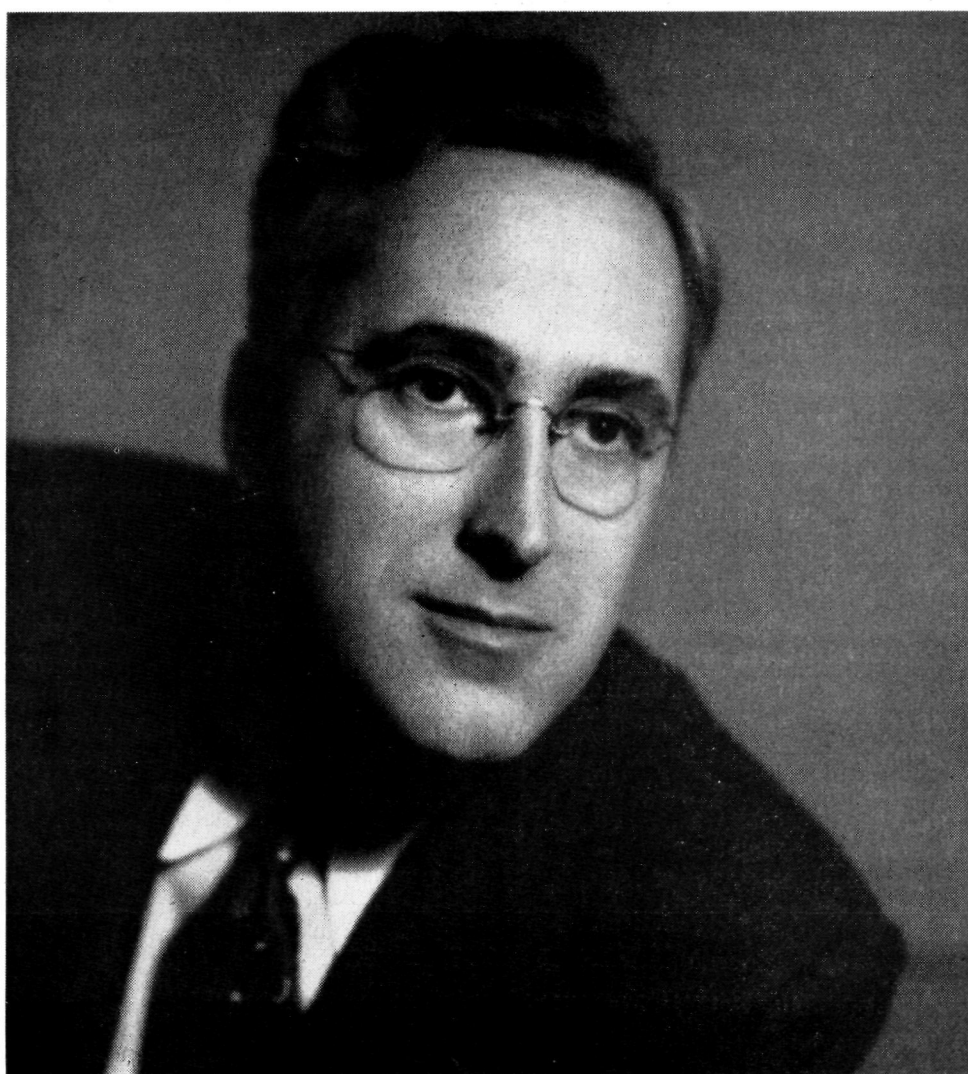


The WITNESS

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A COPY

March 26, 1953



DR. CLIFTON E. KEW

Writes in Series on What Christianity Means to Me

PROGRAM OF TOWN - COUNTRY INSTITUTE

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SERVICES During Lent

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 7:30, 8, 9 Holy Communion;
9:30, Holy Communion and Address, Canon
Green; 11, Morning Prayer, Holy Com-
munion; 4, Evensong. Sermons: 11 and 4;
Weekdays: 7:30, 8 (also 8:45, Holy Days
& 10 Wed.), Holy Communion, Matins
8:30, Evensong 5 (Choir except Monday)
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Morning Prayer and Sermon, 11. Wed.:
7:45, H. C. Daily (except Sat.) 12 noon.
Tuesdays: "Dialogue on Theology", Pro-
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munion, 12 noon.
Wednesdays: Healing Service, 12 noon.

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11 a. m. Morning Service and Sermon.
4 p. m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a. m.; Wednesdays and Saints'
Days at 8 a. m.; Thursdays at 12:10
p. m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

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Service and Sermon; 4 p.m., Evening Ser-
vice and Sermon.
Wednesday 7:45 a.m. and Thursday 12
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ning Prayer, 8.

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Lent: Tues. H.C. 10 a.m.; Wed. 8 p.m.

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TRINITY
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Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES During Lent

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Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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Thurs., 9; Wed. Noonday Service, 12:15.

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Evening Prayer and Sermon, 7:30 p.m.
Thursday: H.C., 11 a.m.—Lenten noonday
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Weldon, E. L. Conner.*
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9:30; M. P. and Ser. 11.
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10:50; M.P. 11
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TRINITY CHURCH
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Rev. Timothy Pickering, B.D., Assistant
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Special services as announced.

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Rev. Peyton Randolph Williams
7:30 a.m., Holy Communion; 10 a.m., Fam-
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Young People's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a.m.

CHURCH OF ST. MICHAEL AND
ST. GEORGE
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The Rev. J. Francis Sant, Rector
The Rev. William M. Baxter
Minister of Education
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Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11—4:30
p.m. recitals.
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Holy Days: Holy Communion at 10:30.

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Holy Eucharist and E. P. Daily
Quiet Days: March 11th, 10:30 - 3:00 p.m.
March 21st, 4:30 to 9:30 p.m.
Holy Week: Preaching Daily, 8 p.m.

STORY OF THE WEEK

Unique Educational Program At Roanridge Institute

Town-Country Institute Also Carries On Program in the Local Field

By **Norman L. Foote**
DIRECTOR

★ The criticisms of the Rev. Robert Gribbon (Witness 3 - 12) purport to be an attempt to reduce the budget of the division of Town-Country by \$50,000 during the next three years. The increase in funds received by the division for its budget will not total more than \$15,000 during that period. The reason given for seeking this decrease in funds is the failure of the work of the National Town and Country Church Institute which is sponsored and supported by the division of Town and Country.

Specifically the criticism is not even concerned with the overall educational program of the Institute but only with its local field program of Church work with the residents of Platte County, Mo. It should be noted at the outset that this field work now contributes approximately \$2,000 a year to the budget of the Institute and pays its share of the missionary quota assigned by the diocese of West Missouri. This work cannot be considered a financial burden on either the division of Town-Country or the National Council. If it is a failure, that fact alone would scarcely be sufficient reason for reducing the budget of the division of Town-Country or for eliminating the

work of the National Town and Country Church Institute.

Local Field Program

Church work in Platte County, Missouri is being done by the Institute for two reasons:

1. To provide an opportunity for seminary students to have a contact with rural people in a rural church situation.

2. Because a need existed about unchurched people in Platte County for leadership and Christian fellowship. In so far as experience in this field contributes knowledge of better methods of rural Church work that knowledge will be shared with the whole Church. The work was never established on the theory that it would provide some cure all for all the ills of the Church in rural America. It was established because a need existed.

In the past seven years the Institute can report the following progress which leads us neither to a conclusion of outstanding success or failure.

1. In Clay County a suburban mission, organized by the Institute and served by its staff, became an organized mission in the diocese of West Missouri four years ago with its own resident clergyman. Through the efforts of the diocese and this clergyman it has since become a self-supporting parish.

2. In Platte County the Institute now operates three missions serving approximately 100 families whose former religious life was limited to occasional services by traveling evangelists.

3. Each summer vacation church schools held in this area now attract about 200 children.

4. Three church schools with an enrollment of 90 are in year round operation.

5. The Book of Common Prayer is now the norm of worship in this field.

6. Nine adults and two children were presented to the bishop for confirmation last year.

7. Membership in these congregations is not limited to any one economic class or vocational group but may be said to be truly representative of the local community.

These we feel are positive achievements. There have been many mistakes in the process. We hope that helpful criticism will always be available. Rarely has the Church reached out in rural areas to work with people when there was not present at the outset at least a small nucleus of communicants. Maybe all we can prove here is that the Church cannot reach out in this way. At present we are not ready to admit this solution which to us is a denial of the very nature of the Church.

Park College

Some emphasis has been placed in the critique of the Rev. Mr. Gribbon on the work of the Institute with Park College students. Two years ago, when our own buildings provided us with

an unfinished chapel and some social facilities we undertook a regular program with college students. Our present work there consists of:

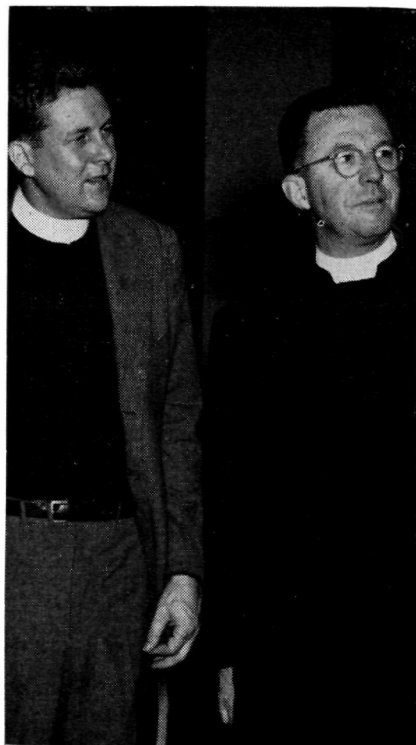
1. Some participation in the organized program of the college through membership on the faculty of an Institute staff member. His work is largely in the field of student counseling.

2. Each Sunday we provide transportation and breakfast for any students who care to come to a 7:45 A.M. service of holy communion. During breakfast a discussion group is held. Each fall the Institute provides a dinner for the students at which time they decide on their own program during the coming year. Approximately half of the student group are Episcopalians. At the dinner meeting in 1952 the group discussed the possibility of formal organization as a Canterbury Club. The proposition was presented by Miss Joy Gribbon, daughter of the Rev. Robert Gribbon and a student at Park College. After a free discussion the students voted 17 to 3 to remain in the present informal situation. The staff had no objection to the formation of a Canterbury Club and would be happy to have one if it is the desire of the students, themselves. It is to be noted that from this group four students have been confirmed and one is seriously considering the ministry as a life's vocation.

The Educational Program

We are criticized for too large an emphasis on rural sociology and survey. One course last year was given to students on the Church in the rural community in which two hours were spent discussing survey methods. Actually the need for an understanding of the agencies that exist in town and country areas and the need for an understanding of the community in which the Church is located are

essential today. Many times we have found clergy desperately trying to have young people's groups in small towns which had almost no young people (but did have a large number of small children and persons over 65 for which the church had nothing to offer). A knowledge of the ways of discovering this fact is a real tool for any clergyman. Certainly the Church does not



CLIFFORD SAMUELSON, *director of Town-Country division*, and the Rev. C. Gresham Marmion who praised its work at the last meeting of the National Council

exist to supply community needs which are already being cared for by others. The Church must, however, take the leadership in areas where human needs are neglected and must also exercise its prophetic function in judgment of the Christian influence of such agencies as do exist.

The emphasis of the present educational program here is on the provision of an opportunity for a student to understand himself and his future ministry

through a guided experience with people. We do hope that some men will find in this way their vocation for a town and country ministry. A recent survey of former students uncovers the fact that more than 50% of graduates from the summer training program are today in such ministries. It further discloses the fact that more than 90% feel the experience and training here was a great value to their present ministry whether they are now serving in the small towns or large cities of America.

Conclusion

We stand ready at any time to present the work of this Institution to any impartial body the Church may select for that examination. We have much to learn and are troubled daily by our own inadequacies. Each year we have endeavored to present our program in honesty to the national advisory committee of the division of Town-Country for their consideration. This committee represents all the eight provinces. These representatives have been honest and frank with us and have helped us to see more clearly our task.

Perhaps, in closing, we may be forgiven for a slight feeling of resentment when we are thus taken to task by one who has never participated in any program we have conducted, never attended a single service in the local field and who has had no opportunity to study our curriculum or the field work done by students in some 15 dioceses and missionary districts each summer.

We have heard of this fine work in northern Missouri but we would hesitate to criticize in any way until we were in possession of all the facts and had made with others a thorough study.

Proposed Church Investigation Is Strongly Protested

★ Congressman Harold Velde, chairman of the House Un-American Activities Committee, did a considerable amount of backtracking following his statement on March 9th that the committee might investigate alleged Communist influences in Churches.

Associated with him in the news was the Rev. Carl McIntire, a former Presbyterian minister who some years ago organized the International Council of Christian Churches, a fundamentalist group. It seems to be McIntire's private mouthpiece which he has used to attack anything remotely liberal, his chief target being the National Council of Churches of which Bishop Sherrill was first president.

Velde apparently has the disgruntled ex-Presbyterian as his chief fingerman which would mean that, in the course of the proposed investigation, the top leaders of the American Churches would be called upon to testify. Thus McIntire, following Velde's announcement, told reporters that "eight out of the thirty-two persons who wrote the new Bible translation have Communist-front records." He declined to name them, saying, "let the committee do that."

The Illinois Congressman retreated on March 10th, under pressure of members of his own committee and others, by declaring that he was misinterpreted and that "all I said was that it is in the realm of possibility that individual clergymen might be investigated."

Congressman B. W. Kearney of New York, second ranking member of the committee, said that he was "absolutely opposed"

to the Velde proposal. Francis E. Walter of Pennsylvania, top Democratic member, said that he would offer a resolution to the committee to make committee approval necessary before any investigation can be made. This resolution was unanimously adopted the following day, with even Velde voting for it.

Franklin D. Roosevelt, Jr., Democrat of New York, also introduced in the House a resolution calling for the expulsion of Velde as chairman of the committee because of his threatened investigation of Churches, declaring that such an investigation "could lead to the control of freedom of thought and expression" by the clergy.

Several Church leaders were quick to issue statements on the matter. Methodist Bishop C. Bromley Oxnam said that the FBI is better equipped to carry on any investigations that might be necessary.

The executive secretary of the Washington federation of churches, F. E. Reissig, warned that "indescribable harm" would result.

Joseph M. Dawson, head of the public affairs committee of Baptists, deplored the "smearing tactics and reckless charges and intimidation" of Congressional probes.

James H. Moynihan, Roman Catholic dean of Minneapolis, said that he thought such an investigation "an excellent idea. We Catholics would welcome it."

Paul S. Rees, president of the national association of Evangelicals, said such an investigation would be objectionable "if the committee's work is so pub-

licized as to make the social and political liberalism of a suspected Christian leader the occasion for spinging the old cliches about 'pinks' and 'fellow travellers' and the like."

In Chicago, Methodist Bishop Charles W. Brashares suggested that Congressmen investigate themselves. "That would be a more fertile field for discovering subversive activity," he said.

In Washington the Presbytery took under consideration a resolution by the Rev. Edward Elson, pastor of the church to which President Eisenhower belongs. The resolution is to be considered at the meeting next month in order that members may have time to weigh their words. The resolution stated:

"The Church, when faithful to its Lord, is the medium of the voice of God, and stands in judgment upon the state in all its functions, and is not to be judged by the state and its agencies.

"We call attention to the historically attested fact that absolute authoritarian governments usually begin by an attempted control of religious persons and organizations which in the end leads to political control of conscience."

The resolution also declares that "as individual citizens but not as a vocation class" the Presbyterian clergy stand ready to cooperate with the state in all its legitimate functions, but that they believe "God alone is Lord of the conscience."

RECORDINGS FOR SHUT-INS

★ So that shut-ins at home and in hospitals may keep in touch with the services at St. James Church, Atlantic City, tape recordings of the Sunday services, including the sermon, are being made.

EDITORIALS

Master of the World

THE most extraordinary and the most revealing words ever spoken by our Lord about himself are recorded for us in the gospel for last Sunday. "Before Abraham was, I am." The Jewish leaders who were disputing with him had called on the name of Abraham and asked: "Art thou greater than our father Abraham?" and Jesus had replied: "Your father Abraham rejoiced to see my day; and he saw it and was glad," to which his amazed listeners cried: "Thou art not yet fifty years old, and hast thou seen Abraham?" Then that shattering, unheard-of statement: "Before Abraham was, I am." It is not surprising that "they took up stones to cast at him."

This deliberately provocative assertion of our Lord was not only a confession of his pre-existence, that he had lived before ever Mary brought him into the world, but a profound consciousness of eternity which knows neither past nor future, but only an all-embracing awareness of the continual, perpetual present,—a mysterious fact far beyond our grasp, shut in as we are by the categories of time and space, but a fact, nevertheless, even as the "fourth dimension" is a fact. Holy Scripture has other references to it,—such as "the lamb slain before the foundation of the world."

But, mysterious and even inconceivable as this is to us, there are certain conclusions to be drawn from it which concern everyone of us, very practically, in his day-by-day religious experience. It means that all the recorded facts of our blessed Lord's life,—his birth, his healing ministry, his suffering, death, resurrection, were activities in the infinite past — "before the foundation of the world"—and are, equally, positive, dynamic realities today in our little world of time and space. He is continuously being born, healing, suffering, dying, rising again. If we can, however feebly, lay hold on this tremendous truth, then the Christian doctrine of the Incarnation will become, perhaps for the first time, a fact of infinite loveliness and power in our personal and social lives.

The Christian Church in her formative years, guided by the Holy Spirit, gave a singularly concrete and simple expression to this profound, mysterious truth about the life and nature of our God. She set up the device of the Christian

year for the faithful to observe and follow in their devotions and as a guide for their spiritual lives. We are all familiar with this and the whole structure of our Prayer Book is based upon it. And yet we would guess that few among us understand the intimate fellowship with the Master which this simple, devotional plan makes possible for us. We are accustomed to celebrate Christmas, to follow the teachings and life of Jesus through Lent, to rejoice at the meaning of Easter, Ascension and Pentecost. But what we should realize, above all, is that these are not a series of historical events in the past, which we are bidden to call to mind, year after year; but that they are one continuous life, every phase of it being a simultaneous activity of our Lord, here and now, because he cared for us, as he cared for the folk of Palestine, with an active, searching love.

All this is as impossible for us to comprehend as it is for us to look steadily at the white light of the sun. So mother Church has given us a prism to separate the blinding light of incarnate love into a spectrum of the single actions of our Lord's redeeming life. This prism is the Christian year, which brings before us in orderly sequence the events of the incarnate life, not as past deeds, but as present realities which challenge us, one by one, to unite ourselves with them, that our feeble, erring lives may be transformed by his abundant life. So, at every Christmas, Christ is being truly born—in us if we will—; in every Passiontide he is bearing the burden of our sins and rejoicing to suffer for us; at every Easter he is gaining the victory over a blind and stubborn world, which we have the right and privilege of sharing.

The Christian year is, then, the translation for us of the ineffable mystery of our Lord's divine nature expressed in his words: "Before Abraham was, I am." As we follow it, we are actually living with him in the mounting crescendo of a redeeming life, here and now, perpetually poured out upon us because he cares today for the children of his creating whom he has placed in perhaps the littlest of his myriad worlds. So, as we draw nearer to Easter Day, may we regard with wonder and humility this fact of the always-present and ever-new actions of the Master of the world.

The Chalice and The Cross

LOVE of life is a natural endowment. Even though it be existence rather than abundant living, man clutches to the known and fears to trade it for the unknown. Jesus prayed through this problem in Gethsemane. When the soldiery came to bind and lead him away he was not a frightened captive. He went as a purposeful, willing victim.

He went to drain the cup of suffering. He went to accept man's violence to his body and person. The means of his torturing death finally was a bloody cross with cruel help from thorns, lashes, nails. All this he accepted with humility with the purpose of transforming hate by love into a demonstration of the power of God.

The cross was changed from evil's stained instrument of shame to God's life-giving tree. Goodness out-weighed sin. Love over-powered hate. Life conquered death. The cross became the throne from which Christ reigns, having won through his conflicts with satanic forces. We think of it now as the price of our freedom, the cost-mark of God's caring for us, and the symbol of our own discipleship to the suffering and triumphant servant.

With all of our use of the cross, with its banal repetition in decoration of our churches and selves, it may lose the dramatic character it should hold. It may thrill us to hear the cry "Behold the Wood of the Cross" on Good Friday.

It may even humiliate in the best sense to venerate on bended knee its stark beauty and cause us to see through our symbols to the uncouth timbers of Calvary. Yet there is still this to be said—that really the cross is forever his. It was all for us yet still it was his trial and it is his trophy. There is provided for us a more homely symbol, linking us to the cross and all it means, but holding not its terrors but its fruits. That symbol is the cup of the supper—the chalice.

The blood is the life. And here at the life-giving table of the Lord he himself offers us the cup of life. Here is suffering remembered but become the saving life stream of plentiful forgiveness. Here is refreshment for the wearied saint. Here is the infusion of Christ-character to the almost life-hardened worldling. Here is health and salvation for the sick and the lost.

To live through Holy Week in these days is to be asked to share not only his Passion as an isolated thing but the continuing passion of sixty million homeless, of millions starving, of wars' toll, of injustice and treachery—all constituting bits of tragedy making up the full measure of the passion. Seeking to bring peace where there is war, love where there is hate, trust where there is fear we are called to walk the way of the cross ourselves. It is the vocation of Christians. But that way of sorrows is ever brightened for us by the gleam of the Grail giving promise of close-union with the Christ who died and lives. Maundy Thursday not only explains Good Friday; it gives us the power to live it.

WHAT CHRISTIANITY MEANS TO ME

By CLIFTON E. KEW

Clinical Psychologist, American Foundation of Religion and Psychiatry

I AM writing this in the role of a psychotherapist. Many of the people who came to the church clinics where I work ask expressly for a Christian therapist. In my private practice many others say, "I want someone associated with the church."

When I ask these people to give me their concepts of a Christian therapist, I receive answers which range from the very narrow fundamentalist point of view to the more liberal

where a belief in God is sufficient. The fundamentalist states, "You must believe in the Bible as written" and implies in addition that I must accept his interpretations. The more liberal is content to say, "All I need to know is that you believe in God. I want some of Freud and some of God, not all one or the other."

All of these people call themselves Christians. Their questions and their answers to my queries give some indication of their own belief in

Christianity. During therapy, their personal views and inner convictions are brought out more pointedly. Since my function as a therapist is to discover what is going on in the unconscious mind and to restore the patient to mental and emotional health by relieving the faulty elements there, I do not tamper with a person's belief.

Upon completion of therapy I have never known anyone who has lost his religion. Many have changed their theology and have thrown overboard beliefs which were far from religious. Their emotional and spiritual growth which has occurred during psychotherapy helps them to worship God more effectively. After neurotic associations with Christianity have been discarded, religion becomes more meaningful, more personal, and more helpful.

A Few Cases

LET US consider some of the more obvious cases. For example, the immature man who uses religion as an outlet for his neurosis (or as a defense to something disturbing). He is often narrow and extremely rigid in his interpretation of Christianity. He feels threatened if his religion is questioned, causing him to reject the therapist and often to comment, "You are not saved." This individual becomes very defensive (hostile) as his belief (his defense) is threatened.

Or consider the woman who attends church regularly and tries to put into practice the teachings of Christianity. When in certain situations she is under stress (threatened), her desire to serve God and man is decreased and she feels justified in letting someone else "finish the job." (Many of my patients have rejected religion because they have felt let down by such people in their earlier life.) In the unconscious mind of these people there is a zealous religious effort, in a masochistic way, to do "good". This is a release (or defense) for their guilt, fear and hostility. Their love is not spontaneous and warm, it is only a compulsive duty. They would not, otherwise, fail those they try to help.

There is also the individual who lives by rules which he finds in the Bible and yet complains of his misery, anxiousness, and unhappiness. Such people have a block in their unconscious mind, such as hate or guilt. This prevents them from making a true transference to God so that God can work through them. This person has an infantile conscience. He tries to live a good life by following the letter of the law; yet he is in misery most of the time as God to him is not a loving, forgiving heavenly Father.

Therapy Needed

THE BEHAVIOR and attitude of all these people are most acceptable in our society, and they are looked upon as "Christians." Even some churches are conducive to the letter of the law. However, such behavior is a conscious "front" and there is no depth to such Christianity. These people need to understand religion. Psychotherapy reveals their unconscious motives thus enabling them to re-evaluate their religious beliefs in a mature light; to modify and reduce infantile fixations which prevent them from being mature; and to help them cultivate the creative energy within. In such an emotional and mental soil Christianity is free to grow to its full extent. Christianity sets the blueprint for the individual's development.

I believe that Christianity can withstand the attacks of non-believers only as it is lived in mature individuals. It is only here that it can achieve the highest and most effective expression. If, on the other hand, neurotic concepts are attached to Christianity and the unconscious is full of guilt and hate, then men and women cannot be Christ-like.

Christianity, if allowed to function properly, would not put heavy yokes on people. If lived sincerely, it would go far to correct many of the emotional and mental ills in our world today.

Christianity must be based on a reality concept, free of immature neurotic elements. It is then similar to psychotherapy in that it gives inner strength and freedom which enables us to live the truth; helps us to resolve the conflicts within ourselves and opens our minds to creative truth. Through this growth the whole personality becomes integrated so that the individual is at peace with himself and his fellowmen. Christianity in that true sense can achieve ends similar to the aims of psychotherapy.

The mature individual will find it easier to be truly Christian. He is free of inner conflicts, he is able to assume responsibility, he can give and receive love properly, and he will adjust and accept a changing reality. He does not punish himself unduly as did the early, other-worldly Christian monks; yet he does not punish others as did the Crusaders. He is assertive, not passive, in his relationship with men. He is no "Uriah Heep" as seen in Dickens' David Copperfield. He has humility and can understand his own errors and faults. Christianity is not a meek, passive, suffering thing but rather a dominant, vibrant force which is expressed in daily living. The Christian recognizes differences in

others and is tolerant of all kinds of people but is not blind to evil. His conscience does not chain him but frees him to live and to be morally upright.

For these people Christianity gives faith instead of fear, love instead of hate, reality instead of fantasy thinking, an acceptance of life instead of an escape from it, inspiration for living instead of negative acceptance, and hope for a peaceful world.

Philosophy of Living

I LIKE to think of Christianity in the same way a child might feel towards his parents—adult parents—a force which can guide and help him to grow. Christianity, then, can bring up a child free of immaturities, helping him to become independent and self-sufficient. With such emotional maturity he will find in Christianity the same sort of strength for his spiritual growth. And too, God to him will not be based on a projection of any infantile images of his father. Being free of such emotional fixations and repressions, his attitude toward God will be healthy—then he can believe in him. He will identify with God through love and faith, not through fear and

guilt; his life will radiate this love and faith. Through such identification he gains inner strength, "We may dwell in him and he in us."

If, on the other hand Christianity is the result of—and dependent upon—unconscious fantasies (rather than based upon a reality of here and now) then the individual will use those portions of Christianity which gratify his neurotic needs; the personality is not free and Christianity cannot serve its true purpose. His life will reflect his immaturities, his unhappiness, his false concepts; his religion will prove meaningless to him in time of need.

It is my belief that Christianity in its mature meaning helps one to be free, loving, independent and objective in dealing with himself and life. It is a guide in the philosophy of living. It offers hope. It brings out the best in us and for us. It helps us to solve our emotional problems and brings confidence and inner peace. It helps us to live our daily lives so that each day will be a true prayer to God.

If Christianity can be accepted and lived in this way, we have little need for psychotherapy, for then men will "have life and have it more abundantly."

By Three C.I.O. Leaders

ONE Sunday morning in a dense textile mill area, about fifteen years ago, I saw what "union" and "brotherhood" meant to the men and women meeting there.

Because it was Sunday the day-long meeting began with a religious service. A tall, thin textile worker—union officer and lay-preacher—told the story of the textile workers in the South as he preached. He thanked God that the people had been moved by the spirit to come together to form a union. A union, he said, was brotherhood in action, it was Christian unity and trust—the only means to draw people together so that they could improve the conditions of their wives and children, and themselves.

Graphically the preacher outlined the picture of what was happening in the South. He said the spirit of Jesus, the Son of Man, was moving in men's hearts. The preacher said it was only through working people getting together that a good life could be created for all. One saw where their spiritual resources lay. The listeners' eager faces were intent.

By LUCY RANDOLPH MASON



Sharing in such gatherings as this in many parts of the South, one realized that an important part of practicing Christianity was doing all in one's power to help make life better and fuller, with more human dignity and respect for working people.

Sometimes, union people gave me strong pictures of what religion had meant to them. One of the most convincing came through a fine young man, president of the A. F. of L. trades council in his city. He was so eager to have me call on an elderly Episcopal minister (because he was the most real Christian he had ever known) that I had a long talk with the minister and told him why I had come.

The A. F. of L. president had lost his little son, some years before this, and that almost broke the father's heart. By some coincidence the union man heard the old minister speak in a public gathering. The minister's words were so convincing and reassuring that the A. F. of L. man went at night to tell the godly old man his trouble. The two talked a long time and the young union leader came away comforted and reassured that religion had something to give those who sought, and that immortality was real. Out of a lifetime of faith, the old man spoke, and here the young man got his first real belief in prayer and immortality.

To link together these different forms of expressing one's Christianity, I quote a few lines from that great book, *The Meaning of God in Human Experience*, by Dr. William Hocking. Lines that have meant much to me through the years as religious experience widened and deepened are roughly, "Some men find their way to God through man, and some find their way to man through God. But no man is complete until he finds his way to both God and man."

By JOHN G. RAMSEY

ST. MATTHEW wrote, "You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind. This is the chief command. There is a second like it: you must love your neighbor as yourself." (Matt. 22: 37 - 39)

There is so much to write about this subject that one can only take a portion in one short article. As one who is living and working in the South where discrimination is written into law, I will write what Christ means to me on this particular phase of brotherhood.

At the airport as I was leaving the National

Council of Churches Convention in Denver, I noticed a fellow Christian layman boarding the plane. He and I had met on a number of occasions, in various cities as delegates of our respective Churches, but I had never had the occasion to meet him in our home community, Atlanta, Georgia.

I sat down beside him on the plane saying I was happy to have this opportunity to become really acquainted with a neighbor. We immediately started a delightful conversation, rapidly becoming acquainted with each others' families, work and beliefs.

At the next stop the stewardess notified us that there would be a two hour delay for repairs to our plane. I suggested to my companion that we leave our seats awhile to stretch our legs. He told me he seldom left the plane at a time like this because he so often found it embarrassing. You see he is a Negro. He is a professional man, highly educated, financially able and a Christian layman. We did, however, leave the plane although we did not sit down anywhere to converse in the airport, and we did not go into the restaurant for coffee.

My friend and I parted company in Oklahoma City, I to go to our union convention in Texas and he, finding another delay of four hours on his homeward trip, went into the city to visit a friend.

Upon my arrival at the convention in Texas I learned that the Packinghouse Workers Union had signed a master agreement with a national packing company and had mutually agreed to eliminate the signs of segregation in all their plants. "White" and "Colored" signs over drinking fountains, rest rooms and cafeterias are a constant reminder of the failure of neighbors to be brotherly.

When this national packing company began to take down the signs in one large Texas plant a near riot started among the workers. A temporary halt was called in removing these signs of discrimination. A group of union members held a rump session, threatening to secede from the C. I. O. The leaders of this group who were saying that it was the "will of God" to have segregation had rallied quite a following. The international union called me to go into this situation. The leaders of the international union and the area director and the local union executive committee were of one mind in carrying out the master agreement.

Our area director said to me, "If we cannot make this change during this Christmas season

when the feeling of brotherhood is high, we will never make it," for this was just before Christmas 1952.

I talked with leaders of the opposition and found them to be Church people and professing Christians. One said, "It is the Lord's will that we are separated." Another said, "It says in the Bible that there shall be no intermingling." When I pointed out that if her interpretation were true we should then go even further and separate all groups according to their color since working with these white Americans are Latin Americans who were born "Brown", Indians, the original Americans who were "Red" and Asiatic Americans who were "yellow" skin. To this the reply was, "I always said that the Negro had it best. We whites have to put up with all those foreigners."

By executive order the signs did come down the Monday before Christmas. No riot resulted. The white supremacy group then ran a slate of officers to take over the union and restore the segregation. They were defeated through the democracy of their own union.

This is one phase of what Christianity means to me; a challenge to practice a common brotherhood.

By DAVID S. BURGESS

UNtil a man knows that he is both a sojourner on this earth and a resident of heaven, he can neither comprehend the essential tragedy of this life nor grasp the glory of the Christian faith. For existence in this world, to those who think and feel, to those who struggle against evil both within and without, is essentially meaningless without a conquering faith in God and his work among men.

When a man in the labor movement is pitted against corporate wealth, entrenched prejudice and wickedness in high places, evil seems to shape the destinies of men. With time and effort, however, he builds a movement embodying the idealism of youth and the hopes of the forgotten. But as the years pass, he often sees the work of his hands turn to dust. The growing movement of his younger years is slowly transformed into a static institution whose members lack vision and whose slogans and mores approximate those of the status quo.

To a secular idealist, who has given the best years of his life to some worthy cause, this almost inevitable process of institutional decay is nothing more than senseless tragedy. Seemingly caught by his fate, he becomes bitter at the smugness of his associates, or he himself

succumbs to this process of decay as he dreams of past accomplishments and rationalizes today's compromises.

But a man of the Christian faith, faced by the same dilemmas, has another world view. He looks upon his calling as a labor leader, a minister, or a doctor as a divine commission and as the means of glorifying God and serving his fellow man. He examines his own motivations, mixed as they are, realizing full well that he is mortal and therefore prone to prideful self-seeking. He may become part of some worthy cause. He may labor day and night. But he goes into any movement with his eyes opened by the word of God.

Necessary compromises, defeats and disillusionments may be ahead. Some of his associates may become bitter, others may sell out, and still others in their days of worldly success may worship the golden calf. Yet, amidst such changes, the man of faith stands firm. He is forgiving, yet aware of the differences between right and wrong. He is humble yet bold in his determination. He places his destiny in the hands of God, but never ceases his struggles against the wiles of temptation. As his cause turns into an organized movement and eventually into a hardened institution, only a man of faith can be aware of the subtle prides. Only he can check his own power lust, and give to the movement a new vision which, in the end, makes possible a rebirth of even the most worldly institution.

He is a man of faith because he has known the essence of Christian gospel; that despite the prosperity of evil and the daily defeats of the most well-meaning, this is God's earth. All of mankind make up his family. God cares not for the outward deed but for the inner motivation. God may see the laurels on the heads of self-appointed leaders of the people—yet in his compassionate wisdom he knows the difference between the worldly hero and the humble servant.

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WATCHDOG GROUP IS SET UP

★ Creation by the National Council of Churches of a committee on the maintenance of American Freedom was authorized by the Council's general board. Purpose of the committee, the board said, will be "to watch developments which threaten the freedom of any of our people or their institutions, whether through denying the basic right of freedom of thought, through Communist infiltration, or wrong methods of meeting that infiltration."

The statement warned that "certain methods" of Congressional committees investigating Communist activities "endanger the very freedoms which we seek to preserve." It cautioned especially against methods used in the current probe of colleges.

"As Christian Americans," it said, "we are dedicated to maintaining the freedom of all Americans and American institutions. No body of citizens is more alert to the threat of Communist thought and conspiracy both to the Christian faith and to freedom than the Christian Churches."

The board declared that "Congress has the right and duty to make such investigations as may be necessary to secure information upon which sound legislation may be based." Conspirators who seek the violent

overthrow of the United States government, it said, "should be discovered, tried in American tribunals, and, where found guilty, punished."

But no committee, the statement continued, "should circulate on its letterhead, over the signature of its members or employees, unsupported charges against individuals or organizations which it has made no effort to investigate or substantiate."

"The proper and essential function of Congressional investigations must be preserved," the board said. "It must be jealously guarded against abuse through methods that are now bringing it into disrepute."

"At this moment when national unity based upon mutual confidence is of paramount importance to our security," it continued, "men in responsible positions must not, through unsubstantiated charges and blanket indictments, destroy confidence in our American schools, colleges and universities. To do this would be to play into the hands of the Communists."

"There should be no encroachment upon the sound American pattern of local control of schools. National regimentation, whether of business, of labor, of religion, or of education is abhorrent to Americans. No regimentation is more dangerous than that of the mind. The

control of educational institutions, in keeping with the American voluntary principle as opposed to statism, is not a function of Congressional committees, but is properly vested in boards of trustees and of education selected for that purpose. These boards must exercise the responsibility of dealing with the occasional subversive within their institutions."

DELAWARE YOUTH HAVE MEETING

★ The annual spring youth conference of the diocese of Delaware was held on March 21. The theme was "Christianity and Character." The keynote address was given by the Rev. Charles R. Leech, diocesan director of education, following which films were shown and discussion groups were carried on. A banquet closed the conference. The speaker was the Rev. H. August Kuehl, rector of the Church of Our Merciful Savior, Penns Grove, and youth advisor of the diocese of New Jersey.

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DISCRIMINATION AREAS ARE BARRED

★ The general board of the National Council of Churches has adopted a policy under which the Council will hold national or regional meetings only in places where no racial discrimination is practiced against delegates. The policy is set forth in a statement prepared by the executive board of the Council's division of Christian life and work and approved by the board.

Under the policy the National Council also will refuse to lend its name, or that of any of its units, as sponsor or co-sponsor of any regional, state or local meeting where delegates encounter racial discrimination.

To meet conditions of the new policy, housing and meeting facilities must be open to all participants on the following basis:

No segregation of racial groups shall be made in room assignments.

No discrimination shall be practiced against any participant in the use of meeting places, building or hotel entrances, lobbies, elevators, dining rooms or other building or hotel services.

Procedures in making reservations shall be the same for all participants.

The general board voted to begin a nationwide educational campaign, through the Council and all its units, to make the non-discrimination policy effective.

It also decided to appoint an advisory committee "to counsel in situations where there is uncertainty as to whether local conditions meet the specifications of the principle set forth."

At some National Council meetings in the past, Negro delegates have been subjected to local segregation practices.

The new policy statement, said the general board, "will help to assure the full participation of all racial groups in its meetings and conventions."

"Justice, goodwill and a racially inclusive fellowship, both in the church and in the community, are among the major concerns of the Christian churches," the statement said.

TEXAS MINISTERS ELECT NEGRO

★ For the first time, the Port Arthur ministerial alliance has elected a Negro as its president. He is the Rev. I. G. Gooden, pastor of New Hope Baptist church here.

Mr. Gooden has served as the alliance's vice-president since last December, when he succeeded the Rev. Winston R. Bryant, a Presbyterian pastor who moved away.

The alliance comprises some 40 members. Included are a rabbi and a Latin American minister who pastors a church for Mexicans here. The group has been interracial for several years.

Mr. Gooden said his appointment demonstrated that the alliance was "practicing what it had been preaching on brotherhood."

SERVICE COMMEMORATES MAGNA CHARTA

★ A service described by a member of the British House of Lords as "unique in this world" was held at the Cathedral Church of St. Mark, Minneapolis, to commemorate the signing of the Magna Charta.

Staged by American and British patriotic societies of the Twin Cities, the service was intended to demonstrate the unity of English-speaking nations in preserving the ideals and institutions rooted in the Magna Charta.

The Rt. Hon. Lord Milner, for 22 years a Labor member of the House of Commons until he was made a baron in 1951, was the principal speaker. He said that from the time of the Magna Charta, signed more than 700 years ago in Runnymede meadows on an island in the Thames river, the British people, "with stout hearts, united, continued to go forth to achieve the aims of that document."

"In time, we were joined by you people of the United States of America—young and virile," Lord Milner said.

"Our two nations must continue to travel together. It will be hard times, but we have courage and confidence in each other.

"We have a common belief in freedom, the belief in the dignity of man and Christian faith."

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BACKFIRE

JENNINGS W. HOBSON, JR.
Rector of Nelson Parish, W. Va.

While I am glad to see that the Town-Country Division of the Church has been made the subject of the weekly story, March 12th, yet I regret that it was sparked by the somewhat unjust criticism of Mr. Gribbon. As you pointed out in your article, Mr. Cochel's article does offer some rebuttal, especially in the last two paragraphs of his article in which he mentions the difficulties and the challenges of work in this field.

I would like to make some brief comment on the article. I have been a graduate student at Roanridge, dean of a summer training session, and am a member of the advisory committee to the T-C division.

No one who knows the situation in rural America can deny that the condition is tragic, not only for the Episcopal Church but also for other denominations. The great news of the T-C division is that they are trying to do something about the problem, besides admitting that it exists.

Unfortunately, most of us are rather impatient souls who want miracles to happen. Nothing is wrong with wanting miracles, but we must also be realistic. To expect the Church through its T-C division to "... Produce new techniques or successful methods of winning converts and building up parishes" overnight is to expect the miraculous. We are building for the future and I think that we are building on solid ground,

though no one connected with the T-C division would maintain that we are perfect or that we have not made mistakes. Other denominations are watching our work with interest and approval.

I would like to answer specifically some points made by Mr. Gribbon:

1. Union Chapel has been a mission affiliated with the diocese of West Missouri and has received episcopal visitation.

2. I know of several commitments of young men to the T-C ministry through the student training program. Let's give these young men time to get into the field and go to work. Who would expect miracles of any one in his first five years of the ministry.

3. The trouble with the rural Church in many instances is that they have let others take over the leadership they might once have had in the whole field of rural life, and rural communities. The result is rural life without any of the important overtones of Christian conviction. The farmer may think about God

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as he sees things come to life and grow. Farmers do this all over the world. But there is nothing innate in this situation to produce any Christian farmers.

4. "The country is full of active vigorous denominations." If this is true, I wonder where we have been that we have not seen it. Of course there are many instances of very vigorous and effective work being done by every denomination, including our own. But these instances are somewhat isolated in relation to the whole country. Anyway, why are all denominations so acutely aware of their shortcomings in this area!

5. Our work of the T-C division is to point out successful work and try to make effective methods already in operation available to the Church in general. I know of several effective missions which were started by the methods criticized. Where there was no nucleus of Episcopalians, the

Prayer Book and the distinctive Church teachings were put forth when the people were ready for them. They would have been absolutely opposed in the beginning to the high collar and the Prayer Book, where they now welcome and accept these things. And don't think we Episcopalians are not very opposed to anything strange and different, high Church or low Church.

6. Actually, as Mr. Gribbon points out, it is men not methods which must be our answer to the problems and if we succeed in attracting young men to the rural ministry as a lifetime vocation and not the stepping stone that it has been in the past we can look to the future with great hope.

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