, warned in an address in Washington.

Pollard, who was ordained last May as a priest, was the principal speaker at religion-in-life week observances at George Washington University.

He addressed 200 members of the Washington ministerial union, as well as students and faculty of the university, on God and the Cosmic Drama.

Man is threatened with a new dark age because he has lost the capacity to respond to his cultural heritage, just as did the people of 6th Century Europe, the scientist-clergyman said.

"Our heritage is found in two primary roots, the Greco-Roman and the Judeo-Christian," he declared. "Most modern universities are biased toward the Greco-Roman and present courses which tend to ignore the other basic root."

He said that while modern society needs to rediscover "the

totality of these two streams of cultural heritage" he sees hopeful signs of a "renaissance."

Declaring that men "need to find God in history and in human experience," he predicted a "revival of theology and a decline of science as the great arena for intellectual activity."

Science is at the peak of its prestige but has lost its ability to challenge the best minds of the world, Pollard said. He added that the challenge for the inquiring mind of today is how to build a society which will make proper use of the discoveries of science.

JOHN LEFFLER SPEAKS TO AUXILIARY

★ Dean John C. Leffler of St. Mark's Cathedral, Seattle, was the speaker at the Advent meeting of the Auxiliary of New York, meeting December 7th. Also speaking was Mrs. William Travis, on furlough from Liberia.

BISHOP DeWOLFE CELEBRATES

★ Bishop DeWolfe of Long Island celebrated the 35th anniversary of his ordination as a priest on December 21 with a service of Holy Communion at the cathedral, Garden City. A luncheon for bishop and clergy followed, arranged by Dean Green.

WEATHERVANE ON TOUR

★ The weathervane of the Old North Church, Boston, was recently on display in the South Station. The steeple of the church of Paul Revere fame blew down in a hurricane. The vane is now on a nationwide tour to raise \$150,000 to repair the structure, with about half of it in hand, according to the vicar, the Rev. Charles Peck.

EDITORIALS

The Claim of His Love

FOR centuries, part of the missionary technique of the Church has been to take into her own great festivals such of the non-Christian observances as could be usefully incorporated and sanctified: thus we have Easter eggs and Christmas trees, for example. But it sometimes seems that this process is working in reverse, and the creche is quite literally lost under the shining and loaded tree; long before the Church is ready even to begin her celebration, the claims of department stores and charities, wardrobes and entertainment, have nearly exhausted us. The Christmas spirit means everything, we say, and sometimes we're so busy creating it that we end up really thinking of it as our own creation. In some places the midnight celebration of the Lord's coming into his own has been given up because of the ravages of hospitality and of another version of the Christmas spirit.

In spite of the irony of these things, and of loudspeakers drowning the noise of holiday crowds on Broadway with the longing for the silence of Bethlehem, there is at the heart of Christmas an insistence, and it is the insistence of God's purpose and of his love. From the tower of Babel to the twentieth century, the people of God have been mistaking size for strength and glitter for goodness; and this in the face of the quiet persistence of God's answer to disillusion and defeat, found in clouds no bigger than a man's hand, in the quiet darkness of a stable, in the broken bread and the offered cup.

But with all its quietness, this persistence of the purpose of God has been a threat to the contrary purposes of men; and the distractions to the Purpose have been constant, whether those of Herod, or of a masquerading Christmas spirit which is not Christ's.

The threat of the Purpose is in its claim on

the hearts of men, and this has been so since the moment of the shining of the Star; the claim called from the angels songs of glory and of peace; from the shepherds silent adoration; from the Magi pledges of their wealth; and from Herod who recognized it too, the scheming designs of man's lust for power.

To us, this claim and the various responses it calls forth have become so formalized that we weave it all easily into the unthreatening fabric of a well-loved story, and so in our turn deal with the threat to our self-concern which is in the God made man. And in the worship of the Church, Advent too becomes so stylized with its violet color and its words about expectation and longing that it turns into a time of passive waiting without a hint of the preparation of penitence. In our delighted preoccupation with the more pleasant figures surrounding the birth of the Christ, we forget John the Baptist crying in the wilderness that the way of the Lord must be prepared in our hearts by sorrow for our share in the world's evil, and a yearning for the re-establishment that only he can bring.

"The birth of Jesus Christ was on this wise:" The telling of it is as simple as that. Yet behind the simplicity of the narrative there is all of God's strange work to bring back to himself a whole creation gone astray through man's mad exaltation of his own will. This is the point of origin of the Christmas spirit, that in answer to our selfish wandering, and the black confusion that results, God so silently gives the wondrous gift of his Son.

But there must be in it too something of ourselves: something which the Christian puts alongside the self-preoccupation that calls itself by the name of the Christmas spirit: something which he offers as the real thing, of which anything less is a mere imitation. And that something is his answer to the claim made from the beginning, the claim of God who in

the quiet persistence of his working comes now in the person of his Son.

Once and for all he entered history, and when he came, there were shepherds and Magi and Herod. Again and again throughout history the Church greets him; and there are still shepherds and Magi and Herods, who in their different ways will answer the claim of his love.

Life Vs. Death

IN SOME communities, the "troglodytes" are after the scalp of Walt Disney. It seems that, in his new nature film, *The Vanishing Prairie*, he had the "poor taste" to show a mothy and dusty cow-buffalo giving birth to a calf. In a great and artistic film which is, for the most part, dedicated to "nature, red in tooth and claw," this remarkable sequence has a real poignance. After the silent, rhythmical process of birth is shown, the mother instinctively removes the birth-tissue from the calf's head; dries the quivering body with her tongue; patiently waits while the tooth-pick legs are tested and stabilized and, then, gives her product his first breakfast through the process of nursing.

Viewing this, so the reports say, some have objected. Both Nature, and Disney, have out-

raged. In some areas, the film has been banned; in others, this sequence has been dropped.

The rest of the film is, primarily, concerned with mountain lions chasing and chewing deer; coyotes biting rattle-snakes and snapping their vertebrae; hawks dive-bombing prairie dogs; and Alpine rams butting each other with the gusto of the Lion-Brown lines battling for the professional football title. Here is the search; the quick kill; the face of death in ceaseless round. Here, it is innocent, natural and eternal.

But the censor-mentality does not object to this pageant of death (nor should it!). But it gets all excited about the effect of the birth-sequence on "young, impressionable minds." Somehow, the values are askew. The process of life must be guarded with mystery, shame and guilt. The process of death may march, with heraldry and glory, into the personalities of the children.

We took five young boys to the film. They all liked it all and asked very intelligent questions about sex and the birth-process after seeing the films of the buffalo calf's birth. We, for one, want to say "salud" to Mr. Disney and join our kids in "sticking out our tongue" at those who would protect their morals, and psychic health, by censorship.

Unorthodox Reflection on Christmas Morning

By T. V. Barrett

Therefore With Angels and Archangels . . .

Under my hand there is a cup,
The wine is red; and in the wine
Four blue stars lie within the crescent
Of a golden moon, and angels
Burn within the ruby lake
In green and crimson flames,
Small images of burning glass above.
Twice fractured light, downward
Harmonic in a muted rhythm;
Abstraction from abstraction,
Double indemnity against disbelief.

Holy, Holy, Holy Is the Lord of Hosts . . .

What perishable seraphim
Singing upward on this
Imperishable morning!
Frail tremble of candle-fire
Cherubim dancing
In this garnet field
Their Praise Him.

All Glory Be to Thee . . .

Hymn creatures of iridescence,
Beings of shattered light.

Child bubbles delicately blown
Released in child-wise gentleness
Into the stillness
With an eternal lightness
Feather-falling to the Persian carpet,
Dying without resurrection.
All spidery, summery
Dew screen shaking silver;
The rock-lit spray,
Sufficient oblation
And sacrifice of sea.
Memory of day-break windows
Forested frost, crazed, mystic
Dazzling of a translated sun.
Holy, angels and archangels,
Powers and Beings—
Creatures of heaven— light,
All glory reflected in
Visible, secret, suspected, invisible
Wine cup of world:
Drink ye all of this.

Having in Remembrance His Blessed Passion . . .

Under my hand there is a cup,
And the wine is red

Of passions remembered
 And passion in remembering.
 The present stillness of the blood
 Contains the banked and serried flames
 Of saffron and of sapphire;
 Reflections of another plane,
 Another life, another world,
 Staining, purifying,
 Bruising the almost tranquility.
 Saffron of cloud edge
 Fixed, eternal in the summer evening
 Over the still wonder of the boy.
 And the possessed moment
 Of saffron light in the winter woods,
 The unmelting snow garland
 Tossed on the laughing air
 In the still cold
 Of an unforgotten winter.
 Saffron lights of the hurt city
 And the hurt youth—wanderings
 Along the bewildered alleys,
 And the bewildering corners
 Of hurt-huddled men.
 Remembered passion
 And passion in remembering.
 Moon struggle for freedom
 In the incandescent tree,
 Over the lovers in the quiet lanes
 Desired and desiring
 With the human hungers
 For the rivers not quite lost,
 For the gardens not quite hidden,
 For the silver fountains
 Not quite discovered
 Beside the sapphire pools.
 Passion remembered
 And remembering in passion
 The wild wind tempest
 Roaring through the heart
 Down endless corridors
 Of fear un-named
 Of guilt un-formed,
 Guilt-fear of fugitive
 Fleeing and not escaping
 Forgiving and not forgiving,
 Found; father-forgiven
 In blessed passion,
 Life given Absolom,
 Absolom dream
 With a different ending.
 O passion remembered,
 Hurts of remembering,
 Wine cup of passion,
 Saffron-stained, still blood
 Touched with sapphire reflections
 Of all ancient passion.
 Drink ye all of this.

Not Weighing Our Merits, but Pardoning Our Offences

Under my hand there is a cup,
 And the wine is red.
 What harvest do we wait,
 We the unsaved, the not holy,
 We unweary of hate,
 Unready for justice?
 We who love a rose in a window
 Glowing against the snow
 And do not mind the spill of blood
 Upon the white cold crust
 Of the indifferent earth.
 We, loving a rose-window

Luminous in Christmas dawn,
 And the immaculate linen
 Beneath the chaste chalice
 Bearing the luminescent wine,
 Burning with reflected rose-glory.
 We will weigh our merits,
 Standing on the scales
 To deceive our reading.
 What harvest do we wait,
 We the unsaved, the not holy
 Who have separated ourselves
 From ourselves, from one another,
 From the heart-beat of the world?
 We who hide behind iron curtains,
 And walls of chromium,
 Who hide under the wings
 Of country eagles, and churchly doves
 So we shall not see
 The window shattered,
 Rose dying in snow,
 Rose-window darkening in blizzard
 Trembling, shuddering
 In world-darkening wind.
 What harvest do we wait,
 We the unsaved, the not holy,
 We remembering passion of love
 On the curled road
 By the unfenced river,
 And passion of anger
 By fenced fields of desire.
 Passion of suffering,
 Passion of pity,
 Passion of compassion
 Not passionate enough,
 Not blessed.
 Is the harvest to be fearsome,
 Is not the wine-press full?
 Is not the cup full-mixt
 And the dregs bitter
 For our bitterness?
 Weigh not our merits Lord;
 Wash the incarnadine stain,
 Whiten the angry blood
 With blood outpoured.
 Pardon our offences,
 Impending, balanced, swinging out
 Wine cup of God;
 Drink ye all of this . . .

*O Lamb of God That Takest Away the Sins of the
 World . . .*

In the hand of the Lord there is a cup,
 And the wine is red.
 Is there a Lamb
 Ranging and lost
 In this red run?
 Once rejected,
 Twice reflected
 Image of image
 In the stained-glass
 Arms of God;
 Image of mystic
 Lamb in heaven?
 Discern, discern
 The given wine
 Of passion remembered,
 Harvest impending,
 Angel lights bending
 Dim the white broken shape
 Washed against metallic shore,

Bent shape of grieving Lamb
 Fallen from glory-glass,
 Fallen from heaven,
 Star fallen, snow fallen
 Gently to wine-cup
 Of passion, the saffron
 And sapphire of earth.

O Lamb of God Have Mercy Upon Us . . .

Holy the morning now,
 Holy the land of pardoned offences,
 Holy the wine of the Lord
 Holy the cup held in tremulous hand,
 Holy the Lamb
 Earth-broken and slain,
 Re-figured in brokenness,
 Held in remembrance
 Blood of the Lamb
 For the life of the world,
 Whiten the linen,
 Whiten the snow,
 Whiten the soul
 That Christmas cries
 Lamb of God, Grant us Thy peace.

Bethlehem

By Carl H. Gross

Vicar at Nyssa and Vale, Oregon

A STAR—Are we not a peculiar and backward people? For centuries we know that the earth revolves around the sun, but still we speak of sunrise and sunset. We know that the generations before ours did not have peace, that, as we are, so they too were carried along by the restless stream of time, and still we adorn our homes with antiques as though we wished to hold fast "great spirit" of those generations. We live in a land of make-believe and in a world of fiction. We label all things with a price-tag because we have developed a merchant's mind. We ask ourselves what else do I need, what else can I buy? And our hearts are filled with things that we do not yet possess. It is a great time for fiction! For the real world is quite different.

Two months ago I drove through a deep canyon and the mountains stood black and threatening against the star-lit sky; and the mountains and the stars seemed strange and detached and I wondered whose they are and who put them there for his pleasure. Things certainly have a rhythm of their own, stars and mountains, trees and flowers, the sheep and the cattle; they have not only market-value.

Could we but overcome our own narrow mind and see! Then it is that heaven and earth combine their voices as it happened on the fields that night near Bethlehem, where

shepherds heard of the beginning of all things: "Glory to God in the Highest." This our world is a star amongst millions and with all that is thereupon and therein rings with the praise of its Creator. This is the reality of things if we awaken to dimensions.

A SONG—People are always marching towards a new order. They stormed the Bastille, the citadel of old imprisoning power, with the Marseillaise on their lips; they fell on the battlefields of Flanders singing: Deutschland, Deutschland ueber Alles; the Star Spangled Banner lit and still lights the hopes for this new country; the chorus of the International is sweeping across Eur-Asia.

Right now we are being twisted from individualism into collectivism, from personal responsibility into dictated dependability. We no longer take risks for freedom; we crave for bread and security. The soul is fleeing. We no longer sit at the edge of the pit and peer down into it without losing our balance, as ancient wisdom would have us do; we have fallen into the pit and are subjected to uncontrollable powers and forces.

But the new song that was given to mankind in the night at Bethlehem rang out: "Peace on earth, good will among men." Thus a hidden truth was brought to light, the hope of every new order was crystallized and made manifest as the hope of no new order has ever been made manifest. The timeless struggle of history was clarified, if only we listen closely to human nature and its longings. Whosoever hears the deep, prophetic voice of our hearts, the never-ending cry, knows about the truth of this new song that stems from heaven and from earth: Peace amongst men.

A CHILD—What is more tender than a child? As he grows, man does not develop either claws or viperous tongues; he is not meant for battle. When God encounters his people, he is like a gentle spring; lest he frighten us, he conceals his overwhelming power.

When he comes into this our age-old world to bind its torn forces anew, he comes as a child, for thus all new life begins and we are to grow into his creation only by the simplicity and trust of children.

God's overwhelming power, however, is in and with and through the Babe of Bethlehem: It gathers into one all our babbling voices, the

mother's affection, the shepherd's poverty, the search of the wise men, the patience of fishermen, the humanity of a physician, the zeal and the lyric of a rabbi; it makes the lame to walk, gives sight to the blind and feeds the hungry; it triumphs over the old forces of sin, fear, fever and death; and while it is ushering in the new order, it shatters the things of which we are proud and of which we despair. Men that seem to be fools, seem to be weak, low and despised according to the measure of this world; men whose thirst is quenched by the clear spring of Bethlehem are the building-stones of the City of God, of the peace of this world.

Thou, O Lord, holdest the seven stars of thy Church and out of thy mouth goeth the sharp two-edged sword for peace and thy countenance is amongst us as the sun that shineth in his strength. Lord make us new.

Prisoner's Choice

By Charles R. Stinnette Jr.

Canon of Washington Cathedral

EVERY baseball fan is familiar with the phrase "fielder's choice." With a runner on base and a fast hit ball on the ground, a fielder may choose to tag the nearest runner rather than risk a throw to first, and the hitter gets on base by a fielder's choice. Such a play requires almost instantaneous recognition of his own disadvantage on the part of the fielder and a quickly executed decision.

In his letter to the Ephesians, St. Paul calls himself "the prisoner of the Lord" a phrase calculated to raise the eyebrows of good people, ancient and modern. It is like those other striking epithets, "fools for Christ" and "servants (or slaves) of Christ."

But in calling himself the "prisoner of the Lord" St. Paul was doing more than using an eye-catching adjective or even referring to his own imprisonment at the time. He was saying that in relation to God every man is at a disadvantage—a prisoner in his own limitations—and yet a prisoner who must choose whom he shall serve. Prisoner's Choice for the Christian is to exchange the bondage of separated and rebellious living for the service of God which is perfect freedom. Here is the paradox of freedom: it is made manifest in the prison-

house of this world when man responds in faith to the God who has set the boundaries of his life. Freedom is the difference between captivity and being captivated by Christ.

Meaning of Freedom

THE meaning of freedom is lost when it is seen only as a lack of restraint. Freedom is truth in action. It is alive in every word, in every movement and in every relationship in which God's truth is made manifest. Man will fight to throw off the restraint of a tyranny, but the crucial battle for freedom takes place in the hearts of men where the inescapable question remains, "Choose ye this day whom ye will serve."

Dietrich Bonhoeffer, the German Christian who died for his convictions at the hands of the Nazis in the last days of the second world war, wrote these words from prison,

"Who am I? They mock me these lonely questions of mine

Whoever I am, thou knowest, O God, I am thine!"

The hammer blows of modern history have forced many a man to ask that question, "Who am I?" Those who only yesterday loudly proclaimed the autonomy of man—his liberation from "priest and cult"—have lived to see large sections of mankind settle for the unhappy favors of dictated living. The mixed blessings of democratic ballot and fear-inspired politics can hardly have added to the thesis that a man is an end in himself—self sufficient in his icy grandeur.

No—to ask the question "Who am I?" in this day is to be overwhelmed with the fact I am a lonely creature who needs others, who needs God, to fulfill in any measure the promise of my life; and yet if I am like most men and women I find myself cut off from real community and real meeting and utterly incapable of making any sense out of belief in God.

It is in upon me that I am an incomplete creature, yet like Job demanding to be let alone and refusing to accept any responsibility for my loneliness. And in his terrible wisdom God lets that decision of mine stand—even my evasion. He respects my freedom if I do not, for he knows me as I was intended, even before the foundations of the earth were laid.

God lets man's decision stand and by default man chooses slavery to sonship. It is bondage to be alone and separated. It is slavery to be afraid of freedom. When the Hebrews encountered the first real obstacle in their dash

for freedom out of Egypt, they turned on their leader, Moses, and wailed,

"Better to serve the Egyptians than to die in the wilderness!"

This is slavery—where fear robs man of his resolution.

Across this great land there is talk of turning back—the impression that liberty is not as valuable as iron guarded security, a fear that since Communism has been called "radical," we must be the opposite. This is the temptation of slavery and the Communists have tricked us into thinking that way. We need the constant reminder of Barbara Ward's words,

"The ideas and aspirations of Western man are still the most startling thing that ever happened to the human race."

Radical Gospel

CHRISTIANITY is a radical gospel because it holds that even as a slave man must decide.

God lets man's decision stand but he does not let him alone. He comes to man. He invades his loneliness. He penetrates the darkness, walks man's ways and endures the bitter cross and in all things leads captivity captive. The psalmist puts it,

"For he brought them out of darkness and out of the shadow of death,

And break their bonds in sunder."

The fact that God does not leave us alone in our bondage—that he seeks and finds us—is both good news and crisis for us again. It is good news in that his love seeks us. It is crisis in that in his presence we come to ourselves—we see ourselves as we are and are poignantly reminded that "for freedom did Christ set us free."

But who is free? St. Paul called himself a slave for Christ, called unto the glorious liberty of Christ.

In order to come to myself—that newness of being toward which the whole faith tends, I must turn my back on—must die—to the self I have made. The difference between the prodigal and his Elder Brother was that the one recognized his lostness and turned while the other stood outside and refused to go in.

Somewhere Auden has written these words, "And life is the destiny you are bound to refuse Until you have consented to die."

And in the familiar words of Christ

"He that loseth his life for my sake shall find it."

The freedom to serve God is born of man's response to God's love, (George MacDonald:

"I found him nearest when I missed him most") and of man's willing acceptance of God's disciplines upon his life. In this sense Paul could speak of himself as the prisoner of the Lord in whose worship is perfect freedom. Every artist will know the meaning of that freedom which comes only by standing under the discipline—yea the bondage of work and practice. Yet who will deny that a lovely painting, a moving symphony or a life giving, expression filled dance, are the very essence of freedom in action. Pavlova the great dancer knew this relation of freedom to discipline when she was asked the meaning of a dance, "Do you think," she replied "that I would dance it, if I could say it."

As Christians we are free to serve God in the measure of our response to his searching and his love. Paul pleads with the Ephesians to use their vocation to express the free and spontaneous liberty of Christ. There is a lot of talk among Christians these days that fate has given us nothing of a vocation. This is but another sign of our slavery. Real vocation is not being the victim of fate, but of choosing it in response to God. When I claim my lot in life and offer it to God, I become a prisoner for Christ whose service is perfect freedom.

Sin For Sale

By Edward W. Carlile

Secretary of Church Army, England

I WANT you to come with me in imagination to an auction sale in a private house. According to the catalogue it would seem that the owner of the house must have died, because obviously nothing has been kept back from the sale. There are, of course, the usual lists of furniture and other household equipment—beds, tables, chairs, wardrobes, cupboards, sheets and blankets, cutlery, pictures, garden tools and so on. But in addition are included all the suits which must have hung in the wardrobe, the personal belongings and trinkets which filled the cupboards and the family photographs which stood on the tables.

Then you notice an extraordinarily happy looking man, who is obviously looking forward to the sale with eager anticipation. You assume he is either the auctioneer who loves his job, or a man in possession of a big bank

balance with his eye on some of the choicest pieces. Somehow you feel attracted by his vitality, and the joy he radiates from his shining face, and so you make enquiries. Then to your amazement you discover that he's neither the auctioneer nor a would-be purchaser, but the owner of all the property that's up for sale.

But why does he look like that on such a day? He must surely be bankrupt for everything to be sold like this. "Oh, not at all!" your informant replies. "He wants the money to buy a treasure he says he's found in a field. We think he's quite crazy, of course, but nothing will stop him. We've pointed out that he'll have nothing left apart from his beloved treasure, but that doesn't worry him at all. He says that if he possesses that alone he'll be the richest man on earth. It seems to me he's got a sort of religious mania about it."

So the sale went through, and the entire proceeds just reached the sum required to buy the field, and years later the former owner of all that property still looked just as happy, his face was no less radiant than on the day of the sale, for the Kingdom of Heaven is like some treasure which has been buried in a field. A man finds it and buries it again, and goes off overjoyed to sell all his possessions to buy himself that field. He was in fact infinitely richer than in the days of his outward prosperity, for he now possessed true wealth, a treasure concerning which he needed no insurance policy, for it was immune to the attacks of moth and rust, and no thieves could break in and steal it. Men thought him a fool, but wasn't wisdom really on his side?

Another Story

TAKE for instance another man whose farmland had produced heavy crops. He had no room to store such a plentiful harvest, and so he determined to pull down his old-fashioned barns and build large grain elevators. Then he thought he'd be able to say to himself, "Now my future is secure. I can relax, eat and drink to my heart's content and have a good time." But even while he meditated on the security of his position, he heard a voice saying, "You fool, this very night you will be asked for your soul." And men had praised him for his foresight, his discretion and his wisdom.

Such a vivid picture of the topsy-turviness of our scale of values—it all comes from the

New Testament—helps us to understand the vehemence of some of the outbursts of Jesus. "What good is it for a man to gain the whole world at the price of his soul?" "What could a man offer to buy back his soul once he had lost it?" "If your right eye leads you astray, pluck it out . . ." No action can be too drastic if it is necessary to ensure that our riches are real, that our treasure is in the right place, that our soul is ready to meet our God.

Values of Jesus

THE challenge of Jesus must carry all the more weight because he wasn't just an idle dreamer, divorced from the problems of the ordinary man. Talking of food, drink and clothes, he said, speaking out of the experience of thirty years as a member of a working man's family, "Your Heavenly Father knows that all these things are your necessities." He included a request for a daily delivery of bread in his model prayer. If you read the story of his life it repeatedly shows him in contact with lepers, men destitute through sickness, women incurably ill, the naked, hungry, thirsty, friendless and imprisoned. He knew the crushing burden of economic need; he never belittled the awfulness of poverty; he certainly didn't regard as intrinsically bad what we commonly call goods.

But he knew that the absence of poverty and need, and the possession of any amount of goods do not constitute riches. Even though he spent the greater part of his days ministering to men's material needs, he was so deeply moved by the vice-like grip upon men's lives of wealth and the desire for wealth that on one occasion he said, "How happy are you who own nothing, for the Kingdom of God is yours," and again, "How miserable for you who are rich for you have had all your comforts." What a contradiction of our normally accepted scale of values. And yet he was able to say with absolute confidence, "I came to bring life and far more life than before."

But you cannot have that life, that spiritual food which alone can satisfy the soul, unless you have made up your mind that absolute priority is going to be given to that treasure in the field. No one can be loyal to two masters. You can't serve more than one god. If you experiment with the compromise of worshipping both gods, you'll end up by hating the one who can give you life, and thus forfeit

your soul. So will you set your heart on his Kingdom and his goodness, and believe that all the other things will come to you as a matter of course.

Will you include in the auction catalogue your secret sins, your selfish ambitions, your pride and vanity, your putting of material things above spiritual values, your desire for popularity with the wrong people? If nothing is withheld then the treasure in the field will become yours—the forgiveness of your sins, the strength to overcome temptation, the hope of everlasting life, the friendship of Jesus Christ, and fellowship with those who are likewise sharers in the limitless riches of God.

The fact that we receive so much for so little would seem to make God cheap, but that isn't really so. Between your worthless offering to God and his matchless gift to you there stands the Cross of Calvary. It is only because God himself has paid the price of infinite suffering that we can receive the treasure in return for the auction of our valueless goods. We begin to understand what Saint Paul meant when he said, "God forbid that I should boast about anything or anybody except the Cross of Our Lord Jesus Christ."

"And from my smitten heart with tears,
Two wonders I confess—
The wonders of his glorious love,
And my own worthlessness."

Prayer: Almighty God we have to admit the craziness of our scale of values, that we have exalted just those things which bring us damnation and considered of little importance the things of real value. We have kept what we ought to have sold, and disposed of what we ought to have retained. Please forgive us for our stupidity and help us to see where the real treasure lies. For the sake of him who alone can give us life, even Jesus Christ Our Lord.

Prayer: Almighty God here and now, I include in the auction catalogue my secret sins, my selfish ambition, my pride and vanity, my putting of material things before spiritual values, my desire for popularity with the wrong people, believing that in return you will enable me to make my own the treasure in the field—the forgiveness of my sins, the power to overcome temptation, the hope of everlasting life, the friendship of our Lord Jesus Christ and the fellowship of other Christians. I thank you that because you have been willing to pay on the Cross the price of infinite suffering I am able to receive such limitless riches in return for my worthless offering. Help me from now on to boast only in the Cross of him who is my Saviour, even Our Lord Jesus Christ.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

IN MY first parish we had no movies and no meetings, no radios and no TV, no Sunday papers. All that was expected of us parsons was that we conduct divine worship and celebrate the sacraments and visit our people.

But the world has changed for we have had inventions and made "progress." No longer is "sanctified common sense" enough. No! Today we need a little psychiatry. How could a young priest be a marriage counsellor without a little psychiatry? How could he visit the sick unless he had spent a few days as an orderly in an hospital and had special instruction? How could he ever know what was in the Bible and Prayer Book without special courses in curious theologies?

However did we get along? However did we manage? "The grace of orders does much" my professor of divinity used to murmur. And the parish? How does it get along? How does it deal with ordinands fresh from the seminary?

It gets along. It gently puts aside the new-found knowledge to look for the man. The parish is always looking for a man. In its heart it still hungers for sanctified common sense.

Experience Teaches

By William P. Barnds

Rector of St. James, South Bend

THERE is an old saying "experience teaches." Surely we should learn by the things that happen to us and the events of which we are a part. There is a sense in which God speaks to us through both our good and hard times. He allows us to be in the midst of our present circumstances. If we learn through bitter or difficult times what to do, or not to do, we have learned a valuable lesson. If in our joys we have learned to appreciate the loving-kindness of God, we have discovered an important truth.

We should heed and cherish the wholesome lessons of experience as coming from our Heavenly Father, who knows our needs before we ask.

To Elect Diocesan Bishop In New Jersey

★ A special convention of the diocese of New Jersey will be held January 8th at the cathedral in Trenton to elect a successor to the late Bishop Gardner.

A leaflet titled Concerning the Election of the Bishop of New Jersey has been distributed throughout the diocese, signed by 16 clergymen and 28 laymen. It states that the group has met informally from time to time to consider a successor to Bishop Gardner who, had he lived, would have resigned July 25, 1955, in accordance with the national canons.

Qualifications are listed as follows:

One, a man of God, above all, a man of deep spiritual perception and power.

Two, a man of marked pastoral effectiveness as our Chief Pastor, with an understanding of the many problems of the clergy.

Three, a man of vision, imagination, and intellectual power, with the ability to see clearly the task of the Church, both in the diocese and throughout the world. We would have as our bishop a man who understands the essential missionary character of the Church, and is concerned for the success of its mission in every place. We should want our bishop to extend and to exercise his leadership in the councils of our Church beyond the diocese.

Four, a man who has proved his ability for leadership, and by the record of his ministry, has shown himself a capable administrator, whose gifts and experience will bring a freshness of approach to our many problems.

Five, lastly, we look for a

man who is a Catholic Churchman, himself occupying a clear and unequivocal position, yet understanding of and sympathetic with all points of view within the Church.

A list of twenty men, five of whom are already bishops, is then listed as men who have been suggested to the group. This list is then narrowed to

four as "most frequently mentioned as possessing the afore-said requisite qualities and that freshness of approach so necessary to our common life."

Biographical information about these men is next presented: the Rev. Albert A. Chambers, rector of the Resurrection, New York; the Rev. Whitney Hale, rector of the Advent, Boston; the Rev. John Heuss, rector of Trinity Parish, New York; the Rev. Canon Charles Martin, headmaster of St. Alban's School, and canon

YOUNG PEOPLE PREVENTED FROM KNOWING HEBREW HISTORY

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

High school and college students are told what the best modern scholarship knows about the history of many nations; but they are not told with equal care what modern scholarship knows about Hebrew history. Every nation arises from the coalescence of antecedent stems; and so — "the children of Israel dwelt among the Canaanites, and took their daughters to be their wives, and gave their own daughters to their sons . . . They did not destroy the gentiles, but mingled themselves with the gentiles" (Judges 3 and Psalm 106). This racial coalescence gave rise to the Hebrew language and the Hebrew nation. The name Israel was applied to the composite Hebrew nation through the work of such leaders as Saul and David.

In Hebrew history two ideas of law came into conflict, inherited respectively from the original Israelite immigrants and from the Canaanites who previously possessed the country: (1) that all the members of a nomadic tribe or clan have a right to equal consideration under all circumstances, and (2) that the possessors, or "baals," who own the ground of a settled country have rights that supercede all others. These contrasted ideas were symbolized by the cult-names "Jehovah" and "Baal." And accordingly, when the soil concentrated in possession of great Hebrew landlords, a struggle broke out in which the Hebrew prophets took up the cause of "the poor and needy" against the wealthy adherents of the Baal-cult. The powerful warfare against Baal by the Hebrew prophets was the force that led gradually up to a belief in One God who demands the practice of social justice (not socialism or communism) by all mankind.

If the Hebrew prophets, in the name of Jehovah, defended the cause of "the poor and needy" against the wealthy adherents of Baal, would this be embarrassing to teach young people? It is very different from the "orthodox" approach to the subject, even though it has nothing to do with socialism or communism. — A bulletin dealing with the problem will be sent to you upon receipt of a three cent stamp. Failure to include a stamp will bring no result. — L. Wallis, Box 73, Forest Hills, Long Island, New York.

of the cathedral, Washington.

These four are all declared acceptable to the 44 men but the leaflet states that "as our group continued to discuss the four men we found that our preference centered upon the Rev. Samuel Whitney Hale."

Bishop Banyard

The Witness is informed from other sources in the diocese that Bishop Banyard, at present suffragan, has a strong following. The division, according to these men, is not so much over Churchmanship—as one man put it, "nobody but an Anglo-Catholic has a chance, but Bishop Banyard of course is one." Rectors of the smaller parishes and the vicars of missions, The Witness is informed, mostly favor Bishop Banyard. It was also said that Bishop Banyard has a large following among laymen.

It is possible of course that there will be no election since voting is by orders, with concurrence between the clergy and laity necessary for election.

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BISHOP HAROLD BOWEN TO RETIRE

★ Bishop Bowen of Colorado has announced his intention to retire shortly after the first of the year.

He will be succeeded by Bishop Minnis, coadjutor, with plans having been made for his installation at St. John's Cathedral, Denver, February 2.

Bishop Bowen, at present on a vacation in California, will continue to serve in several positions he now holds when he returns to Denver. He will also conduct retreats and preaching missions in other dioceses as well as locally.

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Paris premiere. It was performed for the first time in Washington at the cathedral, December 27.

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Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,
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Sat 7:45.

BISHOP LEADS PROTEST

★ Bishop W. G. Hilliard, coadjutor of Sydney, Australia, led a group of 1500 marchers to the Parliament where they protested against the proposed liquor act. The legislation which is under fire implements the wish of the people, expressed in a referendum, to have hotel bars open until 11 p. m. instead of 6 as now.

However the government sponsored amendment provides for the granting of hundreds more liquor licenses to clubs and at race tracks.

The legislators voted down a proposal that Bishop Hilliard be allowed to address them on the liquor question.

GUILD OF SCHOLARS HAVE MEETING

★ The Episcopal Church Guild of Scholars met December 10-12 at General Seminary, New York. Composed of about fifty members of university faculties, the guild exists to bring together for fellowship and discussion laymen of the Church who are engaged in scholarly work.

Christianity and the Orien-

tal religions was the subject of this meeting, with addresses by several professors on Buddhism, Hinduism, Confucianism. A commentary on the addresses, with discussion on the relation of each to Christianity, was given by Dean Edmund Myers of Washington and Lee University.

CHURCH PENSION FUND TRUSTEE

★ Kempton Dunn, president of the American Brake Shoe Co. and a director of the New York Trust Co., has been elected a trustee of The Church Pension Fund.

DEDICATE ORGAN IN BALTIMORE

A new organ was dedicated by Bishop Powell on December 12 at St. Michael and All Angels, Baltimore. The Rev. Don Frank Fenn, rector, gave the address. E. W. Brackett, organist of the parish, gave a concert later in the day.

RECORD CLASS AT McCOOK

★ A record class of 71 was recently confirmed by Bishop Brinker at St. Alban's, McCook, Nebr.

PARISHES SEEKING FUNDS

St. Stephen's, Laurelhurst, Washington, is seeking \$300,000 and St. John's, Olympia, is raising \$185,000, both for building programs. St. John's, West Seattle, and Ascension, Seattle, are also soon to launch campaigns.

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PEOPLE

CLERGY CHANGES:

W. D. McLEAN Jr., rector of St. Peter's, Butler, Pa., becomes rector of St. Paul's, Chicago, January 15.

NICHOLAS KOULETSIS, formerly vicar of St. David's, Garland, Texas, is now vicar of St. John the Baptist, Corona, Cal.

IAN ROBERTSON, retired, formerly rector of the Good Shepherd, Hemet, Cal., is now in charge of St. Elizabeth's, San Diego, Cal.

JOHN P. ASHLEY 2nd, curate at St. Luke's, Monrovia, Cal., becomes vicar of St. Patrick's, El Cerrito, Cal., February 1.

CHARLES L. CONDER, vicar of St. John's, Indio, Cal., becomes archdeacon of Lincoln County, N. M., February 1.

CHARLES B. ROMAINE, formerly rector of St. James, Union City, Tenn., is now in charge of Epiphany, Raymondville, Texas.

W. PAYNE STANLEY, rector of St. Augustine's, Youngstown, Ohio, has retired due to poor health.

PITT S. WILIAND, formerly rector of the Good Shepherd, Watertown, Mass., is now on the staff of the Anglican Bishop in Jerusalem. He will serve Anglican congregations in Lebanon and teach at the Armenian Orthodox Seminary in Beirut.

EDMOND HOOD, locum tenens of St. Ignatius, Antioch, Ill., has

been elected rector of the parish. DWIGHT A. FILKINS, formerly rector of Christ Church, Streator, Ill., is now rector of Trinity, Three Rivers, Mich.

THOMAS P. LOGAN, formerly vicar at Polson and Thompson Falls, Mont., was instituted rector at St. Aidan's, Blue Island, Ill., Dec. 14.

ORDINATIONS:

CORTLAND R. PUSEY was ordained priest Dec. 4 by Bishop Powell at the Redeemer, Baltimore, where he is assistant.

Ordained priests at the New York Cathedral by Bishop Donegan on Dec. 19th: DAVID W. ARNOLD, in charge of churches at Stone Ridge, High Halls, Rosendale, N. Y.; ALBERT B. BUCHANAN, assistant at St. Bartholomew's, New York; MEREDITH CALVERT, assistant at St. Thomas Chapel, New York; FREDERICK R. GUTEKUNST, in charge at Valley Cottage and Haverstraw, N. Y.; JOSEPH L. IREDALE, curate at St. Mary's, Ardmore, Pa.; JOHN A. MESSINGER, assistant at Trinity, Forth Worth, Texas; LEONEL L. MITCH-

ELL, graduate student at General Seminary; ROBERT R. RODIE Jr., assistant at Holy Trinity, New York; BARDWELL L. SMITH, curate at Trinity, Highland Falls, Ill.; JAMES P. MORTON of the diocese of Newark; WRAY E. MacKAY of the diocese of Mass.

ALLAN E. SMITH, curate at St. Stephen's, Coconut Grove, Fla., was ordained priest by Bishop Bennett, Dec. 12, at St. Stephen's, Providence, R. I.

JAMES R. GUNDRUM was ordained priest by Bishop Smith, Dec. 15, at Trinity, Senison, Iowa, where he is in charge.

Ordained priests by Bishop Burrill Dec. 20 at St. Matthew's, Chicago: WILLIAM H. BAAR, director of Brent House; RUSSELL R. ELLIS, curate at St. Paul's, Chicago; CHARLES A. GRIER, director of Bishop MacLaren Center; SCOTT N. JONES, curate at St. Matthew's, Evanston; JOSEPH E. MAZZA, curate at Christ Church, Waukegan; THOMAS A. VANDERSLICE, curate at St. John the Evangelist, Flossmoor.

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BACKFIRE

JOHN W. ARRINGTON JR.
Layman of Greenville, S. C.

As a delegate to the meeting of the provincial synod in New Orleans I have read with interest your account in your December 9th issue.

Quite a little is said in this article about segregation. I was a member of the department of Christian social relations that adopted the proposal that was presented to the synod. The meeting of the department was attended by some 7 or 8 members including two Negroes. One of these made the statement that it was a mistake to go too fast with this integration as it was his feeling that neither race was ready for it although he did not vote against it. I was one of the two that did vote against it in the department meeting.

Unfortunately when the proposal was brought to the convention the chairman failed to state that there were two dissenting votes and that it was not unanimous. After the luncheon recess he did make this correction.

I noticed in an issue of one of the Church papers early in the year an account of the death of a colored woman about 111 or 112 years old. It stated further that she was living at the Layton Home for Aged COLORED Persons in Wilmington, Delaware. I was a little surprised to see this apparent segregation although it has been cleared up somewhat by the somewhat recent developments in their schools.

I am strong for the fairness and justice to the Negro race but why it is Unchristian not to go along with integration which I understand to mean through the churches, schools, social life, marriage, etc., I cannot see.

A. F. GILMAN
Layman of Palatine, Illinois

Forty years ago I began hearing about an American Church but so

far little has come of it. I wish our clergy would give more attention to looking forward in line with the article on *Task of An American Church* by Frederick A. Schilling (12/9). Instead they seem more inclined to look back to the ancient fathers. As a result the Church, like Lot's wife, is turning to stone.

LUTHER S. WHITE
Layman of Waterford, Conn.

During the Christmas season we are reminded of the Prince of Peace, in whose honor we celebrate it. Jesus Christ stands for peace, for world peace. If he were alive today he would advocate an end to the cold war through earnest efforts at negotiation. Like many fathers and mothers he would seek a way by which their sons could live in peace and not be drafted into an army and sent abroad.

It is my opinion that people are naturally friendly and would not go to war willingly unless their country were attacked. The attack upon our



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country at Pearl Harbor was ample justification for us to fight back.

However are we justified in going to war with other nations over differences in ideas on economic or political subjects? However much we may dislike other countries for one reason or another, it is a subject for prayerful consideration before taking up arms against them. Jesus Christ was against any aggressive war. He would not provoke a war. Let us take heed of his wise example.

MARY G. GIBSON
Churchwoman of Philadelphia

You are to be congratulated for giving us the excellent article by Mr. Ferris on *When You Lose a Loved One*. Having recently lost one I appreciate it the more.

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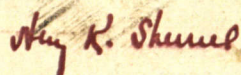
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The Third Sunday after Epiphany, the Sunday nearest to the Feast of the Conversion of St Paul, January 23rd, 1955, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries. I commend this great cause to the generous and intelligent support of all our Church people.



Henry K. Sherrill,
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