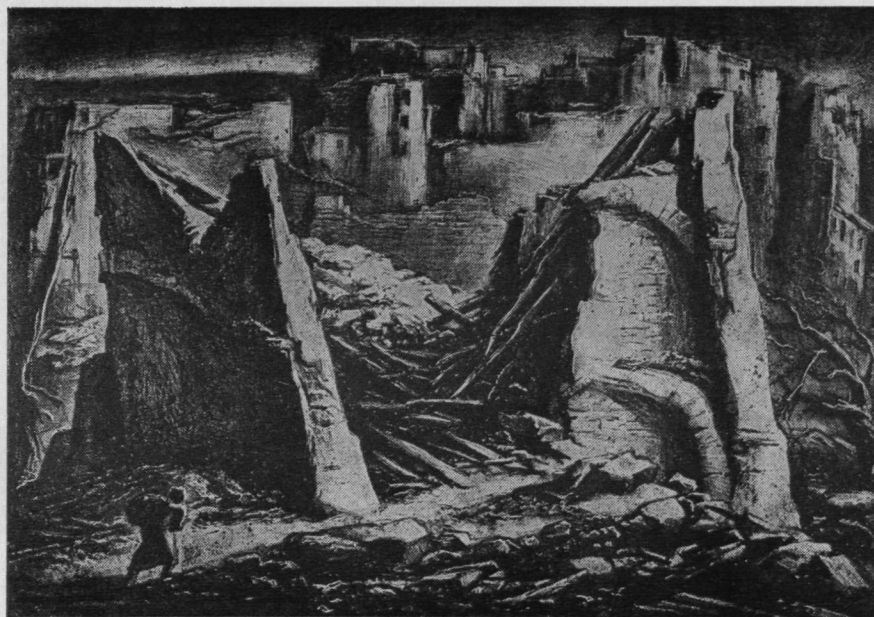


The **WITNESS**

DECEMBER 5, 1957

10¢



WILL EVEN ONE SURVIVE?

LONE SURVIVOR was the title of this drawing at the beginning of the atomic age. What recent developments in this era, for good or ill, can mean is dealt with in the Story of the Week

WHAT WE KNOW ABOUT GOD

SERVICES

In Leading Churches

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OF ST. JOHN THE DIVINE
112th St. and Amsterdam

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Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.

Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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

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11 a. m. Morning Service and Sermon
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MP 11; Ep Cho 4. Daily ex. Sat. HC
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and windows.

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The Very Rev. Sturgis Lee Riddle, Dear
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

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The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing

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Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
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Holy Days: 11; Fri. 7.

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11:00 Service.
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Eu. Saturday-Sacrament of Forgiveness
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The Rev. Frederic B. Kellogg, Chaplain

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Wednesdays and Holy Days: 12:10 p.m.

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Rev. Harry Watts, Canon

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4:30 p.m., recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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20th and St. Paul
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.,
Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy
Eucharist daily. Preaching Service-
Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
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School, 4 p.m.; Canterbury Club,
7 p.m.

ST. JOHN'S CHURCH
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WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion: 11, Morning Prayer and
Sermon: 4 p.m., Service in French;
7:30, Evening Prayer.

The WITNESS

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

National Committee Urges Sane Policy in Nuclear Era

By W. B. Spofford Sr.

★ The Rev. Alfred B. Starrett, a doctor of philosophy who is rector of Emmanuel Church, Baltimore, presented our readers with his thoughts on the Sputniks last week. If you neglected it we suggest that you return to it.

There have been other reactions to that historical event, one of which was a composite job, put out by a newly formed organization called the National Committee for a Sane Nuclear Policy, and printed in a New York and a Chicago newspaper as a paid advertisement. It was signed by distinguished citizens, including, we are happy to report, a number of Episcopalians: Bishop Walter Gray of Connecticut; General Hugh Hester; Jerry Voorhis and Mrs. Roosevelt. Other religious leaders to sign were Prof. Paul Tillich and Prof. John Bennett of Union Seminary; the Rev. Henry Hitt Crane of Detroit; Harold Fey of the Christian Century; the Rev. Donald Harrington of New York; Rabbi Edward Klein of New York; the Rev. Robert McCracken of New York; Clarence Pickett, Quaker of Philadelphia; Norman Thomas who, I presume, is still a minister of the Presbyterian Church. Others to sign are as distinguished in their fields as are these religious leaders.

The 40 pt. bold caption for the ad was "We are facing a danger

unlike any danger that has ever existed." It might well have been headed: "We face the greatest era of human history." You can decide for yourself which heading you prefer after reading what they have to say:

The Manifesto

A deep uneasiness exists inside Americans as we look out on the world.

It is not that we have suddenly become unsure of ourselves in a world in which the Soviet Union has dramatically laid claim to scientific supremacy.

Nor that the same propulsion device that can send a man-made satellite into outer space can send a missile carrying a hydrogen bomb across the ocean in eighteen minutes.

Nor is the uneasiness only the result of headlines that tell of trouble between Turkey and Syria and a war that could not be limited to the Middle East.

The uneasiness that exists inside Americans has to do with the fact we are not living up to our moral capacity in the world.

We have been living half a life. We have been developing our appetites, but we have been starving our purposes. We have been concerned with bigger incomes, bigger television screens, and bigger cars—but not with the big ideas on which our lives and freedoms depend.

We are facing a danger unlike any danger that has ever existed. In our possession and

in the possession of the Russians are more than enough nuclear explosives to put an end to the life of man on earth.

Our uneasiness is the result of the fact that our approach to the danger is unequal to the danger. Our response to the challenge of today's world seems out of joint. The slogans and arguments that belong to the world of competitive national sovereignties—a world of plot and counter-plot—no longer fit the world of today or tomorrow.

Just in front of us opens a grand human adventure into outer space. But within us and all around us is the need to make this world whole before we set out for other ones. We can earn the right to explore other planets only as we make this one safe and fit for human habitation.

The sovereignty of the human community comes before all others—before the sovereignty of groups, tribes, or nations. In that community, man has natural rights. He has the right to live and to grow, to breathe unpoisoned air, to work on uncontaminated soil. He has the right to his sacred nature.

If what nations are doing has the effect of destroying these natural rights, whether by upsetting the delicate balances on which life depends, or fouling the air, or devitalizing the land, or tampering with the genetic integrity of man himself; then it becomes necessary for people to restrain and tame the nations.

Indeed, the test of a nation's right to survive today is measured not by the size of its bombs or the range of its mis-

siles, but by the size and range of its concern for the human community as a whole.

There can be no true security for America unless we can exert leadership in these terms, unless we become advocates of a grand design that is directed to the large cause of human destiny.

There can be no true security for America unless we can establish and keep vital connections with the world's people, unless there is some moral grandeur to our purposes, unless what we do is directed to the cause of human life and the free man.

There is much that America has said to the world. But the world is still waiting for us to say and do the things that will in deed and in truth represent our greatest strength.

What are these things?

First, as it concerns the peace, America can say, that we pledge ourselves to the cause of peace with justice on earth, and that there is no sacrifice that we are not prepared to make, nothing we will not do to create such a just peace for all peoples;

That we are prepared to support the concept of a United Nations with adequate authority under law to prevent aggression, adequate authority to compel and enforce disarmament, adequate authority to settle disputes among nations according to principles of justice.

Next, as it concerns nuclear weapons, America can say, that the earth is too small for inter-continental ballistic missiles and nuclear bombs, and that the first order of business for the world is to bring both under control;

That the development of satellites or rocket stations and the exploration of outer space must be carried on in the interests of the entire human community through a pooling of world science.

As it concerns nuclear testing, America can say: that because of the grave unanswered ques-

tions with respect to nuclear test explosions—especially as it concerns the contamination of air and water and food, and the injury to man himself—we are calling upon all nations to suspend such explosions at once;

That while the abolition of testing will not by itself solve the problem of peace or the problem of armaments, it enables the world to eliminate immediately at least one real and specific danger. Also, that the abolition of testing gives us a place to begin on the larger question of armaments control, for the problems in monitoring such tests are relatively uncomplicated.

As it concerns our connections to the rest of mankind, America can say: that none of the differences separating the governments of the world are as important as the membership of all peoples in the human family;

That the big challenge of the age is to develop the concept of a higher loyalty—loyalty by man to the human community;

That the greatest era of human history on earth is within reach of all mankind, that there is no area that cannot be made fertile or habitable, no disease that cannot be fought, no scarcity that cannot be conquered;

That all that is required for this is to re-direct our energies, re-discover our moral strength, re-define our purposes.

Other Developments

It can be reported that the reaction to the ad in the New York paper was immediate—three days after it appeared over 500 people had signed it, with a large number sending checks to help finance other ads planned by the committee.

Meanwhile other developments since the launching of the Sputniks are reported by Elmer Bendiner in the National Guardian, who prefaces his report by declaring that nothing has so stirred people since world war two. The stirrings were

seen, he states, in the gathering steam behind the proposal from the U.S.S.R. for a summit conference of scientists. That proposal won a quick response from Dr. Eugene Rabinowitch, editor of the Bulletin of the Atomic Scientists, from the N.Y. Herald Tribune which headlined an editorial: "A Soviet Hand of Friendship"; from industrialist Cyrus S. Eaton who sponsored last July's scientific conference at Pugwash, Nova Scotia.

In the Canadian parliament M. J. Coldwell, leader of the Co-operative Commonwealth Federation, queried Prime Minister Diefenbaker on the subject and won governmental approval though the Prime Minister made it clear the proposed meeting would have no official auspices.

Lester B. Pearson, Canada's former secretary of state for external affairs and this year's winner of the Nobel prize, also approved the proposed meeting provided the scientists spoke in no official capacity. Eaton had deplored the fact that the conference would not be held in the U.S. because scientists from China would be barred, but Pearson said it should be held either in the U.S. or U.S.S.R., "the countries with the most power to wage war and the most responsibility in establishing peace and security."

An editorial in the Toronto Financial Post calling for "peaceful cooperation and peaceful competition" said: "The response to the Russians should be positive and friendly."

Hopes and Fears

Behind the hopes there were grim fears. Harrison Brown, professor of geochemistry at the California Institute of Technology, in an article in the November Bulletin of the Atomic Scientists saw industrialization and technology spreading around the world,

promising higher standards of living.

But he also warned that for industrialized countries atom bombs are cheap and easy to make, that the fall-out of unrestricted testing might increase dangerously unless curbed. The dangers of nuclear war, he wrote, "come close to being obvious even to the many among us who don't think very much." He disputed those in the U.S. government who think limited wars with "clean" nuclear weapons are possible. Brown said he believed "the lines of demarcation between tactical and strategic, and between large explosions and small ones, are exceedingly thin and they are destined one day to vanish. Once nuclear weapons are used in the field, I believe that we must expect that all persons and all installations are possible targets."

The Sputniks seemed to be awakening many Americans from the long nightmare of spy scares in which Julius and Ethel Rosenberg lost their lives and countless others had their careers and families shattered. Harry Truman and Walter Lippmann were among those who blamed McCarthyism for the U.S. lag. John Lear, science editor of the *Saturday Review*, wrote: "If intelligent people ever have believed the folklore about Russian spies stealing the A-bomb, the H-bomb, and the jet airplane it would seem time for them to swallow their pride and admit to themselves that they have been taken in."

The Alternatives

Overseas the reaction was swift and vehement. The London *New Statesman* said: "The Sputniks open a new chapter in mankind's mastery of matter; can we really be foolish enough to treat them merely as another stage in the cold war? . . . Surely the first thing to understand is

that Western policy all these years has been based on the assumption of Western superiority and it is now certainly out of date. We have literally no other choice than co-existence or destruction."

The Paris daily *Liberation* called Nov. 3—the day Sputnik II was launched—one of the most important dates in the history of mankind, marking this as "the year the universe was opened to man." In a series of articles on page one, *Liberation* summed up the sputniks' meaning in these fields:

● **Strategy:** Without the cost of a single life the Russians have demonstrated that "communism cannot be overthrown by arms." If, as the Russian say, they are prepared to use 125 intercontinental rockets to launch more Sputniks they must have "ten or a hundred times that number available for defense." What Dulles does not know is that "the only guarantee for Americans today is that the Soviets will never be the first to press the button."

● **Politics:** "The overthrow of the entire world policy followed since Hiroshima." Americans must now negotiate on the basis of equality.

● **Economy:** A satellite can re-map the world's resources of water to make deserts fertile, minerals to produce new wealth in underdeveloped regions.

● **Education:** Budgets for tanks, planes and other obsolete weapons are useless. France must return to the Republic's "Golden rule": one-sixth of the nation's expenditures for education.

In Washington, though, it seemed there was no one to translate the message of the Sputniks. The President's answers made it seem he did not hear the cosmic questions. He talked in archaic terms of bases, planes and strategies, already obsolete. To John Foster Dulles

the entry of mankind into the universe was to be answered by possibly surrendering "small, marginal freedoms." While around the world people talked of storming the heavens, secretary of commerce Weeks proposed a budget of "less butter and more guns."

LACK OF CLERGY IS SERIOUS

★ The Rev. E. E. Koonz, head of the National Council's committee on recruiting, told Chicago leaders at a meeting held at the cathedral that the lack of clergy is a serious problem.

Pointing out that "no one can be satisfied with the ministry we are raising up today," Koonz said that the number of clergy in the past seven years has increased only seven per cent, although in the same period the communicant population of the Church has increased 10 per cent.

Statistics show, he said, that 50 per cent of the clergy were converts to the Church during their college years or later. This, he said, indicates the Church's failure to reach its young people of high school age, the age at which initial decisions are made.

The failure to interpret the ministry to young people rests on all, he said, and is an indication that neither clergy nor laity are sold on interesting the young people in the Church as a vocation. Parental opposition accounts for much of the failure, but lack of concern on the part of many of the clergy is an accompanying factor.

"The parish priest tends to forget that although it is God who calls the man or woman, the call comes through human beings in nearly every case."

Koonz emphasized that the Church, clergy, parents, teachers, leaders of young peoples' groups, and, indeed, all

churchmen, should recognize the need for recruitment and make use of every opportunity to present to the young people the whole picture of vocation. The Church, he said, can learn much from the emphasis being put on recruiting programs by private industry; the clergy can preach and teach on the ministry, and parishes might well establish scholarship funds to assist their young men and women who seek a vocation in the Church.

CHURCH WOMEN JUST PLAYING

★ Mrs. Theodore Wedel of Washington, president of United Church Women, told those attending the meeting of the women of the Evangelical and Reformed Church that too many women are "just playing at being Church women."

"All of us lead many lives—daughters, sisters, wives, mothers, business women, club women. Many of us are seriously torn by the conflicting demands of these lives. Is being a church woman one more role to play, adding confusion and strain?"

"American women have so much freedom to choose—more than any women in any place or time. Unless being a church woman is the center and focus of your life, giving it order and real freedom, you're not really a church woman. You're only playing at it."

RAISE FUNDS FOR FAIR BUILDING

★ A campaign to raise \$100,000 in this country for a Protestant pavilion at the 1958 Brussels world fair is being launched at Christ Church Cathedral, St. Louis, December 5th. Total cost will be \$235,000 and the building will be used after the fair as an ecumenical center.

The meeting was held during

the sessions of the Assembly of the National Council of Churches, being held this week in the city, reports of which will be in the Witness next week.

PATRIOTIC SERVICE IN NEW YORK

★ The annual service for patriotic societies of New York was held at the cathedral on November 24. Bishop Donegan conducted the service, blessed the massed colors, gave the blessing of the people. Canon Edward West preached.

If belonging to a patriotic society is important, the place to live obviously is New York. There were eighty-seven societies represented at this service, all of course maintaining their own high standards for membership. But from reading over the list one would suppose that most anyone would qualify for at least one of them.

LEAVES BEQUESTS TO CHURCH

★ Lucinda Lee Terry of Roanoke, Va., one of the finest citizens of the city, died on November 8th. She was a communicant of St. John's and taught Sunday school there for fifty years. She was a founder of the city's YW and served as president for six terms. She was also active in the suffrage movement.

Included in her estate were bequests of \$3,000 to St. John's; \$4,000 to St. Paul's Institute, Lawrenceville; \$3,000 to the Boys Home, Covington, and \$4,000 to the diocese of Southwestern Virginia for local mission work.

ANNIVERSARY OF BISHOP BLOY

★ Special events are being planned for next April to celebrate the 10th anniversary of the consecration of Bishop Bloy of Los Angeles. The big event will be a service in Hollywood Bowl.

MASSEY SHEPHERD IN NEW YORK

★ Prof. Massey H. Shepherd Jr. of the Church Divinity School of the Pacific is to lead schools of worship in the diocese of Western New York. On January 6th he will be at Grace Church, Lockport, and the following day at St. Simon's, Buffalo.

HUNTER HEADS COMMITTEE

★ The Rev. David Hunter, head of education of the Episcopal Church, is head of the World Council's education committee for North America.

A major part of the meeting held November 24th in New York was devoted to plans for conferences on education to be held in Tokyo and Kobe, Japan, next August.

WASHINGTON CATHEDRAL NAMES PRESBYTERIAN

★ Washington Cathedral has named William M. Martin Jr., a Presbyterian, a member of the chapter. He is chairman of the board of governors of the federal reserve system. There are already two Methodists members; President Arthur S. Fleming of Ohio Wesleyan University and Robert B. Anderson, secretary of the treasury.

Bishop Dun also announced the appointment of three Episcopalians; L. Corrin Strong, former ambassador to Norway, Lloyd Symington, attorney, and Charles C. Glover 3rd, grandson of a founder of the cathedral, who succeeds his father.

CONFERENCE CENTER FOR NEW YORK

★ A large property in Tuxedo Park has been purchased by the diocese of New York for a conference center. The brick and stone mansion is being equipped to accommodate forty persons over night and a larger number for one day meetings.

EDITORIALS

Practically All That We Know About God

OUR favorite friends are currently taking, for the most part, a dim view of God. And we are sorry that they seldom get to meet those other friends of ours, the parish clergy, whom we ourselves see less often, but who are able to speak so much more convincingly about God than we are. Anyway, one of our friends dropped into what we call our editorial office the other day to ask if you could be a Christian without believing in God. We saw what he was getting at, although it was not the way we ourselves would have put the question. But our wife reminds us that we shouldn't tell people the question they ought to have asked; "if they wanted to know something different they would have asked a different question".

We are unhappy about the word "Christian", and never use it ourselves when we can help it. You will recall that "the disciples were first called Christians in Antioch": it seems plain that it was a pagan nickname, which the Disciples took up, partly in defiance, partly because they were getting ready to be recognized by the world as another religion. We hear the same slightly unpleasant consciousness of strength when the followers of Wesley allow the name of "Methodists" to stick. But in spite of origin and connotations, the Church (as our friend rightly observed) continues to call itself Christian and to say publicly that it believes in God. Our friend is not very sure just what "believing in God" would be like; but so far as he can guess he finds God quite incredible. The Church, incidentally, need not preen herself about his making inquiries in spite of this disability; it is nothing in the Church as at present constituted that he finds attractive.

A German New Testament scholar, Rudolf Bultmann, has recently pointed out that everything the New Testament says about God we would describe as "mythology". Obviously we do not believe in the three-story cosmos of heaven, earth and hell; we do not believe in the hierarchy of angels; we do not believe in miracles; we do not believe really that God from time to time arranges for especially important events to happen on this planet as part of an overall Plan. It will be said that the New Testament does not believe in these things either in any wooden literal sort

of way; it uses these notions symbolically. But we are not able even to use them symbolically! When a modern writer or speaker tries seriously to ornament his discourse with angels or the trumpet of the Judgement, it goes over like a lead balloon.

It is true that we are not much happier with our own symbols. Few people any longer are able to talk about democracy or the classics or liberalism and quite pull it off. What this means is that we no longer have a religious vocabulary. For your religion has to do with the things that you take most seriously; which, in our case, are cancer, the hope of love, the Sputnik, and running one's own life. Our only genuine religion is a cramping inarticulate discontent about these matters; and democracy and God are even less than dead things; they are dead words.

The surprising thing is that, in spite of all the dead mythology in the New Testament, a sympathetic reader can find a breath of life in it, and even wish that that life was his. Our friend suspects deep down that the Church won't let him come in unless he believes in God; but he still wanted to investigate the possibility! His question is the dilemma of all of us: how can we accept the life without accepting the mythology?

Rudolf Bultmann

DR. BULTMANN is the only person who has seriously faced up to this problem; and even if his answer is wrong, nobody as yet has worked out a better. His answer is one imposing German word, "Entmythologisierung", which is limpingly Englished as "de-mythologizing". How do you get rid of the mythology, and what do you put in its place? Here Bultmann seems to many like the top-hatted magician who in his famous disappearing act conjures the "two small fishes" out of existence, and in their place offers us a scorpion. By a stroke of the wand the mythology disappears; it is a pre-scientific world-view which we simply cannot share. By another stroke a modern world-view is substituted, which turns out to be something like the philosophy called Existentialism; and to this philosophy all the Law and the Prophets are made to bear witness.

We ourselves have not read very much about

Existentialism, but conjecture that it is in fact something very like our own world-view. Man's real life, it says, lies in escape from imposed sociological or cultural patterns and in attaining "authentic existence"; which is something that is found only Here and Now, at a particular moment of time and a particular spot of earth, never in general principles. And the authentic existence usually is thought of as embodied in an act of will, deciding to do something; about the more difficult question, what you should decide to do, Existentialists are in disagreement. So far it seems they have got it right; one does not do the important things because of something else—an immortality of fame or blessedness, the coming-in of the Kingdom or the perfect society, for one's retirement or posterity—one does them because of themselves.

But while we are willing to be called Existentialists ourselves, we are not sure that thereby Jesus is automatically made an Existentialist. Both as historians, and as admirers of Jesus, we are unhappy at seeing him made simply the pre-scientific forerunner of a philosophy which was to be worked out centuries later without any particular reference to Jesus' thought. We are willing to look into the possibility of eliminating God from the New Testament, but we cannot eliminate the surprise from the New Testament without turning it into something else. The New Testament may not be a revelation of God; but if you take it seriously, at the very least it must be a revelation of something—something which people would otherwise have had great difficulty figuring out for themselves.

Already we feel the back of our neck prickling, and Backfire begin to sputter. "...well, we never suspected the new editor would turn out to be an atheist..." Confound it, gentle reader, what do this nation of Americans, what do you yourself really think about God? Do not recite to us the Nicene Creed; we have memorized it too; but right now we want to hear your voice, not the voice of the Church's teaching. Do you, like Isaiah, believe that God put the Sputnik up in the air as a token of our coming punishment for Hiroshima? If you do you haven't told us so. What do you really understand by this business about our bodies' being lifted out of the grave? Be specific, as they say in final exam questions. Does that business about God making all nations of one blood mean that it has to be OK for our daughters to go out with Negroes? Have we got to love Mr. Krushchev? How does God want us to go about loving him? Why are you quite so

sure that that business about selling all your goods and giving them to the poor was meant for somebody else? We do not necessarily imply that these questions have no answer; but the answer does not lie on the surface of things: Vere tu es deus absconditus—"Truly thou art a god that hidest thyself" complains Second Isaiah.

What to Believe

IS IT better to believe in God and have wrong ideas about him, or not believe in him at all? Deborah thought it was God's will that the Hebrews should win all their battles; Jeremiah thought it was God's will that the Hebrews should be defeated. The professors of the Old Testament tell us that Deborah and Joshua (who was under the impression that God wanted him to kill every Canaanite he could lay his hands on) were doing fine for their times and were on the right track. Perhaps so. Today presumably however we know better. And is it better to believe in God and think that God has a particular concern to help the U.S.A. win its wars, right or wrong; or not to believe in God at all? Or can one say that you really do believe in God if all your ideas about God are wrong?

Why did the Hebrews change the name for God that they used every few hundred years, ending up with Jesus' "Father in Heaven"? We are told, because they wished to suggest new truths about God; as Second Isaiah all of a sudden starts to talk about the "Holy One of Israel". But when Deborah says that "Jahweh" wants Israel to make her enemies suffer, and Second Isaiah says that the "Holy One" wants Israel to suffer; why should we feel that Deborah and Second Isaiah are talking about the same thing at all? We would de-mythologize and say that Deborah thought nationalism was It, and Second Isaiah thought self-sacrifice was It; and what do these two Its have in common?

Plainly it is not enough to believe in God; you have to have the right ideas about God. But the test is always in the results: the tree is known by its fruit. The fruit of the Spirit, says Paul, is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control". Suppose we have these things without believing in God; what more is required? Paul seems to say that it's impossible to have these things without believing in God. Do you have to know consciously that you are believing in God? The heathen, says Paul, who don't have the Law of God, but do the works of the Law naturally, are a "Law unto

themselves". God, it appears, is not a stickler for form in these matters; if you really act in the right Spirit, God doesn't care whether you formal-

ly address him as "God" (or Gott, or Deus, or in any other language).

(to be concluded next week)

The Growing Together of The Church

By F. P. Coleman

Secretary of the England Church Union

AT THE conclusion of an informal discussion between Anglicans and Christians of another tradition, the comment was made that the chief difficulty encountered was the persistent disagreement among the Anglicans themselves.

Christians trained in a tradition of rigid theological conformity, whether Catholic or Protestant—if one may use these terms without suggesting that they are mutually exclusive—inevitably find it difficult to understand the varieties of belief and practice to be found in the Anglican Communion, and it is well that we should recall this from time to time.

It is all too readily taken for granted that our wide diversity makes us specially fitted for coping with ecumenical work, whereas our failure to achieve greater unity within our own ranks does at times lead others to suspect the sincerity of our ecumenical work.

We, of course, may well claim to be excused for taking our own situation for granted. From the time of the Reformation settlement onward the Anglican Church has embraced individuals and groups whose interpretation of her beliefs has been marked by bewildering variety. No doubt her formularies are in some respects exclusive, involving as they do at times, the rejection of certain beliefs; but the bounds are set wide enough for her to retain the loyalty of people who may find themselves roundly condemning what is sincerely believed and practised by members of their own communion.

Much of our Church history has been concerned either with the disputes of opposing parties, or with movements of revival, influenced by one tradition or another. From time to time there have been secessions in one direction or another, the people in question finding their beliefs incompatible with membership in the Anglican Church.

More often, however, the Church has absorbed the fruits of the various revivals and retained the loyalty of the disputants, even when they have gone so far as to deny that there is any place in

the Anglican Church for those who hold opposing views!

Great Influence

BOTH the Evangelical Revival and the Oxford Movement have made their mark on the Church, and each has inspired later generations to give of their best in following the Christian way within her borders.

At times, the life of the Church is something like the course of a river, whose main stream for a time is divided into smaller channels, all of them flowing eventually in the same direction, subject also to changes in volume and in immediate direction according to the vagaries of the seasons. People in one channel sometimes think of the others as mere backwaters, only to be told in turn that they themselves are like some man-made canal, leading away from the mainstream!

Yet within the Church, people and parishes presenting wide varieties of religious life and experience grow and develop, assisted by the inspiration of one tradition or another, and themselves take a part in the formation of the traditions of the future. They rub shoulders with other folk whose religion bears the mark of other influences; they disagree and yet accept each other as members of the Church.

People differ even in their assessment of what it is that holds the Anglican Church together, though here it is difficult to conclude otherwise than that there is a common root of faith from which all may draw, albeit in different ways, as they go forward in the way towards union with our Lord himself. Those who draw near to him are necessarily brought into closer union with all others whom he is drawing to himself.

In all this, of course, there is no suggestion that it is a matter of indifference whether one goes one way or another. Churchmanship should be a matter of conviction and principle: it will involve decisions as to what is right and wrong, but if it is well founded it will seek as much to see the good in the opposing view as to condemn what is wrong.

Whatever our position may be, we should cer-

tainly be possessed of an earnest desire for the resolution of those differences which hinder the preaching of the gospel and the conversion of the world and for the recognition of all that is good in other traditions; but before we go far, on the human level, towards the attainment of this end we must acquire a certain realism.

Justifying Differences

IT IS a fact that, when people differ, they are apt to become more concerned with justifying their differences than with the pursuit of truth. Consequently, they tend to forget the things they hold in common with those who, for the moment, are their opponents.

This is true, of course, in the ordinary affairs of life, and no doubt we could all tell of bitterness persisting over the years when the original ground of dispute may indeed have been forgotten. When this kind of thing happens in religion it is likely to result in distortion on both sides. A strong desire to recover the importance of some neglected teaching may lead to its being wrenched from its context in the Christian faith as a whole, so that the life which is based on the teaching in question also becomes twisted.

Similarly, those who are attacked for adhering to allegedly corrupt tradition, may find themselves going to exaggerated lengths to justify their point of view. Examples of such distortions can be found throughout the history of the Church, from the time of the earliest divisions.

It must further be recognized that the teaching of great leaders in revival or reform often suffers at the hands of their followers. In the heat of controversy, great doctrines are reduced to popular slogans, and the consequent narrowing of vision engenders a bitterness of spirit alien in every way from true Christianity. One may quote at opposite extremes the people who seem to spend their time acquiring barge-poles, for not touching things with, and the unfortunates who go round causing uproar at other people's services.

Again, controversy carried to the popular level, as religious disputes so frequently are, may become a polemical strife about over-simplified issues. Direct statements of a few words, "black and-white answers" and so on, may have their place in the instruction of the young, but they rarely lead to Christian understanding among opponents.

Clearly, if these difficulties are to be overcome, there is needed a certain temper of spirit of which there are happily some signs to-day. These may

be no more than the halting of the tide before the turn towards full flood has taken place, but they are enough to give us hope. Exaggerated differences can only be restored to proper perspective when seen against the common beliefs of apparently opposing parties; and these, in turn, become most fully significant when contrasted with a world from which religion is being banished.

Bond of Unity

AT THE time of the Reformation people could quarrel bitterly about the content of their religion because few were opposed to Christianity as such. To-day, when religion itself is under constant attack, the common acceptance by Christians of belief in God and his redeeming work becomes in itself so much more a bond of unity. Christians of all traditions today are faced with the hard fact of an unbelieving world, and this in itself is moving more of them to regard their fellow Christians as brethren, serving the same Master, and no longer as enemies.

Little by little—and the process is painfully slow—people are seeking a common ground upon which they may work together. To some this ground is pitifully small, while to others, the measure of co-operation achieved is fraught with danger to things they love. The movement exists, none the less, and we must thank God for it.

It is not easy, nor is it really necessary, to trace cause and effect in these matters, and we can content ourselves with noting one or two trends of the present day. An Evangelical would probably resent the suggestion that there has been a "return to the Bible," since he would say that he and his friends had never turned from it. None the less, there is in many quarters a changing approach to the Bible, a desire, as it were, to find new riches in the treasure chest and not merely material for proving already hard-drawn conclusions. With this there is also to be found a realization that most disputed issues are much less simple than had at one time been supposed, and that the quick and easy answer may often fall far short of the truth.

Again, the distortions arising from party conflict are more easily recognized and some people at least are seeking a new assessment of the traditions within which they have lived, maybe for years, without a serious attempt to understand their full significance. One can detect, too, an increasing willingness to consider a man's

views at their own worth, and not merely in terms of the tradition of churchmanship to which he belongs.

Away from Emotion

ALL this may seem very little indeed. It is still largely a matter of climate, a readiness to consider theological issues away from the emotional context in which they have so often been placed and misunderstood. Further, if it is true to say that there is a new spirit abroad, it would be going too far to assume that it reigns in all circles touched by religious differences.

What has been written here applies perhaps to those disagreements which are of long standing in the Anglican Church, covered very broadly by the terms "Catholic" and "Evangelical." There are more recent movements within the Church of which it must sometimes be admitted that charitable examination of the views they seek to propagate serves at first sight only to emphasize the depth of division which exists.

This seems to be true both of certain kinds of liberalism and of the more rigid type of conservative evangelical religion, some exponents of the latter displaying an exclusiveness which may prove a serious barrier to the furtherance of unity within the Church. The former may also exert a divisive influence in so far as it reduces complex issues to the level of popular appeal and encourages people to think of them in terms of headlines.

In so far as there is understanding, and a readiness to seek understanding, on the part of those who have traditionally been opponents, it must be accounted for not only by the circumstances of the pastoral situation, referred to above. Change of this kind springs from a movement of the spirit. Honest intellectual differences cannot be resolved in one generation, but a deepening of the spiritual life of this generation will prepare the way for greater changes in the next.

A great Whitsuntide hymn reminds us that it is the work of the Holy Spirit to remove the rigidity, the coldness, the aridity in which religious division persists. Fervent prayer for unity, backed by the will to make such prayer effective so far as human co-operation avails, will bring about that change in heart which leads to a marriage of minds.

The final article in this series, written by Bishop Geoffrey Allen, Principal of Ripon Hall, Oxford, and representing the Liberal Anglican viewpoint, will appear next week.

Don Large

The Fire Fighters

IT'S been quite sometime since we last quoted any of the observations of our good columnist friend Halford Luccock. His incisive comments about a certain ecclesiastical fireman deserve retelling. It seems that one of our priests in the diocese of Maine is a member of the local volunteer fire department.

This loyal padre hasn't had to face the problem as yet, but he admits he's haunted every Sunday by the possibility that the summoning siren may sound, just as he's about to pour the holy water over the baby's head in baptism—or just as he's launching out upon point three in his sermon.

Should he drop the baby and, hopping aboard the fire engine, point a hose full of unblessed water at the base of the raging flames? Should he skip point three in his sermon on "Hellfire and Damnation" and concern himself with a more easily controlled fire? Or, conflagration or no conflagration, is his place inexorably at the font and in the pulpit?

We hope the Maine minister won't ever have to wrestle with this knotty decision but, as Dr. Luccock insists, there's much to be said for the spirit of a fireman in the Church of God. "For one thing, a fireman in the pulpit might well bring a sense of urgency to the message. The world is on fire, and is likely to be consumed unless some effective means of salvation is brought to it in a hurry . . . There is a beautiful dogmatism about a fire engine on its way to a fire. The fireman, driving at sizzling speed, does not get out and speak with sweet reasonableness to the drivers of cars sauntering along the same road: 'We hate to bother you, but if it is not too inconvenient we would appreciate it if you would move over to one side and let us pass.' Not by a long shot! The engine shrieks with a dogmatic siren: 'Everything in this city is at stake!'"

But more than the pastor is involved. The whole congregation belongs to the fire department—and not just as honorary members either. We're all in this life-saving enterprise together. A fitting baptismal or confirmation gift for each of us would be a fireman's hat. And on the badge

across the brow of the helmet should be found the words, "O Zion, Haste, Thy Mission High Fulfilling!"

In every village that cares about its very life, it's always the volunteer fire department which is most generously supported. Well, God's heavenly hosts—represented by people like you and me—are the departmental stewards of the living water empowered to put out the fires of Hell.

The reservoir must not be allowed to run dry. The time for enlistment and refilling is now.

As our columnist friend reminds us, it's Kipling's poem, *The Old Men*, which ironically tells of the leisurely warriors thoughtlessly "ambling into the fray" long after the battle is over. Too late they learned that ambling is just not good enough to meet the siren call of the day's emergency.

So You Want To Be A Minister!

By Austin Pardue
The Bishop of Pittsburgh

THERE is probably no vacation that can be more depressing and full of disillusionment, or more uplifting and thrilling than the ministry. Personally, I would not consider any other calling were I to start over again in planning my life's work. I owe a debt to my vocation and to my Church which is unpayable. However, it has not always been an experience of joy and it might have turned into a personal disaster. The men in the minstry who are happy, are the most happy people I know, but the absolute reverse can be said for those who are miserable. Thanks be to God, the former are in the majority. But, to be honest, let me briefly point out some of the depressing liabilities first, and then some of the glowing assets.

As St. Paul says, "lest I myself become a cast-away" I would not mislead you into thinking that I have achieved the points of guidance herein suggested. What we write about are goals and insofar as we seek them we will be rewarded. I am somewhat of an authority on the weaknesses and mistakes of the ministry because I have been so deeply involved in committing them. But if the goals are clear, we can make continued mistakes and corresponding recoveries because "his property is always to have mercy."

Financial Strain

THE clergyman's salary will never be large and most of the time he and his family will be living under financial strain. In case of a crisis he may go into debt and possibly never quite catch up with his bills. For a professionally trained man whose tastes have developed beyond his salary it is hard not to tend to become embittered. His wife and children will have certain requests which he may not be able to meet and this can be the source of a nagging concern.

FURTHERMORE, it often takes far greater talent to run a church well than a business. The clergyman will be called upon to be a pastor, counselor, social worker, scholar, organizer, executive, money raiser, youth worker, educational expert, popular speaker, arbitrator, and civic leader. He will certainly be asked to make decisions which will create enemies within his ranks, who in turn may organize factions that can sometimes ruin his work. A powerful layman can dominate the congregation to such an extent that he must either give in to pressure and defy his own conscience, or fight a battle that will permeate his work, study, and family-life with the poison of the controversy.

He is in a position where he and his family may be watched and criticized in a way that occurs in no other work. The rectory, his private dwelling, is often looked upon as the public property of the whole parish. Also, he is paid by the people whom he is called upon to criticize. In business he would be flowing in the opposite direction; he would be paying those he admonishes. He would often be terribly frustrated over the fact that the Gospel is so idealistic while the hearers can be so petty, provincial and quarrelsome. These problems and many more are potential in every church.

Clergy Wives Often Burdened

TRUE, he may be called to one of those cultured parishes where all is peaceful, but there are not many such and he had best be prepared for the worst if he is a realist. He had better be sure that his wife knows the facts of the pastoral life before they get married or they may soon drift into a home situation which is a continuous wrangle. His wife is as important as he is in the ministry, and she should be fully prepared for criticism, fatigue, and heartbreak. Should he

become so consecrated to the cause of Christ that his convictions lead him to deny himself and live like Christ among the most despised of peoples he might even bring about his own martyrdom. The first advice then, to men contemplating the ministry, is to stay out of it unless they are compelled by motivations bigger than themselves.

Requirements for Ministry

AN EFFECTIVE ministry depends upon a few basic spiritual attitudes. Certainly no man can have all the talents and abilities that he may be called upon to exercise. Yet, he can do a fine work and lead a constructive life if he seeks certain fundamental qualities.

He must desire to have a genuine love for all types of people and children. The candidate for the ministry should first know his own heart and if people are not his basic interest he had best stay away from the ministry in pastoral capacity. He must love the unlovable as much as possible and try to forgive his enemies readily. Too many men have been intellectually capable but humanly intolerant with the result that they become unhappy and cynical.

He must be a man of prayer if he is to learn to love his enemies. He should believe that the grace of God is sufficient for every crisis and that it is obtainable through worship and sacrament. Unless he believes that "in Christ all things are possible" he will be unable to meet many of the demands that are made upon him, regardless of his intellectual achievements.

He must seek to be teachable and above all to want to know the whole truth about himself, unpleasant and otherwise. Again, this takes grace for by man's own will he is quite incapable of deep self examination and continuous criticism.

Communication

HE OUGHT to be able to communicate the message of Christ in language that people can understand. He must study to translate theological jargon into the experience of the people. What has impressed me most in private conversation with Paul Tillich is his simplicity of expression. I was afraid to talk with him at first lest I should seem too stupid, but he was so humble that he made me feel so at ease. His very attitude communicated what he was and is, as much as did his words. He communicated in both media, word and deed, which is the essence of effective Christian message delivery.

The minister must decide whether he is in the Church to please God or man. Of course he does

not fully achieve his decision on this earth, but at least he can decide to slant his life in God's direction which will save him untold worries, fears and bad compromises. If his life's emphasis is on the side of being a man-pleaser he will suffer accordingly. Yet, in seeking to do the will of God he must seek wisdom and develop the spiritual art of timing, knowing when and when not to speak, act and admonish.

Joys and Satisfactions

FINALLY, the ministry brings joys and satisfactions that can hardly be compared with anything I know. The privilege of entering into people's secret joys and sorrow, of helping them to be freed from guilt, of teaching them the security that comes only from knowing God and of fighting a righteous cause for the persecuted defies all other types of reward.

That is not our motive for entering into the ministry but we cannot deny it as an automatic by-product. The sacrifices are so amazingly compensated for that the calling becomes almost selfish by comparison—providing the goals are kept clear.

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BROTHERHOOD GESTURE IN NEW YORK

★ Members of the Church of the Epiphany in New York are seeking to have an electric candle burning in every window within a four-block area from Dec. 17 to Jan. 6 as a symbol of peace and brotherhood.

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Parishioners initiated the project as a gesture of goodwill towards their Jewish neighbors.

The Rev. Hugh McCandless, a frequent contributor to the Witness, is rector of the parish.

FORMER MISSIONARIES IN PACIFIC CRASH

★ Among those lost on the plane which crashed in the Pacific on November 9th were Mr. & Mrs. Philip Sullivan, former Episcopal missionaries in China. He was on the faculty of St. John's University, Shanghai. He later joined the state department and was on official business at the time of his death.

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healing mission at Trinity Cathedral, Trenton, N. J. November 17-20. He is the founder and warden of a healing home at Natal, South Africa.

BISHOP SPEAKS ON SOUTH INDIA

★ Bishop Lichtenberger of Missouri was a headliner at the synod of the fourth province, meeting November 12-13 at Christ Church, Charlotte, N. C. He reported on the Church of South India as a member of the delegation of our Church to visit that country in 1956.

The Presiding Bishop was the preacher at a missionary service held in connection with the synod.

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RETARDED CHILDREN HAVE CENTER

★ The Episcopal Home for Children of the Diocese of Washington closed its doors as an orphanage and immediately reopened them to pioneer in a new field of service—day care for retarded youngsters who require special training.

The home has been owned and operated for many years by St. John's Church on Lafayette Square, known as the "Church of the Presidents" because of its proximity to the White House. The change was made because of a declining number of orphans needing institutional care.

The board of directors, headed by Bishop Dun, decided to try to meet a need which public welfare officials of the District of Columbia said is acute. They reported there are many children in the District's home for feeble-minded at Laurel, Md., who would not need to be institutionalized if they could be trained.

"Parents of these children can't afford to put them in private schools," said Mrs. Frederick B. Lee of the Episcopal home's board.

The home will offer 24-hour residential treatment for children aged 6 to 12. Supervision will be given the children and their families by trained case workers after they have completed the training and returned to a normal environment.

The church also operates a clinic known as St. John's development service for children. Director of the center will be Dr. Arthur S. Hill, former chief of the section for exceptional children, United States office of education.

"We hope to do research in mental retardation and in the training of workers in this field to run a nursery and a day care program," Dr. Hill said at the dedicatory program conducted

by the Rev. Donald W. Mayberry, rector of St. John's.

"Mental retardation is one of the community's most neglected fields. Day care facilities have been especially overlooked."

OREGON HOSPITAL GETS BEQUEST

★ The memorial hospital at Medford, Oregon, an institution of the diocese of Oregon, has received a bequest of \$1500,000 from the late John R. Tomlin, a trustee. Himself a Presbyterian, he also left \$5,000 to St. Mark's Episcopal Church.

BISHOP JONES GETS AWARD

★ Bishop Jones of West Texas was awarded the Golden Deeds award of the Exchange Club of San Antonio at a banquet on November 25th. He is the 13th person to receive the award which is made annual for outstanding contributions to the life of the community.

NEW BUILDINGS IN CHICAGO

★ A new half-million dollar church is being built to replace burned-out St. Paul's,

Chicago. St. Philip, Palatine, is building a \$80,000 parish house, and St. Peter's, Sycamore, is building one for \$40,000.

BISHOP SWIFT WILL ADDRESS AUXILIARY

★ Bishop Swift of Puerto Rico is to be the speaker at the Advent meeting of the New York Auxiliary to be held at the cathedral on December 14th.

CAPACITY ENROLLMENT AT VIRGINIA SCHOOL

★ The Rev. Roger A. Walke Jr., new headmaster of Virginia Episcopal School, reports that the school has now a capacity enrollment of 144 students.

WASHINGTON PARISH HAS QUIET DAY

★ Christ Church, Georgetown, D. C., is to have a quiet day on December 7th conducted by the rector, the Rev. John R. Anschutz.

WALTER TAYLOR DIES

★ Walter H. Taylor, former teacher at St. John's University, Shanghai, died in Williamstown, Mass. on November 14th.

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I read the articles by John Wren-Lewis *The Truth within Ancient Myths*, (recently in the *Witness*) with great interest and sympathy. In saying "the redemptive work of Christ is having its effect on the large scale, very gradually, as well as in the lives of individuals," he has articulated a central point in communicating the Gospel today. Perhaps the Renaissance spirit is not so unholy as the Miniver Cheevys would have us believe.

Incidentally, I have found that a study of the Apocalypse of St. John, on the basis of something like Wren-Lewis' new angle, with help from Austin Farrar and others, can be very valuable.

R. K. O'Connor

Layman of New York City

I read a copy of *The Witness* the

other day. Some of the articles were interesting, most not so interesting. There seemed to be little difference between *The Witness* and *The Churchman*, which also claims to be an Anglican publication. I failed to see anything Catholic in *The Witness* nor have I ever seen anything Catholic in *The Churchman*. To me this is a major failure.

The Living Church has proven time and again that it stands for the Catholic Faith of the Episcopal Church and when your magazine does likewise then I will subscribe to it. Another Pan-Protestant magazine we don't need. Get the official approval of the American Church Union then you will be on the ball.

I also noticed your church listings—every low church in the country listed.

I'm one High Churchman, as we are called, that don't sit around humoring low churchmen. Either they acknowledge the fact that they are Catholic or leave. The Protestant churches will gladly receive converts.

Ed. Note: We refer Mr. O'Connor to the article in this issue by F. P. Coleman, secretary of the Church Union of the Church of England, the counterpart of the American Church Union. We prefer the spirit of Mr. Coleman who is able to differ with people without kicking them around.

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Alfred Goss, in your issue of Sept. 26, demands that we "take this apostolic succession thing . . . we will never get rid of it by keeping it in a dark corner. It must be put under a light and really looked at."

Just whom he means by "we" is not clear, but apparently he is an authority on apostolic succession, so that he can refer to it in such contemptuous terms. It seems very strange, therefore, that he apparently does not know how carefully the Anglican Communion, from the very first, has most carefully guarded and perpetuated its apostolic succession. Perpetuation of the Apostolic Succession by way of the episcopate has always been one of the outstanding characteristics of the Anglican Communion. The Ordinals of all Anglican Churches insist on it. Our Book of Common Prayer contains a prayer for "Ministers of Apostolic Succession" (presumably in all Churches that possess it); and our Canons make doubly sure that *no man may celebrate the Holy Eucharist in our churches without apostolic ordination or consecration.*

Mr. Goss seems not to have read, or even heard of, such authors on the subject as Lightfoot, Gore, MacKenzie, and a host of other able Anglicans on the Apostolic Succession. Mr. Goss may not like Apostolic Succession, but he is in a Church *which has it, insist on it, and intends to keep it.*

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