

The **+** WITNESS

NOVEMBER 29, 1962

10¢



RESPONSIBILITIES TO YOUNG AND OLD

HELEN GRANT writes particularly about our responsibility to the elderly but says we need more imagination in the handling of both

WE ARE AFRAID OF OUR OWN PRAYERS

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.

Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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In Leading Churches

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

**Preservation of Human Values
The Challenge of the Times**

★ If Christians do not find ways to preserve human values in the midst of rapid economic and technical changes, the consequences may be "no less than tragic," according to a report adopted by the national study conference on the Church and economic life.

"Next to the question of survival, war and peace," the report said, "the central question which this generation must answer is whether, in the process of adjustment to rapid technological and economic change, the human values for which the Christian religion stands can not only be preserved but made more pervasive than in any previous period in the long history of man."

The report was adopted with only two dissenting votes from the 432 delegates — two-thirds of whom were laymen and leaders in industry, labor, government and education.

Although the conference was called by the National Council of Churches, the report is not an official statement of that body or of any of the participating denominations. It reflects only the views of those at the conference.

The Christian Church can help to meet the challenge of contemporary developments only if "the spirit of prophecy is alive within the churches. It

will be met only if their wisdom and understanding of the problems of our times are broadened and deepened; and if their competence in dealing with such problems is great enough to command respect."

In outlining the situation facing modern man, the report dealt with the population explosion, automation, increased mobility, changes in the family, unemployment, abundance in farm production, and the problems of the individual.

On population, the report called for "education for population control" and new effort to conserve natural resources. With the tremendous upsurge in population, "a rigorous systematization of life and regimentation of society might seem to many the simplest way to keep the world on an even keel," the report said. "The contemplation is not pleasant. The cure is not obvious."

The conference said that automation holds out the possibility of freedom from drudgery for men. But it also raises the spectre of the "emptiness of free time" that "could be more devastating than the overloading of the work day ever was."

"What would be the quality of life spent mostly in killing time?" the report asked.

Mobility, the report said, raises the question of "how you

take ethical counsel with the people who won't hold still."

"How do you talk to people about the deep realities underlying a Christian ethic when so many of those people never have time to go deep anywhere or with anyone, rarely live deeply into a neighborhood or a congregation or a community?"

Families, which have always been the "building blocks" of society, are also subject to the stresses caused by the changing roles of husbands and wives, and by "an early scattering away from home and new isolations within the home."

In the face of all these developments, the report said, there has been a "failure of ideas and institutions to keep pace with economic and social changes" that has resulted in substantial unemployment, the inability to use abundance creatively and an increasing feeling of individual isolation in an overwhelmingly complex world.

Christians must support efforts to share U.S. material abundance and technical skills and abilities and to "expand both the production and consumption of useful goods and services in our economy," the report said.

It also encouraged the "creation and the use of institutions of peace."

"Even as we struggle toward a more peaceful world it is equally our duty, if necessary in defiance of the military-in-

dustrial power complex against which President Eisenhower warned in his farewell address, to find and outline ways whereby our defense industry could be converted to constructive purposes, thus removing this barrier to disarmament," the report declared.

Turning to the problems of the individual, it said that people "feel themselves alien in a strange world over whose course they can have no control

and in which they can find no significant place or mission."

To combat this, the church's traditional ministry to the spiritual needs of persons must be "supplemented by her work to preserve, develop and encourage the growth of every institution and every experience which can restore the sense of dignity and significance to people who have lost it and equip others against the danger of losing it."

Religious Freedom Discussed By Distinguished Leaders

★ A Protestant, a Roman Catholic, a Jew and a secular humanist displayed a considerable range of agreement on the topic of religious liberty in talks delivered in Washington, D. C.

Speaking at the first national institute of the religious freedom and public affairs project, sponsored by the National Conference of Christians and Jews, were: Rabbi Robert Gordis, professor of the Bible at the Jewish Theological Seminary in New York; the Rev. Edward Duff of the Jesuit house of studies in Weston, Mass.; Roger L. Shinn, a professor at Union Theological Seminary in New York; and Sidney Hook, chairman of the department of philosophy at New York University.

All of the men agreed that religious liberty as it has evolved in America has contributed to a sound society and vital religious groups. They also pointed out that the concept of separation of Church and state is a fairly new development in human history and that a great deal of effort, charity and imagination will be required to apply this concept to all the complex issues that arise in modern society.

Both Dr. Shinn and Father Duff warned of the threat to religious liberty and to religion

itself that is presented by what they described as a new religion of the "American way of life" or a "cult of nationalistic humanism." Both saw the chief manifestations of this trend in the public schools.

Dr. Shinn said Protestants "do not want the schools to be instruments of Protestant Christianity" but neither do they want them to teach that the "religion of democracy" is deeper than faith in God."

Father Duff said that American Catholics are apprehensive about a rising tide that would "leach religion out of all forms of public recognition of its existence and function." They are worried, he continued, because "they see in the propaganda for an official national school system as the chosen instrument, the sacred vehicle, for the transmission of democratic values the shadow of what Professor Jaroslav Pelikan has called 'State Shintoism.'"

In the face of this, Catholics see an even stronger argument for Church schools, Father Duff said, and a growing number "feel that the full exercise of their religious freedom has an unjust price tag put on it in this country" because of the prohibition of government support of parochial schools.

Dr. Hook, who described himself as a "secular humanist" said that no democratic or secular humanist "seeks to give the state a monopoly of the processes of education." But he declared that "no private agency has a claim upon the state to underwrite its program of instruction."

Rabbi Gordis said that Jews are concerned about the "widespread religious illiteracy of our generation," but he argued that teaching religion or teaching about religion in the public schools would not remedy this situation and might, in fact, lead to the development of a "religion-by-rote which would spell the decay of religious vitality" in this country.

In his speech, Father Duff contended that there is no irreconcilability "between Catholicism's claim to be the true Church and the Catholic's endorsement of full religious freedom . . ." Catholic documents, such as the Syllabus of Errors, which seem to deny religious freedom must be read in the context of the historical period in which they were issued, the priest said.

He said that American Catholics have always been supporters of religious freedom. In areas such as family life and sexual morality, where Catholics are in "definite and permanent and probably increasing discord with their fellow citizens," there is an increasing appreciation of "the limitations of laws and the distinction between sin and a crime," he said.

Father Duff also said there is a growing trend in Catholic theology to concentrate less on the relation of the Church to the state and more on the individual and his religious rights.

Dr. Shinn said that religious liberty must never be regarded simply as expedient — as the best method of preventing discord in a pluralistic society — but must be seen as a funda-

mental conviction "if men are to believe in religious freedom when it hurts as well as when it helps them."

Protestants base their convictions about religious liberty on the premises that faith cannot be coerced, that men often deceive themselves about their own motive and coerce others in the name of religion, and that the basic Christian response is love and concern for one's neighbors.

"Authentic love seeks the good of the neighbor with the awareness that, while the neighbor may misconstrue his own good, someone else is even more likely to misconstrue it," Dr. Shinn said.

But he acknowledged that in practice neither religious, nor any other kind of freedom, can be absolute and stressed that "society is always an experiment, that there are no final solutions to social problems, that the common life depends as much upon compassion and imagination as upon resolute convictions."

Dr. Shinn also offered advice to religious minorities and majorities. He suggested that minorities "emphasize the positive aspect of religious liberty" and "exercise some restraint" in the negative aspect — "the right to veto desires of the majority."

Majorities, he said, need "imagination and understanding of deviation" and a reminder that "we are sometimes minorities and that society errs more often on the side of tyranny than of freedom."

Dr. Hook declared that the democratic society must "observe a strict neutrality towards all religious creeds independently of the changes in the relative political strength of members of different religions."

Such a society cannot be neutral to moral issues, he said, but it cannot debate such issues in

a religious context because this leads to a "confrontation of religious absolutes, all appealing to some transcendental source, without being able to indicate an objective method by which differences may be resolved."

"It is only when persuasive moral argument is lacking, or when, as in the case of therapeutic abortion and some other measures of birth control, the moral argument for the practice is overwhelmingly cogent, that recourse is made to theological dogma," he said.

"But in a community of plural and incompatible religious faiths, at any point where a theological dogma is introduced to control public policy, it is a dagger thrust at the very heart of the political democratic process."

Dr. Hook also challenged the idea that a "consistent secularism must itself develop into a religious doctrine which makes an idol of the state."

He said an "enlightened secularist" recognizes that all voluntary associations, such as the

church, are necessary in a democratic community and that the greatest virtue of the state is to provide the conditions for a "free society" — "those pastures of the spirit in which in voluntary companionship men cultivate their interest in art, science and religion."

Rabbi Gordis said that Jews have a particular interest in religious liberty because they have the "sorry distinction of being a minority almost everywhere and always." Jews, he said, throughout their history have permitted liberty within their own religion and have championed such liberty for those of other religious groups.

It should be understood, he said, that Jews "who with few exceptions wholeheartedly applauded the position of the Supreme Court (on outlawing the New York Regents' Prayer), like many other Americans, were not allying themselves with secularists and non-believers but were defending what, according to their lights, represents the cause of the vitality of religion as well as its liberty."

Revolutions in South America Likely Church Leaders Told

★ Ways of capping the eruptive power of the Latin American revolutionary volcano and channeling it for constructive social betterment were weighed by some 60 church and missions experts on Nov. 11-13.

Subject of this fall study conference of the committee on cooperation with Latin America of the National Council of Churches, was the alliance for progress and other aid programs, and their relation to the Churches in Latin America.

In his report, Mr. Herbert Wegner, state department staff member of the alliance, described the first year of the government's efforts since the

alliance was organized in August 1961 at Punta del Este, Uruguay. Mr. Jack Vaughn was spokesman for the peace corps, which now has 1,100 volunteers in Latin America, is training 600 more and plans to have 3,000 serving there by the end of 1963.

The cries of the masses for social justice are not resulting in achieving it, Dr. Richard Shaull warned the committee. Seeing progress continually made at their expense, the people are losing faith in their political leaders and may resort to violence in desperation.

"Their emptiness and disorientation can also lead them

to accept an alien ideology," said Shaull, professor at Princeton Theological Seminary. For many years a Presbyterian mission leader in Brazil, he described Brazil as a country already in a "pre-Cuba state."

Calling the fundamental appeal of Marxism to oppressed masses "a decisive factor" in Latin America, Shaull did not see it yet as of the Russian or Chinese variety, particularly since recent events in Cuba.

The speaker was emphatic, however, in warning that the Churches must not only be prepared for change but should help speed it through cooperative self-help programs, thus "turning the tide away from despair and violence."

Reports to the committee from leaders of national Christian councils and church federations in Latin America provided some encouraging counterpoint to Shaull's warnings. They covered a variety of social welfare programs; the formation of a department of civic action by the board of social action of the Methodist Church in Brazil; church-supported school lunch and health programs; medical rehabilitation projects. Prominent among the speakers were several Brazilians, a Chilean and mission workers in Ecuador, Colombia, Jamaica and Brazil.

Relief and rehabilitation programs of Church world service, conducted in cooperation with agencies of the Evangelical Churches in Latin America, were reported by field workers and Miss Betty Richardson, director of the program for Latin America.

Roy Blough, professor of international business, Columbia University, criticized the "average American businessman who does not understand social revolution." While some U.S. firms are "buying at the

source," thus helping local Latin American economies, too many, he said, are afraid of taking risks. Large-scale "risks" in subsidizing transportation, hydro-electric power and developing local capital markets, he said, are the job of the alliance for progress and the inter-American development bank, "as private industry is not going to undertake them."

As for the Churches' role in economic development, Blough saw opportunities for them in fostering mutual faith and developing new "ethical attitudes." Wegner also pointed out that government cannot "preach the Protestant ethical fundamentals needed to establish personal integrity." This, he said, is the challenge to the Churches.

Against this background, the Rev. Eugene Stockwell of the Methodist board of missions voiced his concern that Church institutions in Latin America risk losing contacts with the people at the congregational level. While lauding the work of Church-supported hospitals, schools, social and community centers, he said there is a risk of their "leading a life of their own with all the marks of secular institutions."

"If it is true, as some believe, that what has occurred in Cuba will be repeated in a number of years in other Latin American countries," he declared, "we are forced to reassess the place of our institutions in the total life of the Church." Stockwell called for "a single-minded concentration on the tasks of evangelism and spiritual growth" in Latin American countries, "through a personal ministry of teaching, healing and service."

Among those attending the conference were representatives from many Church units serving in Latin America.

MALCOLM BOYD WRITES PLAYS

★ Three new one-act plays concerning race relations written by the Rev. Malcolm Boyd have won critical accolades during a premiere run during November weekends in an theatre in a Detroit suburb.

"The belief that the most powerful sermons of our time and culture are to be found in the theatre is exemplified by Chaplain Boyd's latest and best theatrical sermon," Lloyd H. Weston wrote in the Wayne State University student newspaper "The Collegian".

"The biting wit and satire is indicative of Chaplain Boyd's sensitivity," according to reviewer Mike Wahls in the "Michigan Chronicle". He continued: "The field of race relations gets solid dissection with Chaplain Boyd's deft 'pen-knife.' The reactions have ranged from noticeable discomfort to electric enthusiasm."

Reviewer E. M. Broner wrote in the Birmingham "Eccentric", the weekly newspaper in the suburban area to which integrated audiences have flocked to see the plays: "Cliff Frazier creates a complex figure. Woodie King is brilliant. There are no finer actors around. The richness of Boyd's background, the strength of his message and vitality of the presentation make this the most interesting drama in the area. He makes a moment of theatre for us."

Chaplain Boyd has appeared in the performances along with two Negro actors, Cliff Frazier and Woodie King, Jr. Another Negro performer, Audrian Rodgers, has acted as choreographer and played the bongos during the performances.

The three plays, "They Aren't Real To Me," "The Job" and "Study in Color" have been selected for inclusion in the Off-Broadway section of "Best Plays of 1962-63".

EDITORIALS

Advent: Beginning Of Training

ON ADVENT SUNDAY we hit the trail for another year of Christian training.

On the Sunday before Advent we pray God to "stir up the wills of faithful people" that they may "plenteously bring forth the fruit of good works."

Stir up Sunday is a call for volunteers who will go into training for the vocation to which they are called.

There is something about training that is extremely distasteful to those who put self-indulgence first and who do not care enough for the game to put themselves to the personal inconvenience of training.

If St. Paul had seen a modern football team, trained to take any amount of gruelling punishment and trained further to go through the other line for substantial gains and the final touchdown, we have no doubt he would have had the same reaction as he had when he saw the athletic contests in the Corinthian arena.

"I punish my body and keep it in subjection lest that by any means, when I have preached to others, I myself should be a castaway."

He would have seen in the football contest the effect of careful training. It is the well trained athlete who can execute the intricacies of a difficult play and see it through. It is the poorly trained athlete who has to be taken out of the game because he is completely exhausted.

Football is largely a matter of careful training and no one can hope to play the game well unless he is willing to take the training. No amount of ability or strength can be effective until it has been trained to do its share in the team work which wins the victory, but as St. Paul says, "They do it to obtain a corruptible crown and we do it to obtain an incorruptible one."

The man who would win his victory over the forces of evil must first be willing to gain the victory over himself. The most apparent weakness of the American people is their futile confidence that they can win spiritual victories with-

out training. For this reason we are forever starting things which we do not finish.

It is not at all difficult for the optimistic cheer leader to imagine victories and to plan campaigns on paper, but it is only when that optimism is backed by a well trained team that imagination can become reality.

It is all right to hear inspirational leaders and they contribute mightily to the success of the team, but when these same inspirational enthusiastic conferences and eloquent cheers are substitutes for conscientious training and practiced plays, they miss the mark inevitably.

It is an interesting but fatuous process to mark the successive laymen's movements and interdenominational campaigns that have been started enthusiastically by men of unusual personal force; then committed to local committees who meet and pass resolutions; and then entrusted to callow secretaries who persuade themselves that their cause is mighty by the extravagant way in which they spend money to further the same. Of course such a team never makes a touchdown, because the vagueness of the plans is exceeded only by the incapacity of the players. It is characteristic of American religious enthusiasm that it wishes to grab the prize without pressing toward the goal.

The Episcopal Church is awfully slow. We concede it. Most of the enthusiastic people seem to prefer to follow the cheer leaders than to go into training. Consequently our team lacks enthusiasm and their teams lack training.

Men want to get rich quickly and to get healed quickly and to get salvation quickly, and we are in the exact frame of mind to be humbugged quickly in all these enterprises. The blue sky is the only limit to their expectations, while most of those expectations land in the cemetery.

Our religion in America lacks staying qualities. We want to "march to Zion, the blessed city of God," on our enthusiasm. Consequently most of our players have to be taken out of the line long before the whistle blows. We hate the tedious monotony of adequate training.

Given in a loud voice, some glittering generalities, the language of the street and a crowded tabernacle, and the devil is whipped already. As a matter of fact he is about as scared as a well

trained varsity team would be scared by the noise and enthusiasm of an ill trained high school team.

It is about time the American people learned that these methods are ineffective. The more instantaneous the method of making saints, the less effective is the nation in establishing righteousness. The more noisy the salvation, the less ethical the results. Not that noise is wicked nor that it is wholly ineffective, but that mere noise without training will never reach the goal.

"Leaving those things that are behind let us press toward the goal for the prize of the high calling of God in Christ Jesus our Lord."

These cheer leaders have mixed up the goal and the prize most woefully.

They want to seize the prize (salvation) without ever reaching the goal (which is the righteousness of Jesus Christ).

"Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

But the Church still invites us to go into training, to gradually learn what is the unity of faith and to slowly acquire the knowledge of the Son of God in order that if possible we may attain our goal.

In order to make this training effective the Church has set forth a Church year in which we may ground ourselves in the knowledge of our faith.

Let us approach these various seasons with this intention, that we shall learn the lesson of each season so that we may have a knowledge of the Son of God and that we take our place on the team and do our stunt faithfully in order that we may practice the unity of the faith.

WE ARE AFRAID OF OUR PRAYERS

By Lukas Vischer

*Research secretary of the department of faith
and order of the World Council of Churches*

FEAR IS A GREAT ENEMY OF THE HOLY SPIRIT, A GREATER OBSTACLE TO HIS WORK THAN ALMOST ANYTHING ELSE

AROUND THE WORLD Christians of different confessions are uniting more and more frequently in joint prayer for unity in Christ. This is a clear and hopeful sign that there is a growing concern about the division of Christendom. As Christians we are becoming increasingly aware that our divisions are contrary to the will of Christ, and an obstacle to the action of the Holy Spirit. Christ made his followers into one people. He sent them out as one people. He therefore wants us to stay together.

The power of reconciliation can find effective expression only if, with all our differences, we speak as one people. The Acts of the Apostles says of the first Christian community; "All whose faith had drawn them together held everything in common . . . With one mind they kept up their daily attendance at the temple, and, breaking bread in private houses, shared their

meals with unaffected joy." It then continues: "and day by day the Lord added to their number those whom he was saving."

There is a close connection between these two sentences. For his work of salvation God needs a people which is united in him, and which refuses to be separated from him. Is it not, therefore, a promising step forward if Christian of different confessions today at least join in prayer that the unity given in Christ may become more visible among them? Is it not also encouraging when church doors, which have hitherto remained closed, are opened to admit Christians of other confessions to this common prayer?

Fellowship in prayer, it is true, is not yet that unity which Christ demands of us. But it is a sign that Christians are preparing to be called to that unity. It is a sign that they want to submit together to God's truth and guidance. Joint

prayer is the first opening for the work which God has to perform upon us.

Week of Prayer

THERE HAS BEEN a tremendous extension in joint prayer for unity during the last few years, especially during the week of prayer for Christian unity observed January 18-25. The leaflet published by the faith and order department of the World Council of Churches has found its way into many countries and Churches, and every year it is translated into fresh languages. Christian Churches which hitherto had no contacts with one another are meeting more and more frequently for common worship, and many reports show that these services have been the means of overcoming many deep-seated differences. We all have cause for deep thankfulness for this development.

At the same time, however, one question is bound to arise. If Christians pray for unity, why are we still divided? Why don't we advance more quickly? Why are we still so far from being one people? Christ said to his disciples, "If you then, bad as you are, know how to give your children what is good for them, how much more will the heavenly Father give the Holy Spirit to those who ask him!" In that case, should not the renewal of divided Christendom be imminent?

Should not confusion and division disappear through the power of the Holy Spirit, as snow melts in the sun? In actual fact, however, things have not changed very much. It is true, the atmosphere is different. We are friendlier to one another, but as soon as the question arises of giving visible form in daily life to our unity in Christ, we come up against the old seemingly insuperable differences and obstacles.

Progress Is Slow

WE HAVE ONLY TO THINK of the union discussions between divided Churches now underway in some countries, but making such slow progress. We have only to recall the difficulty of organizing cooperation between different Churches in the same locality. Nor must we forget that even today fresh divisions are constantly arising. It is therefore not surprising that many persons are beginning to be impatient. Perhaps all this talk about unity is simply hot air. Are we not simply deceiving ourselves about the true situation? Under the cloak of ecumenical friendship are we not basically just as self-centered as we were at the time of the inter-confessional quarrels? Perhaps in the end we are not

as interested in unity as might appear from our prayers.

The contradiction is obvious. But it would be wrong to ascribe it simply to dishonesty. The reasons why we still cannot unite lie deeper. We are bound by our conscience. We see the need for our unity in Christ to find fresh expression. But at the same time we see that the convictions which divide us seem to be mutually exclusive. How are we to overcome this tension? Of course unity is desirable. But is it equally clear that the only unity that is worth attaining is the unity which springs from obedience to God and therefore no one must give up what he thinks he must believe in obedience to God.

It is not the obstinacy of a few theologians which divides us; it is not narrow-mindedness, ignorance or prejudice. It is rather our obedience to God which divides us, and we cannot see yet how we could unite while remaining obedient to him. At a time when unity is in danger of becoming a slogan it is important to remember this. Those who really want to serve the cause of unity must do so in obedience to God. Those who simply respond to slogans and propaganda certainly are not pleasing to God.

Fear Holds Us Back

BUT IS THERE NOT also a holding back which arises from fear rather than obedience? Perhaps we have sought contact with other Christians. We have found in them friends and brothers. We have had conversations and sometimes worked together. We have found a fellowship which brings us joy and enrichment. But then suddenly the difficult moment arises. We see that this fellowship required that we take a further step. We realize that we must re-think one of our convictions, or abandon a custom to which we had become attached. And suddenly we harden. We refuse to continue thinking. We push the responsibility on to the other person asking him, in effect, to change his attitude.

And do we not often experience this in our prayers? When we come before God, he shows us part of the way we must take. We do not see the ultimate goal, but we see the next step clearly before us, and we think we can easily move ahead. But when we return to our every day surroundings the great vision has disappeared. We are confronted by the old considerations.

We have become rigid, and are afraid of betraying God's will. We are afraid of losing something of the tradition entrusted to us and handing over the victory and honor to others. We are

afraid of the uncontrollable factors, the risk and strangeness of the situation. We imagine ourselves the object of others criticism. But fear is a great enemy of the Holy Spirit, a greater obstacle to his work than almost anything else.

The theme of the 1963 Week of Prayer is: He is our Peace (Ephesians 2:14). This theme has been carefully chosen. Its purpose is to remind us of the source from whom unity must spring. It is he who is our peace. The week of prayer seeks to call every one of us, each in his own place, to Christ afresh. The more we are permeated with his peace, the clearer will be our attitude in the insoluble tension in which we find ourselves, as divided Christians. If his peace is before our eyes, we shall not seek an easy way of achieving unity, nor shall we refuse to move forward.

The longer we keep our eyes fixed on him, the clearer will become our human thoughts, desires and plans, but also our human anxieties and misgivings. In his peace we become free. We shall be able to see the way to full unity in Christ clearly before us. And we shall be given the courage to take the step which God shows us today.

There can be no doubt that the ecumenical movement needs people who are prepared to take this next step. In many respects our road to unity resembles the life of Abraham. He had to set out to find a country which had not yet been shown to him. But as he went along, he was guided. We must therefore do the same, in order to bear witness to the action of the Holy Spirit in our midst.

Grim Sentence

By Mrs. Frederick C. Grant

"My dear," the letter began, "you will be surprised perhaps to know that I am in the North again — six months after Dick's death — and permanently at St. John's Home. I went to Dick, Junior and Betty for a few weeks, with the understanding that it was to be only for a few weeks, and now with the advent of the newest baby, I am sure the guest room must go to a full time helper of some kind.

"My first week here has been a bit difficult, the ten foot ceilings, the Victorian heirlooms, the rattling old elevators, but on every side, I found

courtesy and kindness and consideration. However, it almost shattered my waning sense of humor to be summoned to the office one morning, and told that my funeral expenses — in cash — must be in the hands of the board within the week.

"Could you pray for a little imagination on the part of your diocese?"

Perhaps among the many drives for funds for our homes for the elderly, we should have one for directors and trustees with imagination. The Far Rockaway Home for the Aged has become Greyloch Hall (although even that is all too revealing) but the Farrar Home for Deserving Old Ladies makes its entrants feel they should repeat the Boy Scout oath to "keep themselves physically strong, mentally awake, morally straight and serve God and their country."

Why in the name of common sense, do we need to have a Home for Respectable, Aged and Indigent Females or for the Aged and Infirm or for Old Men and Aged Couples or for Retired and Other Aging Men? Why not use the title Graham Manor or Graham Place or Graham Court, as they do on the west coast and not make the attractive would-be applicants feel they are falling to pieces on the way in? Waterville, New York, even has a Home for Homeless Ladies, a title which like Wheel Chair Cottage must call forth either sobs or tearful gratitude.

Most of my correspondents seem to want something more than a refuge for the aged, infirm and needy. They want an address such as Locust Haven, St. Clair Manor, Pilgrim Place. They expect to pay a fee, but NOT "all they have," and with their social security, they will pay weekly board. They want a very clear understanding as to what hospitalization — if any — they are entitled. In one residence where two weeks in the infirmary is allowed, it has been found that three is the average needed, and that the one week in the hospital outside really means extra work for the staff and an extra strain on the patient.

Some of our rules are silly. One woman finds — with a broken ankle in a cast — that she may use two canes, but if she enters the dining-room on crutches, as her doctor prefers, she will be thrust out the door!

Time magazine's article on the care of the aging stresses recreation, bowling, fishing, folk-dancing, etc. Syracuse, like New York City, has introduced a Silver Whistle Club, a Learn to Earn Workshop for older men and women, and Ni-

agara Falls has a Retired Men's Service Club. In Philadelphia, there are residences where the occupants share in the work, although in Massachusetts, a director insists this results in "too many people watering the plants."

Among the government-built apartments in my state are the colorful-sounding Pink Houses, the Red Hook Houses, and the Hop O' Nose Homes, quite a far cry from the basket-on-arm type of condescension toward the "aged" or "aging."

Syracuse, N. Y. has a remarkable variety of services with apartments for elderly people scattered among their four low-income housing projects, where the services include health advice, counselling, crafts, recreation and "meals

on wheels." When one has visited a city school teacher — retired — alone in a New York apartment but making an excellent recovery, in a wheel chair, from a broken hip, or another with a sudden, severe, five-day virus, who has just found that the \$6 an hour visiting nurse may make her bed and give a sponge bath, but is not permitted to make a cup of tea, one realizes what 'out-patient' service may mean.

A new and delightful little book — a collection of essays from *Punch—Mediatrics* by H. F. Ellis — insists that the middle years of our citizens are over-burdened by their responsibilities for the young and for the old.

Perhaps we need more imagination in the handling of both.

BUT IS IT RELIGION?

By C. R. Elliott

Priest of Anglican Church of Canada

EXTENSION, STEWARDSHIP, REVIVAL-
ISM, SYMBOLISM, ACTIVITY — IS IT
JUST PROFESSIONAL STUFF OR IS
THERE SOME REAL RELIGION IN IT?

A FEW YEARS AGO Canon Wedel of Washington Cathedral wrote a book called: "The Christianity of Main Street" in which, among other things, he said that many so-called Christians live in a fog of religious illiteracy, that our religion is a Christianity without theology, not much better than a golden rule idealism. Since then there has come an upsurge in religious activity, but lest we begin to think that everything is correcting itself we must analyze this upsurge to see what hope it holds, if any.

Anglicanism, with its constant emphasis on creed, liturgy, and historical sensitivity, cannot entirely be accused of being a religion without theology. In fact, it is its insistence upon the truth of the faith once delivered to the saints that makes Anglicanism somewhat unpopular today: our secularized population wants a religion that means little and demands less by way of moral and mental effort and are therefore

turning from the Anglican Church to the communions that either have no particular theology or who pick their theology by popular majority vote, so that it pleases everyone — except God. But even in the Anglican Church Sunday school teachers and confirmation candidates would all like to be able to answer every question on the faith by some simple formula as this: To live a good life, to say prayers, to go to church, to follow the commandments, to be kind like Jesus. Is this still the Christianity of main street, your community?

The practice of religion is not always religious. In promoting a particular practice, care has not been encouraged. For example, the so-called high Church movement. This began with a sincere aim to restore a primitive and genuine doctrine of the nature of the Church and a practical liturgical expression of that doctrine in life. But the movement that proclaimed to be truly Catholic soon developed a pride and exclusiveness the

very opposite of the meaning of Catholic, and when a parish was called "high church" it was equivalent to being narrow and bigoted.

The evangelical or low Church group were no whit better. Apart from the fact that they took it for granted that they alone had the ear of God they adopted an attitude towards sincere and solid churchmen which created a lack of reverence and respect for all outward aspects of religion: buildings, liturgies, colors, symbols, etc. In spite of all the good in their cause much of the indifference to the Church today can be attributed to their lop-sided religion.

Along with these problems within the Church there was such an optimistic outlook on life in the secular world that people got their thinking all confused: progress, welfare, happiness, security, community-spirit and friendliness among people, all became identified with religion in such a way that people thought these things were the ingredients of religion, the only ingredients. This was Canon Wedel's main street religion.

Things Different Now

BUT THINGS HAVE CHANGED LATELY. There has never been such a period of Church extension, stewardship programs, revival of religious symbolism, and organized church activity, ever before in history. Is it religion, or merely the professional practice of religion? Personally I confess to a large degree of doubt, and downright fear, of all this upsurge. I do not believe that it means there is a revival of religion, or that people are becoming better Christians. In fact, I am almost afraid that it means that we are becoming involved in all these things as a substitute, a way of avoiding the demand to become more religious, better Christians. In a very superficial way one might say that the impact of the Roman Catholic activity on the world is "conquering without converting", and the impact of Protestant activity is "converting without conquering", and both leave much to be desired.

And the Anglican Church? Well, except in a few isolated instances, we are doing two things very strenuously: we are playing chaplains to old British stock, particularly the old conservative, imperial, flag-waving, type; and secondly, we are carrying an old-fashioned parochial routine of church life with as little imagination as possible, and without a drop of evangelistic fervor.

No, I should not say "little imagination". Just

read any copy of any parochial bulletins and you will find reams of imagination. I have a dozen or so at hand as I write. They highlight—apart from a page each of Sunday's service-outline which is totally unnecessary—a list of unusual organ preludes and service gimmicks apparently publicized to attract a congregation, gems of sermonettes, calendars of weekly activities, visitations and best of all, some of the most imaginative Christian action ideas possible: saving trading stamps, tea and bridge after an evening celebration, a twist contest, kitchen coffee-break chats. What could be more vitilating than these?

Going Round and Round

THE MOST DANGEROUS ASPECT of this sort of thing is this: there is absolutely nothing wrong here whatever. For that reason it may be unconsciously assumed that everything is right here. The assumption is invalid. Is this Christian endeavor? Is this evangelism? Is this conversion? We need both the high Church and the low church emphases to make good Catholic religion, but more than anything we need Christian action rather than church activity.

The deficiency in all this upsurge of religious activity is that it is something extra, something added or appended to, something interesting but not vital, to life. The Christian religion has less of a mission to convert the world today than it ever had. Its mission seems to be to unite Christendom, to make Church members, or to inform, but not to join in Armageddon. It is quite possible to live as a Christian at peace with the world; of course we all admit that if we were in the communistic sphere we would have much more reason to be militant. We have not yet come to the conclusion that our secularism may be more distasteful to God than outright atheism: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

It is significant that we speak of the "practice of religion" rather than religion: it is a practice, an activity in life, programs, organizations, campaigns, but it apparently is not life itself. Religion that is not life is not religion either. Set times of prayer were no different from other times to Brother Lawrence because his whole life was a prayer.

Christianity is a crusade, a campaign of war in the world, a vocation, a cause, or it is nothing,

a mere professional practice of religious activity.

Is not our upsurge of religion much like driving a car on a racetrack? We are continually on the move but we are getting nowhere — because we have nowhere to go!

Reeds, Rams & Rockets

By **Corwin C. Roach**

Director of School of Religion, Fargo, N. D.

THE CUBAN CRISIS of the past few months has brought home to us how vulnerable we are to an airborne attack. The words of the gospel for the Second Sunday in Advent (Bible Sunday) are coming true in a more terrible way than man has ever dreamed. There are signs indeed in the heavens, and upon the earth distress of nations. It is easy for us to panic in the face of this new menace to our security. The rockets of destruction seem to have taken over and we have no defense.

But it is to this very distress that the word of God speaks. The Bible was wrought out of crisis, beginning with the bondage of Israel in Egypt, continuing with the threat of national extinction in the period of the Exile and the Maccabean age, culminating in the persecution of Domitian towards the close of the first century when the Book of Revelation was written.

So ancient are the scriptures they come from a time when men used the papyrus reed and the skins of sheep and goats upon which to write. At first glance their antiquity would seem to make them irrelevant. What have reeds and rams to do with rockets? It is as if we tried to ward off gunfire with bows and arrows and wicker shields.

But the very antiquity of the scriptures makes us stop and think. Those writings on reeds and ram skins have survived the vicissitudes of the centuries. Will the words of scripture survive the crisis of our day also? Can we trust Jesus' promise in this Sunday gospel, "Heaven and earth shall pass away but my words shall not pass away"? He bids us look up and lift up our heads. If, as Christians, we had as dynamic enthusiasm for the Christian gospel of the scriptures as the enemies of the faith have for their secular dogmas, perhaps we would not stand so naked and exposed.

This is what St. Paul is telling us in the epistle, "that we through patience and comfort of the scriptures might have hope". That word "patience" is rendered "steadfastness" in the RSV and "fortitude" in the New English Bible. Both render the A.V. "comfort" as "encouragement". To sum them up, courageous endurance is the antidote to the despair and anxiety of the world today. Its source is the scripture, its product is hope. These words were written as St. Paul tells us for our learning. The very threat of the rocket makes the message of the reeds and the rams all the more pertinent.

Pointers For Parsons

By **Robert Miller**

Priest of Campton, N. H.

IT IS NOT TOO EASY for a parson to be modest. He has a pulpit, and he is listened to with an attention and respect that are nearly always far beyond the merits of his discourse. Nobody dreams of interrupting him or challenging him. The people who might do that are not often found in the pews. It is almost a pity. Much might be gained if the parson knew that he had to answer questions or make a strong case.

And even out of the pulpit he is listened to respectfully, and his advice is often sought, and, sometimes, even followed. He is saved from the competition of the market place; he is under less strain than the business man. It must seem to many that he has it very easy.

Well, in a way he does. To a very large extent he is the master of his time, and few question what he does with it. On most matters he can make his own decisions. He is not likely to grow rich, but then, not many are. He is not likely to be too poor, and, even today, many are. If he wants to take things easily he usually can, and few will reproach him. He must reproach himself, but he is not likely to do so if he is taking things easily.

It's the man who is in dead earnest who is keenly aware of his failures, of chances bungled and opportunities missed. He knows how much his preaching falls short of what he would have it be, and how much he must rely on the spirit to make up the distance he falls short. He knows how fugitive are his prayers and how empty his praise; how easy it is to accept a compliment and how hard to take a rebuke. When things are

going too smoothly he is ill at ease, and almost wishes they were not. He is happier when he is meeting difficulties and exerting his full powers to overcome them. He feels safer then. He forgets himself in the struggle, and, in forgetting, is more truly himself. He is humble before the temptations of other men and fearful of his own.

How shall he stand — against sin, the world and the devil, as every Christian is called upon

to do, but he even more since he is set as a watchman and a pastor? He must live close to Christ. Whatever the distractions of the parish he must find time for God. God is his shield and buckler.

Here is the whole secret. Whether it be in prayer and meditation, in study, in visiting, in worship, God must be in this thoughts. Then he need not worry about his preaching or anything else. He will give that alone which matters.

THE NEW BOOKS

The New Testament in Current Study by Reginald H. Fuller
Scribners. \$2.95

The everyday, working idea of most of the laity and even of the clergy is that the books of the New Testament are what they profess to be, four accounts of the life and teaching of Jesus and a number of letters to young churches. The more discerning cannot accept so simple an idea. It leaves unanswered too many difficult questions. Why is the Fourth Gospel so different in its presentation from the first three? Do we have reliable history in Acts or an idealized presentation of the Church's story? Can we know the Jesus of history and be sure of what he said or do we see him only as tradition presented him? The list of questions is long.

Few of us give much thought to it, but the biblical critics are continually searching for answers. Is Bultmann right in saying that we must "demythologize" the gospels, set them free from their first century settings, if we are to make them intelligible to the modern man? Is the Christ of the New Testament the Christ of history or the Christ of faith? Are New Testament sources Hellenistic or Palestinian? Who wrote the Fourth Gospel? Acts? The Pastoral Epistles?

Dr. Fuller traces briefly but clearly the answers that the critics, especially those of the last two decades, are saying in answer to these and similar questions. Few of us could track down for ourselves their answers, scattered as they are in many books and periodicals, but with this short book in our hands there is some hope.

— Robert Miller

The Long Shadow of Little Rock by Daisy Bates. David McKay. \$4.75

If there are any Americans who failed to follow the doings at Little Rock in Arkansas in the year 1957

By Kenneth R. Forbes
Book Editor

and thinking of their significance in the persistent problems of race and religion and the frightening influence in the world at large, it should be imperative that they read with care this book. Its author was active in all the trying and tragic days when nine Negro children were claiming their right to enter the Central High School and were finding threatening soldiers preventing them by force and hate-mad crowds of rowdies howling foul language.

The book is written in a spirit of understanding by one who led the forces that were seeking peace, but were determined that genuine integration in the local schools should be a reality. She pictures with vividness and dramatic power those terrible days when Little Rock was in the hands of the military and helpless citizens realized that without their presence a state of anarchy would prevail. Sixteen full pages of excellent photographs add greatly to the interest and understanding of the story.

The Christian in Politics by Walter James. Oxford. \$5.00

A fascinating book and one that challenges your thinking in the field of theology with particular reference to the words of our Lord: "Render to Caesar the things that are Caesar's and to God the things that are God's." Taking this as one of the most fruitful and suggestive words of Jesus, the author deals throughout the book with the problem of Christian leaders who enter political life and invariably find that it is impossible to apply Christian ideals to the demands and problems of political life.

The reason for this failure is the fact of the two kingdoms, the kingdom of this world and the kingdom

of Christ, founded as it is on love and the basic rule of life the giving of love. The baptism of the Christian Church makes each politician a living member of the kingdom of Christ with love as the rule of life.

The author says: "The Christian is called to citizenship of another world — as a Church member already belongs to it, the kingdom whose rule is love. To attempt to apply the rule of the kingdom to the affairs of this fallen world, his other home, and it will not fit."

But these facts do not relieve the Christian politician from pursuing his work in the outer world, even as our Lord himself did, which the author sees clearly and proceeds in his book to a resume of Church history with special emphasis on the lives of famous British Christian politicians, how they worked and what they accomplished. Here is simply a calling of the roll of the Christian politicians whose life and works our author dwells on brilliantly; Wilberforce, Shaftsbury, Gladstone, Salisbury, Stafford Cripps and — at the top of the list — William Temple.

Reinhold Niebuhr Harold R. Landon,
Ed. Seabury Press. \$2.00

A great many religious-minded folk will wish to have the privilege of reading this small paperback book which contains essays in tribute by Paul Tillich, John C. Bennett and Hans J. Morgenthau.

The occasion for these essays and the discussion that followed them was a colloquium" in honor of Reinhold Niebuhr held at the Cathedral Church of St. John the Divine. A great many scholarly men took part in the discussion which followed the reading of the formal essays. The colloquium ended with a short response by Niebuhr. Bishop Donegan contributed an appreciative foreword. All this is contained, verbatim in this book.

Dialogues with Roman Catholics Increasing says Bishop Lilje

★ Bishop Hanns Lilje of Hannover, president of the United Evangelical Lutheran Church of Germany declared in Milwaukee that Protestants and Roman Catholics should not attempt to gloss over the real difference between them.

Speaking at a reception at Marquette University, a Jesuit-conducted institution, Bishop Lilje said: "There are many things which divide us and may continue to do so for many years to come, but there are other areas where we can meet, think and pray together."

In the meantime, he said, "the least we can do is think of each other in a friendly way while we try to do our duty to God, each in his own way."

About 50 persons attended the reception, which was given by the faculty of Marquette. Among the guests were Catholic priests and nuns and some Lutheran clergymen.

Bishop Lilje, who was rescued from a Gestapo prison by American troops toward the end of world war two, said: "We Christians owe a great deal to Hitler. He brought us closer

together than we were for centuries."

He recalled that he was a prisoner along with Catholic priests and at that time "there was no difference between us."

After the war, he said, Catholics and Protestants in Germany were joined in a common political effort. Now, he continued, they are engaged under the impact of work of the World Council of Churches and the Vatican Council in a search to determine what other relationships are possible between them.

In response to a question, Bishop Lilje said it was possible that there were greater differences between German Evangelical Lutherans and some American Protestants than between Evangelical Lutherans and Roman Catholics in Germany.

He said the most serious difference with Catholics was perhaps the concept of the Church, canon law, and the authority of the Pope.

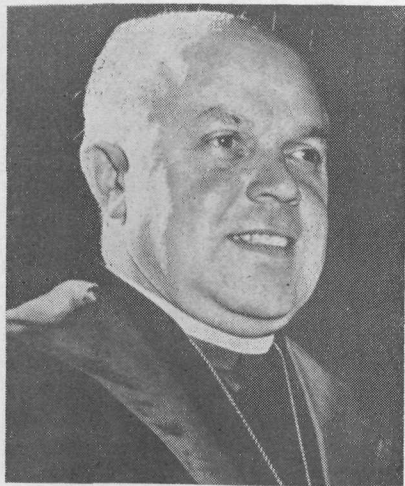
"I always feel that my Church is slightly more able to expose itself to the challenge of skepticism," he asserted.

Bishop Lilje defended the admission of the Russian Orthodox Church to membership in the World Council of Churches on several grounds:

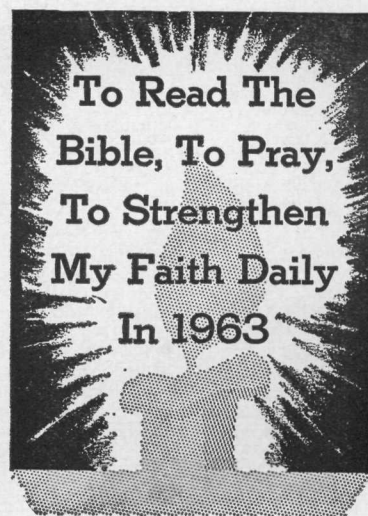
- It met the qualifications and could not be denied membership

- Some of its representatives "might be Soviet agents," but "we must see to it that they do not carry the floor, and in the meantime, we can say everything we should say to them"

- Most of them are Christians and are entitled to the contact and encouragement of other Christians in the free world.



BISHOP LILJE: — sees important dialogues going on in Europe



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TUNKHANNOCK

PENNSYLVANIA

Value of Marriage Counseling Debated by Social Workers

★ A St. Louis attorney charged that mandatory marriage counseling, although laudable in its goal, many unintentionally deprive individuals of their rights under the law.

Richard J. Meehan told the Missouri association for social welfare at its convention that "marriage counseling in our courts is a new force for family survival" but said that there was a strong antagonism between social workers and lawyers resulting from misunderstanding of each other's aims and purposes.

Another speaker, L. Wallace Hoffman, director of the family court center for Lucas (Toledo, Ohio) County, said that mandatory counseling saved 27 per cent of the marriages headed toward divorce in Toledo last year.

Hoffman listed three benefits to the community arising from mandatory counseling in the divorce court — a reduction in the length and severity of litigation over custody of children; a high percentage of reconciliations; and creation of a "dignified public forum" for discussion of problems causing divorce.

The Ohio official said court marriage counselors could furnish the judge and the attorneys with insights into the motives of the clients and their appraisals of the situation.

Meehan, chairman of a lawyers' committee investigating the feasibility of marriage counseling for the St. Louis circuit court, stated that marriage counselors can affect the personal and property rights at stake in any divorce proceedings.

"Any program of counseling which cuts into the judicial process will be scrutinized by lawyers whose first obligation is

the protection of rights," he said.

Lawyers feel some jealousy about marriage counseling, since they have already discussed the problem with the clients when a divorce suit was first suggested, he added.

"Many lawyers are interested in reconciliation and consider themselves highly effective in preventing many divorces," Meehan noted.

He said a marriage counseling program should be restricted to litigation, or court cases only, and should not include a broad range of "supplementary difficulties."

Lawyers familiar with marriage counseling programs tried and then abandoned in other

states are reluctant to try such a program here, he said.

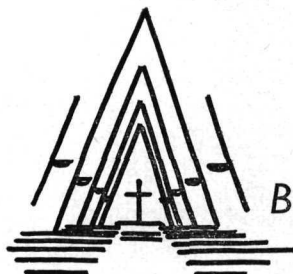
"The need for some kind of counseling is plain," he added, "but its value in the courts will have to be demonstrated."

BISHOP AND PRIEST TALK ON CRIME

★ Bishop Philip McNairy, suffragan on Minnesota, told the meeting of the Minnesota corrections association that programs seeking to rehabilitate criminals must deal with causes, not symptoms. He said "our batting average" has been poor because correctional programs are designed principally to treat symptoms.

But the "cause of our predicament," he said, is "spiritual anemia."

"We are a people hungry for a vital and sustaining faith," Bishop McNairy said, "but to a



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great extent we have abandoned the factual data upon which such a faith could be established."

An Episcopal priest, the Rev. James Jones of Chicago, told the association that a "halfway house" is as necessary to a successful correctional program as a kitchen in a prison.

A "halfway house," he explained, is a place where a parolee can find food, a bed and help in finding a job, during the period when he makes the crucial adjustment from the confinement of an institution to free society.

Anybody who wants to get to former prisoners — to promote enough mutual understanding that they can reshape their lives toward positive goals — is going to live with them, the clergyman said.

Jones said he does this at St. Leonard's House on Chicago's West Side.

He recalled his experience in being jailed with a group of other Episcopal clergymen in September, 1961 during a prayer pilgrimage in support of peaceful integration in the South.

The experience of being released from jail there, he said,

made him understand clearly why some parolees fearfully withdraw from other people when they suddenly are released after several years behind prison walls.

"I was plainly frightened when I got out of that jail," he said. "It was sort of a free-floating fear... I wanted somehow to be enclosed in safety."

At St. Leonard's House, he added, parolees in this predicament are left alone until they are ready to "come out of their shells."

THEODORE FERRIS HAS SABBATICAL

★ The Rev. Theodore Ferris, rector of Trinity, Boston, starts a sabbatical in February when he goes to Union Seminary in New York as a "visiting scholar". This means, he explains to his parishioners, that he will be free to listen, read, participate in anything and everything that goes on, but

with no commitments or assignments.

Later he goes to England for a visit and returns to his parish in September.

DALLAS AND MASS. CONSECRATIONS

★ The Rev. Theodore McCrea will be consecrated suffragan bishop of Dallas on December 4th and Archdeacon John Burgess will be consecrated suffragan of Massachusetts on December 8th.

Presiding Bishop Arthur Lichtenberger will be the consecrator at both services.

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48 Henry Street

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Rev. William D. Dwyer (Priest-in-charge)

Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

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- BACKFIRE -

Frances A. Benz

Churchwoman, Cleveland Heights

The thoughts expressed on religious education by Chandler D. Brown in "Seldom on Sunday" (Witness 11-15) encourage the hope that at last the major and minor weaknesses in our church school philosophy are in the process of being corrected.

The major fallacy is expecting young people to speak of, think about, or even listen to a discussion of matters they are not mature enough to handle comfortably. For everything there is a due season and it takes quite a number of years' experience with one's own personality before it is possible for most of us to risk exposing our areas of vulnerability. The minor weakness is the continuing uncertainty in how to deal with holy scriptures and the traditional teaching of the Church.

I find in this article some realization that the best Christian education we can give our people for all their lives is to teach them kindly but objectively in their youth about the contents of the Bible, the Prayer Book, and Hymnal so that when their spiritual need wells up in later life, they will have the raw materials necessary to seek answers in depth. We would not refuse to deal with subjective matters when they are volunteered but would take care never to turn a glaring spotlight on sensitive souls.

It is possible we adults have been deceived into thinking that children disliked "content" when they have used boredom as an easier explanation than groping for the words to say they felt uneasy and almost sick when they have to talk about guilt and other subjects they consider highly personal.

H. M. Richardson

*Rector of Emmanuel,
Cumberland, Md.*

November 15 issue poses several questions.

In the financial report of the churches is "membership" in terms of the P. E. report "confirmed" or "baptised" membership? It seems that such a report in an Episcopal magazine should make it clear.

A: — Baptised.

Why the silence about the W.C.C. report which criticised U.S. for taking unilateral action when such action was not done? If the Witness will not call for responsible action on such matters how can it dare speak out on others? Facts are still facts and you usually deal honestly with them.

A: — The Secretary General of UN called it unilateral. The U.S. went to the UN after blockading Cuba.

Your main editorial uses a word which you must send immediately to the screwball editors of what used to be the standard dictionary for American usage. I am sure they will find ample definition of it in the editorial. This is the word . . . producation . . . I take it that is what you are trying to do . . . prod us into educating ourselves to the non-use of the atom or nuclear weapons.

A:—Sorry for our bad proof-reading but prod is correct.

Russell H. Champlin

*Vicar of St. Matthew's,
Liverpool, N. Y.*

This is to respond with glee to your issue of November 15th that carried "Seldom On Sunday" by C. D. Brown. The point of view expressed, spoke to my needs, and failing courage in the face of so many who want their Christianity to be an escape hatch from life.

To me The Witness is a beacon of clarity in the babble of these days.

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