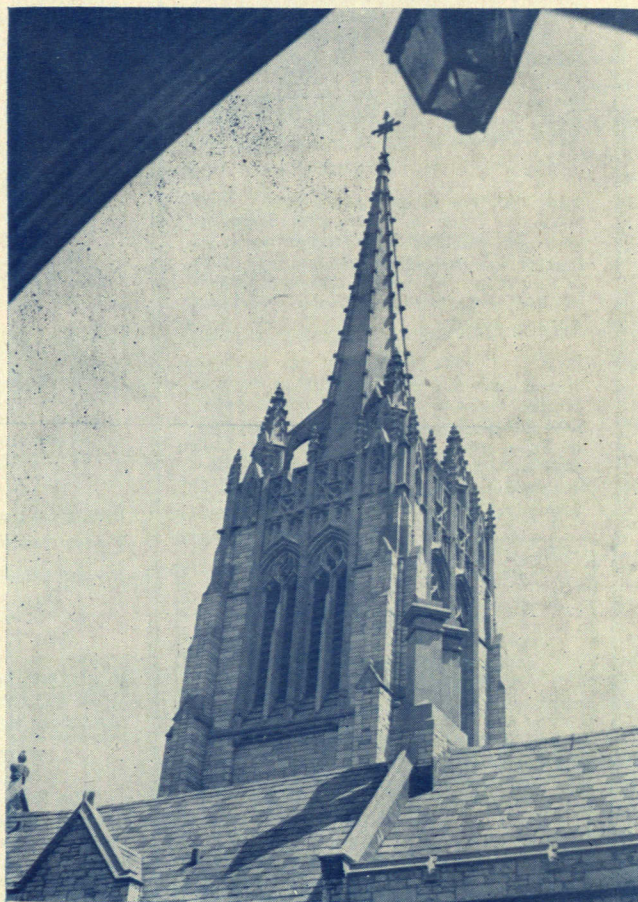


The **WITNESS**

SEPTEMBER 2, 1954

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SEABURY-WESTERN

THE spire of the Chapel of Seabury-Western Seminary which was a headquarters for Anglicans who attended the Assembly of the World Council of Churches

REPORTS OF WORLD ASSEMBLY

SERVICES In Leading Churches

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prayers, sermon 12:05; Wed., H.C. 11
a.m., Healing Service 12:05.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Controversial Issues Debated
By World Assembly****DIFFER SHARPLY ON WHAT IS CHRISTIAN HOPE
AND ON NEXT STEPS TO UNITY**

★ The World Council of Churches was re-organized for greater efficiency by the 570 delegates, representing 161 Protestant, Anglican and Orthodox Churches from 48 countries meeting in Evanston, August 14-31. Three divisions are to be established for Studies, Ecumenical Action and Inter-Church Aid.

Also after considerable debate it was voted to have a maximum of six presidents, none to be immediately eligible for reelection, following his term which runs through the following Assembly.

The Division of Studies will have units dealing with faith and order, Church and society, evangelism and missionary studies.

Ecumenical Action will have units on youth work, cooperation of men and women and a new department of work for the laity. It will also have charge of the Ecumenical Institute in Switzerland.

Inter-Church Aid will continue and expand the work now being done in this field.

In addition there will be a department of finance and administration and one on information.

Between meetings of the Assembly the direction of the

expanded program will be in the hands of a 90-member central committee and its executive committee.

Split on Hope

There was sharp division over the emphasis to be placed upon Christian hope among 15 groups of 50 members each who discussed the Assembly theme, "Christ the Hope of the World." The division, in simple terms, was over whether the present and future hope should be stressed equally, or one more than the other—that is, this world or the world to come.

A number of delegates criticized the emphasis of Prof. Edmund Schlink of Germany who, in his talk to the Assembly previously, had contended that hope lies only in the world to come.

One delegate said: "We keep talking to ourselves. If we had a great hope we would sacrifice to share it with others. But our Churches often show less sacrifice than the Communists who make great sacrifices even though they do not have the Christian hope."

A delegate from the Near East expressed the urgency of stating the Christian hope clearly to the multitudes who are in desperate need of it.

Another speaker doubted if unanimity of opinion could be achieved by those given the responsibility of drafting a statement since there is real divergence of interpretation of the theme.

Differ On Unity

There were also sharp differences on the subject of Church Union. Bishop Sherrill, Presiding Bishop of the Episcopal Church, had stated in his opening address at the Anglican Congress that union of the Churches should be the constant aim, not merely cooperation. Bishop Angus Dun of Washington, another Episcopal leader at Evanston, has written even more strongly along similar lines in an article in the *Christian Century*.

The Rev. W. A. Visser 't Hooft, top-ranking official of the Council for 16 years, told a gathering of more than 4,000 that unity was a far-off goal, with the Council working "to create a situation in which there is so much in common between the Churches that there is no adequate reason for them to remain separate from each other."

He described the task of the Council as; first, "remind the Churches again and again that cooperation or friendly relations are not enough, for unity means at least complete and unrestricted fellowship. Second, to create the conditions in which the Churches come to know each other, enter into searching conversations with each other and learn from each other so that the walls of par-

tition become transparent and finally disappear altogether."

Prof. Basil Ioannidis, Greek Orthodox theologian, declared that disunity is bringing Christianity into disrepute but that the Churches, "now working for their own prosperity and survival, without any adequate interest in its reunion with other Churches," could find a common meeting place in Orthodoxy which "has preserved unaltered the faith, the order, the worship and the tradition of the one ancient and undivided Church." In other words, the Orthodox, while members of the Council, take the same view as the Roman Church — if you want unity join us.

The Rev. Peter Dagadu of the African Gold Coast called the split between Roman Catholics and Protestants "a great scandal," and said that to the average African the division is not much more than a "bewildering aspect of Christianity as imported from the West." He added that the division among Protestants "does not foster the spirit of cooperation and love on a basis even equal to what is provided by the African communal system."

Charles Malik, Lebanese Ambassador to the U. S. and representatives of his country on the UN Security Council, told a plenary session that the West has failed the world intellectually and spiritually in its handling of Asian and African problems. With the present state of "spiritual impotence" in the West, he said, it is only a matter of time before Asia and Africa, and possibly Europe, will be taken over by Communism, which cannot be fought by "mere negation."

President Speaks

The Un-American Activities Committee and the Senate Internal Security Subcommittee, represented in Evanston by what they described as "right-

thinking ministers," will have interesting reports to make to their superiors, Congressman Velde and Senator Jenner.

They can inform them that Bishop Oxnam, who has had such a time with the Washington investigators that he wrote a book about it, told the gathering that some persons may "soon declare that Moses must have studied Marx" and "irreverently suggest that our Lord was subversive." The Methodist bishop also gave the invocation at an outdoor meeting when President Eisenhower told more than 18,000 people that the Churches should launch "an unending campaign for peace, supported constantly by prayer."

Word From Hungary

Bishop John Peter of Hungary, the most controversial figure in Evanston, being closely watched by the FBI since U. S. officials state that he is an agent of the Hungarian secret police, was introduced to an overflow meeting by the Rev. George Appleton, general secretary of the Conference of British Missionary Societies.

In a prepared address which he delivered in English, he declared that the Church everywhere should reassert its independence of all social systems.

He prefaced his talk with a statement that although he came "from the other side of the present world," he would be speaking to them as "dear brethren in Jesus Christ."

He declared that God's blessing had been bestowed upon the Hungarian Protestant Churches in recent years and that God had delivered them "from many harmful bondages of the past."

"The spiritual pattern of our divinity students, as reflected in their vocational consciousness and life," the bishop added, "is so much better now than it was 10 or 20 years ago

that we can hardly make a comparison."

He said this had been due to "replacing the former representatives of theologically indifferent, liberalistic and rationalistic trends" with professors "deeply rooted in the Holy Scriptures, in the historic creeds of the Church, in the present service of the Church and in the wide fellowship of world Christendom."

Discussing theological trends in Hungary, Bishop Peter said his fellow churchmen had "discovered the paramount importance of Bible study for the entire life of the Church."

"Systematic study of the Bible is a general requirement and general practice with us in the education of elders, in confirmation classes, in the religious instruction of the schools, at missionary conferences and in pastoral work," he said.

The bishop reported that his Church, which formerly relied heavily on the income from apartment houses and land estates and on government subsidies, was progressing toward financial self-support.

Five years ago, he said, the Church signed an agreement with the state which, "besides guaranteeing the freedom of Church life, grants us a gradually decreasing state subsidy for the time of transition during which the Church may become fully self-supporting."

Under this agreement, the subsidy is reduced by 25 per cent every fifth year until it is eliminated entirely. The first reduction became effective Jan. 1, 1954, Bishop Peter said, and increased giving by the congregations is making up the difference.

"The Church lives in this manner; in a freedom which it is able to solve its own problems, as the sign of God's grand design of salvation, as a con-

stant witness to God's redemption," he said.

He asserted that the Hungarian Church's witness was expressed by the Assembly's main theme and added:

"I may tell you that there is no pulpit in our churches which has failed to voice, in the last months, the grand message of the Word: Christ Is the Hope of the World."

He repeated a prayer which he said had been composed by a Hungarian peasant woman and originally presented at a parish prayer meeting. At the suggestion of the chairman the audience rose and repeated the prayer:

"Praise be to thee, Heavenly Father, who has thy beloved children in all parts of the world. Praise be to thee that all these Christians were born of the Spirit as our brethren in our Lord Jesus Christ. Bless us and bless our Christian brethren everywhere that we may be one in the World Council of Churches. Bless those who work for this end. Amen."

Several days later Bishop Peter was applauded when he read a statement pledging the loyalty of the Hungarian delegation to the "unbreakable fellowship" of the Churches in the Council.

"There is a certain interdependence between world tension and the dividedness of Churches," the statement declared, "and on the other hand there is a certain interdependence between the one Church and the oneness of mankind. Anything which can be said truly by us together in the name of our Lord will greatly contribute to the healing of the actual international problems of Churches and peoples."

East Germany

East-West tensions were also dealt with by the Rev. H. Greuter Jacob of East Ger-

many who declared that "the gulf between Communist ideology and Christianity cannot be bridged."

He thus disagreed sharply with Bishop Peter and Prof. Joseph Hromadka, non-Communist of Czechoslovakia, who are advocates of co-existence, along with many others.

Jacob, who is superintendent of the Evangelical Union Church of Berlin-Brandenburg, headed by Bishop Dibelius who is an outspoken anti-Communist, and also a delegate at Evanston, said that the basis of the conflict is that Christians must believe "in the second coming of Christ," whereas Communist dogma "reduces God to a product of a primitive mankind's anxiety and Jesus Christ at best to a revolutionary who tragically failed."

It is necessary to go to the "heart of the matter," he said, and realize that "our state does not intend to remain strictly neutral toward all religious and ideological groups" or to be equally tolerant of them. It's "clear-cut program" and "definite goal" is the establishment of the Communist social order, he said.

Disabilities confront the average Christian in East Germany at three points, he said.

1. The state schools. All teaching, accord to Jacob, is based explicitly on the Communist creed, and children from Christian homes face "deep inner conflicts" as a result.

2. In mission work. Official regulations deprive the Church of the use of the theaters, press, movies, meeting places, factories and other media of communication to spread its message.

3. In profession life. Church members come under "heavy ideological attack" in seeking

positions as doctors, artisans, technicians, artists and in other professions because of government controls over all occupations.

South America

Bishop Sante Uberto Barbieri, Methodist of Buenos Aires, also speaking to a large audience of accredited visitors, assailed the Roman Catholic Church for maintaining "an impassable wall" against religious liberty in Latin America.

The Italian-born prelate, who presides over the Methodists in Argentina, said: "if we search deep and intelligently, at the very bottom of every curtailment of religious liberties we shall find the direct or indirect influence of the Roman Catholic Church. She is the instigator, the inspirer and the prompter of much of the religious unrest and prejudice which crop up here and there. She is always seeking a favorable moment to cause discomfort and difficulty; and, in doing so, she does not hesitate to use the baneful principle that the end justifies the means."

In his review of church freedoms in the Latin countries Bishop Barbieri declared that attacks on Protestant groups have followed "the lead" of Pedro Cardinal Segura y Saenz, Archbishop of Seville, Spain, who in a pastoral letter in December, 1952, stated his opposition to liberty of worship.

In Colombia, Bishop Barbieri said, religious liberties have been curbed "in a way unknown since Colonial times." Countries having religious restrictions "with a tendency to remain as they are or to increase" are Peru, Ecuador, Venezuela and Paraguay, he said.

Debate on Segregation

There was an exciting session on segregation with the Rev. Benjamin Mays, president

of Morehouse College in Atlanta, declaring that "Anyone who seeks shelter in the Bible for his defense of racial segregation in the Church is living in a glass house which is neither rock-proof nor bullet-proof. Segregation remains the great scandal in the Church, especially in the United States and South Africa."

Present at the Assembly was Author Alan S. Paton of the Church of England, a consultant at Evanston on inter-group relations, and who spoke on the race question in South Africa at a meeting of accredited visitors.

Dr. Mays, who quoted Emil Brunner and Karl Barth as Biblican authorities who supported his position, shamed the delegates by pointing out that secular agencies such as baseball, boxing, theatre, were in front of the Church on the matter of proper race relations.

"It will be a sad commentary on our times if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's Church."

The Rev. Ben J. Marais, Dutch Reformed Church of the Transvaal, said that separated churches is "not the ultimate ideal" and agreed that it was theologically indefensible, but contended that "it may in certain situations be the wise and most natural policy in the interim."

He appealed for time in areas of race tension, and while he said that he did not go along with his Church which recently defended apartheid, yet maintained that there "are some situations where segregation is regarded as the lesser of two evils."

Big Figures

The Festival of Faith, held at Soldier Field, Chicago, was a great pageant attended by an

overflow crowd of 125,000 persons who came for many miles. It was a picturesque service that lasted two and a half hours, with a procession of dignitaries from all parts of the world in their multi-colored vestments and strange head-dress. The choir was a picked group of 250 voices. Ten languages were spoken during the service. It was a service worthy of pages of description which we forego since most readers will have read of it in their daily papers.

Any interested in other figures can ponder these: 100,000 meals were served during the Assembly by Northwestern University, without including unofficial meals and snacks. There were 500 newsmen present; six and a half tons of paper was used to put out the reports to delegates, with 300 typewriters and 12 mimeograph machines in constant use. A forty-line telephone board was installed for use of the Assembly, in addition to 70 phones for the newsmen and 14 teletype machines.

The staff that kept things running smoothly totalled 350, with about a fifth of them from overseas. There were also 40 linguists to translate documents and speeches into the three official languages of the Assembly, English, German and French, and also to simultaneously translate addresses at plenary sessions.

Further reports of the Assembly will be in the next summer issue of *The Witness*, September 16, after which the magazine returns to our every week basis.

ONE REASON FOR GROWTH

★ Subscribers to Roman Catholic newspapers and magazines published in the U. S. now number a record 21,893,306, an increase of two million over last year.



Christ Episcopal Church, Indianapolis, Ind., The Rev. J. Craine, D.D., Rector, George West, Archt.

Church history is the theme of this transept window in historic Christ Church. Other work includes, decoration, lighting, chancel furniture, and hangings of fine fabrics.

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THE EUCHARISTIC SACRIFICE

From An Anglican Congress Address

By Massey H. Shepherd Jr.

Professor at Pacific School

WHEN the Non-Jurors revised the Scottish liturgy of 1637, they added to the Oblation in the Prayer of Consecration this phrase

to the words "these thy holy gifts": "which we now offer unto thee."

This new clause, lacking in the 1549 Prayer Book, has also been taken up into the liturgy of the American Prayer Book, the South African Book, and the liturgy of the Church of India, Pakistan, Burma, and Ceylon.

Indeed, the Non-Jurors

considered it of such crucial importance that they printed it in small capitals. Such a phrase surely makes explicit the inclusion of the Eucharistic elements of bread and wine in the Eucharistic sacrifice.

The Eucharistic elements bear a two-fold representation. If they are offered to God as consecrated, it is possible to consider them as offerings, albeit in a mystical manner, of the Body and Blood of Christ. And when this offering is made before the act of communion, it then becomes possible to reintroduce once more the whole scholastic theology of the Eucharist against which the Reformers rebelled. That this position has been taken by many Anglicans within the last century cannot be denied. Whether or not it is a proper and legitimate position is not for us to decide here.

On the other hand, the elements also represent ourselves, offering to God the fruit of our labor upon the material gifts of his creation. This emphasis has come strongly to the fore in recent years out of the ferment of the liturgical movement. Yet this view also has its difficulties. First of all, can any material offering be made to God since "the earth is the Lord's, and all that therein is" (Psalm 24:1)? Secondly, are men capable of offering to God an acceptable oblation, since the making of bread and wine, with all its social, economic,

and political implications, is stained with sin? The problem here is to avoid the trap of assuming that man has good works to offer, well-pleasing to God.

We should not minimize the issues raised by these questions. Upon their answer depends much of the unity which we shall be able to maintain within our Anglican Communion. But they have a much wider relevance also. For they are among the serious questions at stake both in the liturgical and the ecumenical movements of our time. For any doctrine of the Eucharistic sacrifice involves all the other doctrines that divide us: the nature of the Church and of the ministry that offers this sacrifice, the relation between nature and grace, and ultimately, the nature of man and the character of his redemption in Christ. Our Communion, with its two types of liturgy, expressive of two approaches to the problem, may be able to hold its various facets in tension. Sooner or later, however, it must be resolved.

In a suggestive paragraph of his paper in the volume *Ways of Worship*, Father A. G. Hebert has outlined what may be the way out of this dilemma:

"The eucharistic Sacrifice, that storm-centre of controversy, is finding in our day a truly evangelical expression from the catholic side, when it is insisted that the sacrificial action is not any sort of re-immolation of Christ, nor a sacrifice additional to his one Sacrifice, but a participation in it. The true celebrant is Christ the high-priest, and the Christian people are assembled as members of his Body to present before God his sacrifice, and to be themselves offered up in sacrifice through their union with him. This, however, involves a repudiation of certain mediaeval developments, notably the habitual celebration of the Eucharist without the Communion of the people; or the notion that the offering of the Eucharist is the concern of the individual priest rather than of the assembled church; and, above all, any idea that in the Eucharist we offer a sacrifice to propitiate God. We offer it only because

he has offered the one Sacrifice, once for all, in which we need to participate."

An Holy Priesthood

THE evangelical churchman rightly reminds us that our every approach to God must be in penitence, charity, and faith. Every offering we bring to him demands of the offerers the deepest penitence, for the gifts are not pure any more than the givers. The bread and the wine, as mere physical, material elements, tokens of God's creation and created gifts, are certainly pure in and of themselves. But they are soiled in their very making by the selfishness and greed of human society. The remembrance of these sins is grievous unto us, the burden of them is intolerable. We cannot reiterate too often that our offering, even in the Eucharist, can only be acceptable because God of his mercy makes it acceptable for Christ's sake.

Nothing in my hand I bring
Simply to thy cross I cling.

God accepts us and our gifts not only by virtue of what he will work in us by our communion with Christ, but also by reason of what he has already wrought in us by Christ. For we are part of his body and are called by his name: Christians. When St. Paul exhorted the Roman Christians to offer their bodies a living sacrifice, he was thinking, as was also the author of the Epistle to the Hebrews, of the immense gulf between the sacrifices of the old Law and the Sacrifice of the New Covenant. The contrast is one between the offering of dead victims, irrational victims, and the consecration of living persons, capable of reasonable, i.e., rational worship.

The New Testament reminds us again and again that the Christian stands within the boundaries of the redeemed order of the Age to Come, not outside of it. His body has been consecrated as the dwelling place of the Holy Spirit, poured out in the last times upon all who are within the fellowship of Christ.

As St. Peter reminds us, we are "living stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

At the very least we offer a sacrifice of praise and thanksgiving, and such sacrifices as these can come only from a rational creature conscious of what he is and what he has been made and remade by God. If God demands such sacrifices, he will surely find them acceptable.

If we are obligated to do the Eucharist, by the command of our Lord, it is not solely that we may obtain the forgiveness of our sins and the unmerited promises of grace; but also that in so doing we may realize that which we already are in God's sight—very members incorporate in the mystical Body of his Son.

When we fully recover again, as our generation is beginning to do, the eschatological sense of Christian living, we shall the more easily resolve this problem of sacrifice. If there is any defect in our Prayer Book, it is the lack of strong emphasis upon the "here and now" experience of eternal life, that in the sacraments we do literally taste "the good word of God, and the powers of the age to come."

Being initiated into Christ, we are no longer dead, but alive; no longer are we offerers of dead works, but of service to the living God. We have been translated out of the realm of darkness into the kingdom of light. It is because we are redeemed that we make bold to offer. And when we offer, in penitence and in faith, the living, risen Lord comes to offer his own, to take us up into his offering eternally in the heavenly places.

Whose Builder Is God

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

IT IS an architect of rare individuality and genius whose buildings are themselves the trade mark of the designer. The world does not soon forget a Cass Gilbert or a Christopher Wren. For their creations are eloquent reminders of their inspired work.

When men came to know the true nature of God, it took very little further deduction to recognize that God is the designer of the universe. To some it became apparent that God also has a design for human life. The long record of the Hebrew people is one continuous story of their effort to follow the specifications of the Creator. Lives that were caught up by the realization of that great purpose stand out in sharp contrast against the otherwise drab background of the Old Testament. Elijah and the prophets, Moses, Jacob, Isaac, Abraham—the lives of these men seem to follow the divine plan toward the fulfillment of an eternal purpose. None of them ever finished the work he

set out to do. But life held a deep significance for them as they "looked for a city, whose builder and maker is God."

American history and biography reveal certain unmistakable characteristics of the design of God.

An ongoing purpose, which surpasses single lives and transforms them as it goes. Three great monuments in the nation's capital memorialize three men whose lives span one hundred fifty years. Yet in all three there shines the gossamer thread of the cause of freedom. Washington, Lincoln, the unknown soldier—each won fame as he made his contribution to the same great cause.

We see God's design in our noblest idealism. Elizabeth Jackson referred to freedom, goodness, brotherly love and many others when she

said, "It is universally agreed that we Americans believe in a large number of noble ideals, and have been believing them ever since 1775 or 1620 or Magna Charta, or possibly since the days of the prophet Isaiah."

Once again ours is a world where peace is continually threatened. What shall be the fortune of the respective nations we cannot predict. This much is certain. So long as the people of a nation dedicate themselves to incorporate in their common life the design of the Creator, no human force, however loudly it shouts or however boldly it struts, can for long obscure that design, much less destroy it.

The secret of greatness for a man or a people remains the same. They shall seek "a city which has foundations—whose builder and maker is God."

WHY THE CHURCH DOESN'T GROW

By Blake B. Hammond

Rector, St. Peter's, Niagara Falls, New York

THERE are seventy million Americans who are not even baptised; nor do they belong to any religion. And of the ninety million who are baptised in some Christian Church, or belong to some other religion, sixty million do nothing about it. We are going around in circles; especially, are the clergy. We can't grow upward and we can't really go forward, when this is the case.

Why are the clergy in particular and the laity in general going around in circles? Because the clergy have too many laity to serve effectually and the laity do not see the need for more clergymen to do the tremendous job before us. The laity still persist in the age old fallacy of thinking that the clergy really don't have much to do, and so the clergy are expected to keep busy trying to convince those who are already supposed to be convinced.

It is a shocking state of affairs, when a layman who has been dedicated to Christ and his Church through baptism and confirmation, expects his rector to chase him down persistently and beg him to act like a Christian. What do we mean when after each of us is baptised and signed with the Cross and the officiating minister says—"We do sign you with the sign of the Cross in token that hereafter you shall not be ashamed to confess the faith of Christ

Crucified, but manfully to fight under his banner against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto your life's end." Isn't this a solemn pledge made in behalf of each of us who is a baptised Christian; and doesn't it bind us to follow Christ and be active in promoting his cause as long as each of us lives.

And when the bishop asks the question of each person being confirmed,—“Do you promise to follow Jesus Christ all the days of your life?” To this sacred question each of us answers—"I do." But do we mean it or only pretend to do so? The facts and figures speak boldly and loudly to the contrary. The vast majority of baptised and confirmed members of our Church, surely do not keep this solemn promise made to God in his holy Church. The overwhelming proportion of Church members assume the role of the "pursued." That is, "If you want me to come to church and work for it, then Mr. Rector, you had better keep after me. Chase me down often and beg me to act like a Christian, because I really didn't mean what I said."

Gone Astray

HOW, honestly and actually, can our Church grow when this is the general state of affairs? How can we bring in new members,

when we have to spend so much time and effort trying to keep the old sheep in the flock, who have long gone astray? And this is just what the majority of Church members have done! They have wandered off, because they have become like sheep, who must constantly be shepherded. Yes, most Christians have allowed themselves to be and act like dumb sheep, who must be tended by a lone shepherd, instead of serving as assistant shepherds, who help the pastor find and bring the new sheep into the fold of Christ.

I have often preached about the 99 sheep in the fold and the one lost sheep. And the more I think about this parable of our Lord, the more I am convinced of the easy task it was to the shepherd to go out and find the one lost sheep, being sure that he first left the 99 safely in the keeping of an assistant shepherd. It is not hard to chase down one lost sheep; but it is a tremendous, and almost impossible task, to try to reassemble 99 sheep which have wandered off in all directions, especially, if you have 1500 sheep to tend, as do I.

And this is just about the proportion of active sheep in the fold and of those lost today. I would say that we are a bit better off; but no more than 30 percent are active in the church today, while 70 percent wander aimlessly and carelessly about, not knowing actually that they are lost; or at the best, are in danger of soon being lost.

This is, basically the reason why the church is not really growing today. Of course, we have all sorts of figures quoted by various agencies of our several Churches, all showing the growth which has taken place in American Churches during the past 10 years. We estimate honestly an increase in attendance in most places; and there has been considerable increase in giving to the Churches' programs for work locally and nationally and internationally. It is generally agreed that things are looking up.

But I am not convinced that we are improved sufficiently to be truly satisfied about our work. For even though our Churches have shown increases in the above mentioned ways, I am sure we still have the same general attitude of indifference on the part of most Church members. The majority of baptised and confirmed members still do not attend services at all, or if so, only on special times; and most members give little more than they formerly

did, either of their time, money or interest. They are laboring under the false impression that the work of the Church is that which the clergy must do and that they have little or no real responsibility for it. Even when two out of five people on the street are not even baptised, and three of every ten who are baptised are really active in the Church.

Thus it is that the clergy are running around in circles, trying to do more than their share; and not being able, because of their limited numbers and limited strength, to make the strong and lasting impression that this day requires.

Elton Trueblood says that unless Christianity is administered in a "great, big dose" today it can not cure the sick world in which we live. He says that the struggling clergymen of all the Churches, with all the hard work they are doing daily, can not heal the sickness of America and of the stricken world in general; nor can the few faithful laymen and women, which each Church has, do the job needed to awaken the sleeping masses of people of our nation, or of the other nations. But only through large numbers of Christians, baptised and committed to Christ, taking the yoke of Christ upon their shoulders and working persistently and steadily against the heavy odds of spiritual indifference, can the tide be turned in the right direction.

Laymen Needed

THE only answer, then, is a truly committed laity, in such large numbers that they will overwhelm the enemy of communism, on the one side, and of humanism and atheism, on the other. And it is wishful thinking to suppose that a few consecrated and hard working clergymen and laymen can do the job that is required today. The necessity of rising up as true men of God is so urgent that one can not adequately express in words what that urgency is. Only those who are giving all they have of their hearts, souls, minds and bodies to stem the tide of communism and American humanism and atheism, know how vital a situation now faces us.

We know that the inordinate pride and the lust for self glorification which possesses so many of us; and the vain desire primarily for pleasure and entertainment, which seems to be the only thing that really matters to too many Americans, are all festering sores on the sick body of our nation and world. And we know

that unless we are soon healed of these ailments, we will become mortally ill and may not be able to recover fully.

We also know that if we are to have a rebirth, God's Holy Spirit must enter us more completely than he now is permitted to do. But unless we have a new spirit of humility, and if we do not soon develop a new sensitivity to the things of God, then we can not be emptied of the things that keep out God's Holy Spirit. We may pray all we want for the Spirit of God to come to us more than he now is, but as long as we are full of self pride, ambition, and the desire for pleasure and happiness first, there is not room sufficient to enable the Holy Spirit to come into us adequately to change us and make us and the world about us a better place than it now is.

The Church will grow into that sacred fellowship of true believers in God when the laity acknowledge in vast and overwhelming numbers that they are committed to God for keeps, when once they have been baptised and confirmed. That they are no longer to be treated as dumb and helpless sheep, who have to be herded in and tended constantly by the shepherd-clergyman. But that they, once baptised and confirmed, are assistant shepherds, who go out and bring in the sheep who have been born outside the flock of Christ, and have never once had the pleasure and privilege of hearing his voice.

But to us clergy and laity who have once

heard his voice, we never thereafter are deaf to his call. We hear his voice, daily, and we labor together to bring those who know him not into the fold. The only thing really lacking is many, many more men and women united with us in the cause of bringing Christ and his Church to the whole world. Twelve Apostles once turned the world upside down; but only after they had lived intimately with God in Christ and only with God's Holy Spirit leading them in such a way that many other men and women soon joined them.

And we, who are laboring under the heavy load of man's redemption, are earnestly seeking God's fuller presence with us now, in order that we might be able to draw more and more men and women into active service to God; and through his Church to all other men.

We, who are daily striving to do God's will, are seeking to have him with us unmistakably, so that no man may say of us, "Where is now thy God?" We who are trying our hearts out to redeem our times, know that we are not all we ought to be, nor all that God intends for us to be. But with more men and women uniting with us, we are sure the encouragement they would bring and the lightening of the load that many hands always accomplishes, would go a long way in making us what we ought to be and in giving that extra essence and substance that is so urgently needed to do God's work today!

AMERICANISM, COMMUNISM AND FASCISM

By Randolph Crump Miller

Professor at Yale Divinity School

WHAT we need in America today is some straight thinking about the basic political philosophies which divide us. We need definitions of terms which are thrown about freely, and we need to see the implications of our actions in terms of the security and meaning of our national life.

The first of these terms is Americanism. The United States exists as a expression of the faith of free men, who believe that all men are created free and equal and are endowed by their Creator with certain inalienable rights including life, liberty, and the pursuit of happiness. Our Constitution is a realistic attempt to implement the Declaration of Independence

in terms of political realism. If all men are equal in God's sight, that does not mean they have equal ability to run a government, so government is by representation rather than by direct appeal to the voters. It is a government of checks and balances, so that no one group can gain control of the country. It is a government of law rather than of men, and the Bill of Rights exists to make certain that there will be "one nation indivisible, with liberty and justice for all."

In this American way, we find that no man is to be considered guilty until it has been proved by the courts of justice. No Church is to receive privileged treatment over another.

The right to vote is a franchise for both men and women, white and colored, as long as they are citizens over twenty-one. Public education has been made available to everyone. Men are free to think and believe as their conscience dictates. There is freedom of the press and of speech. This is the ideal.

In practice, this faith in a democracy under God has not always worked out as expected. The courts have not always provided justice. The Churches have had to serve the state. The right to vote is qualified. Public education has not been available on an equal basis. There are controls over freedom to think and speak. There are dangers within the structure of democracy, as the people become suspicious of each other and no longer allow those freedoms written in the Constitution.

Communism

COMMUNISM is a materialistic philosophy expressed through the totalitarian state. It denies the religious basis of Americanism that all men are created equal, or even that God exists. It says that "religion is a kind of spiritual intoxicant, in which slaves of capital drown their humanity and their desires for some sort of decent existence. We must combat religion—this is the A.B.C. of all materialism, and consequently of Marxism," said Lenin. "There can be no common ground between Marxism and Christian doctrine and ethics; they are fundamentally opposed," said Archbishop Cyril Garbett.

Americanism and Christianity are both opposed to Communism as a political philosophy and as a religion. Communism is militant, hopeful, appeals to the forgotten man, has missionary zeal, and has faith in the nature of things. It is an enemy of Americanism both from without and from within. But it has an appeal because both America and Christianity have failed to solve some basic problems, especially among minority groups.

Fascism

FASCISM is another form of totalitarianism. The state is the absolute power, centralized in one individual leader. It provides some liberty, but the individual "is deprived of all useless and possibly harmful freedom, but retains what is essential; the deciding power in this question cannot be the individual, but the State alone!", said Mussolini. The American brand of fascism, according to a war department statement, seeks to pit religious, racial,

and economic groups against one another, opposes the brotherhood of man concept, and uses the communist label indiscriminately.

This kind of Fascism arouses loyalty to the leader. It offers a simplified and integrated form of attack on the communist problem. It inspires willingness to sacrifice. It gives a sense of collective destiny. Frequently it makes such claims in the name of the Church. There was a good deal of this kind of Fascism in America before and after World War II. How much exists today is hard to estimate at the present moment.

Some sound suggestions for spotting Communists and Fascists were given by George Hedley and Howard Thurman in two chapters of *The Church and Organized Movements* (Harper, 1946), vol. II of the Interseminary Series.

Americanism, as defined here, has no place for either Communism or Fascism. The question is whether Americanism has enough sound health to combat both without losing its essential nature. Is it possible to combat Communism without using methods derived from a tradition other than American? Does America have to throw out its exalted ideals of justice and fair play (for the innocent as well as for those presumed guilty) in order to catch those who don't play fair? Can America oppose Communism and Fascism at the same time? ?

Christian Tradition

THE Christian tradition in America stands with our American faith inherited from the Founding Fathers in saying that this is possible. If the United States could recover from the internal wounds of the War between the States without losing its sense of justice and freedom, and if it has survived both internal and external threats to this day by its idealism and basic strength, there is no reason to doubt that this can continue.

The fear that is creeping over parts of America cannot be overcome by shouting or by denying the American way in the name of anti-Communism. This fear is not necessarily associated with any individual, but expresses itself in the suspicion of our public schools, the application of loyalty oaths to Church boards, the name-calling and the assumption that a man is guilty by association, and the misuse of Congressional investigations.

There is an answer to this fear in terms of

the basic tenets of Americanism. First, there must be clarity of thinking and definition. If a man can be proved to be a Communist as defined, he is guilty of intended disloyalty to this country. If a man is a knowing dupe of Communist forces, his guilt may be less, but he is still guilty. But if a man happens to hold unpopular opinions which at times coincide with the "party line," more evidence is needed before he can be branded as disloyal.

If, furthermore, a man shows Fascist tendencies, even in the name of nationalism, we must guard our basic rights and privileges against this kind of attack on the American way. Name-calling is not the answer here anymore than in the case of suspected Communists, but the American way is to insist on "justice and liberty for all."

Second, the law enforcement agencies including the F.B.I. and the courts, must be strengthened sufficiently to support the law of the land, so that genuine evidence may be presented in courts where justice will prevail. America's tradition of adequate evidence and fair trial can be maintained. This statement applies more directly to Congressional investigations where a man is not on trial but is being investigated under oath and is therefore subject to trial if the evidence permits, and therefore the American way is to guarantee fair play in any investigation.

Third, the Church must witness to the American way in so far as it is consistent with the Jewish-Christian tradition of respect for personality and the demand for justice. The Church must seek to sway public opinion to guard against the racial animosities, the nationalistic prejudices, and the unreasoning fears which infest our national life. The Church finds that the American way, as written in the Bill of Rights, is close to the Jewish-Christian way, and is duty-bound to support it.

Of all American institutions, the Church is most obviously opposed to Communism's materialism, state controlled ethics, and irresponsible international relations, as well as to those internal forces which threaten our liberties. In some cases, the Church must put its own house in order, and if a few individuals must face trial, that is a tragic element in a Church made up of sinners.

But there is no doubt where the Church stands in terms of its Biblical doctrine of man. The Church is not subject to the state, and therefore has the right either to criticize or

approve what the state does and stands for. The fundamental concepts of Americanism are grounded in the Christian faith. Two quotations from Lincoln are relevant: "While the people retain their virtue and vigilance, no administration, by any extreme of wickedness or folly, can very seriously injure the government in the short space of four years." It was his prayer "that this nation, under God, shall have a new birth in freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

THERE is no joy equal to the joy of creation whether it be the act of creation or the delight in creation and it is no wonder that "the morning stars sang together and all the sons of God shouted for joy." Creation must belong to the very nature of God and if man is made in his image creativity must be his. This power and the freedom to use it is the secret of a happy people.

No doubt the artist and the poet, the scientist and the composer are the people we first think of as being creative but these are the shining examples. The fact is that we are all artists, all poets though we cannot often give the world our artistry or sing it our songs. None the less, we create.

We are ever building ourselves and we are ever building up others, unless, indeed, we are evil and destructive. In our looks, our words, our thoughts we are creators and few know this better than the teacher and the preacher. It is given to the artisan to work with things and to the pastor to work with souls but to both to work for the glory of God. So one comes to the paradox that the creature works with the Creator. "Workers together with God," said St. Paul.

So high a destiny has been given to us.

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

The Palestine Problem Today. By Carl Hermann Voss. Beacon. \$1.50

The Arab-Israel problem is constantly on the front pages to-day, and few topics call forth as much heat and as little light. Violent partisans on both sides obscure the issues, the importance of which cannot be exaggerated. For this sore spot in the middle East, with tensions mounting, is one of the most critical in contemporary affairs.

Dr. Voss has written a book of only 60 pages, that seeks to analyze the highly complicated factors that are involved. This reviewer, who visited this area a year ago, feels that he has succeeded amazingly.

Going back to the beginning of Palestinian history, the author sets forth one by one the questions that were and are involved in this ever-troubled land. He answers them with verifiable facts and figures, and with clarity.

While he may be stigmatized as pro-Israel, he is not for one moment, blind to the Arab claims; His book is both fair-minded and conciliatory. It is more than that. It points the way, with hope to the settlement, that, when it comes, will benefit Arab and Jew alike. Perhaps when the great powers, jockeying for economic and political advantage, cease to use the two parties involved as pawns and settle down to an honest search for the welfare of the tragic peoples involved, there will be peace—and a threat to world order removed.

—Joseph H. Titus.

People's Padre, by Emmett McLoughlin. Beacon Press. \$3.95

It is hard, emotionally, to review this book in brief form. It arouses keen interest, its author is both admirable for his courage and vigor, and at the same time unlikeable for his egoism and refusal to be candid with himself or others. It is a blow-by-blow account of his education as a Franciscan priest in the Roman Church, his work in a Phoenix (Ariz.) parish among the poor, how he built a hospital and then chose to leave the priesthood openly and continue as the hospital's superin-

tendent. He fought Jim Crow in the Roman Church but does not point out that there is even more of it in Protestant bodies. He cheered for the S.M.U. football team because Notre Dame discriminated against Negroes, without recognizing that Southern Methodist is completely Jim Crow! It seems clear to this reviewer that he points to the hypocrisies and tyrannies of Rome as an excuse for leaving (and believe me, there are adequate grounds!), but he never really believed even in the beginning in what he had joined (see his brother's letter, p. 140). A comparative study of the more vocal ex-Catholics and ex-Communists might be enlightening. But I wouldn't have missed this book for anything. It is startling, human, unpretentious in style, offers important plain testimony. It is one of the truly arresting religious biographies of American vintage in recent years.

—Joseph Fletcher

Catherine of Siena. By Sigrid Undset. Sheed and Ward, \$3.50

When all is said and done, biography probably imparts more wisdom while it entertains than any other form of writing. It can be genuinely creative, too, when a Sigrid Undset writes it! This meditative biography of a saint whose life is rather more varied and mysterious than most will have a permanent place in modern hagiography. The author's treatment of her subject is somehow much like Sabatier's of St. Francis, although the perspectives of the two writers were different. Sigrid Undset was a Danish convert to Roman Catholicism, and this work was her last (in 1949). Later editions should have chapter titles and an index.

—Joseph Fletcher

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Towards Understanding The Bible,
by Georgia Harkness. Scribner's. \$2.50

Georgia Harkness is a talented and versatile writer. When she directs her talents to writing a volume intended to help lay people understand the Bible, it is obvious that she would do a good job. Dr. Harkness's book consists of five chapters; "The Bible as The Word of God; The World of the Bible; How the Old Testament Was Written; The Great Ideas Of The Bible" There is also an index and a Bibliography.

There is nothing that is new in Dr. Harkness's book, but what is said, is said well. Although not an Episcopalian, her biblical scholarship would be accepted by the best of our scholars. Here is another valuable contribution to the literature designed to help laymen read and understand Scripture.

—George H. MacMurray.

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It was this same love of tradition that blinded the religious leaders of our Lord's time, so that they, whose duty it was to reveal God to man, failed to recognize God when he came among them. They too had that first and great commandment on which depend all the laws and the Prophets!

Unless you give God ALL your love, you are no more worthy to be called religious leaders than it would be correct to call a man found trying to split the atom with a jackknife, a scientist.

Send me your name on a postal card and you will receive (as long as they last) details of these and other accusations and/or suggestions.

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(Christian name)

Assembly Delegates Urged To Christian Action

★ An appeal to Christians to translate concretely the ethical ideals of religion "into the realities of the common life" was the clarion call of the Second Assembly of the World Council of Churches.

Methodist Bishop G. Bromley Oxnam of Washington, D. C., told nearly 3,000 worshippers from 48 countries in every corner of the globe that this task was the "compelling obligation" of clergy and laity alike.

And, he emphasized, there is "no greater need" than for competent laymen to "discover the means by which the faith may live in world law and order, economic justice and racial brotherhood." It is thus, he added, that "socially necessary service becomes spiritually significant and vocation becomes sacred."

The bishop, one of the World Council's five presidents, preached at First Methodist church before a congregation that spilled over the 1,500-seat sanctuary into two halls and a chapel.

It was a colorful throng. Costumed delegates from the Orient and Africa were conspicuous among the congregation, which also included consultants, staff members and hundreds of visitors.

Three other World Council presidents assisted in the great service: Bishop Eivind Berggrav of Norway, Dr. Marc Boegner of France, and Greek Orthodox Archbishop Athenagoras, Exarch of the Ecumenical Patriarch for Western, Central and Eastern Europe. Bishop C. K. Jacob of Central Travancore, South India, also took part.

The bulletin for the service was printed in the assembly's three official languages, English, French and German. Dr. Boegner read the Old Testament lesson in French, and Archbishop Athenagoras the New Testament lesson in Greek. Bishop Berggrav led the recitation of the Apostles' Creed, repeating the words in German. Bishop Jacob led the prayers in English, since the Archbishop of Canterbury was absent because of illness.

Four hymns were sung during the service, Martin Luther's "A Mighty Fortress Is Our God"; "In Christ There Is No East or West"; "Jesus Shall Reign," all of which the congregation sang in the three official languages.

In his sermon, Bishop Oxnam repeated emphatically the affirmation of the constituting assembly of the World Council at Amsterdam, the Netherlands, in 1948: "We intend to stay together."

He said Christians must reject all forms of tyranny because "we repudiate the as-

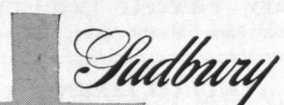
sumption that the state has the right to determine the philosophy to which every individual must give assent."

"Together, we reject once and for all those theories that command us to conform or die," he said, "and that arrogantly affirm that dissent is treason and deviation is disloyalty. In a word, man created a little lower than the angels, who cannot be separated from the love of God, persons of infinite worth for whom Christ died, must be free."

But Bishop Oxnam warned that it is not enough for Christians to "repudiate the atheism of orthodox Communism . . . reject a philosophy of materialism . . . and repel a fallacious theory of social development and an abhorrent concept of dictatorship."



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They must, he said, "renounce the practical atheism that lies in the affirmation that God is not relevant to all the activities of men," and "face up to the issues of the economic, the political and the social orders, of colonialism and imperialism, of tyranny and of exploitation."

Bishop Oxnam said he did not accept the criticism that the Church "has lost touch with dominant realities," and cited evidence that the contrary is true in America.

He pointed out that the practices of American business in 1954 "differ so fundamentally" from the practices of 1900 that the same term cannot be used to describe them. And this "amazing change," he added, has been "wrought in large measure because of the prophetic proclamation of the Christian faith and the clear

statement of its demand for justice."

"Responsible leadership in business and labor, pledged to the moral principles that lie at the heart of the Christian faith, regard themselves as men upon whom heavy obligation has been placed," he said. "A man who would corner the wheat market, today would not be called a genius. On the contrary, he would be called a gangster."

Bishop Oxnam stressed that "we dare not identify the Gospel of Jesus with any historically conditioned political, social or economic system" because "the Gospel stands in judgment upon all of them."

He said that Christians must make it plain that the Christian demand for justice does not come from Adam Smith or

Karl Marx, but from Jesus Christ and the Hebrew prophets.

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Communion Celebrations Stir Controversy at Assembly

★ Bishop Sherrill as Presiding Bishop announced during the Anglican Congress that the service of Holy Communion held at St. Mark's, Evanston, on August 23, would be open to baptized communicants of other Churches.

He based his decision on the statement adopted by the House of Bishops at the 1952 General Convention which stated:

"There may well be times, at gatherings for a responsible ecumenical purpose—that for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration."

The American Church Union

promptly entered a protest through its director, the Rev. A. J. deBois, who stated that "Episcopalians who invite non-Anglicans to communicate assert a parity of belief which does not exist in fact."

Bishop Berggrav, retired primate of the Church of Norway and one of the World Council presidents, had previously stated that a joint Communion Service should be held at Evanston (Witness, Aug. 5). However the present primate, Bishop Smemo, said that he and other leaders of the Church of Norway could not go along with the proposal.

A common service is not possible, he said, when the various Churches hold different

concepts of Biblical truth and of the nature of the sacrament.

Communion services were celebrated during the Assembly according to five different rites. The Orthodox service and the Lutheran service were "closed," the latter open only to delegates who accept the Lutheran doctrine of the real presence, while the Orthodox service was only for communicants of that Church.

The Episcopal, Methodist, and the Church of South India services were open to all.

Bishop Sherrill celebrated at the Episcopal service, assisted by Bishop Burrell of Chicago. There were 600 at the service, many of them non-Episcopalians who received, including Bishop Oxnam and Secretary W. A. Visser t' Hooft.

Archbishop Fisher and Mrs. Fisher were worshippers and of course received.

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NUMBER OF MEMBERS OF CHURCHES

★ In answer to questions raised in many discussion groups on the Anglican Congress, the Archbishop of Canterbury released the following statement:

One, there is no universally acknowledged standard by which to measure the number of adherents to different Christian communions. The total number of Christians is thought to be in the region of 800,000,000, but this figure is obviously not open to any reliable check.

Two, Roman Catholics estimate their numbers throughout the world at 423,000,000; the Orthodox population is estimated about 160,000,000. In either case it is probable that

these figures give an unrealistic picture regarding adult-adherents, since calculations are based on the number of children baptised or presumed to belong on general grounds of geographical boundaries.

Of other Churches Lutherans claim 68,500,000 adherents; Presbyterians, Reformed, 41,100,000 adherents; Baptists, 40,000,000 adherents; Methodists, 330,000,000 adherents; Congregationalists, 5,000,000 adherents.

The Anglican total is given in some reference books as 30,000,000, but this is a serious understatement. A more probable figure would be over 40,000,000.

Three, on the basis of the above figures, it may be said as a rough guide that of the whole Christian population some 52% are Roman Catholics, 20% Orthodox, 23% belong to the various Protestant bodies mentioned above and 5% are Anglicans. It is also probable that the total Anglican population comes below that of the Lutherans and is equal to or above that of the Presbyterians and Reformed, or the Baptists.

HOUSTON CHURCH OPENS TO NEGROES

★ First Unitarian church in Houston has voted to open its membership rolls to Negroes. The action, taken at a special called meeting of the congregation, is believed to be the first of its kind by a Houston church.

The congregation, numbering about 400 persons, resolved to "permit any person to attend a service held in the sanctuary" and not to "refuse any persons the right to become a member of the church who complies with the procedure and fulfills the requirements prescribed by its constitution."

Chairman William D. Gray of the board of trustees, said the action, voted by more than 150 members of the congregation, is a reaffirmation of the church's constitution.

The question of segregation arose recently when a Negro woman and her child attended services at the church.

TRAINING SCHOOL AT SEWANEE

★ The Sewanee training school, July 16-24, was attended by 85 representatives of ten southern dioceses. Leaders included Bishop Moyes of Armidale, Australia; Prof. Charles Whiston of the Pacific Seminary; Prof. Massey Shepherd, also of the Pacific. Chaplain was Bishop Baker of North Carolina.

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BACKFIRE

LUTHER D. WHITE

Layman of Waterford, Conn.

It is encouraging that clergymen of various Protestant denominations have protested against the measures of thought control directed against them. Some Congressional investigators seem to feel that any minister of liberal ideas who takes an interest in bettering the lot of his fellowman is a communist. If any person is a nonconformist with his own ideas on social questions he is subject to suspicion by the McCarthy type of statesman.

Ever since the end of World War II there has been an effort to stamp out those opinions which are not acceptable to big business and the Roman Catholic Church. It is strongly reminiscent of the days in Germany before the advent to power of Hitler. Are we destined to be ruled by a dictator of the McCarthy type before many years? Free and fearless discussion of public questions by the clergy and laity are urgently needed to prevent such a calamity.

L. FRANCIS ELLSBREE

Layman of Brighton, Mass.

Mr. Gilman, in criticizing one of your correspondents for referring to our Lord as "King of kings," does not seem to remember that it is Christian and Prayer Book teaching

that Christ is King of kings. The *TeDeum*, for instance, declares: "Thou art the King of glory, O Christ!" Our Lord's kingship is also taught in a number of our official hymns. Let Mr. Gilman read them.

Mr. Gilman also dislikes the word "Kingdom." Yet it is a word our Lord taught us to use—"Thy kingdom come."

As to whether a member of the Episcopal Church is truly a Catholic, and therefore is entitled to think of himself as such, every priest knows that ours is the Catholic faith, and that (according to the Prayer Book), we are so to live that we may worthily die "in the communion of the Catholic Church." (See Visitation of the Sick, P.B.)

THOMAS W. SUMNERS

Rector of St. John's, Houston, Tex.

I should like to warn all clergy concerning a young man who gave

his name as Don E. Burgess, trained as a technician in blood analysis. He is a fine looking young man and tells a very convincing story to get a sizeable amount of money to help him out of his difficulty. He has taken in a great number of ministers here in Houston and two hospitals as well. Anyway that you can warn the clergy by inserting a little note anywhere in your column I feel certain would help the young man and save the clergy some cash.

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