

The **WITNESS**

FEBRUARY 26, 1959

10¢



BISHOP R. HEBER GOODEN

Reports Progress in Panama Canal Zone

Council Approves Record Budget

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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9:30 and 11 a.m. Church School.
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12:10. Eve. Pr. Daily 5:45 p.m.

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The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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In Leading Churches

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976 East Jefferson Avenue
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Morning Service. Holy Days, 6 p.m.
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The Rev. John T. Golding, Rector
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The Rev. Robert F. Evans
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11:00 a.m. Church School. 7:00 p.m.
Evening Prayer. 7:30 p.m. Young
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Holy Days: Holy Communion-7:15 a.m.,
12:15 p.m. or 5:45 p.m., as announced.

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12 N. HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m. Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, ~~Punahonue~~, Pa.

Story of the Week

Investigation of Highlander School Protested by Sewanee Professors

★ The Highlander Folk School, Monteagle, Tenn., is again under attack. It was initiated by Bruce Bennet, attorney general of Arkansas, who wrote members of the Tenn. legislature that investigation in Arkansas, in connection with integration, revealed that Highlander was a source of the troubles in his state.

Another to demand a crack-down on Highlander, and who was allowed to address the legislature during a "recess", is the Rev. Karl Kirby, part-time preacher and gospel singer of Tracy City. He told the lawmakers that he has evidence, available only to himself and the FBI, that the school was subversive, allowed communists to attend conferences, and stirred up strife between employers and employees.

Still a third person asking for action against the school was described by the Chattanooga Times as "a rich man's John Kasper with a Cadillac."

The affair prompted fifteen members of the faculty of the University of the South, earlier this month, to address the following open letter to Governor Ellington of Tennessee. The professors included the following members of the Seminary faculty; Wilford O. Cross, C. F. Allison and Vesper O. Ward:

— Quote —

Over a period of some years we residents of Sewanee have on numerous occasions visited

the Highlander Folk School. Our visits have included seminars as well as addresses and informal chats. As a result, we believe that we know the character of the school and the people who run it. We should like to share our impressions and opinions with you, in view of the pending legislative investigation of Highlander.

The heart of the proposed investigation appears to be an allegation by some that Highlander engages in "subversive activities," specifically that it propagates the Communist ideology and puts that ideology into practical application in Tennessee and other states. It is our conviction that this charge is unjustified and unfair. On the contrary, we have found the spirit of Highlander to be wholeheartedly dedicated



VESPER O. WARD joins with others of the Sewanee faculty in protest over proposed investigation of Highlander Folk School, a close neighbor of the University of the South.

to the free institutions of democracy, and we believe that Myles Horton and his director of education are devoted to American ideals. The atmosphere of the school is relaxed and open, with complete freedom of opinion and with no "party line," either overt or subtle.

We trust that no official or official body of the state of Tennessee would countenance the naive and pernicious notion that persons who do not accept racial segregation as an ideal are therefore Communists. In the world struggle for the minds of men in many nations around the world, communism is using racial segregation in the United States as a powerful weapon against us. What a tragic irony if our own efforts to combat communism should suppress freedom and democracy at home while simultaneously strengthening communism abroad! That is where the real struggle is going on.

We realize that some who have no firsthand acquaintance with Highlander may question what we have said about it. This is especially likely during this time of uncertainty in world affairs when social pressure toward conformity is great. It adds to our belief that it is our responsibility to share our observations with others in this matter.

As the chief executive of Tennessee you must surely welcome calm statements from all responsible citizens. Since this is a public matter, we feel free to address you with an open letter.

— Unquote —

Atomic Tests & Ecumenical Council Get World Council Attention

★ Cessation of atomic weapons tests would be a first step toward disarmament, the executive committee of the World Council of Churches declared in a statement adopted at a four-day meeting in Geneva, Switzerland.

The committee instructed officials of the commission of the Churches on international affairs to bring the statement to the attention of British, American and Soviet delegations meeting in Geneva to discuss a proposed seven-number commission for a controlled cessation of tests.

The statement stressed that "considerable progress achieved in the technical approach to the detection of tests should now make it possible for political leaders to reach constructive agreements."

It said that both the World Council and its member Churches have "repeatedly pleaded . . . for an approach to disarmament which could start from a controlled cessation of tests."

"It must be added," the statement declared, "that any agreement, however carefully framed, involves a measure of calculated risk for all parties. Yet, in fact, the atomic peril is so fraught with grave consequences for present and future generations that the acceptance of such risk is surely justified."

"Moreover," it added, "every agreement is one more step in the struggle to allay suspicion and build confidence."

The statement said a cessation of atomic tests is important in itself. But it argued that to "demonstrate that international controls are feasible in relation to the cessation of testing" can ultimately "prove even

more worthwhile in the development of a regulated and progressive disarmament."

Commending its statement to the member Churches, the committee said they should do all possible to build an informed public opinion "about these issues which are vitally at stake." It said they also should make "such representations to their governments that are directly involved."

Ecumenical Council

Lack of factual information about the ecumenical council recently proposed by Pope John makes it impossible for the World Council of Churches to make any specific statement about it now, committee agreed.

The committee heard World Council president Bishop Sante Uberto Barbieri, Methodist of Buenos Aires, Argentina, outline plans for the committee's meeting in his city Feb. 8-12, 1960. This will be the first major meeting of any deliberative body of the World Council of Churches in Latin America.

Bishop Barbieri said he hoped the visit of the committee would lead to better understanding of the ecumenical movement on that continent where evangelical Churches are expanding rapidly. He asked the members to accept speaking engagements throughout Latin America in connection with the meeting. Consultations with evangelical and Orthodox leaders are planned.

While voting to withhold formal comment on the recent Vatican proposal for an Ecumenical Council, the committee did indicate that there was widespread interest on the topic among its member churches in 53 lands.

General approval was given to an earlier statement by the gen-

eral secretary, W. A. Visser 't Hooft, which said that "much depends on the manner in which the council will be called and the spirit in which the question of Christian unity is approached." He said, "The question is how ecumenical will the council be in composition and in spirit?"

A small group was appointed to keep under review implications and developments in connection with the forthcoming ecumenical council. The view was unanimously expressed that the experience of the ecumenical movement as expressed by the World Council indicates that "progress towards unity is made when Churches meet together on the basis of mutual respect with full commitment on the part of each Church to the truth of the Gospel, to charity, and to a faithful interpretation of its deepest convictions."

Actual cooperation among Churches in service, in working for a responsible society and a just and durable peace, and in theological discussions were listed as "fruitful first steps" to interchurch relations. Efforts to secure religious liberty for "all people in every land" were also named.

The executive expressed confidence that Protestant, Anglican, and Orthodox churches belonging to the World Council "will continue to pray for unity as Christ wills it."

In other actions the committee:

- Approved development of detailed plans for the first stages of the new headquarters to be located near the United Nations in Geneva. The \$2,500,000 project for a modern headquarters includes a centrally placed chapel.

- Received a report from H. H. Wolf, director of the Ecumenical Institute, Bollingen, Switzerland, one of a 10-man delegation from the World Council of Churches to Cyprus, and expressed hope for

the early return of Archbishop Makarios to Cyprus.

● Noted that although no official reply has yet been received from the Holy Orthodox Church of Russia regarding proposals made last August, representatives of the Patriarchate are expected to attend the Council's central committee on the Island of Rhodes Aug. 18-29.

● Welcomed "most cordially" the UN decision to proclaim 1959 world refugee year and promised that the World Council "in addition to its permanent service will do all in its power to cooperate in any constructive initiative taken by governments to solve the refugee problem".

● Reviewed progress of negotiations for integration of the WCC with the International Missionary Council and indicated that "no radical change" has been suggested in the draft plan of integration.

● Expressed great appreciation to the Churches for the steady increase in giving to its division of inter-Church aid and refugees "without dramatic appeals or an emergency." The 1958 budget of \$825,000 was oversubscribed.

● Voted that delegates to its third assembly to be held in Asia at the end of 1960 be 600, the same as at its 1954 Assembly in Evanston, Ill.

Record Budget and Pay Increases Approved by National Council

★ The National Council at its meeting at Greenwich, Conn., which closed February 19th, unanimously approved a budget for this year of close to eight million dollars, the highest in history.

The Council also voted \$12,000 as the salary for the last nine months of the year for an assistant to Presiding Bishop Lichtenberger. This was voted by General Convention, the salary to be \$15,000 a year. The position will be filled soon by a layman to be appointed by the Presiding Bishop.

In its missionary increase the National Council voted base pay increases to its overseas missionaries, from \$2,400 a year for single men and single clergy to \$2,700 a year, and from \$3,200 a year to married women and married clergy to \$3,600 a year.

The salaries are low, it was explained by L. M. Franklin Jr., treasurer of the Council, but

they do not take into account fringe benefits, such as living quarters, automobiles and travel allowances which are allotted to the missionaries.

The overseas mission increase which went up from a total of \$2,594,695 in 1958 to \$3,138,518 this year or more than \$500,000, was in part due to the opening up of further mission work in Central America.

In those countries, according to the latest available figures, the Church counted 4,346 baptized members, twenty-nine parishes and missions, and thirteen clergymen.

By special vote the National Council approved a 5 per cent cost-of-living increase to some seventy-seven Council officers, and staff, similar to the raise received two years ago by staff members.

It also earmarked \$100,000 for the \$2,500,000 new St. Luke's Hospital under construction in Manila, to cover the Philippines government import taxes on construction materials.

PANAMA CANAL ZONE BREAKS RECORDS

★ The district of the Panama Canal Zone broke records last year, it was revealed at the convocation which met for four days in January. A record number were confirmed; greater self-support was developed by missions; new work was started in several places.

Bishop Gooden, who presided, also stated that committees and departments were showing progress all along the line. This is notably true of the Spanish work, whose committee produced and distributed thousands of pieces of literature all over the Caribbean area.

Bishop Voegeli of Haiti was the guest of the convocation and gave addresses and preached on various occasions.

BISHOP PENICK TO RETIRE

★ Bishop Penick of North Carolina, who will be 72 in April, has resigned, effective June 30 of this year. He was consecrated coadjutor in 1922 and became diocesan ten years later.

He will be succeeded by Bishop Baker, at present the bishop coadjutor.

COLLEGE CHAPLAIN IN COLUMBUS

★ The Rev. Harry Kruener, chaplain to students at Denison University, Granville, Ohio, is the preacher next week at the noonday services at Trinity, Columbus, Ohio. The following week the preacher will be the Rev. Thomas Barrett of Lexington, Va.

EXAMINING CHAPLAINS HAVE MEETING

★ Examining chaplains of the province of the Pacific have just had a meeting at the Church Divinity School of the Pacific. Purpose: a study of standardizing cononical examinations for candidates for ordination.

Proposed Church Merger In Canada Discussed at Conference

★ Advice of Ceylonese and North India Church leaders on the proposed merger of the Anglican Church of Canada and the United Church of Canada should be sought, a conference of 27 Anglican bishops and 17 priests and laymen has recommended.

At a three-day conference at Scarborough, Canada, the Anglicans also suggested that representatives of United Church mission areas in India should be invited to come to Canada to consult with leaders of both Canadian denominations.

In a statement issued following the conference it was recommended that the two Churches jointly prepare a study guide on reunion for use in both communions which would report proposals for Church union in Ceylon and North India.

Also proposed was cooperation by Anglican and United theological colleges in programs of social action and the setting up of a league of prayer for Church unity to encourage daily prayer for union members of both denominations.

The Anglican statement said there was "general ignorance and indifference" about reunion, and that further progress in the 16-year negotiations depended upon widespread intensive study of the question throughout both Churches.

"It may well be that the union which finally emerges under the guidance of the Holy Spirit will be a unity in faith, order and sacramental communion, expressing itself in a diversity of polities, liturgies and traditions," the statement said.

Invitations by the Anglicans to the Bishops of Bombay and Nagpur should be issued, the statement said, to come to

Canada "to stimulate and lead discussions on the subject of union throughout both Canadian communions."

Involved in the North India plan for union are the Anglican, Baptist, Brethren, Disciples, Methodist and United Churches. In Ceylon, the Anglicans, Methodists, Baptists, Presbyterians and South India Churches are negotiating.

Use of the proposed study guide at joint meetings in conferences, presbyteries, dioceses, deaneries and local congregations of the Anglican and United churches was recommended.

Understanding by United Church leaders of the fact that Anglicans cannot go beyond certain limits in discussing Church union was asked in the statement.

"The Anglican Church has historical roots in both the Catholic and Protestant traditions," it said. "We cannot strengthen the ties on one side at the cost of breaking the bonds on the other. However, our associations with the worldwide Anglican communion are of the greatest importance to us and we hesitate to make commitments which might cause these relations to be severed."

Principal obstacles to the merger of the Anglican and United Churches are involved in mutual recognition of the two ministries and the recognition of bishops in the apostolic succession.

BURGLAR ALARM DOES THE TRICK

★ Two young men tried to pry open the poor box at St. James, New York, but it had an alarm; they fled but were nabbed by a couple of cops who had been trailing the pair.

KINGSTON RECTOR TO RETIRE

★ The Rev. Ralph A. Weatherly, rector of Grace Church, Kingston, Pa. has asked permission of the vestry to resign, effective October 1. His letter, read to the congregation the following Sunday, said: "We have been together through floods, a great financial depression, a world war, and every kind of intimate relation for over thirty years. I believe it is time for the parish to have other leadership and for me to be relieved of responsibilities and care that might become burdensome."

His entire ministry has been in the diocese of Bethlehem where he has played a leading role. He has been a member of the standing committee since 1926, and its president since 1948. He has two sons in the ministry; Bruce, rector of Trinity, Covington, Kentucky, and Theodore, rector of churches at Nanticoke and Alden, Pa.

Not to neglect the better-half, Mrs. Weatherly has done an outstanding job as organist and choir director of the Kingston parish during the years of her husband's long rectorship.

SEEK FUNDS FOR WHITE RUSSIANS

★ Protestants in the U.S. will be asked to raise \$140,000 toward the cost of bring 9,000 White Russians now in China to Hong Kong and later to homes in various parts of the world.

The program has been approved by the board of managers of Church world service, agency of the National Council of Churches.

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 Priest seeks post, parish or chaplaincy. Box L-P. Witness, Tunkhannock, Pa.  
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 Vacancy — in New Jersey for an assistant clergyman in aidential parish. Box R. Witness; Tunkhannock, Pa.
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# EDITORIALS

## Who Calls The Shots?

THE idea that a man is "called by God" into the ministry as a life work is rapidly being discarded along with other naive assumptions such as the Virgin Birth and the Empty Tomb. It seems very real at the outset, however, to many who enter our seminaries to prepare for the priesthood. But to the great majority of those just emerging from these halls, the "I want" or "I don't want" has already assumed definite shape in their thinking and planning.

Sent, after ordination to the diaconate, to the "Siberia" of the two-or-three-point mission field, the clergyman now a priest serves his two or three years to meet his obligation to the bishop who subsidized him in the seminary, then begins on his own initiative to start the ladder climbing to the large, urban or suburban congregation, thence to the deanship of a cathedral. From that vantage point it is for the favored few a not difficult jump to the high office of bishop.

All the way along the climb to cultural advantage and social prestige the "I want", or the more tactful "I would like" takes the place of the assured "I believe the Lord has called me", although the former is often rationalized into the latter.

In this process which can be noted operating throughout the Church, only a small proportion of the clergy preserve their initial idealism and their selfless devotion to the needs of Church members as individuals. Most of those who retain these too rare qualities are priests who have been summoned to "come up higher"; they did not seek the transfer, and all of these left reluctantly the smaller congregations to whose families they were bound by the close ties formed by years of devoted service.

Those whose knowledge of the Church is much more than parochial are dismayed by what is hap-

pening to Church congregations while the ladder climbing goes on apace. The worst effects, perhaps, are seen in the smaller congregations in towns and villages, where both membership and activity rise and fall over and over again through the years, producing a sort of religious numbness. But the large urban congregations pay a heavy price, too, for their apparent success. They become aggregations of atomized individuals meaning very little to one another, and having little corporate effect on their environment. The clergyman moves into the ranks of the professional administrators, and the institution over which he presides merges into the cultural pattern of impersonal, mobile, rootless city and suburban life.

These observations on the current scene have by-passed a large proportion of the parochial clergy who for one reason or another have not been "promoted". They continue year after year in parish or mission, in a colorless routine of customary though generally useful duties. Also overlooked is a much smaller group of clergymen who, unnoted and unsung, have had rich and very fruitful ministries in towns and countryside. They resisted the attractions of the "larger opportunity" because they had a clear vision of the possibilities where they were and recognized tremendous unmet needs.

They resemble the country doctor in Lancaster County, Pennsylvania, who on call served Johns Hopkins Hospital as one of its most outstanding diagnosticians, but who refused to surrender his country practice. And like Albert Schweitzer in the Belgian Congo, these undecorated Episcopal clergy retained the simple, gripping conviction that they were "called of God". And some of them still do.

If for most of our religious leaders the sound of a "call" has become dim, what can laymen now understand by "the high calling of God in Christ Jesus"? Or by "called to be saints"? Who is doing the calling? Who "calls the shots"?

# "In Thinking Be Mature"

By Paul Tillich

Professor at Harvard Divinity School

*I Cor. 14, 20: Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature.*

**I**N THINKING be mature! Such an admonition one would hardly expect in the context of apostolic writing. But here it is, appearing in the same letter of Paul in which he contrasts sharply the wisdom of the world with that foolishness of God which is wiser than the wisdom of men. And he points to the fact that not many men belong to the ranks of the congregation, but that God has chosen what is foolish in the world. Maturity on the basis of divine foolishness, this is hard to understand, not only for the first readers of the letter to the Corinthians, but for all generations of Christians and non-Christians in the history of Christianity. In some way the whole problem of the possibility of Christian existence is implied in this combination of divine foolishness and human maturity. But perhaps it is not only the problem of the possibility of Christian existence alone, perhaps it is the problem of the possibility of human existence as such, how to unite divine foolishness with human maturity. Certainly it is valid of everyone outside as well as inside the Church when Paul says: "Whoever of you imagines that he is wise with this world's wisdom must become a fool if he is really to be wise." (3, 18).

## Spiritual Infancy

It is not this foolishness which conflicts with maturity, but the state of Spiritual infancy, the state of being a babe in thinking, unable to receive solid food, but fed with milk only. Paul complains that even now the Corinthians are not ready for solid food, that they are still immature as shown in their theological jealousies and quarrels. That they are still far away from the divine foolishness—that is what makes them immature.

What does it mean, to be mature in thinking? We speak of maturity in scholarly education, tested by examinations and scientific work. In some countries the basic examen for higher education is called "examen of maturity." But are those who have passed it and become students in a professional school really mature in thinking? Are their teachers mature in thinking? Is the great scholar mature in thinking?

If maturity means having mastered one's professional field and being able to work creatively in it, the great scholar, the good teacher and his best pupils are mature; then most of us who are gathered here today can call themselves mature. We would not need the admonition: Be mature in thinking!

But we need it, both those who live within the Christian tradition and those who live outside of it. We are **not** mature in thinking, not even those amongst us who are called outstanding scholars inside and outside the Christian horizon. Our immaturity is our lack of divine foolishness. Let us look first at those who feel at home within the churches.

## Divine Foolishness

It often seems to me that there is more certainty of one's own maturity amongst those who are faithful and active members of a church than amongst those who stand beside it in criticism and doubt. But their belief that they are mature witnesses to their immaturity—the sources of this belief are quite obvious. They belong to an institution which has matured through the centuries in life and thought, and whose foundation is the picture of the most mature personal life, the picture of Jesus as the Christ, in which at the same time, divine foolishness is manifest in every moment. To belong to this community gives the members a feeling of being mature themselves. But they are not, and as Protestants we must add: Not even their churches are. For who is mature?

A mature man is one who has reached his natural power in life and thought and is able to use it freely. He who is mature in thinking has not reached the end of his thinking, but he has reached the state in which the human power of thought is at his disposal. This is the state we are asked to reach, and this is the state of which

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*A sermon preached at Washington Cathedral during the convention of the American Association for the Advancement of Science. Two thousand scientists, friends and Church people filled the cathedral to hear the noted theologian.*



we always fall short, the Christians first and then those questioning Christianity.

### Human Foolishness

The Christians — churches and individuals — often bury their power of thought because they believe that radical thought conflicts with the divine foolishness which underlies all wisdom. But this is not so, certainly not for Biblical thinking. Radical thought conflicts with human foolishness, with Spiritual infancy, with ignorance, superstition and intellectual dishonesty. It is the temptation of the churches in all generations to justify their human foolishness by calling it divine foolishness. This is their defense against becoming mature in thinking. But Christianity, although it is based on the message of the divine foolishness, knows that out of the acceptance of this message mature thinking can grow courageously and abundantly. What prevents it from growing is that the guardians of the message, churches and Christians, enclose the divine foolishness in vessels and forms which are produced by a wisdom which is mixed with foolishness, as is all human wisdom. And if these forms and vessels are declared indestructible and unchangeable, the way to maturity in thinking is blocked. For the decisive step to maturity is the risk to break away from Spiritual infancy with its protective traditions and guiding authorities. Without a "No" to authority, there is no maturity. This No need not be rebellious, arrogant, destructive. As long as it is so, it indicates immaturity by this very attitude.

The No that leads to maturity can be, and basically always is, experienced in anxiety, in discouragement, in guilt feelings, in despairing inner struggles. For the infant state, its traditions and authorities are vested with the holiness of man's ultimate concern and they give Spiritual security and primitive strength. It is hard to break away from them; and certainly the way to maturity in thinking is a hard way. Much must be left behind: early dreams, poetic imaginations, cherished legends, favored doctrines, accustomed laws and ritual traditions. Some of them must be regained on a deeper level, some must be given up. But for this price, maturity can be gained, a manly, self-critical, convincing faith, not **produced** by reasoning, but **reasonable** and at the same time rooted in the message of the divine foolishness, the ultimate source of wisdom. A Church able to show this

way to its members, and which went this way itself, would certainly have reached maturity.

And now I want to turn to those who consider themselves as being outside the churches and feel indifferent towards it, or perhaps even critical, hostile or fanatical in their negation. For all of them the word of the apostle is equally valid as it is for the churches: Be mature in thinking!

### Criticize With Love

It is not difficult, but is not worthwhile either, to deal with the petty immaturities of the secular mind. But it is hard and very worthwhile to penetrate to the source of its basic immaturity and to apply the word of Paul, "be mature in thinking," to those who believe that they **are** mature just because they consider themselves to be outside the Church. No representative of the Church should criticize them carelessly, as if speaking with the possession of maturity to those who are immature. No representative of the Church should criticize the secular world before having criticized the Church with the same seriousness; and he should not do so at all if he can not do so in both directions with love.

For this reason I don't want to refute the attacks of the secular mind on the Church. The self-criticism of the Church, as shown before, goes deeper than any such attack could. And I don't want to criticize any of the creative activities of the secular mind, the sciences, the arts, the social relations, the technical activities, politics. These functions have their own criteria, and the leaders in them apply these criteria with severity, honesty and self-criticism. In all this the secular mind is mature. And religion never should interfere with it, as mature science never would interfere with religious symbols, since they lie in another dimension of experience and reality. To discuss the existence or non-existence of God as a being alongside others betrays utter immaturity on both sides. It betrays complete ignorance about the meaning and power of the divine.

### Born of Experience

There is a basic impediment to the secular mind becoming mature. It turns away from the divine foolishness in the ground of its wisdom, and this makes its wisdom, however successful in conquering the world, humanly foolish. "Be mature in thinking" is said to the great scholar as urgently as to the primitive member of a

congregation. For one is not mature if one is a perfect brain, and one is not even mature if one is a creative mind. There is no maturity where the awareness of the divine foolishness is lacking. So then, what is meant by these paradoxically sounding words?

They are born out of an experience which cuts through all other experiences, shaking them, turning them into a new direction, raising them beyond themselves. It is the experience of something ultimate, inexhaustible in meaning, unapproachable in being, unconquerable in power. We may call it the holy, the eternal, the divine, it is beyond every name because it is present in everything that has a name, also in you and me. If we speak of it, we speak of the unspeakable, and we **must** speak of it. For it is nearer to us than our own self, and yet it is more removed from us than the farthest galaxies. Such experience is the most human of all experiences. One can cover it up, one can repress it—but never totally. It is effective in the restlessness of the heart, in the anxious question of one's own value, in the fear of losing the meaning of one's life, in the anxiety of emptiness, guilt, and of having to die. Myth, poetry and philosophy of mankind everywhere express this experience. They witness to things which are deeply buried in the human heart and in the depth of our world. But sometimes they break through the surface with an eruptive power. No artist, no philosopher, no scientist is mature who never has questioned himself and his existence as an artist, as philosopher, as a scientist. No mature scholar is humanly mature who has not asked the question of the meaning of his existence. A scholar who rightly takes nothing for granted in his scholarly work, but takes his being as a scholar and his being as a man for granted is immature.

### What Faith Means

But if he is pressed hard by the question of his existence so that he cannot push it aside, he is ready for being grasped by divine foolishness; even more, he is already grasped by it. He is driven out of the safety of his daily-life-reasonableness. He must face a depth in himself of which he was not aware before, a depth of dangers and promises, of darkness and expectations. And what he finds in himself he sees reflected in his world, a depth which was hidden to him before he found it in himself. Now he has become aware of it in the others, in everything alive, in the whole universe. And if he receives answers

to the questions awakened in him, he can listen to them, even if their grammar and their style sounds ecstatic and paradoxical, measured by the language of daily life. Such answers received is what faith means. They sound like sacred foolishness, but armed with the power of truth. If, however, they are brought to the level of ordinary reasonableness and attacked or defended on this level, they sound untrue, meaningless, absurd—whether they are accepted or rejected. And as the language of divine foolishness is, so also is the life which is created by it: The name of this life is love. Love is life under the power of divine foolishness. It is ecstatic and paradoxical. Its way cuts through the ordinary ways of life, elevating them to a higher level. But if love is brought down to the level of moral reasonableness, and is attacked or defended on this level, it becomes sentimental, utopian, unreal.

The divine foolishness of thought and the divine foolishness of life are united in the symbol of Christmas: God **in** the infant, God **as** infant, anticipating and preparing the symbol of Good Friday — God **in** the condemned slave, God **as** the condemned slave. This certainly is ecstatic and paradoxical, and it should not be brought down to the level of a divine human chemistry. But it should be understood and experienced as an expression of the divine foolishness which is the source of wisdom and the power of maturity. Be mature in thinking. Be mature in love!

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## Don Large

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Dr. Jekyll and Mr. Hyde

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**L**ENT is for the lost. And that means all of us. Too often we respectable souls set such store by our very respectability that we subconsciously think of this season as being primarily reserved for others less safely situated in spirit than ourselves.

We know perfectly well that Christ came to redeem people lost in lust or mad with power or terrible in greed or ruthless in their selfishness. But it's a salutary experience to realize that "nice" people get lost too.

Preening pride is a losing business, and so is



failure to love God above all else—and our neighbor as ourself. Even the best of us have, in the classical words of the General Confession, “erred and strayed from thy ways like lost sheep.” That is, we haven’t deliberately espoused pride or lust or greed. Rather, we’ve blindly nibbled our way into the wrong pastures.

Then there are those of us who get along well enough as long as life treats us gently. As William Lyon Phelps once observed, “There are some people who are all right at three o’clock in the afternoon, but watch out for them at three o’clock in the morning. They are all right in Yonkers, but look out for them in Paris. They are all right when they associate with virtuous people, but look out for them when they associate with evil companions.”

Let’s face the fact that we all associate with evil companions. And the most evil of all is often the companion hiding within our own personality. It was G. K. Chesterton who said, “Let no man speak contemptuously of the murderer 3,000 miles away, until he is certain that he has safely captured and subdued the criminal under his own hat!”

For there’s a Mr. Hyde lurking within every Dr. Jekyll. And this Mr. Hyde is a sleepless creature, ever ready to pounce. And unless the chemistry of the spirit is correctly balanced—and the soul redeemed of its sloth—pounce he will.

Furthermore, the more talented Dr. Jekyll is, and the more his life is enriched with opportunity, the more his Lord expects of him. The New Testament is perfectly clear on this point. “The more a man has been given, the more shall be expected of him.”

In Shakespeare’s compelling drama, *The Tempest*, highly gifted Prospero is the hero, while ill-begotten Caliban is the slave. Not much can be expected of Caliban. If he falls, he hasn’t far to go. And if he manages to rise, it is not demanded that he lift his spirit to sainthood. But Prospero’s very soul hangs upon the manner in which he traffics with the world, the flesh, and the Devil.

And think of the heights from which Prospero can fall, and the sickening crash at the bottom. True, his redeeming Lord will always be on hand to help lift him back up again. But for him the distance will be greater, the agony deeper, and the price higher than for the cloddish Caliban.

Well, there we are: Dr. Jekyll and Mr. Hyde . . . Prospero and Caliban . . . The good and the

evil. Quite a mixture! Put them all together and they spell you and me. So I, for one, am grateful for the renewing strength of Lent. Aren’t you?

## Crushed Christians

By Corwin C. Roach

AS WE begin the Lenten season, the Penitential Psalm 51 challenges us with its reference to “a broken and a contrite heart.” The thoughtful person may resent the idea especially when as with Moffatt’s translation the word “crushed” is used instead of “contrite.” Does God really want men to be broken and crushed? What price crushed Christians? We have a slang phrase “getting the breaks” but the psalmist would tell us that it is the broken man who gets the breaks. Here are five illustrations which explain the paradox.

Any springtime as we drive along the country roads, we can see the farmers hard at work plowing their fields. They are breaking up the caked soil in order that the ground may be made ready for the sowing of the seed. Jeremiah uses the same figure as he pleads to Israel to break up their fallow ground and Masefield in *The Everlasting Mercy* puts it into the prayer of Saul Kane

“O Jesus, drive the coulter deep

To plough my living man from sleep.”

Growth is not possible unless the ground, be it the earth under foot or the heart of man, is broken up.

Today the farmer is to be found perched on the seat of the tractor rather than plodding behind a plow animal. Yet in the eyes of the historian, man’s achievement in domesticating the beasts of the field may well rank as more epochal than his mastery of the intricacies of the gas engine. Who was the first genius who thought of taming the bull of the wilderness steppes or harnessing the horse to do his bidding? The appeal of the modern rodeo is to this same contest between man and the brute. Yet anyone who has watched a roping match will marvel at the skill and dexterity of the trained horse as much as the daring of the man who makes use of it. These horses have been broken in so that they may be of service. Scholars tell us that the Greek word we translate “meek” had that meaning. The meek are those who have been broken in for the

work of God. They are the trained and disciplined, the veterans.

Still another illustration from agriculture or, more properly speaking, horticulture. St. Paul uses the figure of grafting in Romans, but true city-dweller that he was, he got it backwards! In our modern America, thanks to the work of Luther Burbank, the process of grafting and the remarkable results possible are well known to everyone. New and better varieties are produced. To make an effective graft, however, a tight splice is necessary. The trunk to receive the graft must be cut open and the new branch attached so closely that it soon grows into one with it. Without the break, there can be no lasting union. It is because the love of God has been grafted into our broken heart that we are so transformed and made over that we can now bring forth fruits of the Spirit.

When I was in the copper country of northern Michigan, I visited one of the crushing plants where the copper bearing rock was processed. In the words of our text it was necessary to break and crush the rock and reduce it to grayish dust so that the bits of copper might be set free.

The Christian needs to be set free from the entanglements of the world. He is to love God with all his heart, but whole heartedness comes as a result of broken heartedness. Disappointment and loneliness are the breakers and the rollers which purify and cleanse the metal of our heart if we use them aright. The copper cannot help benefit from the stamping process, but the soul of man is different. The times of breaking can be for us a blessing or a curse depending upon how we use them.

Modern science has done that which by definition is impossible. It has spilt the unspittable! (The word atom comes from the Greek and means that which cannot be cut.) Small as are the grains of dust mingled with the copper, they are huge mountain ranges compared to the atom. Yet in this infinitesimal speck there is locked up untold power and energy. Only by breaking it up, however, can that force be released. Atom or Adam, man or the molecule, the same thing is true. It is only as man is blasted out of complacency and his security that he becomes strong. We speak of the conversion experience, but explosion would be a better word. So St. Paul describes the power which God has given him, "to destroy strongholds . . . . and every proud obstacle to the knowledge of God". There is a

dynamite which comes to the man broken by the power of God.

Broken and crushed but these five analogies point out the gifts of God which can be ours, growth, discipline for service, fellowship with God, purity and wholeness of heart, power. The offering of such a life to God will be acceptable.

## Education of Laity

By Margaret H. Benson

*Churchwoman of Port Deposit, Maryland*

HOW deep does the lesson of the second Sunday in Advent go? The collect gives a peculiar tone to this day, consequently it is called Bible Sunday, not only in the Anglican Communion, but throughout the Protestant world. Could we not seize the opportunity offered by the emphasis of this collect to urge Church members to make use of literature available to them through the Church press and publishing houses? We have National Apple week, National Cat Week, National This That and the Other Week, so designated to advertise a product or alert people to situations and needs. Why can't we have a Church Press Week or a Religious Literature Week? We have Theological Education Sunday, why not emphasize the further education of the lay person and have a Lay Education Sunday also?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." What do most of us think about when we hear this "first and great commandment"? How much time have we spent the last week in loving God with all our minds? As much time as we have spent reading the newspapers and magazines? There are available Church periodicals which contain not only news about the Church in the nation and the world, but articles, editorials and letters concerning the issues with which the Church is faced and efforts that are being made in coping with them.

How many paperbacks have we read this week? Have we spent an equal amount of time, or even a fair percentage of it in reading the Bible? I wonder how many people would notice any change in the Book of Common Prayer if the lectionary were to be omitted from future copies. Even if you do not care to follow the lectionary in reading the Bible there are other plans. On the other hand, there is no rule against just picking up the Bible and reading where you wish.



There are probably few people who do not, in the course of a week, read articles, pamphlets, house organs, or just office memos having to do with a vocation. Surely, as practicing Christians, we carry our Christianity into our working worlds. We refresh our spirits in our jobs by reading material which will refresh, review and even instruct us in our pursuits. But how can we grow in the job of being a Christian, which is loving God with all our minds, when we devote less time per day to reading about, speaking with and listening to God, than we would on a normal homework assignment in school or college? Many books, pamphlets, tracts, which will review, refresh and inspire us in knowledge of the grace of God, are within our reach. We just don't reach. That the people are not being reached by the literature being published for them is evidenced by a look at some statistics. The total paid subscriptions of the three largest periodicals in our Church, excluding *Forth*, is less than 40,000. This means that less than 1.25 per cent of our Church membership is subscribing to these periodicals. When you consider that the average size of our parishes is about 435 people, this means that out of every 435 people only 5.4 see one of the publications. These magazines contain not only news of the Church, but articles and editorials about our faith and news about the best books we can read to learn more about the Bible, the Church and the ways in which we can make our Christian vocation work in the world today. If our record is poor with the periodicals, it is worse with our Church Publishing Houses. In the week ending December 14, 1958, the percentage of the adult confirmed Churchmen who had read one of the Seabury Press books was .00035.

### Your Help Needed

THIS is rather like the parson who scolds the people who are in Church for not coming to the services. If you are reading these comments, the criticisms are not addressed to you, but your help is being asked in trying to find solutions to the problem. What are some of the things that can be done to bring the non-reader together with the books and periodicals that could enrich his spiritual life? We have tract racks, Lenten Bundles, ads and flyers about books, limited-time, cut-rate subscription campaigns; if these devices have not brought about the desired results, what is wrong with them, or with the way they are administered? Something must be, or the Church magazines would not be constantly fighting for survival; a fight which not all of

them have won: nor would there be such small sales of books on Bible study, Christian living, Church history, music, administration, the ecumenical movement and numerous other subjects. A look through the catalog of any religious publishing house will give you a quick overall picture of the type of book that is being published today.

Could it be that those of us who do "read, mark and inwardly digest" take the "inwardly" too literally and fail to spread the news of the information, inspiration and refreshment that we receive from our reading? To how many people this last week have you mentioned articles you have read in the newspaper, or some secular magazine; programs you have heard on the radio or seen on tv; secular books you have been reading? To how many people have you mentioned a new insight, a spiritual lift that you have received from reading the Bible, Prayer Book, Church magazine, or book about your faith?

Many of us have been amused to read the "boners" that are published from time to time which have been taken from Bible and Church quizzes given to college students over the country. Have you ever heard some of the answers given by adult Churchmen when one of these quizzes has been put on as a part of stunt night at a summer conference? This "spiritual illiteracy" that we hear about is not the figment of some disordered brain, but an actual fact with which the Church is faced. Regular spiritual reading over the years makes possible a great increase in grace and strengthening of the inner life of the spirit. One friend of mine phrased it rather vehemently by saying "How can they grow in the grace of God, when they never read a book?"

Perhaps a Lay Education Sunday is not enough, maybe we should have a lay Education Year!

A Christian fortified with a background of information and inspiration gleaned from a regular communion with great Christian writers and thinkers, starting with the Word of God in the Bible, will be a stronger and more convincing witness for Christ and the Kingdom of God in this disordered world.

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# Pointers for Parsons

By Robert Miller

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THE Bishop liked his clergy to keep up with modern thought and gladly lent his potent influence to persuade Professor Dowells to talk to the Clericus about the Brave New World that Science and Technology were opening to mankind. It was a good talk. The Professor reminded us of the marvellous inventions of the last fifty years, radio, tv, mass communication, airplanes, jets, rockets, satellites, new substances, better agriculture, larger deficits and the wonders of medicine. Mankind is on the threshold of a new age, and if he will but pay heed to the divine ethic that the teaching of Jesus presents the future is bright with promise.

In the warm well-lighted hall where we were gathered it was most inspiring, and it was easy to be optimistic and forget the "knavish tricks" that were far too common in the world for us to feel comfortably at ease in Zion. So we were all disturbed when, in the few minutes left for questions, "Stubby" Jaunders asked some awkward ones. How many of the two and a half billion people, he wanted to know, had enough to eat? How many had never ridden in planes or even automobiles? How many had a longer life expectancy? What of nuclear fission and exploding populations? He sat down rather suddenly, and there was an awkward pause. The Chairman looked at the Professor.

The Professor referred rather testily to his conclusion, that none of the blessings science and invention might bring to man would be realized unless all men would follow the Golden Rule. If they were ruled by evil passions they might well bring utter destruction on themselves. The clergy should be the strong arm of righteousness.

The Chairman brought the question period to

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a tactful end, and we hastened to get our appetizing trays and sit down in groups for lunch. Every one felt that Stubby had been, well, a little . . . well, not quite the right moment, you know. I thought that what Stubby had really done was to take the skeleton out of the cupboard, and I said so.

"What are you talking about?" asked Hutchinson impatiently. "What skeleton."

"Original Sin," I answered. Hutchinson looked his disgust.

"Really, I thought that went out with evolution," he snapped.

"Don't you mean 'came in with evolution'?"

"Don't split hairs," he growled. So I said no more.

But Fr. Timmons said that no matter whether you called it Original Sin or by some other name you meant that men were prone to do evil. He did not think that we were wiser or better than our forefathers but he was sure we had far greater power, power to heal and power to destroy. He thought Stubby had been wise to raise those questions, and it was not enough to answer them by a reference to the Golden Rule. How were you going to get men to obey the Golden Rule?

This luncheon wasn't turning out well. Instead of the happy optimism of the Reader's Digest there was a sort of silent overtone of Amos and Jeremiah. That might have been quite proper in Lent or Advent but who could imagine Amos or Jeremiah as members of a Clericus eager for a happy and churchly companionship. Of course Fr. Timmons was a saint, but Stubby and I had a great deal to learn about clerical comity. It was with great relief that the group began to talk about Visual Aids.

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## ARNOLD DECLINES CALIFORNIA

★ The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, has declined his election as suffragan bishop of California. In his letter to Bishop Pike, after a tribute both to the diocese and the bishop, he stated:

My decision is based entirely upon what I believe with all my heart to be the vocation to which God has called me at this time. In a day when unfortunately the Church's ministry in the all-important urban areas of the nation is in danger of being abandoned for lack of loyal supporters, I am convinced that the chief strength which the Church can muster must be used at this strategic point. In God's good providence, Christ Church in the city of Cincinnati is an exception in that it is a bulwark nationally and has only begun to realize its potentiality of leadership and pioneering in this field.

For the sake of this city and all American cities this parish in the heart of the city must be supported in every possible way since it speaks to the whole city and must minister to the whole city and especially to those who have no church home or any other kind of home.

In short, I believe that my particular vocation is a ministry of depth rather than of breadth, although I recognize the God-given importance of both kinds of ministry. I am sorry with all

my heart for the pain this decision will cause some very generous and wonderful people, but, God help me, I cannot do otherwise.

## CONNECTICUT HEARS DAWKINS & BEAN

★ Peter M. Dawkins, Army halfback who won the award as the best player in 1958, and the Rev. George M. Bean, chaplain at West Point, were the speakers at the Washington's birthday corporate communion and breakfast held at St. Mary's, Manchester, Conn.

Bishop Gray was the celebrant, assisted by the West Point chaplain, with Dawkins, an acolyte in his home parish at Royal Oak, Michigan, serving at the altar.

## CHURCH CONSTRUCTION AGAIN GOES UP

★ Church construction in January of this year was \$73-million, an increase of \$5-million over last year.

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# PEOPLE

## CLERGY CHANGES:

THOMAS S. HULME, formerly in charge of churches at Boone and Perry, Iowa, is now rector of Grace Church, Cedar Rapids, Iowa.

J. F. MACHEN, formerly rector of Grace Church, Charles City, Iowa, is now rector at Buena Vista, Va.

ROGER S. GRAY, formerly rector of St. Luke's, Tuckahoe, N.Y., is now rector of Grace Church, Long Hill, Conn.

WARREN L. HOWELL, formerly rector of St. Michael's, Trenton, N.J., is now vicar of Trinity, Stamford, Conn.

GLADSTONE H. STEVENS, formerly vicar of Grace Church, Scottsville, N.Y., is now vicar of St. Andrew's, Devon, Conn.

RAYMOND K. RIEBS, formerly in the missionary district of Central Brazil, is now rector of St. Michael and All Angels, Studio City, Cal.

FREDERICK A. BARNHILL, formerly assistant at St. Paul's, Salem, Ore., is now rector of St. Paul's, Palm Springs, Cal.

EDWARD R. McCracken, formerly assistant at All Saints, Worcester, Mass., is now vicar at Aurora and Union Springs, N.Y.

WARREN W. LANE, formerly curate at St. Matthias, Whittier, Cal., is now vicar of St. Matthew's, Horseheads, N.Y.

## ORDINATIONS:

CLIFFORD K. LANDIS was ordained priest by Bishop Bloy on Feb. 16 at St. Alban's, Westwood, Cal., where he is curate. Others ordained priests in February in the diocese of Los Angeles, either by Bishop Bloy or Bishop Campbell: CONGREVE QUINBY, vicar of St. Joseph's, Buena Park; DAVID W. WEATHERFORD, curate at St. Paul's, San Diego; HARRIS W. HOWE, curate at St. James, La Jolla; ROBERT D. NOBLE, curate of St. Matthias, Whittier; FRANK KNEBEL, curate at the Messiah, Santa Ana; GEORGE H. BURNETT, curate at St. John's, Bernardino; RICHARD B. HARMS, curate of St. Mark's, Altadena;

ROB R. MASON, curate at St. Cross, Hermosa Beach.

DON W. GRISWOLD, curate of St. John's, Boulder, Cal., and DONALD M. VAN SPLINTER, curate at St. Barnabas, Denver, were ordained priests by Bishop Minnis on Feb. 24 at St. John's Cathedral, Denver.

JOHN R. VICKERS, vicar of St. Luke's, Libby, Mont., was ordained priest by Bishop Sterling on Feb. 3.

JOHN L. SAID was ordained priest by Bishop Kirchhoffer on Jan. 10 at Grace Church, Muncie, Ind. and was presented by the rector of the parish, the Rev. C. Russell Moody.

EDWARD H. PALMER was ordained priest by Bishop Kirchhoffer of Indiana on Jan. 18 at St. Paul's, New Haven, Conn.

## HONORS:

KENNETH M. SOWERS, army chaplain, received the Four Chaplains Award, on Feb. 7. He is director of administration at the office of the chief of chaplains in Washington, D.C.

## DEATHS:

LEONARD STRYKER, 89, for many years rector of St. John's, Youngstown, Ohio, died in Montville, N.J. on Feb. 11.

HERBERT J. GLOVER, 88, vicar emeritus of the Church of the Heavenly Rest, New York City, died Feb. 15 at his home in the city. He was a member of the staff of the parish for 36 years.

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487 Hudson St.  
Rev. Paul C. Weed, Jr., Vicar  
Sun. HC 8, 9:15, 10:15 (Spanish) & 11: Daily HC 7 and 8 C Sat. 5-6, 8-9 and by appt.

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Rev. C. Kilmer Myers, S.T.D., Vicar  
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish) EP 5, Thurs., Sat. HC, 9:30; EP, 5.

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Rev. William Wendt, Vicar  
Sun. 8, 10, 8:30; Weekdays 8, 5:30

## FELLOWSHIP AWARDS TO SEMINARIANS

★ Thirty-five persons from 31 theological schools and 15 denominations have been awarded 1959-60 faculty research fellowships by the American Association of Theological Schools.

Charles L. Taylor, association executive director, announced that the awards were made possible by a grant of \$500,000 from the Sealantic Fund of the Rockefeller Foundation.

Twenty-two fellowships were awarded in the previous two years of the program, the purpose of which is to stimulate theological scholarship and teaching.

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# **-BACKFIRE-**

**William C. Munds**

*Rector, Christ Church,  
Greenville, Delaware*

After the long debate in the House of Deputies on the question, should we or should we not recognize the Church in South India, a lay deputy said in my presence, "I wanted to vote in favor of this proposal after what I heard here today, but before we left home we were instructed by our bishop to vote against it. I confess feeling confused about what my duty is."

This Church is proud of its democratic heritage. Much is said about the vital role that laymen play in its councils. But this important aspect of our legislative procedure is nullified if delegates are denied the power of choice.

In "A Prayer to be used at the Meetings of Convention" it is stated that God has promised the presence and guidance of the Holy Spirit in present day councils as in times past. This prayer is used in connection with General Convention. But what a travesty it is to ask for the guidance of the Holy Spirit when delegates are denied the inner illumination that such guidance could bring. Are we to understand that there are some bishops who regard their own opinions as superior to those of other men and transcending the purposes of God?

There are laws that protect a citizen's right to vote as he chooses at the polls. Free elections are at the heart of our democracy. Is the principle less applicable in Church councils?

Is not this the time for the bishops who tell the delegates from their dioceses how to vote, to think seriously about their usurpation of the rights of individual Churchmen. We should unshackle all delegates to General Convention so that the intelligence and the integrity of those who may be fully exercised for the good of the Church and the building of the kingdom of God.

**Richard G. Preston**

*Clergyman of Wellesley, Mass.*

Many thanks for the article "Change Needed in Foreign Policy" by Thomas Finletter. It is a courageous, penetrating analysis of the current situation.

It is the more impressive being written, not by a clergyman, but by one who has been actively connected with our airforce. He does not dismiss our need for military prepara-

tion, but he emphasizes that that alone is not enough and we must develop "new methods and concepts in our international dealings".

We will be more realistic in our thinking if we labeled our military budget not a defense budget but a *retaliation* budget which it actually is. The sooner that we recognize as all scientific and military experts maintain that there is no real defense against modern atomic warfare, sooner we will bend every effort toward creating good will, understanding, and trust which alone will bring us the peace we crave.

**Cynthia Wedel**

*Churchwoman of Washington, D. C.*

Thank you for publishing the very thoughtful article by the Rev. Mr. Tyte on the subject of women in the Church (2/12). It would be most helpful if we could have a reasoned debate about this in the Church press before the next General Convention.

**Anna L. Green**

*Chairman of Social Relation,  
Long Island*

Mildred M. Madison, churchwoman of Smithfield, Va., requires an answer, in my opinion, to her letter in Backfire (2/12). It is this:

If the bishops of whom you speak are Protestant Episcopal, then I suggest you read Articles of Religion established in Convention, September 12, 1801, which can be found in the back of the Prayer Book. I also suggest that you read *The Episcopal Church and Its Work*, volume six in the widely read adult Church's Teaching series. You will surely find that bishops have a very important place in the life of the parish.

It seems to me that the church that Mrs. Madison wished to have "left alone" is not yet Christian in this respect for there is a scriptural truth of great importance that seems never to have been heard; "There is neither Jew or Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

We women should be particularly aware for, as W. H. Tyte wrote in his article in the same issue, "segregation of the sexes continues without apology or repentance."

I suggest much study and then intelligent prayer will lead us to better Christian social relations in our individual parishes and in the world.

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