

The **WITNESS**

JUNE 23, 1955

10¢



BISHOP BANYARD ENTHRONED

THE BISHOP of New Jersey approaches the chancel of Trinity Cathedral, Trenton, preceded by his chaplain, Canon Kenneth R. Rodgers

ARTICLE BY MASSEY SHEPHERD

SERVICES In Leading Churches

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The WITNESS

For Christ and His Church

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Story of the Week

Massachusetts Rector Reveals What Makes Him Tick

HE APPEALS FOR UNITY AND UNDERSTANDING
IN PARISH FOLLOWING WYMAN REPORT

★ The Rev. Warren H. McKenna, rector of St. James, Amesbury, Mass., some months ago was subpoenaed by the attorney general of New Hampshire who was investigating alleged subversive activities in the state, where McKenna then resided. He answered all questions in executive session of the committee. When the report was published by Attorney General Wyman it mentioned the clergyman's connection with certain liberal organizations but absolved him of belonging to the Communist party or of being a Communist. The news was printed with McKenna relating what has happened since in the following sermon which he preached May 8th.

Near the end of January, 1955, the Haverhill Gazette published a news item concerning certain alleged subversive or communistic front organizations and causes, which it indicated I had supported.

As might be expected, this unfavorable publicity caused serious concern to members of the parish, as well as to neighbors and friends. Many people, both within the parish and outside, wondered what it meant, what effect it would

have on the church, and what was going to be done about it.

As you may know, I have made no public reply, nor mentioned this matter at the church services. This was not because I had nothing to say, nor because I wanted to avoid the problem, but only because I didn't want to keep the pot boiling. It was my hope that this matter might be kept within the vestry and they, with the counsel of the bishop, would take whatever action they thought best in the situation.

In the last few weeks, however, it has become quite apparent that things are not settled; that the rector has lost the confidence of some members of the vestry, and, perhaps, other parishioners also. In other words, there remains an unhealthy spirit, which profoundly disturbs many of us who love the church and have close associations with its life and work.

Under these circumstances, therefore, I believe some words from me are necessary, and I speak from no other motive than a wish to restore peace and common understanding within our fellowship.

The newspaper report is

correct in listing the names of some organizations and causes I have endorsed. It is also correct when it reports that I am not (nor ever have been) a Communist. It is also an important part of the truth—not pointed out by the press—that none of these groups is illegal, nor has any been found subversive by a court of law. Certain of them, perhaps most, have at some time or other been labelled by a public official or a committee. While this may carry considerable weight of public opinion, it does not have the force of law.

(McKenna then reported that the senior warden had received a letter from Bishop Nash in which he wrote that the rector had not only done nothing illegal, but also had done nothing which would interfere with his ministry in the Amesbury parish.)

But why, you might ask, do you, nevertheless, risk being thought disloyal? Isn't it wiser to stick to the business of the Church? Let me reply to the second question first.

The church has always considered, as part of its business, to witness to the truth in public-community life. The claim that the church—either clergy or laity—should have no concern for the actions of the state or social order is contrary to Christian beliefs and practices of the last 19 centuries. In the long history of Christianity, there has hardly been a convention, council or meet-

ing of bishops or clergy which has not concerned itself with issues of public import.

Christian ministers and people alike have always been involved in groups, organizations and movements working for the betterment of mankind.

Perhaps what we don't like are controversial matters. But here we must recall that many of the advances we take for granted today were once begun as controversial issues. Such things come to mind as the use of advanced anesthesia, social security, women's suffrage, birth control and trade unionism. At this very hour the Anglican church in South Africa is waging a struggle with that government's determination to proceed with its policy of complete separation of the Colored and white population.

If you will read one of our several church magazines, you will find ample evidence that Christian people are engaged in controversial issues for the sake of Christ's gospel. We may not like it, but there is controversy in the world.

Do we want our ministers—as in the story of the Good Samaritan—to feel the wounds of another? — yet walk by on the other side?

When I give my blood to help the sick, no one objects. When I give my name to help the foreign born or the social outcasts of our day, there is controversy!

Our Loyalty

The other question involves my loyalty. Let me ask: "How does one show his loyalty? Is loyalty only found on the bandwagon of popular opinion? For me, loyalty is something to do with regard for the best interests of one's church or country—and a willingness to stand up for what one thinks is best. For instance, who was the more loyal German a few years ago? The one who clicked his heels

and raised his arm to "Heil Hitler," and routed out Jews and dissenters for the gas ovens, or the one who was thrown into jail for refusing to sing "Germany Above All"? For us, loyalty—like religion and patriotism—does not mean blind obedience. It does not mean closing my ideas to the faults and misdeeds of my country, but rather struggling to end them so America might be a better land. I like the way Mark Twain put in *A Connecticut Yankee*: "You see, my kind of loyalty is to one's country, not to its institutions nor its office-holders. The country is the real thing, the substantial thing, the eternal thing; it is a thing to watch over, and care for, and be loyal to. Institutions are extraneous, they are its mere clothing, and clothing can wear out, become ragged, cease to be comfortable, cease to protect the body from winter, disease, and death . . . The citizen who thinks that the commonwealth's political clothes are worn out, yet holds his peace and does not agitate for a new suit, is disloyal; he is a traitor."

It is because I love my country that I oppose certain policies which I think will do more harm than good. It is because I believe in God's rule of love and mercy and justice that I support certain causes, regardless of popular opinion.

Should this fair land be attacked by an aggressor nation, I would defend my country. But until that day I shall work and pray for support for all sincere efforts to build a peaceful world. And I will work with anybody toward that end.

God and Christ are no spectators of persons, and neither am I. I do not believe this is disloyalty. I know it is unpopular. But I was never taught that a Christian ask

first whether a thing is popular—or what the neighbors will think—before he acts in conscience. Pastor Niemoeller, the famous German Lutheran clergyman, who spent most of the war years in a German concentration camp, has written: "When the Communists were jailed, I was not a Communist; when the Jews were persecuted, I was not a Jew; when union leaders were jailed, I was not a union leader. When Catholics were jailed, I was not a Catholic. When I was jailed it was too late to do anything."

Why the Ministry

Some of you have asked, maybe others have wondered why I entered the ministry. I would like to tell you, as best I can, realizing that any life work has many motives and incentives, not always clear cut or well defined in our conscious mind.

As far back as I can remember, I have always been moved by injustice or hurt done to others. In spite of growing up and being active in the Episcopal Church, I wasn't much taken by it all, any more than thousands of other kids who go to church school, camp and church clubs. As a matter of fact, the Christian religion never meant much to me until I saw and felt its concern for the poor and oppressed, the humble and the weak.

Someone has said some people come to love men more than God—While others learn to love God through the love of men. The only way I know how to love is to love the things and the people he loves. For me, life has little purpose except service to my fellow beings, and when I saw this simple connection with the ministry, it became real and alive for the first time.

This quite personal reaction to injustice and suffering, and

the desire to serve the needs of others as a disciple of our Lord has directed my ministry in two complementary ways. One has been in the nature of a ministry to individuals, which included several years as a social worker. The other has been in the direction of Christian social relations, attempting to apply the teachings of our religion as they affect people in society, in their group relationships, political, economic and social.

Men do not live by bread alone, but they must have some bread to live at all. These two emphases—the individual and the social — have always been part of my ministry, and thus a part of me. I have no doubt that the ministry of our Lord had its two sides, and it is because of his social concern, not love of individual—that he was finally crucified, and for those who would follow him, He offered a great deal of advice and warning.

Some people have felt quite seriously that because my social views conflict, I should cease such activity. To change one's behavior one has to change his thinking, and to give up beliefs is to lay aside a part of one's self.

Now, this process of shedding old ways for new ways we do, a great deal of the time we call it learning by experience, or growing up. But to give up that part of one's self which makes life meaningful and real, and enables one to grow, is not possible without damage to one's conscience, one's integrity. If I restrain myself from speaking about war and peace, civil liberties and social justice, that is a discipline I am willing to undertake. But to agree never to speak of them or to do nothing about this sorry disorder of our present world, is to agree

to give up my integrity, to silence my conscience.

The contrary is also true. I do not ask others to draw my conclusions. As a matter of fact most of you will probably not agree with my opinions. Does this mean we can have no fellowship together? Must we live in fear and suspicion? Is every idea we disagree with to be called pink? Is it not possible that men may speak and act out of the depths of their conscience though their conclusions differ? Is it not possible to live and work and pray together, as sons of the living God!

Is the Church a mutual admiration society, or a group of like-minded people who enjoy each others' company. We know that it is much more. We know that perfect love casteth out fear. May God grant that as we dwell in him, he in us, and that we may dwell together in unity and peace!

METHODISTS ON WYMAN REPORT

* The Methodist conference of New Hampshire voted "not to commend" Attorney General Wyman of that state for his committee's report on alleged subversive activities. The vote came after a committee on social and economic relations had recommended negatively, following a motion by a minister that the report be commended. The vote was nearly unanimous with only two delegates voting contrary to the recommendation of the social action committee. (See Story of the Week.)

DEAN MALLOCH ON SAINTS

★ Dean Malloch of the cathedral at Fresno, California, told the delegates attending the convention of the district of

San Joaquin that Protestant Churches need a new emphasis on sanctity.

"The Protestant world is too quarrelsome, too critical, too skeptical, too individualistic and too deficient in mysticism," he said. "Church activities and a philosophy of activism have expelled the odor of sanctity."

He was commenting on the move recently begun by West Missouri to have the Church canonize two bishops. The annual convention of the diocese approved a commission to study the possibility of canonizing modern saints and to investigate Jackson Kemper and Daniel Tuttle, who were noted churchmen of the Missouri area.

Dean Malloch said the method proposed for the canonization of Episcopal bishops would not be sufficiently reliable and "might result in playing local politics with sanctity."

"I am in favor of honoring the heroes of the Church," he declared, "provided the procedure can be adequately systemized and safeguarded. I think that it would be desirable to name some new churches after them. Invoking them would be another matter."

"It would not be enough, however, simply to recognize bishops and other leaders of Episcopalianism. The Church also should recognize humble people whose records show they were characterized by extraordinary holiness, were pious, just, patient and charitable above ordinary good men and women."

CONSECRATION IN WEST TEXAS

★ The Rev. Richard E. Dicus will be consecrated suffragan of West Texas at the Good Shepherd, Corpus Christi, on a day in July not yet determined.

Plan National Conference on Nature of Christian Unity

★ A national conference on "The Nature of the Unity We Seek," will be held in September, 1957, under the sponsorship of the United States Conference for the World Council of Churches.

Plans for the "Faith and Order" meeting were disclosed by Samuel McCrea Cavert, the Council's American secretary, in an address to a meeting of the general board of the National Council of Churches.

Cavert invited the National Council to co-sponsor the 1957 meeting and the general board voted to accept the invitation. He said a similar invitation was being extended to the Canadian Council of Churches. Administrative and financial responsibility for the Conference, Cavert said, would be assumed by the American World Council body.

The World Council leader said that behind plans for the conference "lies the conviction that the time has come when an effort should be made to bring the concerns of the Faith and Order movement to the life of the local church."

He added that the three world Conferences on Faith and Order which were held in Lausanne, Switzerland in 1927; Edinburgh, Scotland, 1937, and Lund, Sweden, 1952, showed the need for further exploration of the basic principles of Christianity.

"But this interest," he said, "has not yet arrested the attention of the rank and file of Christian people. It still remains too much a matter in which a limited number of theological scholars are concerned."

Cavert said the 1957 con-

ference would deal specifically with the American scene.

"In general," he said, "Europeans have tended to assume it to be normal that there should be only one Church in an area, while Americans have tended to take a multiplicity of Churches for granted. It may be that this difference in historical background has an important bearing upon the problem of a larger unity of the Church throughout the world."

Although no exact time or place for the conference has been set, Cavert said it is expected to be held during the first half of September, 1957 on a university or seminary campus "probably in the mid-west."

He said Bishop Angus Dun of Washington, D. C., and Eugene Carson Blake, president of the National Council of Churches, had agreed to serve as chairman and vice-chairman respectively of the arrangements committee. Paul S. Minear of Andover Newton Theological Seminary will be theological secretary with responsibility for the preparatory studies and the conference program.

OUR MISTAKE DEPARTMENT

★ In an item in June 2nd about the anniversary of the Rev. Hugh Powers of Baltimore the name of the church which he founded should have been Holy Nativity, Baltimore. Sorry.

RUSSIAN CHURCHMEN VISIT ENGLAND

★ Patriarch Alexei of Moscow has accepted an invitation from the Archbishop of Canterbury, president of the British Council of Churches, for a

delegation of Church leaders from the Soviet Union to visit England in July.

He stated that he was grateful for the opportunity of further strengthening friendship between Russian and British Christians "and of achieving greater mutual understanding among us."

After four days in Scotland, the delegation will be the guests of the Archbishop for a week at Lambeth Palace in London.

FACULTY CONFERENCE IN THEOLOGY

★ A conference in theology for faculty members was held at Trinity College, June 13-19. Lecturers were Prof. Cleanth Brooks of Yale; Prof. Robert Denton of General; Prof. Robert Redenmayer of the Church Divinity School of the Pacific.

Seminar discussions were led by the chaplains to Episcopal students at a number of eastern colleges.

YOUNG CHURCHMEN CONVENTION

★ Bishop Bayne of Olympia will give the keynote address at the convention of Young Churchmen which will meet at Carleton College, Northfield, Minn., August 24-31.

Other leaders will be Canon Theodore Wedel of Washington Cathedral and the Rev. David Hunter, director of education of the National Council.

Bishop Bayne will also give the address at the first plenary session and will preach on Sunday the 28th.

ST. BARTHOLOMEW RECTOR

★ The Rev. Terence J. Finlay, rector of St. John the Evangelist, Ottawa, Canada, has accepted the rectorship of St. Bartholomew's, New York, effective October 1.

THE FAMILY SERVICE

By Massey H. Shepherd Jr.
Church Divinity School of the Pacific

AN ENCOURAGING aspect of the Church's developing program of Christian education is the emphasis upon family participation, not only in the task of instruction, but also in the experience of corporate worship. The family service in conjunction with the Church School gathering for instruction is now presented to us by our educational leaders as an absolute requirement for a healthy parish. We are informed also that this family gathering before God's altar in the church should be one of the regular liturgies of the Church: Morning Prayer, Ante-Communion, or the full Eucharist, nothing less. All of this is splendid news, indeed; and it is very heart-warming to note the rapid growth among our parishes throughout the length and breadth of the land of a family service at the 9, 9:15, or 9:30 hour on Sunday mornings. Fathers and mothers, little tots and not so little tots, are at long last being brought together to do in church what they have neglected to do for generations, either in church or at home.

What is amazing about all of this emphasis upon the family service is the notion that we have come upon some great new discovery in the technique of Christian education. Only a generation such as ours could think it to be so, a generation that views the Church as a voluntary association of like-minded persons and not as "the household of faith," and that evaluates the liturgy as an edifying form of entertainment and not as the God-given means whereby we are made "very members incorporate in the blessed company of all faithful people." If the Church is in truth a family, into which we are born in Baptism and nurtured at the table of the Eucharist, then the liturgy is nothing more, nothing less than the common life of a family, devoted to its Head, who is Christ, and to one another, in the self-giving of prayer and offering, each to the other.

The early Christians, from the days of the Apostles, never knew any kind of corporate worship that was not a family service. Every description of its liturgy that has come down to us makes it plain that men and women, young and old, always participated in it to-

gether. The lessons of the liturgy were the basis of all preaching and teaching. On week days, if there was no celebration of the Eucharist, there was at least a "synaxis," that is to say, Ante-Communion, in which the books of the Bible were read and expounded systematically. In addition there were the special instructions at the liturgy during Lent for the candidates for Baptism, which were attended also by those already initiated. It never occurred to the early Christians to divide the Church by age or sex groups in its worship, and to fashion children's services as distinct from adult services. Least of all would the early Christians have engaged themselves in the absurdity of "corporate communions" for men and boys, or "corporate communions" for the women. Every Eucharist was a "corporate communion" for the whole Body of the faithful. These people with their family sense of the household of faith managed, irrespective of age or sex, to face the perils of fire and sword and to turn the world upside down.

In the Middle Ages, there was very little instruction except for the fortunate few who were trained in monastic schools, but somehow the liturgy held the Church together for a thousand years. Medieval illustrations of the Church's worship always show congregations of young and old together at the Mass. Even the dogs came to Mass. A great many charges can be brought against medieval Catholicism, and justly so, for its enfeeblement of liturgical worship through the decline of active participation by the laity; but, at least, it did not disintegrate the family as a worshipping group.

Disintegration

THE Reformers restored to the Church the practice of catechizing, and the early Prayer Books directed the clergy to perform this function on Sundays and holydays a half hour before Evensong. Parents, guardians and sponsors were to send their children and servants, who were as yet unconfirmed, to these instructions. There was no suggestion, however, that Evening Prayer following the catechism was to be a service only for the catechumens. Our American Book of 1928 made a significant alteration in the rubric on

page 295—one of those rubrics that gets buried away in general neglect. The parents and sponsors are directed not to send, but to bring the children to the Church for their instruction. But unfortunately, the rubric no longer relates the catechizing of the young to any of the regular liturgical offices of the Prayer Book.

Our own generation has thus fallen heir to the result of a long process by which the parish program of Christian education has been divorced from the corporate worship of the Church. In many parishes, the Sunday School service, if any, has ceased to have any recognizable relation to the Prayer Book liturgy. The children do not stay to worship with the old folks at 11 o'clock. And why should they? They have already had their own service. And the adults themselves do not worship together. An increasing number, for one reason or another, attend an early celebration. And tensions are set up not only between parish and parish, but often within a single parish, between the advocates of Morning Prayer and of Holy Communion, respectively, as the proper "principal" service on Sundays. Evening Prayer, if it survives at all, gathers a different congregation from that of the morning services. Is it too much to say that the Episcopal Church has come near to a disastrous disintegration of its worship? Does not our practice give the lie to our proud boast of being a Church noted for its Common Prayer?

The emphasis, therefore, of our new educational program upon the family service is a welcome corrective. And yet, if we do not think through the full implications and possibilities of it, we may find it actually contributing not to the re-unifying of our parishes, but to their further disintegration. The goal we must seek is nothing less than the gathering together of the entire parish into one, common, corporate act of liturgical worship. The complaint of many clergy that their church building is not large enough for the entire membership to meet together at one time is no answer, certainly not a final answer. Either a new building must be erected large enough to accommodate the parish, or else the parish needs to be made into two, three, four or more parishes. The unwieldy size of many of our parishes only yields diminishing returns. The clergy cannot know intimately all their people. The people do not know one another. In such situations the Church becomes an organization,

not an organism, a congregation, not a community. The upkeep of the organization drains away energies and resources needed to feed the flock of Christ. The money spent for the extra secretary could put an ordinand through seminary or start a new mission.

These are problems of engineering. More serious are the quality and character of the family service itself. It would seem, on the face of it, that the service should be one of the regular liturgies of the Church. Yet again and again, this has not been the case. We are pressed for time. The Prayer Book services are too long; the youngsters get restless. So the clergy, exercising their pastoral prerogatives, adapt or prune the Prayer Book liturgy to the supposed needs and exigencies of a family congregation. What results is little more than a miscellaneous devotional preface to the story told the children and the collection of their pennies, nickels and dimes.

The End Result

IT IS not difficult to visualize what the end result of these bowdlerized family services will be. Nobody who attends them will become any wiser about the Church's great heritage of worship. The children will not grow up in the habit and use of the liturgy as the normative center of their common Christian life. And the parents—those younger parents on whom depends the whole success of our educational program—will have no grasp of the way in which the faith of the Church is expressed and given actuality in liturgical experience. They will remain as ignorant of the fullness of the Church's life as ever. It is preposterous to think that we can ever rebuild the communal life of our parishes by discarding or nullifying the one great instrument of our unity.

We are told that Morning Prayer is too difficult. Of course it is. The Daily Offices are very specialized forms of devotion, which require for their proper effect some knowledge of how to hear and meditate upon the Holy Scriptures. But we do not train people to appreciate them if we consistently drop one of the lessons, ignore the ordered course of the lectionary, substitute hymns for canticles, or else sing only the Jubilate, because it is short, and never one of the great Christian canticles.

We are told the Holy Communion is too long. Of course it is, if we let it become one spiritless monologue of the priest. The Eucharist is

action. We must dramatize it with effective ceremonial, ceremonial that not only catches the eye, but engages the whole body. We could easily dispense with the silly choir processions, that have no liturgical meaning, and use the Gospel and Offertory Processions that exhibit the inherent action of the rite itself. No one is bored by these true ceremonies of the liturgy, for the simple reason that they make sense. Yet we have known clergy who eliminated from the family Eucharist — in order to get it done in a half-hour—the Creed, the Prayer for the Church, the Comfortable Words, the Gloria (none of them, perhaps, theoretically essential to the Eucharist) but allowed ten minutes to be wasted marching a choir in and out, before and after the service, singing an inconsequential hymn.

We are by no means insensitive to the problem of length of our liturgy. But this can only be solved properly by canonical Prayer Book revision. It is not likely, however, that Prayer Book revision will do us any good, unless we are united as to just what we want the liturgy to do. If we want the liturgy to be the great unifying instrument of the Church, gathered together in full corporate, family worship, we can shape it to that end. If we want the liturgy to be only an ideal resource book of suggestions, then we can go on our merry way selecting what suits each one's fancy, like a child with a cut-out paper-doll book. The liturgy is not, we venture to believe, a mere help to pass time pleasantly.

Sooner or later the Episcopal Church will have to face squarely its inner schism about the liturgy. We must either accept the Prayer Book or reject it. And if we accept it, we must obey it, not because conformity is an end in itself, but because it is the only means to corporate unity. This means, if nothing else, that we must rid ourselves of the false antithesis of Morning Prayer versus Holy Communion. On Sundays and holydays, it is not an alternative "either-or" but a comprehensive "both-and." And no amount of subtle ingenuity can get around the explicit intention of our liturgy, backed up by the whole history of the universal Catholic Church, that the morning Office precedes the Eucharist, and that the Eucharist is the climax of the Church's corporate worship on the first day of the week. Sunday is the memorial of Easter. The Eucharist is not a permissive alternative on

Easter, nor an extra service provided for those few who wish it. There is nothing in the Prayer Book that faintly suggests that all Sundays are any different from Easter in this respect.

Our whole educational program has been developed, to date at any rate, around the drama of redemption, the mighty acts whereby God in Christ has given unto us the gift of eternal life. The liturgy of the Church is both the means whereby we celebrate the Giver and the gift in adoration and thanksgiving, and the means whereby we appropriate and realize the inestimable benefits. Christian worship and Christian education are so interdependent, that the one without the other is impoverished and ineffective. To know God is to love Him; to love Him is to come to know Him. The fullness of the faith demands the fullness of worship.

Religion and the Mind

By Clinton Jeremiah Kew

Between the Means and the End

A READER asks: "How can one explain the fact that so many diverse forms of religious expression have been, and still are, effectively in practice?"

For many a long century this question in particular has plagued theologian and layman alike. A list of only the current religions of the world would be long, indeed . . . and each has its myriads of ardent adherents, all of whom undoubtedly derive from their beliefs substantial spiritual benefit. Even within our own nation we find many widely divergent religious beliefs; Christian Science, Roman Catholic, Unitarian, Jehovah's Witnesses, Methodist, Episcopalian, Seven Day Adventist, etc., all working with practical efficacy within a generally similar socioeconomic environment. How is this possible? What is the underlying dynamic that brings so many people to similar ends, by such widely varying means?

This is a question that is also asked with increasing frequency of the psychologist, psychoanalyst and psychiatrist. To the layman there appears to be a veritable maze of different schools and theories; Freud, Jung, Adler, Horney, Sullivan, etc. How do so many people with emotional problems find their way back

to health by the help of so many divergent schools of therapy?

Here we have a question that is actually in three parts although only two of the factors are ordinarily defined. Whether the subject under current discussion be religion, psychology, or for that matter pedagogy, the question is, "how is it possible to achieve, by so many varying means, health and happiness as a common goal?" Here the third factor must enter. Between the means and the end, in every instance, there operates the great personal dynamic . . . the individual character of the human being who seeks the goal of health, peace, happiness . . . a more productive and creative life. It is the personality of the individual, including all that has gone into the moulding and orienting of his life processes from his day of birth, that will decide for him which means he will choose for the attempted achievement of the common end. And, whether or not he is successful will depend, not so much upon his choice of means, but rather upon his faith in that choice . . . faith not only in the over-all efficacy of this means but, most important, faith in his own ability to choose well.

This explains not only the reason so many different religious expressions and psychoanalytic schools help people to attain better emotional health, but also why, in other cases, they fail. Not just the means to the end are involved, but much more important, the functional use to which the individual is able to put these means to work. This is often the difference between success and failure.

The Christian who is healed by his religious faith, the agnostic who finds fulfillment through a scientific approach to the world, the individual who achieves health through psychoanalysis all have one great factor in common. Whatever means they choose, they must pursue their goal with all the facilities of their total personality. They must have enough faith in themselves to be able to have faith in others and to work out their doubts and fears. And, finally, they must accept with a wholesome fervor the operating theories of the means they have chosen to follow.

Strict adherence, however, may be used to stall and avert a goal, as well as to achieve it. Devout expressions of faith, be they toward a religious group or a particular school of

psychology, do not necessarily mean that the individual is experiencing the full benefits which can be derived. His fervor may, in fact, serve the contrary purpose of protecting his weak and shaky self-esteem or ego, from the devastating results of a sincere self-scrutiny. Yet true strength, true faith, are built only upon self-knowledge and self-acceptance; and if the chosen means to this end fail, it is usually because the individual has not really accepted them. In these instances, it is probable that another approach . . . a different means, by virtue of appearing less threatening to the individual, might be able to help him better achieve the goal of more effective living.

There is a strong drive to wholeness in every individual . . . the most damaged personality tries desperately and constantly to heal itself. The very symptoms of sickness that the personality presents to the world are but overt evidences of the never ending battle that is being waged by the ravaged mind to preserve and if possible repair itself. The desperate person will utilize any means that is available to him, no matter how cumbersome it may be. In so doing, he is operating upon the primary instinct of self-preservation, and in his very act of accepting some kind of help, he gains strength by re-affirming his basic desire to live.

If the means he has chosen—whether calm psychoanalysis or religion—is able to give him greater faith in himself, he will grow individually and at the same time develop an even stronger faith in his source of help. Thus, the person and the means work to reinforce each other until the common goal is reached.

Someone has said, "When the student is ready, the teacher will appear." The Church with its varied programs can offer many methods to help people grow towards wholeness. People can receive God's love when they are ready to give their loyalty to him.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

Has been used in hundreds of parishes

50c a copy

The WITNESS

Tunkhannock, Pa.

A Blind Man Groping

By William B. Spofford, Sr.

THE success of forums at the Cincinnati Convention inevitably meant that efforts would be made to prevent the League from holding them three years later at Kansas City. We set up our program months in advance, with the number one attraction John L. Lewis, president of the United Mine Workers and, at that time, of the CIO. I went to Washington in the spring to see him by appointment. But I was told at his office that he was having an important conference with several Senators, but that he was to be in New York soon and would get in touch with me.

It was weeks later that I got a phone call: "This is John L. Lewis" came over the wire, to which I replied, thinking someone was pulling my leg, "Really! Well this is Franklin Delano Roosevelt."

But it was Lewis and I went to his hotel where we had a delightful hour discussing the relationship of the Church to the labor movement. Contrary to the general impression, I found him to be an extremely gentle man, with tremendous concern for the underdog. He consented readily to speak for us in Kansas City. But his meeting never came off, which was too bad since he had been singled out for special attack in the House of Deputies when a resolution was introduced to prevent us from holding meetings in the convention hall. The vote there was a bit closer than it had been three years before in the House of Bishops. Nevertheless we won, with a good many Deputies persuaded by Dean Sidney Sweet of St. Louis who said: "What's the use of doing this? Throw the CLID out of the convention hall and they will simply hire a larger one across the street—and pack it too."

The day before Lewis was to speak Lee Pressman of the CIO staff called from Washington to say that Mr. Lewis could not come "for reasons beyond his control" but that his address was on the way for someone to read if we cared to do so. It was read by the Rev. Joseph F. Fletcher to an audience of about 600 persons, among them Deputies who had denounced the labor leader in the debate about our meetings but who now expressed disappointment at not being able to hear him in person.

The address would be as timely today as it

was in 1940 since Lewis warned that the national defense program might easily push the United States into Fascism. "Labor asks what will happen when it is proposed to cease national defense expenditures, when the prosperity of our country will depend upon the continuation of these vast war outlays. What plans are now being made to meet such contingencies? What steps will be taken to prevent these great expenditures from drawing us automatically into war? Let there be no mistake, labor supports national defense. But it must insist on behalf of the welfare of all American citizens that such defense be carried forward on a sound basis—that defense shall not become an economic Frankenstein pushing us inevitably into war."

It was not until I returned to New York that I found out why Lewis had been unable to come; our meeting was scheduled for the same evening that he made his famous broadcast backing Willkie for President of the United States. So if he had appeared he would have been warmly received by the majority since the Living Church, which objected to CLID meeting for "getting the Church mixed up in politics," did a bit of its own mixing by conducting a straw vote on Roosevelt vs. Willkie, with the Republican candidate a two to one favorite of both Bishops and Deputies.

Other Speakers

OTHER speakers were Roger Baldwin, director of the American Civil Liberties Union, with the host of the convention, Bishop Robert Spencer, the chairman; Carey McWilliams, now editor of *The Nation* but then known for his book on the plight of farm laborers, "Factories in the Fields," with Bishop Gooden, then suffragan of Los Angeles, chairman; Josephine Roche, coal operator of Colorado who had for a number of years been chairman of the White House conferences on child welfare, with Bishop Peabody of Central New York the chairman.

A preview of coming events in China was given by John Foster, missionary to China, who told of his extended visits to the headquarters of the Eighth Route Army; stated that it was possible for Christians to cooperate with Communists; urged the Church in its missionary work to aid the forces in China that were working for a free and democratic country. Bishop Sherrill, now Presiding Bishop, was chairman of the meeting. Jack McMichael, then president of the American Youth

Congress, who some years later had his tussle with the Committee on Un-American Activities largely because he held that position, was another speaker, with Bishop Huston of Olympia the chairman.

Discrimination and segregation was brought out at still another meeting at which Max Yergen, president of the National Negro Congress, spoke. We had quite a time with him in Kansas City. Mrs. Mortimer Matthews of Cincinnati gave a luncheon in his honor but we found it impossible to get a hotel that would allow us to entertain him in a public dining room. We finally had to accept "segregation" in a private dining room, with an extra fee charged but withdrawn by the management when we protested. Even a hot-dog wagon refused to serve us when we went there with Yergen for a snack. I therefore asked everyone at the counter if they objected to having a Negro get a bite to eat. Not one did but we still could not get food as long as Yergen was with us. Of course we walked out. The chairman of this meeting was Bishop Beverley D. Tucker, Virginian who was then bishop of Ohio. It was at this Convention that he invited the next Convention to meet in Cleveland with the promise that it would be completely free of racial discrimination. And it was.

Life Out There

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

AUSTIN PARDUE and John Bartek collaborated on a book entitled "Life Out There." It described the thinking of the men of the Rickenbacker flight which was downed in the Pacific and confined to life rafts for many days. The significant point of the story was the fact that when life was reduced to the extremity of survival, when normally the animal instincts assert themselves, this party chose to meet life on the level of spiritual securities and values.

One of the last conversations between Jesus and his disciples brings sharply into focus the fact that life under the conditions of the Kingdom of God is like "Life Out There." It is lived with a sense of urgency and depth which necessitates the abandonment of many traditional values and securities in order to replace them with superior ones. It is sustained by

greater than human resources. It is consummated by God, through Christ himself.

"Life out there," in the Kingdom of God means: 1—We must discover that communion with God is the supreme source of faith. Human ineptness was evident among the disciples who discussed among themselves what Christ had meant, when they might have asked him personally. Many a person has read, studied, thought, discussed in an effort to find faith, only to discover the hopelessness of it all without prayer. Persons with problems solvable only through the grace of God have been known to search fruitlessly among secular resources. If there has been any victory, it has come via communion—by means of complete self-offering of mind, will, body, hopes, objectives—to God.

Life in the Kingdom of God means that joy may turn to tears. "Ye shall weep and lament, but the world shall rejoice." The loss of Christ was the joy of his enemies. Here is a new and radically different set of values for the disciple. The old securities of the physical life, habits, indulgences, attitudes turn to ashes. Then, even as the world derides, the disciple "dreads nothing but the loss of him."

Under the Kingdom of God conditions, sorrow turns to joy. Christ's return, the Resurrection, put an end to their desolation at the loss of him. Lesser joys were transformed by the greater joy. So in our earthy denials, there is no permanent loss. God's compensation to those who forsake all is beyond compare. Human loss has but one solace—confidence in the fact of eternal life.

Christianity means "Life out There"—not by accident, but by choice.

Best Kind of Trouble

By William P. Barnds

Rector of St. James, South Bend

TWO furnace men were talking about a furnace that was not functioning properly. Said one to the other about the difficulty, "That's the best kind of trouble you can have." He meant that while it was mechanical trouble, it was a kind that was normal for furnaces, and could be handled. That chance remark about "the best kind of trouble" suggests a wide area for reflection. We all have troubles of one kind or another. They are part of life.

Some of them, if we will look at them, fall into that class of "the best kind of trouble you can have."

Maybe you are having trouble feeding and clothing and rearing a healthy, growing family. Wouldn't you rather have to struggle to buy food instead of medicine? Be glad your children are well, and that you have them, even if they do eat a lot!

Perhaps your work is heavy at times. Many people are working very hard these days. At any rate, it is better to have a heavy load of work to do, than to have no job, or not to have the health to work at all.

Or you may find that your life is monotonous. It is the same thing day in and day out. Well, at least no tragic sorrow is yours. And life does not have to be utterly monotonous. It is possible by using a little imagination to break the spell of monotony a bit. The same routine may have to be followed, but the thoughts with which we follow it can be changed.

Here our religion can help. A student may have trouble with his studies but he can be thankful he can go to school, and that he has a mind capable of taking an education. Suppose his examinations are hard—it is a good kind of trouble to have.

There are many serious troubles in life, severe and crucial. Some of these may be yours. It may be, however, that some of your troubles are the best kind of troubles, because they are the ones that are incidental to a vigorous life, and when you see them in this light they do not seem so great, and you may even be thankful that you have them.

Pointers for Parsons

By **Robert Miller**

Episcopal Clergyman of Campton, N. H.

PITY the poor parson. He has to proclaim a religion shot through with Paradox. How can the Christ be perfect God and perfect man? How, in this vast universe, can man be of such importance to God that for his salvation there is given an Incarnation? How can the gentlemen in the pews be regenerate and yet sinners? How can time and eternity be reconciled? How can man be free to choose

and his choice known from all eternity? How, if sin abounds, does grace yet more abound? These are only a few of the questions that might be asked of the parson.

Luckily for him few people ask him anything but rather are content with his doubtful and sometimes heretical explanations. He is not even a theologian and it is just as well since theologians are not easily "understood of the people." He is a man who must get things done. What things? Oh well, every parson knows what things.

Nurture Corner . . .

By **Randolph Crump Miller**

Professor at Yale Divinity School

MARTIN BUBER, the great Jewish theologian, talks at great length about the "I-Thou" relationship. He contrasts it with the "I-It" relationship, and says that we must treat persons as ends and not as means.

A parish can apply this principle to its community life. Jesus made it clear with his observation of the widow who placed two copper coins in the offering. Contrast this with the church treasurer who objected to paying for the Seabury Series; he pointed to a group of children and said, "There isn't five dollars in the whole bunch of them!"

I know a church school class that was barred from using the nicest room in the parish house, because it "belonged" to the Woman's Auxiliary. In another parish, there could be no family service because someone might tear one of the hymnals—a memorial gift!

We get all mixed up when we use people and serve things. Every child is a "Thou" and behind him stands the "Eternal Thou." Harm the child and you hurt God. Ignore the widow with her "mite" and you ignore the Lord in his might.

Christian nurture begins when we accept the other person as he is—not as he ought to be. When St. Paul said we are justified by faith, he meant that God loves us not for anything that we do (lest we should boast) but simply because we are. The child's vocation is to know God's redeeming love now, and not simply to be scolded and told he will learn about God's self-giving love later on.

BOOKS...

Edited by George MacMurray

Eighty Adventurous Years by Sherwood Eddy. Harper & Brothers. \$3.

Here is an entertaining autobiography of a remarkable man. There are few, if any, spots in it where the reader's attention will lag, for the author has truly lived an adventurous life.

He is the last of the well-known trio (the late John R. Mott and Robert E. Speer were the other two) whose travels in practically every country in the world under the auspices of the Student Volunteer Movement and the Y.M.C.A. have left an indelible impression of the Christian faith and life. Sherwood Eddy's own evangelistic work in India is the most notable and perhaps the most permanently fruitful of his immense and long-continued missionary labors. There he lived for long periods among the common people, mastering the Tamil language so that he could speak directly to the native multitudes. He was an intimate of the late Bishop Azariah of the Church of South India. He knew Gandhi well and cherishes a profound admiration for him. He writes of him: "I class him among epoch-making men such as Gautama Buddha, Zoroaster, Confucius and Mohammed. Though he did not found a new religion, he was more deeply spiritual than any of these others." "I count Gandhi the greatest personality I ever met and the greatest saint on earth during our generation."

It is probably not an exaggeration to say that Sherwood Eddy has personally known more of the world's great and near-great leaders than any American now alive. His chapter, *Men I have known* reads like a list from an international *Who's Who*. His comments on them are keen and suggestive. Many of these contacts were made in the "European Seminars" which he led for thirty years, conducting groups of American leaders in religion and education to many European countries. He devotes a chapter of the book to an interesting account of these seminars.

The chapter on *The Scientific Method in Religion* is a really extraordinary account of some of the high spots of the author's thirteen years' investigation in the field of psychic research which he had recorded several years ago in full detail in his book, *You Will Survive After Death*. Readers who have hitherto been familiar only with the widespread fakes and quakeries of spiritualistic seances will do well to peruse this chapter carefully.

In a book so full of charm and so largely based on a careful thinking through of many of the problems that beset today's world, it is perhaps not strange to find, here and there, evidence that the author can show himself dramatically illogical and quite unconsciously guilty of snap-judgements. In the chapter on *The Problem of War* his quite academic classification of lovers of peace into the *absolutists* and the *pragmatists* and his story of his own change from an old-time pacifist into a relativist, willing and able to condone war under certain conditions, doesn't seem to this reviewer to make sense, for he apparently recognizes the wholly new factor of the atomic age with mass destruction weapons ensuring that war today is universal national suicide, for he writes: "If we are to save our world from atomic destruction we must do away with war" and "the atomic bomb makes the challenge of war immediate and imperative," but at the same time concludes his discussion with these amazing and shocking words: "Because I have come finally to the conclusion that my one duty is to love God, my neighbor and my enemies and to do the will of God as I see it in the light that I have, I would join the armed forces in the event of another world war. If I were young enough, I would volunteer for the air force, not because I hate, but because I love. If my bombs fell on the enemy or on innocent civilians, they would only hasten my victims through the portal miscalled death into a better environment, into the presence of the God of all grace."

Some of Mr. Eddy's judgements on contemporary history seem to be at least over-confident and, in some instances, of very doubtful validity, as in the case of Syngman Rhee whom he praises with faint damns. As he says: "Because he has been a

personal friend for forty-two years I may be partial to him." However fine Rhee's earlier political record may have been, there can be no doubt of his provocative attitude from the first days of the occupation nor that he is today operating a thoroughly Fascist regime in South Korea and remains one of the chief obstacles to a negotiated peace in that tortured peninsula.

Again, the author's judgement on the state of things in the People's Republic of China does not give evidence of his knowledge of vitally important facts and is in striking disagreement with the testimony of many who have visited China recently, like the English Labor Party delegation. Whatever the sources of his information, his judgement is clearly based on grossly insufficient evidence and should be taken with more than a few grains of salt.

Whatever may be said in criticism of some of the contents of this book, it is a remarkable document and an illuminating narrative of Christian missionary witness in a score of countries during the past half-century. It is clearly and vividly written as a great adventure story and will richly reward its readers.

—Kenneth R. Forbes

Authority and Freedom, Some Psychological Problems of Religious Belief by Robert H. Thouless. Seabury. \$3.

Dr. Thouless, a psychologist, assumes that there is a decline in religious conviction, and that traditional religious ideas must be presented to modern man in such a way that they will not meet resistance born of his training in modern science. The book is written from an Anglican position which holds that assent to the doctrine of the XXXIX Articles in their "plain and full" meaning is required of the clergy. He assumes that the solution of the problem he presents lies in leaving the laity quite free in matters of faith. It is a little disturbing to find him basing his observations on data collected in the early 'thirties, but the book might be helpful to persons still troubled by the seeming conflict between Darwinism and a literal interpretation of Genesis.

—G. H. M.

SEABURY-WESTERN DEGREES

★ Honorary doctorates were conferred at the commencement of Seabury -Western Seminary on June 9th upon Bishop Mason of Dallas; Canon Donald H. Wattlely of New Orleans and the Rev. William A. Simms of Battle Creek, Michigan.

Clifford P. Morehouse of New York was the commencement speaker and the Rev. Carroll E. Simcox, rector at Manchester Center, Vermont, the speaker at the alumni meeting.

SOCIAL WELFARE CONFERENCE

★ Mrs. Muriel Webb of the social service department of the National Council was elected president of the Christian

Social Welfare Associates, meeting in San Francisco at the time of the National Conference of Social Work. Carl Obenauf, also an Episcopalian, was elected chairman of the program committee.

A dinner and evening meeting for diocesan social service departments in the western provinces was held, chaired by the Rev. W. B. Spofford Jr. of Idaho.

DEAN HIRSHSON HONORED

★ Dean Louis M. Hirshson of Christ Church Cathedral, Hartford, received an honorary doctorate from Trinity College at the commencement this month. He also preached the baccalaureate to a graduating class of 218.

UNITED NATIONS SUPPORTED

★ A statement reaffirming faith in the UN as the world's greatest instrument for peace in the atomic age was adopted by the 250 members of the general board of the National Council of Churches, meeting earlier this month in New York.

The statement was formerly presented at a festival of faith held in San Francisco on June 19th in connection with the tenth anniversary of the founding of the UN.

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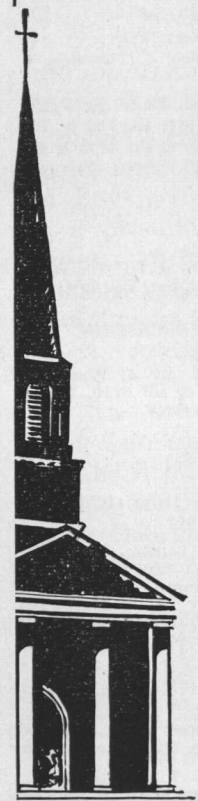
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VOORHIS SPEAKS ON COOPERATIVES

★ Jerry Voorhis, Episcopalian, who was a Congressman and is now the director of the Cooperative League of the United States, told those attending a conference in Panama City that cooperation was synonymous with peace "because when people work together for common aims they must be at peace with one another."

He said that credit unions and cooperatives could end the sin of usury "that has been practiced against farmers for centuries."

Another speaker was Bishop McDonald, Roman Catholic of Nova Scotia, who called the cooperative movement "Christian charity in action."

"All human beings share a mutual relationship which constitutes the most permanent, effective basis for true concord and cooperation, in every field of human effort," Bishop McDonald said. "Men may combine their efforts in social, education, or economic spheres."

Their cooperation, he continued, may initiate or support works of mercy, some community enterprises, credit unions, cooperative stores, cooperative homebuilding. "As long as they are helping others," he stressed, "they are practicing charity."

He conceded that modern society might consider all this too wide a use of the word charity, "but only because modern society has practically forgotten the full meaning of

charity and has limited it to almsgiving or some other form of remedial work."

He went on to say that in the economic theories and practices of modern capitalism individualism replaces solidarity, and "isolation of the temporal from the spiritual" replaces integration.

"Individualism and isolation are one extreme," he said. "Communism goes to the other extreme. It sponsors a collectivity that denies the dignity and liberty of human personality and aims at destroying religion in order to inaugurate an era of humanity without God."

Bishop McDonald sharply took to task those Catholics who are critical of the clergy when it concerns itself with the economic welfare of the people. Such Catholics, he said, remain "out of tune" with

true Christian living because they are not working for the "penetration" of Christian principles into every sphere of human activity.

INTERRACIAL FELLOWSHIP IS URGED

★ The convention of the diocese of Virginia, meeting at Charlottesville, approved a resolution urging the elimination of "all barriers preventing the free fellowship in the Church's life of people of different races."

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Church Center in Chicago For Ex-Convicts

★ "Let all guests be received as Christ," reads the sign in St. Leonard's House, an aging three-story brick residence in Chicago. The sign is of special significance considering that the guests in this Episcopal mission are ex-convicts, parolees and Alcoholics Anonymous.

The Rev. James G. Jones Jr., chaplain at Cook County Jail and the Municipal House of Correction, opened the house to meet a pressing problem that was disrupting his own home life. With the arrival of Jones' third child in March, he found his apartment was getting a little crowded when it came to putting up prisoners on their first night out of jail.

County Jail discharges men with 20 cents carfare and the same threadbare clothes they wore six months or more as prisoners, the priest pointed out. Time and again the men he counseled in jail would call him up their first night out, saying they had no place to go.

Bishop Burrill turned the home, once the Randall House for Boys, over to Jones for use as a prisoners' rehabilitation center. He cleaned up the building with the help of the Rev. James I. Davidson, vicar of St. Andrew's parish next door. Jones named his center for the 6th century French saint who comforted people in jail and finally founded a monastery for ex-prisoners. He chose the motto of welcome

from the rule St. Benedict prescribed for his order.

Six former prisoners now live on the upper two floors of the home. They are given from two to four weeks to get a job and build up a stake for food and clothing. Nu-Day Group No. 1 of Alcoholics Anonymous, which Jones founded last year in County Jail, occupies the first floor.

Only one parolee at a time can stay at St. Leonard's because of a rule forbidding them to live together. The diocese, which recently made the interracial, intercreedal home an official agency of its city missions program, limits total occupancy to 10 men. Jones believes about 20 of the 30 men who have stayed at the house so far have lined up work and stayed on the straight and narrow path.

"Sixty per cent of prisoners have some sort of alcoholic problem involved in their criminality," observed the 28-year-old priest, whose crew-cut hair is graying prematurely.

"After a prisoner has been dry from two months up to several years, you can help prevent the first slip if you give him a home and a contact with the AAs.

"Men with families generally are taken care of," he

said. "But the man with no home to return to—that's the great gap in prison social work."

Robert Worster, 26, a lawyer's secretary who hopes to become a priest, is part-time director of the house. He gets a free room but no salary.

Friends donate money, furniture and linen and a firm interested in AA work provides free fuel oil.

"But we need a full-time priest director," Jones said. "So many things are left undone."

Not one of the men aided so far has come from an Episcopal background, Jones said.

CONVENTION OF COLORADO

★ Delegates to the convention of Colorado, meeting at St. John's Cathedral, Denver, heard encouraging reports of growth and also gave considerable attention to the modernization of the canons.

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PEOPLE

CLERGY CHANGES:

SHELBERT C. HARRIS JR., formerly rector of St. Matthew's, Cleveland, is now rector of Christ Church, Streator, Ill.

O. L. LAKE, formerly of Fort Worth, Texas, is now in charge of the Holy Nativity, Clarendon Hills, Ill.

D. M. LEDSAM, formerly rector of Trinity, Lewistown, Me., is now rector of St. Mary's, Villa Park, Ill.

D. C. AITKIN, formerly curate at All Saints, Worcester, Mass.,

is now vicar of St. Mary's, Crystal Lake, Ill.

T. H. JARRETT, formerly rector of All Saints, Sterling, Colo., is now chaplain in the air corps.

R. M. HUTCHINS, ass't at Trinity, Greeley, Colo., takes charge of churches at Trumansburg, Willard and Romulus, N. Y., on August 1.

MERLE M. SMITH, formerly rector at Tilton, N. H., is now in charge of St. Paul's, Saginaw, Mich.

D. F. HEERMANS, formerly rector of Grace Church, Galesburg, Ill., is now vicar of St. John's, Indio, Cal.

M. A. NORDMEIER, rector of Trinity, Litchfield, Minn., becomes vicar of Christ Church, Victorville, Cal., Sept. 1.

J. H. BATTLE, vicar of St. James, Meridian, Texas, becomes curate at St. Stephen's, Hollywood, Cal., Sept. 1.

T. J. ERLICH, formerly vicar of St. Luke's, Fontana, Cal., is now vicar of the Incarnation, Norwalk, Cal.

J. W. SCOTT, formerly a fellow at General Seminary, is now

vicar of St. Anselm's, Garden Grove, Cal.

R. F. BURGER, formerly curate at St. James, Los Angeles, is now ass't at St. Mark's, Medford, Ore.

R. B. COOK, formerly curate at Trinity, Newport, R. I., is now rector of St. John the Evangelist, Mansfield, Mass.

JOHN PARKE, formerly rector of Grace Church, Norwood, Mass., is now rector of St. James, Newport Beach, Cal.

ORDINATIONS:

JACK C. WHITE, ass't at the Ascension, St. Louis, was ordained priest by Bishop Lichtenberger on June 18 at Christ Church Cathedral. Ordained deacons at the same service were HARLOW DONOVAN JR., vicar of St. Paul's, Sikeston; JAMES D'WOLF JR., vicar of St. John's, Caruthersville and St. Luke's, Kennett; CLARENCE STOLTZ JR., vicar of St. Augustine's, St. Louis.

KENDIG B. CULLY, prof. at Seabury-Western, a former Congregational minister, was ordained deacon in the school chapel on May 20 by Bishop Kellogg of Minnesota.

DEATHS:

HAROLD HOLT, 69, rector of Grace Church, Oak Park, Ill., until his retirement on January 1, died of a heart attack May 29th. He was formerly a secretary of the social service dept. of the National Council.

LEWIS B. BROWNE, 88, rector emeritus of St. John's, Frostburg, Md., died June 3.

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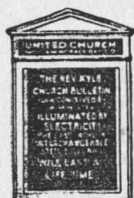
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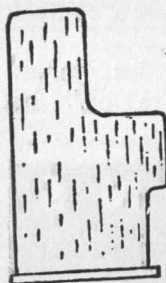


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BACKFIRE

ALFRED GOSS

Layman of Burlingame, Calif.

The letter of H. J. Mainwaring in Back-fire which is so typical of Anglo-Catholic fuzziness, gives me an urge to fire back. I will not discuss his theology because I think that is a subject better left to the clergy, but I would like to counter his misstatement of fact. Our Anglo-Catholics are such wishful thinkers that they twist everything to find support. I think it is time someone spoke out. There has been enough of this tail trying to wag the dog.

Protestant and Catholic are words of definite meaning. "Catholic" means universal and all-inclusive, and it does not mean anything else. Our Church is Catholic in that sense, it has room for all of us, including Mr. Mainwaring and myself. "Protestant" means protestant against the corruption of the Roman Church. The Church defines itself as such on page one of the Prayer Book, and by the Articles of Religion it amply proves that it is.

If by "the Real Presence in the Blessed Sacrament" Mr. Mainwaring means transubstantiation, then he should be told that the Church disclaims this superstitious belief in Article 18. The plain teaching of the Church is that our Lord is present in the Sacrament in a spiritual manner, and in none other. In this, she is in agreement with most of the major Protestant bodies.

The Church of England did

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drive the Methodists out through the refusal to ordain clergy for the American church, and its coldness and indifference for the spiritual needs of the people. The statement that John Wesley was horrified at the irregular consecration of American bishops is a misleading half-truth. He believed in episcopacy but not in apostolic succession, and he himself ordained ministers for the American church.

LUTHER D. WHITE

Layman of Waterford, Conn.

The sad state in which our country finds itself today reminds us of the title of the song, "The World is Waiting for the Sunrise." Out of the darkness of greed, hate, selfishness and war, most Americans are hoping for a brighter and happier tomorrow. For the average American wants peace and to live in friendship with the rest of the world. Unfortunately through the machinations of those now in power consisting of big business, the military and the Roman Catholic Church we are kept from realizing those peaceful aims. Our political and religious leaders must exert their influence for those conferences among the Big Powers which will bring us an early and lasting peace.



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A. F. GILMAN

Layman of Palatine, Illinois

From where I sit it looks to me as if Mr. Mainwaring (Witness, May 26) is living in a dream house and is so wrapped up in the mumbo-jumbo of the "Catholic" Church that he cannot see the truth.

The English Church broke away from Rome just as the Methodist and Presbyterian Churches broke away from the Church of England. Cardinal Newman, who was an honest thinker, discovered after he had jumped over the fence that after all the grass wasn't any greener in Rome than it was in the Church of England.

The average Catholic forgets that Christ didn't say anything about his Real Presence in the Holy Communion but he did say, "Wherever two or three gather together in my name there am I in the midst of you."

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