

# The **WITNESS**

JULY 24, 1958

**10¢**



**WERNHER VON BRAUN**

**T**HE DIRECTOR of the army ballistic missile agency presents his views on what the cosmic age will have to offer a hundred years from now

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**Editorial On The Conditions Of Life**

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For Christ and His Church

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## SERVICES

### In Leading Churches

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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.



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## Story of the Week

### Bishops at Lambeth Conference Hear About Unity and Bombs

★ The Lambeth Conference was opened by the Archbishop of Canterbury, with a plea for Christian unity at a service in Canterbury Cathedral. Attending are 317 bishops from all parts of the world, among them 91 Americans.

For the first time, invitations to the Conference have been restricted to diocesan bishops, except for suffragan and assistant bishops from Africa and India and a few others who have some needed special knowledge and experience.

Many leaders from other Churches attended the opening service by invitation.

The Archbishop, recalling in

his sermon that in 1867 no representatives of other Churches were invited to attend, made a plea for "true fellowship with Churches of other communions" and "cooperation" with them.

He declared, "There is a great contrast between the state of the English Church in 1867 and its present condition. Then the Churches were in the midst of bitter ecclesiastical and theological conflicts without knowing how to reconcile them and yet without desiring to reconcile them, content to denounce and if possible destroy one another."

Today, the archbishop said,

the Anglican communion is learning to "bring together into a truer and more trustful unity" several strands of the Anglican inheritance.

"This work of reconciliation cannot be done by ourselves alone," Fisher said. "The spirit of reconciliation in Christ . . . the spirit of the ecumenical movement . . . is no longer new but it does not grow old. The whole Catholic Church knows that Christ is calling it to the joys and hazards of a reconciliation and reunion still beyond our reach but no longer beyond our confident endeavor."

#### New Strategy

The Church must adopt new strategy to maintain its life and witness in the face of political and economic development in many countries today, a delegate to the Lambeth Conference declared.

Bishop Arabindo Nath Mukerjee of Calcutta and metropolitan of the Church of India, Pakistan, Burma and Ceylon said, "the Churches in many lands are in a strange predicament, bewildered by their emergence into a new era and staggered by the problems confronting them."

Many of the countries in question, he said, have experienced "the awakening of nationalism and the resurgence of their ancient faith." This, he added, means changing patterns of thought and life which "inevitably affect" the life and witness of the Church and call for "new strategy."

Metropolitan Mukerjee warned that since the adoption of the constitution of the Re-



ENTIRE STRATEGY of Christian work in the Near East may depend on what happens to Beirut, Lebanon, which was one of the most timely matters to come before the bishops at Lambeth

public of India in 1950 the Church was no longer under any real or supposed favoritism but "could stand or fall on the strength of its own inherent resources."

He said there was no doubt that for the Church the new situation had come as "a breath of fresh air." One of the more hopeful features of the Indian situation, he reported, was a "growing concern for social welfare" and the fact that the government wanted the co-operation of the Church in the field of social service.

### Nuclear Policy

★ By declaring that God may will man to destroy the human race in a nuclear war, the Archbishop of Canterbury launched a new intellectual missile that has started a trail of controversy in the press and pulpit and on television here.

"For all I know, it is within the providence of God that the human race should destroy itself in this manner," said the Primate of England. "There is no evidence that the human race is to last forever, and plenty in Scripture to the contrary," he added.

This provocative statement and others included in a book by Philip Toynbee entitled "The Fearful Choice—A Debate on Nuclear Policy," has put the archbishop under fire just when the Lambeth Conference is in progress and when British feeling on nuclear weapons disarmament is running high.

The book features an essay in which Toynbee urges Britain to disarm its nuclear weapons, whether the United States agrees or not. It also contains comments on the essay by some twenty churchmen.

Toynbee stated in his essay that occupation by the Russians would be preferable to a hydrogen war and that, to avert disaster, the West should "negotiate at once with the Rus-

sians and get the best terms which are available."

Archbishop Fisher commented: "Though suffering entailed by nuclear war would be ghastly in its scale, one must remember that each person can only suffer so much, and I do not know that the men and women affected would suffer more than those do who day by day are involved in some appalling disaster. Anyhow, policy must not be based simply on fear of pain."

"I am not being unfeeling," the archbishop wrote, "Christ in his crucifixion showed us how to suffer creatively. He did not claim to end suffering."

One newspaper took issue and headlined remarks on Dr. Fisher's statement with, "Surely this cannot be the will of God?"

Another quoted a report from Canon L. J. Collins of St. Paul's Cathedral, who also contributed to the book. Canon Collins, strongly in favor of disarmament, said, "It is one thing to accept suffering for myself and to accept it creatively; another

—and a wicked one at that—to think lightly of suffering caused to other people."

"There is no justification for any one, even the Archbishop of Canterbury, to try to put himself in the place of God," said Dr. Collins.

"It may be in the providence of God that we should blow ourselves up," the Canon added, "but this does not excuse me, or the archbishop, if we condone an evil policy, such as reliance on nuclear weapons to defend our way of life."

Moscow Radio described Archbishop Fisher's statement as a "wholly cannibalistic declaration that was most unexpected from a clergyman."

In Canada there were two points of view, as there had been in England.

Opposing the archbishop's comment was James S. Thomson of Montreal, moderator of the United Church of Canada. He termed Fisher's "warning" as "singularly futile, stupid and un-Christian."

Supporting the archbishop, Canon H. R. Hunt of Toronto,



NEW STRATEGY for Church is stressed at Lambeth by Bishop Mukerjee of Calcutta. His point is illustrated by this picture of clergy of the Church of South India with Syrian priests



general secretary of the Anglican Church of Canada, argued that "there is ample scriptural reference to show that perversity in human conduct and wanton disobedience of divine law result inevitably in the

destruction and death of sinful man."

Canadian radio reports stated that Thomson said that "far from being the will of God, the destruction of the world is much more likely to be the will of the Devil."

## Lambeth Acquired New Meaning Due to Worldwide Anglicanism

By Herbert Waddams

*Secretary of the Church of England  
Council on Foreign Relations*

During the last hundred years the word "Lambeth" has acquired a new and deeper meaning. From being merely an area south of the river Thames opposite the Houses of Parliament where the Arch-

bishop of Canterbury had a house, it has come to signify the whole complex of ecclesiastical relations and activities in which the Archbishop plays a predominant or leading part, comprising a multitude of details which make up a kaleidoscopic and important picture.

The reason why "Lambeth" has acquired these new mean-

ings is, of course, that Lambeth Palace is the center which forms a common point at which many lines converge. Much important work is of course done outside Lambeth but the Archbishop of Canterbury at Lambeth Palace is the one uniting factor in many different fields.

A short survey of the various categories of work in which the Archbishop is engaged will make the point clearer, and perhaps give a glimpse of a situation which is not widely known. Going from smaller to greater, the Archbishop of Canterbury has a diocese like any other diocesan bishop. To his diocese, in spite of heavy pressure from other duties, the Archbishop devotes much time and attention.

He, of course, has a diocesan residence (The Old Palace) at Canterbury, though this perforce is only an occasional home for him. Nevertheless besides frequent week-end visits, the Archbishop spends several extended periods in residence at Canterbury especially at the great festivals of Easter and Christmas, and at time of ordination.

Like other diocesan bishops the Archbishop has the help of suffragan bishops. His own work in connection with the diocese, in which he exercises a constant supervision over all important questions, is mainly conducted from Lambeth where his secretarial staff has its headquarters.

Most bishops find their diocesan duties pressing enough, but for the Archbishop these are only a beginning of his work. He is Metropolitan of the Southern Province of the Church of England, and as such is the President of the Upper House of the Convocation of Canterbury.

This not only entails attendance at the sessions, normally three times a year, but



BISHOPS AT LAMBETH hear of the importance of Africa in present world. A notable work is carried on in Liberia under Bishop Harris. Many begin their schooling at Emery Hall

the control and discharge of the business. This business in recent years has been of unexampled complexity owing to the revision of the canons. There are differences of opinion about the canons, but there can be no room for doubt that it is the Archbishop of Canterbury's amazing grasp and efficiency that has resulted in the progress that has been achieved.

Moreover Convocation and the canons are only one aspect of the Archbishop's work as head of the Southern Province. There is much legal work, besides innumerable discussions and committees, some of which he must attend and others of which he must follow.

Next, the Archbishop of Canterbury is Primate of all England, and thus the chief bishop of the Church, the chairman of the National Assembly of the Church of England and of the meetings of diocesan bishops when these take place. These duties too engage him in much detailed work and require a command of detail and principle which in normal civilian life would never be put on the shoulders of one man. It would be boring to list all the various kinds of work which these things require of the Archbishop.

It should also be remembered that Church Assembly and Convocation resolutions often request the Archbishop to do something or other—to set up a special commission, to initiate conversations with another Christian body, to make representations to the government and many other things.

#### State Duties

His position as head of the established Church involves the Archbishop in many duties in relation to the state. He must appear on state occasions, he must conduct official services or preach at them, he must often express Christian opinion in the House of Lords, he must fre-

quently make public speeches, he must keep in touch with leaders of public life. These are things which cannot be delegated to anyone else but require the Archbishop's personal attention.

The Archbishop of Canterbury is also head of the Anglican Communion and must arrange for discussion and contact with other independent Anglican Churches and Provinces, and at the same time exercise fatherly supervision over nineteen missionary dioceses which come under his direct jurisdiction.

#### Sole Link

The initiation of matters of concern to all the Anglican Churches either rests on the Archbishop himself, or must come to him and receive his attention at an early stage. There is no permanent link between all the Churches of the Anglican Communion except the Archbishop himself, and Lambeth is their center.

In years like 1958 England becomes conscious of the Anglican Communion because of the Lambeth Conference and the arrival of more than 300 Anglican bishops in London. It is needless to say that such a Conference, over which the Archbishop must preside for five weeks without a break, and for the organization of which he is responsible, adds an immense strain where work and pressure are already fantastically heavy.

All this, and more, "Lambeth" signifies in the life of the Church, not to mention the place which it occupies in Christendom because of the united activities of Anglican Churches both in relation to other Churches and in the World and British Councils of Churches.

#### \* ADDRESS CHANGE \*

Please send your old as well as the new address

#### IT PAYS TO ADVERTISE

★ The Rev. Joseph Witkofski, rector of St. Mary's Church, Charleroi, Pa., felt something should be done about the usual summer slump in church attendance.

So he inserted an ad in the lost & found section of the local newspaper. It read:

"Lost or Strayed—hope not stolen, a few hundred of the Lord's sheep. Not seen for several weeks. Please return tomorrow morning to the green pastures of St. Mary's church in Charleroi where a table will be prepared and the cup will be running over. No questions will be asked."

The results. "Very satisfactory." Members who hadn't attended church since Easter showed up.

#### STAINED GLASS



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# EDITORIALS

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## The Conditions of Life

WE SEE our friends and neighbors—we see ourselves—using up, irretrievably, our fixed quota of heartbeats for this or that purpose; and from time to time we find ourselves asking, “Is it worth while?”. We don’t always ask this: when one is young, and has not yet accomplished anything, one’s potentialities seem unlimited; when one has produced a minor accomplishment, one suddenly becomes aware how many hours or years it has taken, and begins to calculate how many more of the same one can fit in before the arteries harden. How can we tell if we are on the right track? How can we tell if there is a right track, or if it means anything to ask the question?

We can only write for those who, like ourselves, read books and think about the past. This does not necessarily mean that we have an advantage over those who do not read books and are not explicitly aware of the past; but only that our right track will differ to that extent at least from theirs, and that we are able to give a more analytical reason of the hope that is in us. Actually it seems that there is a real gap in the life of people who are not merely humble or illiterate, but lack even the touch with the past given by a Bible or a Homer. For there is one indispensable thing to be learned from the past: we cannot invent a brand new mode of life for ourselves; we either fall into a pattern already existing, or into no pattern.

“I tried to invent new flowers, new stars, new kinds of flesh, new languages”, cried Rimbaud; but “. . . I who called myself angel or seer, exempt from all morality, I am returned to the soil with a duty to seek and rough reality to embrace! Peasant!” That terrible striving to create his own world actually produced a body of poetry, written before he was nineteen, which casts an appalling light on the abysses in real people in the real world. But at a fearful price; there was something of the devil in it; his last eighteen years are the low point of frustration and meaninglessness. We are in sorry case if we can acquire wisdom only in his way; we must believe somehow that life can be all of a piece.

“If we copy the Greeks”, said Whitehead, “we shall be doing a very un-Greek thing; for most emphatically they were not copiers”. But our trouble is that we are so much out of touch with the past that “copying” is the only way we can think of it. When man is properly aware of his history, we take it, he is provided with a framework which will expand to his most Promethean efforts at self-expression, and give shape to them. As the brook is the environment of the muskrat, the tundra of the reindeer, so history is the environment of man. It is the grammar-book after which we are laboriously to frame the clauses of our own life. A greek poet, probably unknown, says of those who died in the war with the Mede; “These, having set fame inextinguishable upon their dear country, wrapped round themselves the dark mist of death”. What can we do as appropriate to the human condition as the act which the death and the inscription together form?

### Political Animal

MAN, says Aristotle, is a political animal: what makes him a man is the common life of his Polis, the city-state. We hardly have city-states any more (except that over which Princess Grace rules), only nations; what is the nearest equivalent? St. Paul, contrary to what he writes to Rome, writes to Philippi that our citizenship is in heaven. And as a matter of fact, we have suggested in these columns from time to time that we cannot hope to, and in fact do not, influence the calamitous direction of our foreign policy. To some extent we assent to its errors, and are held partly guilty for them; but we are not in any full political sense responsible for them. That is, what traditional political science says about our relation to the state, we must transfer to the societies in which we have a responsible membership; roughly speaking, the town, the intellectual community, and the Church. The Supreme Court, it is true, pays some attention to what the intellectual community is saying; but the Court is not doing much about fallout: and for the rest, we can only thank the state when it does well, resist it when

it does ill, and do what it asks as long as we may with a good conscience.

Our town is built on the earth; we are nourished by the earth, and return to it; and we really prefer to eat food grown on our own earth when we can. Will America ever come to see that the frozen-food locker is only a second best? Not presumably if the advertisers have their way. We like having farmers or fishermen as our neighbors: they are not bored; their activities are dependable; they are in touch with the real world, and put as few mechanical obstacles as may be before the natural cycle of eating and dying. We cannot readily dispense with the wild rose, moving in to all the places we choose not to get at with the mower. We shall not gladly suffer our shore, where the great waves, as Homer says, roll themselves onto the land, to be wholly engrossed by motels. We grew up, as the human race has grown up, somewhere between the town and the country, where the works of man and nature have reached an equilibrium.

It is plain that, as things are now, not everybody in America can live this way; but it is plain that America has not been particularly concerned to. People usually get the things they really want. It is possible to have a nostalgic feeling for a sub-neighborhood of a city, but the environment of the street is a poor substitute for the soil, to which, Livy says, one becomes bound only by the passage of time. We may testify that to city-bound kids the language of poetry—which includes the language of the Bible—is something remote and unreal: and so, we suspect, are the realities of which the poets and the Biblical writers speak; some things can only be spoken about in certain ways. So music can only be understood if you understand other music already: you are either outside or in. And the ads that encourage you to play lush music on an electronic organ without learning how, simply, like the TV, give us shadow for substance. No wonder music lessons are a universal joke: how could kids so brought up learn that each note of the violin, each air-column of the recorder, differs slightly from the next, and must be individually coaxed from the instrument?

### Wants of Mankind

THE wants of mankind are, relatively speaking, few and easily supplied; that they are not supplied is a comment on mankind's lack of will. College students are baffled by their studies because they cannot master them with hard work; and are never told, or do not wish to

believe, that what is required is not work but love. Somebody said that young people would never fall in love if they did not read about it in books; this is true, you have to learn somehow. But by what process of persuasion does American society convince its new members that they should wish to commute to a city to work; never feel the morning sun except two days a week, two weeks a year; rely on other people to translate poetry and make music; and never live within walking distance of a wood full of bloodroot?

We are apparently afraid of that old-fashioned pattern of life: perhaps because it reminds us of death, and we have a bad conscience about death. "But we, like the leaves that come in much-flowered Spring, when they swell so quickly under the rays of the sun, like them (says Mimnermus the Ionian) we enjoy the blossoms of youth for a season only a hand's-breath long". But we cannot afford to have a bad conscience about death: it makes us both cowardly and cruel, and it destroys the image of humanity in us; everything valuable done in this world is, among other things, a way of coming to terms with death. Even the Church, tucked far away in the fine print where the pages are uncut, says something about coming to terms with death—the only way, we believe, which will ultimately prove tenable. This is not of course to say that the proprietors or patrons of the Church always or usually are looking for that or have it straight.

We may voluntarily give up part of that natural life to go and work in the slums; it is then all the more important that we bring with us testimonies of that way of life, and the hope that the slum-dwellers may find it. The "underdeveloped" countries of the world—say India—may not be very close themselves to the pattern of humanity: but if we have nothing to offer them but our own over-development, we have nothing to offer them. If America has anything to offer to the world or to herself, your editor can only think of the fact that a Melville or Thoreau or Faulkner has from time to time turned his back on the American way of life. People are sometimes allowed to delay decisions, but not forever. When a time of testing comes, as it seems now to be coming, we must go one way or the other: either we must see that our way of life is indefensible and not worth defending; or we will defend the lack of humanity in ourselves by destroying humanity in others. We shall either return to "King Lear" and the Gospels, or we shall continue to hire other people to get lung-cancer working in uranium mines.



Both ways lies death: but the first is the death, like the deaths at Thermopylae, which preserves life and freedom; the second corrupts before it kills and goes on corrupting. "Our citizenship is

in heaven": the only aim of our membership in the societies of this planet is to preserve wherever we may a mode of life which will help people choose right.

## **The Next Hundred Years**

# **What The Cosmic Age Will Be Like**

**By Wernher Von Braun**

*Director of Army Ballistic Missile Agency*

**H**OOKING on to Dr. Harrison Brown's remarks, (5/29), it seems to fall upon me to talk about the peaceful uses of the intercontinental ballistic missile.

Actually, I believe the intercontinental ballistic missile is merely a humble beginning of much greater things to come.

By 2058—that is one hundred years from now, the wonders of the cosmic age will have unfolded before the eyes of mankind. Several expeditions have already gone to Mars and Venus and exploratory voyages will have been extended as far as Jupiter and Saturn and their natural satellites.

Voyages to the moon have become commonplace. Not unlike the exploratory work presently going on in Antarctica, the surface of the moon has been subdivided into spheres of interest by the major powers, and much prospecting, surveying, tunnelling, and even a limited amount of actual mining operations of precious ores and minerals are being conducted.

At some particularly scenic spots on the moon lavish excursion hotels have been established. These are operated by several national "space lines" for the purpose of attracting more passenger traffic in addition to their main business of hauling commercial cargo. All these places are pressurized and air-conditioned. They feature large picture windows and astro-domes to do justice to the magnificent scenery, and run the whole gamut from cozy honeymoon hotels to wide open gambling joints.

Transportation costs to the moon and to the planets have been immensely reduced as a result of the replacement of the early chemically-powered rocket ships, by ships powered with controlled thermo-nuclear energy.

The direct generation of rocket jets with thermonuclear energy, i.e., fusion of hydrogen atoms into helium, as in the hydrogen bomb—proved to be far more successful and attractive

than all intermediate attempts to utilize fission reactor power in rockets.

Definite plans are underway for a regular transport system between the earth and the nearer planets. This system shall provide express voyages for passengers and slow, unmanned automatically-guided freight hauls for bulk cargo. Both types of flight will be performed by fusion-powered ships which are designed solely for operation in the vacuum of outer space, and will originate and terminate in orbits around the earth or the respective planet. Flights between the surface and these orbits will be performed by separate shuttle rocket ships which are likewise fusion powered.

### **Artificial Satellites**

**I**N 2058 the earth will be surrounded by a whole family of artificial satellites, all of them accepted as members in good standing of our solar system. They will be of a great variety of sizes, brightnesses, purposes, nationalities, orbital altitudes, and orbital inclinations. Some of the satellites, incidentally the best money-makers among them, have taken over the mailman's job. They receive messages radioed up to them, while over one city, country, or continent, and play it back while over others. A clever application of rapid coding techniques (such as used in today's electronic highspeed computers), combined with wide band-width, multi-channel tape recorders and ground-controlled sequence timers in the satellites, as well as large dish antennas in the ground stations, will provide for an almost unlimited traffic volume, combined with complete privacy of all communications.

A few such communication satellites will handle the entire volume of private and official mail communications between all points on earth which are more than five hundred miles apart, and no message will require more than one hour from sender to recipient.

Other satellites, orbiting at various altitudes, will serve as television relay stations for nation-wide and global television. They will be linked together into an electrical relay hookup, so as to provide automatic, uninterrupted global service simultaneously on a great number of Tv channels.

In addition, there will be several large manned space stations serving as research centers and space terminals for those deep space voyages to the moon and the planets. But while these stations would closely cooperate in providing everybody with an hourly global weather reporting and forecasting service of unprecedented accuracy and reliability, each will have its department of closely guarded national secrets. Here, military reconnaissance will be carried out with the aid of powerful telescopes which have been combined with advanced offsprings of today's aerial photo-reconnaissance cameras, and also with color television for immediate dispatch to the ground.

To these all-seeing eyes no military secret would be hidden. From their orbital vantage point, they will immediately register any conspicuous new construction work going on anywhere. They will notice any ship movements or aircraft flying above the clouds. And any area concealed over an extended time by a stubborn overcast will be screened and radar-mapped by ground-scanning electronic beams.

## Our Concern For Unity

ALL of Christendom is earnestly concerned with reunion. The problem of Christian unity is no longer the province of a few wishful-thinking idealists.

The influence of two world wars and the continuing tension on the international scene provide strong impetus for universal concern. Confronted with a common enemy in the form of atheistic materialism, we have come to the place of asking ourselves and each other, "Must we be forever divided?"

Contemporary concern for reunion has replaced the sentimental, sanguine approach, which was so prevalent for many years, with straightforward hard thinking. Sincere longing and simple good will, it has been discovered, are not enough to answer the many problems of Christian reunion. The road toward reunion is a hard one, requiring, on the part of individuals and groups alike, great spiritual energy and, above all, unconditional consecration to the cause of Jesus Christ.

When, in 1958, one hundred years ago, the world was rudely awakened to the dawn of the cosmic age by the Russian sputniks, America, momentarily caught napping, swung into energetic action. It did not take long for most people in this country to realize that there was far more behind the sputniks than a sensational "beep-beep," and a space-faring dog. Indeed, was it not all too obvious that the Soviet Union of 1957 looked upon outer space very much like, in the 17th and 18th Centuries, Great Britain looked upon the seas? To build a world-wide insular empire, Britannia, under the first Elizabeth, first had to "rule the waves." To control the great globe itself, the Soviets first had to control the space around it.

But, fortunately, they didn't make the grade after America, the napping industrial giant, got into the act.

And thus the sun rose over the Cosmic Age.

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This is the concluding address given at the symposium on *The Next Hundred Years*, sponsored by Joseph E. Seagram & Sons. The scientists were then interviewed by a panel consisting of Edward R. Murrow, Chet Huntley and John Daly, radio and Tv commentators which will be presented in our issues of August 7 and 21.

By William B. Williamson

*Rector of Trinity Church, Williamsport, Pa.*

Aware of our grievous divisions, our mutual prayer is, as it was in apostolic days, "Come, Holy Spirit, move us, bless us, enlighten use, heal us." Confronted with the pastoral prayer (St. John 17) of our Lord with his disciples in the upper room as he prepared to accept the Cross for us, our consciences are disturbed with the burden and sin of our present division.

We know our sin to be not so much that we are divided, but that the world sees us not as "one Body in and of Christ." This is our great sin, our lack of unity in our witness to the pagan world. It was written of the early Church, "See how these Christians love one another." Many pagans in our day could well write, "See how little these Christians love one another." However, there are good signs along the road.

The external witness of the Body of Christ is aided by our mutually desired progress toward



understanding one another. The ecumenical or international Christian conferences reveal the great importance of fellowship between the confessional groups. The brotherly atmosphere present is an aid toward reunion.

Within our heightened understanding we have come to accept the fact and principle that, while the spirit of comprehensiveness, of lumping together, is good, yet the basic differences between us cannot be minimized. Recent conferences have agreed that Christian Catholic doctrine and discipline must be preserved. Also it is encouraging to note the insistence of many ecumenical gatherings on a re-study of Christology—the nature, work, and meaning of Jesus Christ.

As further evidence of our progress we note the investigation of all Communion into the field of the authority of the Church studied within the framework and reference of the Church. For Anglicans, much remains to be said about the spirit and philosophy of episcopacy in history, and much remains to be investigated concerning the office and meaning of the priesthood. Certainly for all Anglicans there must be a hearty agreement on the Holy Eucharist, on the basis of the Church's doctrine and not at the ecclesiastical convenience of any one group.

### Interpraying

OUR increasing fellowship leads us to an awareness of the fact that prayer together is needed. Prayer and action that we may be one begins with interpraying. This is the first step in the realm of intercommunion as outlined to the General Convention of the Episcopal Church meeting in Boston in 1952 by the Archbishop of Canterbury. He urged inter-prayer and study toward unity among all Christians, with intercession for the work and action of the Holy Spirit in his Church and in our hearts.

Another interesting sign is the admission on the part of many of us that there are obstacles to corporate reunion. There are difficulties involving human emotion and tensions underlying our concern. These human elements will not be surmounted overnight. The historical patterns of which we are all aware are firmly established.

There is also an area of tension about which all of us are so loath to speak—the tension between Catholic and Protestant traditions. One extreme is individualistic Protestantism. The other is the Church of Rome. Karl Barth, one of the great theologians of our day, is quoted as saying, "The only attitude towards Catholics (and this of course might easily include not only

the Roman Catholics but all non-Protestant groups) is to try to convert them, not to unite with them."

Conversely, one of the scholars of the Episcopal Church, Professor P. M. Dawley, of the General Theological Seminary, has written in *Chapters in Church History*, "It is useless to pretend that the movement for Church unity can achieve more than a partial approximation to the will of the Lord without the Roman Church." This is an extremely volatile situation, and one which must be handled with great care. It exists, and is a real obstacle to corporate reunion.

### Skeleton or Jelly-Fish?

THERE are, however, some positive aspects to some of the so-called obstacles in the road to unity. The Archbishop of Canterbury, in the above-mentioned Boston address, called our attention to the advantage that there is in the increased awareness and definition of denominational tenets. The Archbishop said that, as these definitions are developed, as loyalties are strengthened, as strong doctrine is intensified in every communion, there is greater possibility of reunion. In illustration the Archbishop said, "It is easier to have union with a skeleton than with a jelly-fish."

All of us must acknowledge, with St. Paul, that Christ Jesus is the only foundation for our unity. Our real meeting place is in Christ, the Incarnate God. The ecumenical gatherings have issued strong statements concerning the Christ. The difficulty of many of them lies in the interpretation made by member groups colored with schismatic individualism.

Talk to any of your friends about the Incarnation of the Son of God and you will find all sorts of opinions regarding his presence in the world of men as very God. Catholic Christianity must insist on and secure the acceptance of Jesus Christ as God and Saviour. This is the center of the Church's teaching. Here is the separation point of the free-thinking liberal element of modern Christendom and those who hold to Catholic doctrine.

There is a minimum prerequisite for reunion; faith in the Son of God; faith that he is our Church, that his light is our way, that his Body is our salvation. The task of the Christian Church is not to create the Christ but to testify to him. This corporate witness to Christ is made in and through the Church. The Church, the *ecclesia* of the New Testament, is that fellowship in him, the body of the faithful, the Body of

Christ which testifies to the "good news" of the Incarnation and Resurrection of their God and Saviour.

All doctrine rests upon this fundamental dogma. Belief in the Incarnate God is the very rock of all Christian faith and order. Here we find the Trinity supported. Here we find the explanation of divine redemption of mankind, that great act of God in the world for the salvation of man through Jesus Christ. Here we find the meaning of the judgment of man and his hope, through Christ, of his eternal life. Faith in the Church as the continuation of the work of salvation begun in Christ Jesus is the reason for the Christian missionary imperative.

Another helpful sign along the road to reunion is the respect of all Christendom for the Anglican Communion and its unique contribution to the field of reunion. The special character of Anglicanism is widely acknowledged today and many high hopes for reunion are fixed in its ability to hold within itself both the personal and reformed tradition of the Church and the institutional or Catholic concept of the Church. The Anglican resolution of the paradoxical conceptions of the Church, exaggerated by Rome and Protestantism, will be a strong meeting place for discussion on the ministry of the Church. Anglicans believe and teach that the Apostles were commissioned by Jesus Christ, blessed by the gift of the Holy Spirit, and confirmed by the Church.

Positive Anglican witness to the Apostolic order is an important contribution to the hope of reunion. The "laying on of hands," holy ordination, the institutional confirmation of the commission of Jesus Christ, is a concept which is not a matter of convenience, but of faith. It certainly is the Church's means for the work of salvation in the world. The Church is not just an organization of people; it is the instrument of Christ in the world today. As we worship, as we receive the sacraments, as we serve humanity in his name, we witness to the ongoing contemporary work of Christ continued in his Church through his ordained representatives.

### Meaningfulness

THE most penetrating contribution which the Anglican Communion has made to Christendom is the meaningfulness of its sublime liturgy. It is meaningful to so many because the historic Church's liturgy has long been the meeting place of Jesus Christ and men. In the Eucharist we meet Christ for ourselves. Because of this the sacramental life of the Church is not an issue for

negotiation, but is truly the highest ideal for which we seek in this human life. The sacrificial content of the Eucharist and the thanksgiving of Christians for the benefits of the sacrifice of our Lord, poured out in confession, prayers, and in communion with the Christ is not a matter of debate.

Anglicans also offer to all who seek to worship "in spirit and in truth" the utter uniqueness of the Book of Common Prayer. Our Prayer Book is not a missal; it is not a guide for prayer. It is a positive and inspired answer to man's search for reconciliation with God and man. The pardon and peace of God is available for all, through the grace of our Lord, with undeniable reality on its pages. Truly it is a Book of Common Prayer. Because of it we have union with the Christ and common life one with another.

The Anglican concept of unity transmitted through the Church, the meaning-fulness of common worship and the sacramental life, are appreciated contributions to reunion. Aided by the foregoing signs on the road, the one Body in Christ witnesses its unity to our pagan world. Underlying our witness is the conviction that unity in one faith, faith in Jesus Christ as God Incarnate, is the first goal of reunion. Whoever believes on the divine Son of God is in the vanguard of reunion. Unity is in him, and in his Body, the Church, which is and ever will be one.

Many misinterpret that great hymn, "The Church's one foundation." Here is meant the Church, not the Churches. It might even read, "The Church has one foundation, in Jesus Christ, her Lord." The Church is one in him. It is not divided. St. Paul calls our attention to the great ecumenical truth that we are members, not as individuals or local communities of believers, but "are one body in Christ, and everyone members one of another." Those who are in him will love and seek after unity within the Body of Christ, answering his great pastoral prayer in which he prayed that "they also may be one in us"—one, that is, in the Father (whom he was addressing) and in himself, the Son (St. John 17:21). This is the answer to our concern for unity.

In him we may achieve unity now. We may have, as the German theologian has written, "Einheit ohne Vereinigung" (unity without union), a unity of love, true to the command of our Lord, "a new commandment I give unto you that ye love one another." His final identifying commission to unity was "By this shall all men know that ye are my disciples" (see St. John 13:34-35). Unity in his love is the witness of



the Christian Church to the pagan world. In this unique witness we are one Body in Christ Jesus. The prayer of the Church, as expressed in the Collect for St. Jude's Day and based upon Ephesians 2:20f, is our unity petition:

"O Almighty God, who hast built thy Church

upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee: through the same Jesus Christ our Lord. Amen."

## Questions: Ancient and Modern

By Williston Merrick Ford

IT'S a deep pleasure for an elderly minister of the Gospel to answer questions by asking other questions—so let me share this with you, because in *The Witness* lately a lot of questions have been put to the readers, and I've been one for about forty years.

The first question flashed at us was can you be a Christian without believing in God! Well, can we fail to include Jesus our Christ in being a Christian—and did he not, more than any one who ever lived on this earth, believe in God? Then, too, are there not so-called Christians all the way from 1% to 99%, and is there not belief in God all the way from 99% to 1%? So this question is answered by asking two more.

Then we were asked whether the term Christian was not a nickname given in a place called Antioch in Asia Minor. But what is better than a good nickname—such as Peter, or rock, for the name of Cephas? Do we not often enjoy nicknames? May not even the editor of a Church magazine earn a nickname and treasure it?

A third question was tossed into our reading minds as to whether New Testament references to God were not mythological. Does not myth add beauty to dogmatic definition? Can we not believe, if we so choose, in a "three-story cosmos"—a higher level of consciousness called heaven, a present consciousness of an earthy sort, and a lower consciousness which is unhappy because in dire need of discipline? Why can we not believe in angels, higher beings of some kind—otherwise astronomical space is altogether empty, is it not?

We, as readers, are told that we do not believe in miracles; but surely very many readers of this Church weekly believe that Jesus of Nazareth wrought recorded wonders of healing, and are not medical doctors today telling us that disease is psychosomatic?

Again we are informed that "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"; but was not the coming of Jesus as Messiah, of Buddha, of Confucius, of the Declaration of Independence arranged by some power? What do we gain by considering all history a kaleidoscope? Is this the existential creed of a so-called Communist?

It is stated to us as readers that "it will be said that the New Testament does not believe these things literally; it uses these notions symbolically: but we are not able even to use them symbolically." Is this the editorial we? Can any editor speak for all his readers? Can any editor speak with confidence for even a majority of readers? Why are we not able to talk about democracy as an ideal at least—or about what is classic or liberal?

### Challenged

IS IT true that we no longer have a religious vocabulary—that words fail us? Is it not we who fail to use words? Is it true that "our only genuine religion is a cramping inarticulate discontent about things taken most seriously, which, in our case, are cancer, the hope of love, the Sputnik, and running one's own life"? Is it true that both democracy and God are even less than dead things: they are dead words? Do we as readers consider ourselves so-called Communists? Or are we Marxist followers without knowing it? Are we not challenged as readers of no other Church weekly have ever before been challenged? And what answers can be given?

Granted that a reader "can find a breath of life" in the New Testament, "and even wish that life was his," our dilemma is "how can we accept the life without accepting the mythology?"

Well now, is that not just what a so-called Christian is to do? We are to 'de-mythologize'—and what are we to put in its place? "Authentic existence, found only here and now—never in general principles." Authentic existence is "embodied in an act of will" deciding to "do the important things because of themselves."

So the conclusion is that the New Testament, if not a revelation of God, "must at the very least be a revelation of something which people would otherwise have had great difficulty figuring out for themselves." What, then, do we, as readers, "really think about God?"

Well, is our faith in an absentee God—or in an Immanent God dwelling within ourselves? Is Sputnik placed in the sky as token of "coming judgment"—or is judgment going on ceaselessly as God within works through us? What about "this business of our bodies being lifted out of the grave"? An answer to this is to be specific—such as having an editor rise. 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?" Was Jesus our Christ a European? Was he an American? Was he not born in the Near East—hence an Asian? Is not Asia a vast land of many races?

"Have we got to love Mr. Krushchev?" As readers we are confronted with a galaxy of questions. A milky way of answers is required of us. "How does God want us to go about loving him" (Krushchev)? Well, a reader may well suppose that loving our enemies means cooperating with them; may we not trade with them—coexist with them?

"Why are we", as readers, "quite so sure that that business about selling all your goods, and giving them to the poor, was meant for somebody else?" Are we so sure? An answer might approximate social democracy in a way to solve the world's terrific problems: would such an answer be acceptable to those controlling enormous wealth?

"Is it better to believe in God and have wrong ideas about him, or not believe in him at all?" Well, why rule Deborah out? Why not rejoice that "we know better"—because a hidden God reveals himself more and more. Why not believe that God has concern to help the U.S.A. find its mission and destiny to the world. Is not nationalism right as a first stage in the ancient time of Deborah, and sacrifice right as a supreme ideal? Were not all editors and readers babies and youngsters once? What do first and last stages have in common? The ideas or ideals can be common to both—can they not?

Why not suppose that "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" are abiding glimpses of God when realized in the heart?

All these questions seem to this reader and

writer both ancient and modern. God to Jesus was Father—love indwelling. If we choose to call ourselves by the nickname of Christians, good enough for most of us, we will as readers answer all question with this truth abiding in us.

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## Pointers for Parsons

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By Robert Miller

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FRANCIS had stopped by and as he had been to church several times—undoubtedly because of the girl in the choir—I ventured to say to him that it was good to see him in church.

"After all," I added, "Church members should come to church."

"Oh sure, but I ain't no member."

"Of course you're a member. You were christened here and confirmed too."

"Does that make me a member?"

"Of course it does."

"But nobody asked me if I wanted to be christened."

"What about confirmation?"

"My old mom got the parson after me."

"But didn't the parson tell you what confirmation meant?"

"I guess he had classes but I don't remember much."

"I'm starting a confirmation class. You could come to it."

Francis looked alarmed.

"Look here, parson," he said. "I don't want to get roped in for no religion."

"But you were roped in when you were confirmed."

"I was just a kid then."

"Francis, what do you think religion is?"

"I guess it's being holy and praying and talking pious."

"Do you think holiness might be fun?"

"No."

"Or praying a help?"

"Well . . . if you were in a tight place."

"Stop by again and let me tell you what your religion is about."

"I'm awful busy," said Francis and then—"Who do you think will win the pennant?"



# John Bennett and Kirtley Mather Lecture on World Problems

★ John C. Bennett, dean of the faculty at Union Theological Seminary, New York, said that Christians should take a less rigid attitude in their opposition to Communism.

He told some 450 delegates from 22 countries attending the assembly of the International Congregational Council that perhaps it is time "to emphasize less than has been our practice opposition to Communism and to stop the continuous expressions of national and religious hostility to Communists and Communist nations."

Urging Christian Churches to be "more sophisticated" about Communism, Bennett said, however, they should not be misled by its "propaganda and its illusions."

"They should not take so rigid an attitude that they cannot see that second generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their ideology and less a threat to the freedom of their neighbors."

He declared that he believed

Christian Churches in the west and in countries most vulnerable to Communism "should continue to emphasize the conflicts between Christianity and Communism."

However, he continued, the Churches should show more understanding toward the Russian fears of attack. These fears, he added, are "part a matter of dogma but are greatly strengthened by the western emphasis upon bases that surround the Soviet Union and by the continuous expressions of hostility against that country."

The theologian suggested it was time to take "seriously both the natural fears and the legitimate aspirations of great nations even though they are Communist nations."

He said it is the "prophetic responsibility of the Church to help its members and the nations in which it works to think and feel differently about the world struggle itself and about the nuclear race."

"Citizens of the western nu-

clear powers should put the direct effort to break through the stalemate of the cold war and the arms race in the place of highest priority," Bennett declared. "Until now they have seemed to give priority to complete victory over their opponents."

## Mather on Space Age

Kirtley F. Mather, professor emeritus of geology at Harvard University, told 400 church leaders that in a nuclear-space age religion as usual is not enough.

Speaking at the Northfield conference on the Christian world mission, Mather said it is up to science to help bring this fact home to the Church. The conference was sponsored by ten Protestant denominations and four units of the National Council of Churches.

Mather said, "Nuclear weapons and intercontinental ballistic missiles have turned the balance of power among nations into a balance of terror. The policy of massive retaliation has become a two-edged sword."

He continued, "In such an age, good intentions, occasional prayers on Sunday and heart-

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warming worship are not enough. The moral, ethical and spiritual principles of Christianity must be put into practice in every dimension of human relationship."

He said that science and religion meet not in the area of physics or chemistry but in the area of human relations.

Citing the prophet Zechariah's insight that "not by might nor by power, but by my spirit saith the Lord of Hosts," Mather said, "This might be interpreted today in this way, 'Not by the might of thermonuclear bombs nor the power of supersonic missiles, but by intelligence and good will, by wisdom and love.'"

The scientist added that America has abundant material resources and vast intellectual powers to meet the challenge of a revolutionary new age.

"It is, however, by no means certain," he asserted, "that the spiritual resources of America are equal to the task. It is the business of Christians to demonstrate that they are." How, then, do Christians go about this? he asked.

He answered, "The modern scientific concept of the chain reaction in nuclear fission is the counterpart of the Christian concept of the leaven in the loaf. Each Christian must begin with himself."

### MOREHOUSE-GORHAM BOOK STORE

★ Edward A. Kelley, formerly assistant manager, is now manager of the Morehouse-Gorham Book Store in New York. He succeeds Mrs. Mabel Hoover, who retired this month.

### SPANISH BISHOP REFUSED VISA

★ Bishop Santos M. Molina of the Spanish Reformed Church was prevented from attending the Lambeth Conference because the Franco government refused him an exit visa. The

Church is Episcopalian in organization with about 600 communicants.

He served three years of a ten-year prison sentence in 1940-43, convicted under a law to suppress freemasonry in Spain.

He had been invited to attend the Lambeth Conference as an observer by the Archbishop of Canterbury.

### LOYALTY OATH RULED UNCONSTITUTIONAL

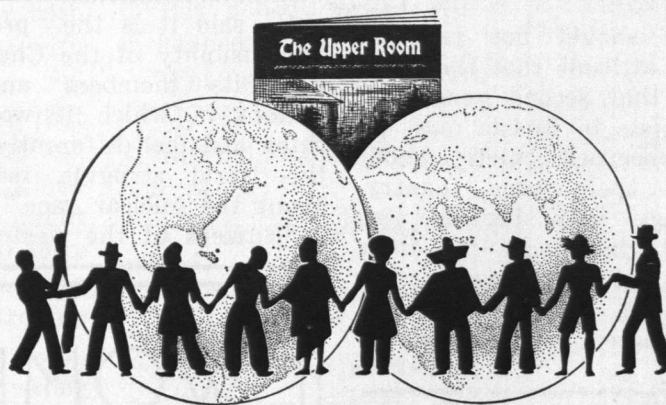
★ The Supreme Court ruled seven to one that a California law requiring churches to swear a loyalty oath as a condition of tax exemption is unconstitutional.

The court did not rule, however, on the issue raised by the objecting churches that such an oath violates freedom of religion and conscience.

Justice William J. Brennan, Jr., speaking for the court, said that the denial of tax exemption was, in effect, a penalty for exercising freedom of speech. While noting that the Supreme Court has restrained freedom of speech and press in the interest of national security in some instances, Justice Brennan cautioned that "the line between speech unconditionally guaranteed and that which may be legitimately regulated, suppressed, or punished is finely drawn."

Justices William O. Douglas and Hugo L. Black concurred but would have held that the loyalty oath violated the first amendment to the constitution protecting freedom of religion.

They said "there is no power in our government to make one bend his religious scruples to the requirements of the tax law."



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# PEOPLE

## ORDINATIONS:

MILTON S. LEBER, curate of All Saints, Torresdale, Pa. and EDWARD H. MANSLEY, curate at St. Luke's, Germantown, were ordained priests at St. Luke's on July 12 by Bishop Armstrong.

THOMAS F. AIREY was ordained deacon by Bishop Hatch at Christ Church Cathedral, Springfield, Mass., June 11, and is curate at the cathedral. Ordained deacons at the same service: DONALD BOYER, unassigned; FRANK CERVENY, to go to the mission field; BRUCE CHAMBERLAIN, in charge of Christ Church, Rochdale, Mass.; ROBERT GOLLEDGE, ass't at the Atonement, Westfield, Mass.; ROBERT HODGEN, in charge of St. John's, Millville, Mass.

MAGAR BEDROSIAN was ordained deacon by Bishop Hatch at Trinity, Milford, Mass., on June 15.

CHARLES BENNETT was ordained deacon by Bishop Lawrence at Christ Church, Fitchburg, Mass., June 1.

PHILIP AUFFREY was ordained deacon by Bishop Lawrence at St. Stephen's, Pittsfield, Mass., May 31 and is in charge of mission at Carroll, Ia. Also ordained deacons were CARL BERGSTROM and DOUGLAS BURGOYNE.

ALLEN B. PURDOM Jr., was ordained deacon by Bishop Louttit at St. Mary's, Tampa, Fla., June 22 and is now vicar of All Saints, Jensen Beach, Fla. Ordained deacon at the same service was ROBERT D. TERHUNE Jr., now vicar of St. Dunstan, Largo, Fla.

ROBERT N. HUFFMAN was ordained deacon by Bishop Moses at St. Stephen's, Miami, June 29 and is now vicar of churches at Belle Glade and Pahokee, Fla.

ALFRED L. DURRENCE was ordained deacon by Bishop Moses at St. John's, Belle Glade, Fla., June 30, and is now vicar of churches at St. Cloud and Orlando, Fla.

CARLTON O. MORALES was ordained priest by Bishop Gooden at St. Luke's Cathedral, Ancon, Canal Zone, on June 14 and is ass't to the archdeacon at St. Paul's, Panama City.

## CLERGY CHANGES:

GORDON P. ROBERTS, formerly rector of Trinity, Carroll, Iowa, is now rector of St. John's, Dickinson, N. D.

JAMES L. POSTEL, formerly vicar of St. Mark's, Maquoketa, Iowa, is now rector of Trinity, Ottumwa, Iowa.

JAMES R. GUNDRUM, formerly vicar of Trinity, Denison, Iowa, is now in charge of a new mission in Cedar Rapids, Iowa.

ERNEST C. BILLER, formerly vicar of St. Paul's, Durant, Iowa, is now rector of St. Paul's, Harlan, Iowa.

WILLIAM Q. ALLEN, recently ordained deacon, is now in charge of St. Mark's, Maquoketa, Iowa. Other deacons assigned in Iowa: RALPH W. COOKSHOOT Jr., curate at Trinity Cathedral, Davenport;

JOHN S. HEDGER, in charge of St. Andrew's, Clear Lake; JACK D. EALES, in charge of churches at Denison and

Mapleton; ROBERT L. WALKER, chaplain to students and hospitals in Iowa City.

NORIO SASAKI, newly appointed missionary, has been assigned to St. John's, Eleele, Hawaii.

EZRA S. DIMAN 3rd has returned to Manila to resume work at St. Andrew's Seminary following a furlough.

LAMAR P. SPEIER and JEFFERSON C. STEPHENS Jr. newly appointed missionaries, have been assigned to churches in the district of Honolulu.

ALAN TAYLOR, newly appointed missionary, has been assigned to the Panama Canal Zone.

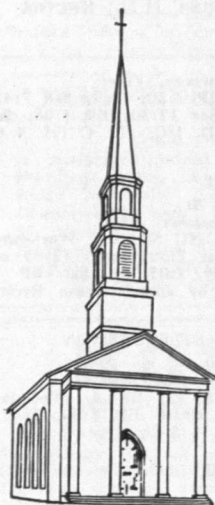
JOHN M. KINNEY, newly appointed missionary, has been assigned as ass't at All Saints, Anchorage, Alaska.

KENNETH W. MANN, formerly associate chaplain at St. Luke's Hospital, New York, is now associate chaplain of Good Samaritan Hospital, Los Angeles, and assistant in the hospital's new religion and health research dept.

## DEATHS:

FREDERICK A. MARTYR, 80, rector emeritus of All Saints, Long Beach, Cal., died June 5.

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# BACKFIRE

**A. F. Gilman**

*Layman of Palatine, Illinois*

As a graduate from the so-called "catholic" (more correctly called "ritualistic") party of the Church, I should like to thank the Rev. George Tittman for his comments on Morning Prayer (7/10). It is time that the words "evangelical" and "catholic" were junked. What they are trying to describe is one's artistic sense, or lack of it. That brings in of course imagination or lack of it.

I've got to question though the statement that "The Eucharist is the central act of Christian corporate worship." From a little boy (and I am now 70 years old) it has seemed to me that instead of making a fetish of Holy Communion we should be breaking our bread and sharing our cup at every meal. That seems to be the way Jesus treated it after the Resurrection and it was only when mysticism crept into the Church that it became what it is today.

The simple meaning of this act is tremendous.

**Gowan C. Williams**

*Rector at Glen Ellyn, Illinois*

Thanks for the article by George Tittman on the place of Morning Prayer. It is a good and a sensible presentation and one that should help a lot in keeping a balance in our services.

**George E. Wharton**

*Retired priest, Phoenix, Arizona*

On what grounds would the American Church Union have the Protestant Episcopal Church forbid its members to attend services at the Church of South India? Members of the P. E. C. have full freedom to attend services anywhere they please. I consider it no one's business but my own if I choose to attend a service of some other Christian group. I believe that the A. C. U. would not think of asking our Church authorities to forbid anyone to attend a service of the Church of Rome. Personally I believe the teachings of the C. S. I. to be more Christian than the teachings of the Roman Church.

If a person wishes to receive the Holy Communion fasting that is his business, especially if he feels that

he can get nearer to God by so doing. What I cannot understand is why any of our bishops or other clergy insist that members must receive the Lord's Supper fasting. Such are dictators, and are just as bad as political dictators. Every communicant of our Church should have full freedom to receive fasting or after eating a meal. Both St. Matthew and St. Mark write that Jesus instituted the Holy Communion while the Apostles were eating.

No person is saved simply because he belongs to a certain religious group. Too many humans think of God as small and narrow minded, as themselves. We fail to grasp the limitless power and love of our heavenly Father. Each one should endeavor to find out how God would have him live and then show others not only by his words, but by his life the Christian way of life. No person can be a real Christian and a dictator at the same time.

**Howard Erickson**

*Layman of Collinsville, Conn.*

We like to think that the world is getting to be a better place in which to live from day to day. However candor forces us to admit that this is not true. There never seems to have been a time when there was such hatred between nations and less of a Christian spirit on either side. And the most serious point to the

matter is that there has never been a time when a war would have brought such dire consequences. Scientists tell us that the discharge of atomic and hydrogen bombs in a future world conflict would probably result in the end of civilization.

It is not even necessary to wait for a war to be affected by the present armaments race. We almost daily read of the loss of lives and the destruction of property resulting from the crashes of army jet planes. The testing of atomic bombs is declared to be a menace to the health of the present and future generations. We now read of the danger to health of the "potent" radar sets now being set up throughout the country. It is quite evident that these destructive devices are doing more harm to our own population than to any possible enemy. Therefore it seems only sensible for our people to demand the ending of atomic tests and a reduction in armaments. It is not only a matter of wisdom but of self-preservation.

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## Eldred D. Murdock

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One always reacts and reacts to things, year after year, but thinking "Sometime I will nail up my theses on the church door and run." . . . The Church, so perfect in its self when simple, beautiful, and real, is always the victim of decorators and commercial artists who would improve on the perfect. But I must protest and hide.

Where in the world does the custom come from that dictates that the minister shall stand at the door of the church and pump hands and ask about failing Aunt May's health or something, while one stands there and wonders if after having said the general confession with considerable meaning, and hearing absolution with considerable relief, he should sully his clean slate so soon by lying and saying, "what a fine sermon," or that Aunt Mary is well when he really don't know because he has not seen her for a month or two?

There go all of these fine folks who have been to worship God. Their minds might be turning over some line of the sermon, or the service (which would be safer and more rewarding probably) when the Lead Man grabs the hand and says something mundane or irrelevant and calls the person back to earth with a jolt. The people behind wait while the shaken is made to feel important and "wanted", each awaiting his or her turn for the clerical build up. How come the clergy do not go off to the study and let the people have the stage, meet others, greet the newcomer, have a visit and otherwise function as a Christian Community? Why do clergymen feel that they always have to be in the center of the stage? Why don't churches, since we have this custom, make a little side door where the man or woman who has been spoken to by the Holy Spirit and wants to cherish this "brush of an angel's wings" can slip out to his or her car to think or to pray as the drive home unfolds itself in the sunshine or the snow?

Methinks there are just a lot of people who go to church to worship and would like to leave in that mood if they could escape the lead man at the door. Even though his intentions are of the best his effect is that of a flat iron.

Now I have protested . . . I run.

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