

The **+** WITNESS

JANUARY 10, 1963

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BEAUTIFUL RECTORY

BUT IS IT A HOME is the question
raised by Mrs. Frederick C. Grant in
her article found this week on page eight

-- SCIENTISTS AND WORLD DESTINY --

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.

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7:15 (and 10 Wed.); Evensong, 5.

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SERVICES

In Leading Churches

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SERVICES

In Leading Churches

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Wed. and Fri., Holy Communion at
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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.

Story of the Week**Percentage of Church Members Drops First Time in a Century**

★ For the first time in a hundred years, the percentage of church members in the nation's population has registered a decrease, the latest annual compilation of official church statistics reveals.

The decrease — a mere two-tenths of one per cent — is significant in that it may indicate a halt in the steady rise, throughout the history of the United States, of the proportion of church members in the total population, statistics in the new Yearbook of American Churches show.

The 1963 issue of the Yearbook, published January 2, gives membership in America's churches and synagogues in 1961 as 116,109,929 for all faiths. This represents 63.4 per cent of the population as against 63.6 per cent a year earlier. Records of church membership since 1850 show that a decrease was registered only once before, in 1870, when church membership percentages were recorded as 18 per cent or five per cent less than the high of 23 ten years earlier.

Compilers of the Yearbook in the bureau of research and survey, National Council of Churches, explained church statistics have to be examined with the foreknowledge that not all churches reporting employ the same recording system.

Some include infants and all family members while others record only those received into membership by baptism. The present Yearbook carries statistics furnished by 258 religious bodies of all faiths, one less than reported in 1960 and three more than in 1959.

For the first time since the last war 17 years ago, church membership percentage gains have fallen below the estimated population increase. Church membership gains are 1.4 per cent in 1961, contrasting with an estimated rise of 1.6 per cent in the nation's population. The ratio had been 1.9 per cent a year earlier. For the second year in succession, this may indicate that membership potential has leveled off at least temporarily.

The total number of pastors having charges is given as 247,009, while the number of ordained persons is 381,252, according to a tabulation of information from 236 of the 258 religious bodies reporting.

Of all 258 bodies reporting memberships, 228 were Protestant with 64,434,966 members, compared to 227 reporting 63,668,835 members a year ago. This represents a gain of 766,131 members or 1.2 per cent.

The bulk of Protestants are in 23 Protestant denominational groupings or "families", ac-

counting for an estimated 90 per cent of Protestant church members.

The Roman Catholic membership figure is 42,876,665 this year, a gain of 1.9 per cent over last year's total. The Roman Catholic percentage gain of 1.9 per cent represents a decline in comparison with the 1960 gain of 3.2 per cent.

While generally government and military overseas personnel are counted on the rolls of their hometown churches, the Roman Catholic Church has established a military ordinate for them which has the status of a diocese.

Other major faiths reporting to the Yearbook account for 5,365,000 persons in Jewish congregations; 2,800,401 members of Eastern churches; 572,897 members of the Old Catholic Church, Polish National Catholic Church, and the Armenian Church, diocese of North America. The Buddhists, who had reported 20,000 adherents last year, give a membership of 60,000 in the new Yearbook. This implies that the reporting system of Buddhist officials was changed during the year.

Some 228 religious bodies reported 286,661 Sunday or Sabbath schools in 1961, with 3,715,221 teachers and officers and a total enrollment of 44,434,291.

The Protestant churches reported a loss of 3.1 per cent of the total Sunday school enrollment; they now account for 90 per cent of the total, or 40,239,020.

A comparison of membership reports of all faiths in the last ten years shows 92,277,129 in 1952 and 116,109,929 in 1961. In the same ten-year period the Protestant figure increased from 54,229,963 to 64,434,966.

The 31 member communions of the National Council of Churches report 40,318,430 persons. The figure in the previous issue of the Yearbook was 40,185,813.

Protestants and Roman Catholics each registered a 0.2 per cent decline within the total population. A table shows that Protestants were 27 per cent of the total population of the U.S. population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.2 per cent in 1961.

The Roman Catholic population increased from 16 per cent in 1926 to 23.6 per cent in 1960 and declined slightly to 23.4 in 1961.

Citing reports by the U.S. department of commerce, the Yearbook records a \$32 million reduction in the value of new church or religious building construction, from \$1,016,000,000 in 1960 to \$984,000,000 in 1961.

The 1963 edition of the Yearbook of American Churches also contains updated directories of interdenominational and denominational agencies, state and local councils of churches, theological seminaries, religious periodicals and other data on the nation's church life.

negated by the New Testament, in the last analysis it is rather confirmed in the very center: here Jesus of Nazareth stands in his full and unhidden manhood — the servant on the cross, calling us to follow him.

These exegetical starting points had been further developed in the second paper, given by Professor Dr. J. M. Lochman on "The Civilian Interpretation as a Task of the Church in the midst of the Modern World" (See page 14 this week.) He sketched at first the deep changes of the modern world around us, particularly the effects of modern science and technics, the secularization of social life and the modes of modern secular existence.

"Civilian preaching" is to be understood in this connection as an attempt among many to find the answer to these changes. Our mission remains even in the midst of a radically secularized world — we are charged by God himself with our service. But the witness can and must seek new ways.

The particular contribution of the civilian interpretation can be summarized under three points.

- The "civilian" status is to be understood in the sense of freedom from all ready "uniforms" of traditional Christendom in which Christianity was being represented and which were largely falsely identified with its essence.

- There is the task of witnessing in the "civilian setting" of daily work in the midst of our real life and in the sphere of our "civilian" responsibility.

- It is the matter of manifesting our following Christ in human relationships, in our unconditioned devotion to our neighbor in the spirit of love and peace in the personal, but also in the political sphere.

The matter offered in the

Witnessing in a Changing World Theme of Clergy Conference

★ As is usual every year, the Union of Pastors of the Czech Brethren Church arranged a theological conference for its members in Prague. This time the subjects were concentrated around a common central theme of the "civilian interpretation" of the gospel. This term, coined originally by a non-theologian, Dr. M. Bula, has become the common denominator of various groping attempts of our congregations to find a new expression for our witness in the midst of the changed world. The conference was the first attempt systematically to throw light on this term and to discuss it.

Two main papers introduced the problem. In his paper "The Civilian Interpretation in the Light of the Scripture" Professor J. B. Soucek confronted this program with the message of the Bible. In this respect the message of the Old Testament has a quite particular importance. The mythological system of the ancient east

placing man in a rigid metaphysical and social setting has been in principle overcome there and the man of the Old Testament, believing in the one God dealing with his people in the history of his covenant, has been made free for secular history and its tasks.

In this sense strong "secularizing" tendencies are at work in the Old Testament: the world is left in its wordliness and man is charged with proving his faith in the solidarity of the people of the covenant on this earth. These motives are a legitimate basis of the efforts at a "civilian interpretation".

However, in the New Testament there are tendencies that seem to point in the opposite direction, warning us against shallow secularism. Christological motives are being developed in the direction of "metaphysic", personal salvation and eternal life are emphasized. Still, the concern for "civilian interpretation" is not simply

papers had been thoroughly discussed in three discussion groups. The first dealt with the problems of our preaching today, the second with the practical task of our church life and witness, the third with our public responsibility, particularly in the work for peace. Results of the discussions were laid before the full conference.

Daily periods of worship and the opening communion service, all of them held by younger pastors taking as the basis of their addresses texts connected with the main theme, were an important part of the program

as well as the plenary meeting of the Union of Pastors which received a report of the peace committee of the Union.

The last day of the conference was devoted to preparations for the synod of the Evangelical Church of Czech Brethren and to planning further theological conferences. The fact that the work of the conference was focussed on a common theme met with glad recognition of those taking part. As it was said in the closing session, the conference was for many a sign of hope for the Church.

their material, "want to demythologize the Bible and remove its historical foundations."

He warned the anti-historical approach is "gaining ground with tremendous speed in this country" by scholars taking their critical ideas from two German university professors, Rudolph Bultmann of the University of Marburg and Gerhard von Rad of the University of Heidelberg.

Herbert G. May of Oberlin College graduate school of theology, president of the society, said that new information about the biblical languages and the recovery of ancient manuscripts are major reasons why a biblical dictionary today "is almost out of date before it is printed." Also, he said, much earlier and more authentic New Testament manuscripts are currently available than before the turn of the century.

May said he did not think a "common Bible" translation "is something which is particularly necessary at the present time" although in itself "it is not a bad thing."

"We are always having many translations," he said, "and it is wise that we should, because they convey different attitudes toward understanding the significance of the Bible."

The existence of various translations is not necessarily "a barrier to the ecumenical movement" any more than are various linguistic translations, he said. But if a common translation "were an expression of ecumenicity at a deeper level, then it would have its values."

The Gnostic scrolls were described by another society participant, Dr. Morton S. Enslin, of Canton, N. Y., editor of the *Journal of Biblical Literature*, as "much more important" than the Dead Sea Scrolls to modern Bible translations.

Another speaker, Marvin

Biblical Scholars Discuss New Archeological Discoveries

★ Biblical scholarship "has not begun to catch up" with recent archeological and historical discoveries, according to William Foxwell Albright, professor emeritus of Semitic languages at Johns Hopkins University.

He said in an interview at the Society of Biblical Literature and Exegesis that major biblical finds such as the Dead Sea Scrolls in 1946 and '47 and the Gnostic texts discovered earlier in Egypt have put Bible scholars "twenty-five or fifty years behind the times" in updating modern Bible translations.

The society held its annual meeting at Union Theological Seminary, New York, with a record attendance of some 400. It comprises Protestant, Catholic and Jewish scholars, most of whom are professors in seminaries, colleges and universities in the U.S. and Canada.

Albright, co-editor with David Noel Freeman of the Doubleday - Anchor paperback Bible commentary, and other leaders at the meeting noted an upsurge of interest in Bible research and exchange of biblical

information among Protestants, Catholics and Jews in recent years. But none of those questioned gave unqualified endorsement to eventual publication of a "common Bible" which could be used by the various religious faiths.

"No human being can keep up with the new discoveries," Albright observed in reply to a query on new texts and scrolls which have come to light in the near east in recent years. "The average American scholar is a busy teacher. It is just impossible."

Describing the paperback project, he said he expected the first five commentaries, done by outstanding men in the various religious traditions, to be off the presses next September. They embody original research and background from Bible lands which have given new meaning to very ancient books: Genesis, Proverbs, Ecclesiastes, Jeremiah and Job.

Albright noted that "you cannot separate" the Bible from ancient culture. He criticized Protestant Bible scholars who, substituting an ontological for an historical approach to

Pope, associate professor of Northwest Semitic languages at Yale University Graduate School, noted that the Ugaritic texts, found in 1928 by an Arab

farmer and based on mythology of the period of 1,500 B.C., have clarified mythological illusions in the Old Testament book of Job.

Episcopal Church will Sponsor Joint Urban Center in Chicago

★ Plans were announced for the establishment in Chicago of the first nationally-sponsored interdenominational center to train clergymen and laymen to grapple with the problems of urban culture, with the Episcopal Church one of the sponsors.

Seven other Protestant denominations have agreed to help support the new urban training center, and more are expected to join in the project.

The seven so far are the United Church of Christ, Church of the Brethren, Lutheran Church in America, American Lutheran Church, Church of God (Anderson, Ind.), Reformed Church in America, and the Evangelical United Brethren Church. The Lutheran Church - Missouri Synod and the Christian Churches (Disciples of Christ) will decide in the near future whether to become sponsors.

A director for the center has not yet been chosen, although one probably will be appointed shortly.

The Chicago city missionary society has assumed responsibility for getting a physical plant for the center. It is expected that the headquarters administration, classroom and housing facilities — will be purchased during the next year.

The Rev. Donald Benedict, general director of the missionary society and founder of the East Harlem Protestant Parish in New York, first proposed the idea of an urban training cen-

ter to officials of the National Council of Churches' division of home missions.

Explaining the need for such a center, Mr. Benedict said: "Increasingly urbanization has confronted Christians with a major missionary challenge. Protestantism must learn to listen to city sounds and to be deeply involved in all aspects of urban culture, so that the Christian Church in the city can gain new effectiveness in our age."

The two major emphases of the center, according to Mr. Benedict, will be "listening, searching and involvement with God and Christ and listening, searching and involvement in the complex stuff that is his world."

"The great need for our day is to bring these two emphases together so that Protestantism neither runs away from urban culture, nor mirrors it, nor tries to dominate it, nor tries to seal it off in a separate sphere, but makes a visible difference by transforming it," he said.

UNION CONSULTATION ADDS MEMBERS

★ Representatives of two new denominations became full participants in the consultation on Church union scheduled to hold its second meeting in Oberlin, Ohio, March 19-21, to explore possible bases for Christian union.

Accepted as members of the consultation by its executive committee were delegates from

the International Convention of Christian Churches (Disciples of Christ) and the Evangelical United Brethren Church.

The consultation was formed last April in Washington, D.C., by representatives of four denominations who held their first meeting to discuss possible merger of their Church bodies.

Union of the Methodist Church, Protestant Episcopal Church, United Presbyterian Church in the U.S.A. and United Church of Christ was first proposed in 1960 as a first step toward a more inclusive Christian union.

At its sessions the executive committee, headed by James I. McCord, president of Princeton Theological Seminary, named three professors to prepare study papers dealing with theological and other matters involved in the formation of a combined Church that would be "catholic, reformed and evangelical."

They were Prof. Albert C. Outler of Perkins School of Theology, Dallas, Texas; Prof. Paul Harrison of Princeton University; and Prof. Massey B. Shephard Jr., of the Church Divinity School, Berkeley, Cal.

Each of the three papers will be discussed in advance of the Oberlin meeting by one of three commissions already named by the executive committee.

The Disciples of Christ, with nearly two million members in 8,000 congregations, already is engaged in union conversations with the United Church of Christ. These are expected to continue while the Disciples participate in the consultation.

The Evangelical United Brethren Church also is participating at the same time in merger talks with the Methodist Church. It includes some 4,300 churches with about 750,000 members.

EDITORIALS

Facts Finally About China

IT SEEMS OBVIOUS that any religious news-magazine like the Witness should find it a duty and a privilege to reveal to its readers any important errors in public life or any falsehoods indulged in to support government policies. As a matter of fact we have acted on this principle repeatedly in the course of nearly half a century.

So it seems worth while this week to call our readers attention to a remarkable book, whose contents shows rare courage, by a man widely known in the literary and political world, Edgar Snow, long time authority on everything pertaining to the Peoples Republic of China. Published last month by Random House under the title, "The Other Side of the River", it is a revelation to most citizens of the U. S. A. of the condition of things for the past three years in China in the matter of food shortages, droughts and floods. A great majority of our western press told us that all this had resulted in famine and mass starvation, whereas the facts proved clearly that neither starvation nor famine existed today or at any time in the past three years and Snow's 800 page book backs up this statement.

Since it is our purpose in this editorial to present evidence about "mass starvation" and how China has dealt with floods, droughts, food problems, etc. we will quote a few of the most explicit statements made by Edgar Snow himself. Said he: "While I was in China, Look (his magazine sponsor) kept sending me queries about 'the famine' and I diligently searched, without success, for starving people or beggars to photograph. I realize that belief in mass starvation in China is now so widespread as a result of cold-war press indoctrination that statements by actual eye-witnesses may be dismissed as wholly irrelevant. Nevertheless, I must assert that I saw no starving people in China, nothing that looked like old time famine, and only one beggar. — I do not believe there is famine in China at

this writing; and that the best western intelligence on China is well aware of this."

On July 31, 1962 Richard Starnes reported in the New York World Telegram immediately following a trip to Hong Kong and Southeast Asia: "There is not one shred of evidence known to the west that famine threatens Communist China — Red China's army is still well-fed. There is no indication available to western observers that the army is no longer loyal or would not fight, and fight very hard — The hard, simple truth is that American policy cannot prevail in Southeast Asia or any where else in the world as long as it is based on myth and wishful thinking."

All this is wholesome straight talk from men who observe and understand the situation in China and who are rightly disturbed that their own country (the U.S.A.) should fail to set the average citizen right as to the facts about China as she struggles with the problems of floods and droughts in a heroic and successful fashion. Christians should consider it a privilege to speak the truth in love and to power — as the Friends expressed it some time ago. If one considers the cold-war a necessary activity in the conditions of our times we ought to condemn the use of falsehood in any of its activities. We commend Snow's monumental book to you.

And as this book deals powerfully only with one of the many facts about China, we also here recommend another enlightening book which will give any reader a magnificent background. It is "Awakened China; The Country Americans Don't Know." Felix Greene is the author, the conservative Doubledays acted as his sponsor and his story deals with such controversial subjects as the "Communes", food rationing, industrial affairs and assembly lines, crime and punishment and the working of courts of justice, etc.

To our subscribers and other readers we say here — what the old timers know already — that we welcome your criticism and your questionings. Backfire is one of our hard hitting departments and we all rejoice in it.

WANTED: A HOME

THE CLERGYMAN'S FAMILY NEEDS

A REAL HOME WHICH IT SEL-

DOM GETS—YESTERDAY OR TODAY

By Mrs. Frederick C. Grant

A YEAR AGO the life of the average clergyman and his danger of a nervous breakdown became front page news. Now, public attention has as suddenly focussed on his wife!

At Harvard Divinity School recently, Professor Roland Bainton of Yale gave a delightfully informative, if somewhat appalling, lecture on the history, talents, unlimited child-bearing and early death of the clergy wives of a hundred years ago in New England.

In Minnesota, the wife of the minister-at-large for the Minnesota Council of Churches has conducted a five week seminar for the wives of ministers.

The Bishop of California led a four day conference at El Rancho del Obispo for the wives of clergy working under his jurisdiction.

In Detroit, there is a panel discussion of what is expected of a clerical family; in Wyoming, some women have taken issue with the suggestion that the moment the children are off to school, the minister's wife should fall upon her knees and get on with her devotions.

In a small parish in the South, a woman writes anxiously to know why so many clergy wives break down in health and why there are so many problem children in clergy families.

As the wife of a clergyman who has had parishes in mill towns, county seats, city slums and suburbs, and is now in one of our seminaries, I grow heartily weary of this discussion, and alarmed by the apprehension it is creating among our more than two hundred student wives, who have hitherto approached the sharing of their husband's professional life with joy and enthusiasm.

Most of these younger women have had an excellent education; they are 'ladies' in the American sense of the term — above crudity; they are exceptional cooks, many of them; they have more than the average amount of 'common

sense'. Yet in spite of all this — and their many and varied talents — they express no little degree of consternation over the way in which they now find themselves, as a group, being 'viewed with alarm'.

Perhaps the first change in parish relations, and the one which might help the family the most, would be the conviction on the part of the parish that the clergyman, like the doctor, has an office and that routine business should be handled there. And also, the decision of the parish that the minister—unlike the priest of St. Luke's in Romeo and Juliet — is Not "at your command at all hours".

At Your Service

I CAN SO WELL REMEMBER marrying and moving into a mill town rectory the month I finished college, and the gratification over the indispensability of my husband which I felt as I read that motto on the cover of the parish paper. However, at two in the morning, a parishioner telephoned that the parson must come immediately, the occupants of her flat upstairs were breaking soft coal by hurling it on the floor, and she found it extremely annoying. Some years later, a little old professor arrived at six a.m., the porch creaking in the bitter cold, to say that the water pipes had frozen and his invalid wife would feel so much more reassured if the Reverend, rather than the local plumber, thawed them out.

Again, when we lived next to a magnificent church plant, the sexton hurried in at five, one wintry morning, to say that the oil burner had not come on, and would the Doctor come at once. The Doctor sleepily suggested that the oil firm had an annual fee for service and that the bill had been paid, but Jim protested in righteous indignation that he didn't want to bother Them.

That attitude is honestly typical of the brother who cannot meet the train, the sister who cannot take mother to the hospital, the widowed husband who expects the clergyman and his wife to interview prospective housekeepers. For a time, the clergyman and his very young wife can regard it with amusement and understanding. Then they too pass thirty-five or forty; they too have their share of sorrow and illness and family emergencies, and they suddenly realize they are both spreading themselves too thin and are too often occupied with non-essentials.

In smaller parishes, it is a temptation for the young wife, in her convenient location near the church, to offer to give refreshments to the choir or the Sunday School teachers or the Brownies, but she should offer help with the cocoa in the parish house, rather than constantly to destroy the privacy of the home itself. I knew one young wife who fell victim to her own generous impulses, and who departed in tears from a rectory which she herself had turned into a clubhouse.

Free Hospitality

VERY FORTUNATELY for all of us, people can no longer — as Professor Bainton describes — “travel all across New England on free hospitality with the parsonage the most obvious stopping place.” The clergy who so travelled kept the frankest of diaries. “Stayed at Blanford. A very poor dinner — bad bread — no sauce — no elegance or good cookery.” And at another home, the traveller found “a sociable, awkward man—a handsome woman for his wife — an infant at ye breast — ye eleven children all living. Poor Cookery — no Elégance — common fare — bad housekeeping.”

In 1775, her husband chaplain at Fort Ticonderoga, Mrs. Cotton Mather Smith reported in a letter that with the five divinity students studying with her husband, his temporary supply and the two students studying with him, and her own children, there were twenty-two persons living in the house besides the servants. She rose at three, moulded the bread by five, made sugar and rum, wove linens and woollens, and greatly regretted that the work so pressed upon her at family prayers. “When I should have been sending all my thoughts to Heaven for the safety of my beloved Husband, and the salvation of our hapless country, I was often wondering whether Polly had remembered to set the sponge for the

bread . . . or Billy had chopped light-wood enough for the kindling, or dry hard wood enough to heat the big oven.”

Work She Was Made For

A CLERGYMAN, who later became president of Yale, married a girl of fifteen, and wrote her obituary himself. “She would oftentimes before Her Lyings-in and the Like, desire me to go into my study with her to pray With Her alone . . . She would sometimes Say to me that Bearing, tending and Burying Children was Hard Work and that She Had Done a great Deal of it for one of Her age. She Had six Children wereof she buried four and Dyed in ye twenty-fourth year of Her age yet would Say it was the work She was made for . . . and that she should Recon Her Self Well Paid for al Her trouble If She could be Instrumental of adding Souls to the Kingdom of God.”

Different Today

THE YOUNG CLERGYMAN'S WIFE of today lives under conditions far from those of these pioneers. She need no longer be commiserated because of the tiny salary her husband will receive. He will be offered in the beginning a salary which, while certainly not large, is commensurate with that of her sisters' husbands in social work, teaching, insurance, the army or the navy — not the air force — or other similar positions. While the young doctor or lawyer is looking for a house, and the wherewithal for the first payment, the young clergyman is usually provided with a rent-free home. In the older communities, the house will probably be too large — a local illusion of grandeur in clergymen's living seems to have been more prevalent in the 80s and 90s than today — but bedrooms can usually be closed off to the improvement of heating facilities. The old houses, like faculty houses at the older colleges, often have a real charm and graciousness. The newer houses have been built with the clergyman's life definitely in mind, though I am afraid I would vote against the well-meant outside entrance to the clergyman's study (?) in the wing, which so often turns it into a second office while the ever-helpful parish secretary remains at the church.

Then, too, the young clergyman and his wife are now, as a usual thing, provided from the beginning with a church pension. This includes

not only an old age pension, but one for the widow and minor children, or for the total or partial disability of the clergyman himself. In other professions the expense of similar protection belongs entirely to the young doctor or lawyer in private practice, and at least half of it is usually met by many other men who are variously employed by organizations paying part of the cost. Some dioceses of the Episcopal Church provide for the young clergyman and his family both Blue Cross and Blue Shield, but if it is not provided where he may be, it is surely to be hoped he will invest in it for himself.

In the ordinary church of today, the clergyman's salary is promptly paid, and the checks in payment of his bills should go out with neatness and dispatch. It is certainly better if neither clerical children or clerical wives ever discuss the finances of the home. At times the children may feel 'left out' at school by not being able to contribute to the playground discussion of parents' ages and financial status, but it is better for the dignity of the parsonage if they can only approximate either! I can remember one bright-eyed rectory daughter who remarked one day in surprise "I thought everybody's father made a little more every year until they were rich, and

today I found out clergymen don't. But oh, don't we have good times!"

But the small family donations to the Red Cross, the Community Chest, the Girl Scout Cookie Week should be given willingly and with interest and enthusiasm. Above all, the attitude of the pastor and his wife toward money should be a happy and contented one, that of living on a fair salary, without apology. The clergyman's clothes, as those of any husband much before the public, must come first and those of other members of the family must await their turn, without complaints or apology. In this day of hat-bars, mothers and daughters can always manage the new hat, and the boys can often supplement the clothes allowance which each one has. Often among the young women of the parishes in which I lived, there was a clothes exchange for children, and we shamelessly traded Johnny's outgrown winter coat for a spring one for Jill, Mary's outgrown dancing-school dress for larger sized skates for Johnny, and so on.

Gaiety and common sense and a lack of false pride are becoming more and more modern. It is pleasant to see them sprouting in manse and rectory and parsonage alike.

SCIENTISTS AND DESTINY

By Robert W. Beggs

Chaplain, George Junior Republic, Freeville, N. Y.

SCIENTISTS CAN ALWAYS BE FOUND IN
EVERY COUNTRY WHO LEND THEMSELVES
TO THE MILITARY - POLITICAL POWER

EVERY TIME mankind wobbles on the brink or tests another bomb I think of a prayer. It sounded like an ancient collect taken from a Pauline passage. I don't remember the exact words, but it suggested that the Fall of Nature and the Fall of Man are wrapped up together. And it ended by asking God to help deliver us from "contaminating" the world, nature, our bodies, and minds. It is a relevant prayer in this nuclear age of fallout and the threat of terror.

I wrote the prayer about six years ago after I recalled a joke. A seminary professor once remarked that if you can't get your idea across in a sermon or at a parish meeting, then pray about it in public! So I did. It was at Evening Prayer on the final day of an Episcopal faculty conference at Trinity College, Hartford, which featured Dr. William Pollard, director of nuclear studies at Oak Ridge. After the service many people asked me where I found that ancient collect. Or

as one chaplain put it, "I believe that Paul Tillich, St. Paul, and Genesis felt that the Fall of Nature was bound up in Original Sin, but I didn't realize that the ancient Church was so aware of this."

I hated to admit to him and to myself that I had failed to get in the last word at that conference. But I couldn't withhold the fact that the word "contaminate" cannot be found in a Biblical concordance and that ancient man couldn't contaminate the world, nature, and men's bodies like the U.S. and the U.S.S.R.

The fact that both our countries have exceeded the megaton "limit" of fallout, which Dr. Pollard then felt would be utterly excessive, doesn't seem to have altered his present views. At that time, neither he nor his friend William Libby, former director of the A.E.C., predicted any such contamination as we now have. I asked myself then (and some scientists, faculty, and chaplains present) "just how long must fallen man continue to contaminate fallen nature and himself—all in the name of the Redeemer and Christianity?" Some of the educators present answered for themselves, others in the opinions and name of Dr. Pollard, but none in the name of Christ.

Lesser of Evils?

THEY ALL KNEW what Christ's counsel of perfection would be, but they had been told at the conference that we live in a fallen world in which a Christian chooses the lesser of two evils. But my question and prayer undercuts this argument! "Yes, we should always choose the lesser of two, three or four evils in this fallen world. So what? How long, I repeat, should fallen man continue to contaminate fallen nature? Do you see why I had to finally compose that prayer to ask Christ's help? God knows, there were few there, nor enough in the world today, who are willing to let him use them to try and stop this madness. And does anyone really think that if we stop testing, that some scientists won't go on testing in their labs for even worse ways that can do away with civilization?"

If you believe in providence and divine intervention as much as Dr. Pollard stated at that conference, then doesn't it behoove us to ask Christ to use us and his Church as his instruments? Otherwise our real hope and prayer is that God's chief instruments will be the A.E.C., the Pentagon, and their religious spokesmen. Then the Church becomes their vehicle — to be

used by them and to give divine sanction to them!

Pushing the Button

THE IRONY of this can only be matched by Dr. Pollard's thesis at that conference. He referred to an excellent book by Oscar Hamlin which points out that many turning points in history have been accompanied by some unusual natural events which he calls providential. He referred to Bismark's classic remark that there seems to be a special providence that watches over drunks, fools, and the United States! Whether Bismark would find comfort in the way we have pressed our luck in recent months or not; I am sure that he would feel that the Lord of Nature and History will continue to intervene in dramatic ways as long as man has a future. But — even if Dr. Pollard and millions more do not believe that God will always miraculously intervene to stop man from pushing the button or the button pushing the button — nevertheless, he and countless others inadvertently lend credence to the idea that providence is a magic word. For it is more than ironic, it is increasingly tragic, that men believe that science and religion can continue to play ball with governments which can take all the chances they please — so long as they make known their willingness to use those bombs and test those bombs.

For all I know, Dr. Pollard may differ with this popular view at this moment, but because he is tied up with government nuclear research and the Church's ministry, he undoubtedly epitomizes this view to many. And history proves that there is no more dangerous belief to a nation than the one which suggests that providence, chance, science, religion, and government are all on their side or sufficiently so to muddle them through.

This is no basis for faith today! No sane person can rationalize our predicament like that. They know in their bones that our clinging to entrenched privilege, our reliance on the arms race to keep the economy functioning, and our No-Win stalemates around the globe cannot continue for long. We can sense that the "next time" may not produce a stalemate, but catastrophe.

Time is Late

MAKE NO MISTAKE about it, the time is late. For the Church has long since given up the practice of non-violence for survival. It began on that basis and practiced it until it conquered an empire bent on destroying it. But now the re-

verse is true. The Church accepts and adopts the threat of extinction and a willingness to use a violence of mutual suicide. So the Church is being conquered by the Empire! I mean, "that non-violent empire" which is here to stay, if anything does — that international community of science (medicine, psychiatry, the social sciences, and a majority of the physical scientists who are our best hope to balance the power of the electronic experts). Dr. Pollard referred to this scientific community but he did not say that it is conquering religion and the Church or its non-violent humanitarian way.

Some will object to this. They will point out that it is just because science is three hundred years ahead of our political institutions that we find ourselves in such a plight. But this is not the fault of science, but of some scientists who can always be found in every country who will lend themselves to the military-political power struggles of nation-states. They neither comprehend a scientific reverence for life or the beatitudes (like a Schweitzer). They are not the prophets of science, religion, or politics, but the tools of warring states. They are the most ambivalent men of our day.

They are attracted by the secrets of nature, but they are repelled and angry when nature doesn't give up those secrets readily (especially to them, instead of their colleagues employed by the enemy). That every nation applauds them as national heroes even though they are leading humanity down the path of no return is added proof that everyone is ambivalent. But their peculiar ambivalence is that they are inclined to think more of nature than they do of people (at least more than most men). Hence their ambivalence toward humanity is even greater than their ambivalence toward nature.

Or as one scientist put it at that conference, "I am about to retire. So if the world blows up, I have lived my life". Jesus was kind when he referred to ambivalent intellectuals like that as whited sepulchres and a generation of vipers.

Need of Prayer

SO I PROPOSE that you pray as I did at that conference. Pray for these people. Who needs our prayers more than these men who are trapped by their own ambivalence, dilemmas, and paradoxes? In fact they are ambivalent about their own ambivalence! It is bad enough that they are so ambivalent toward nature, and even more to humanity. But on the other hand, who

contributes more to the contamination of nature than they?

So, pray for them and pray for nature. It will help you overcome your estrangement from nature. Then and perhaps only then will you, and I, and they be able to overcome our estrangement from ourselves, humanity, and the Lord and Ruler of Nature and History.

Having done that, we may eventually be called the children of God and devote our energies to peace. And finally we may see with our prophetic eye that God is using this non-violent, non-structured, international scientific community for his purposes. It appears that it will some day modify Communism, the ecumenical movement (on the grass roots level where "dispersed churchmen" can work together for mankind's welfare), and the United Nations into an eventual world federation and government for man's survival and destiny.

Otherwise it would seem that mankind's need for a second Pentecost had better take on more rapid proportions or "Man is Dead".

One Woman's View

By Barbara St. Claire

"Folly"

IN 1591 DESIDERIUS ERASMUS journeyed on horseback across the Alps from Italy to the channel. He was on his way to England to visit Thomas More, the "man for all seasons", learned, witty and personable. By Erasmus's own account, rather than waste time in idle chit-chat as he rode the tedious hours away, he meditated on the vast field of human folly. His journey ended, it was at More's house that he set down the fruit of his musings in a book he called "The Praise of Folly."

This is a curious book, deceptively easy to misread. The very lightness of Erasmus's touch tends to hide his deeply felt convictions on life and religion. It is a learned parody, satirical, ironical and occasionally forthright. From it emerges a picture of two kinds of Christian folly; one kind is the downfall of the Church, the other its glory.

Erasmus personalizes folly; she is a woman,

in the book, standing on a raised dias addressing a nondescript 16th century crowd. For just short of four hundred years she has talked through this book to anyone who would stop in front of her platform and listen. She doesn't rail at us; her mind is as agile as a minnow, her touch as light. The basis for her attacks on the Church is always the same; she attacks it at the precise point where it begins to be guided by worldly rather than spiritual standards. It would be interesting to hear her on church attendance as a status symbol, on the advisability for a new comer to a community to go to church to meet people. Her mocking voice rings in the imagination when we measure the success of a church in terms of numbers of parishioners, of their wealth or social position. Folly nags; she will not be quiet in our minds when we see clergymen so preoccupied by personal ambition that they forget the separateness of their calling, when bureaucracy begins to exist for its own sake, when Christian hearts daily grow harder. She keeps asking us what became of Jesus.

This is the sort of Christian folly in his beloved Church that Erasmus grieves over. But Folly, standing unwearied on her dias, talks about another kind. It was the kind that St. Paul had in mind when he described himself and the early Christians as fools for Christ's sake. Folly quotes him further. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." God's foolishness is heartbreakingly wiser than the wisdom of men. There is no wisdom in our wisdom; but there is wisdom in the sort of folly that is really glory; some of us acted on it recently when we visited a non-U Jewish baby lying in a manger and worshipped him.

Like a blank sheet of paper the new year is spread out before us. The ink we'll use to stain it is at hand. We'll use it for just that purpose too, for each of us, in our wisdom, dirties what is clean, corrupts what is innocent. Some foolish men, distrusting wisdom, have known this and lived by their knowledge. One was the Thomas More who was so hospitable to travel-wearied Erasmus. He was executed; with a little white lie he could have saved himself. But his mind was on heavenly things and he thought it more important to live up to what he believed than to

live. Blaise Pascal was of the same stripe. Putting all his eggs in one basket, all his money in one security, he bet his life on the existence of God.

Childish behaviour — this, but in our wisdom we will be continually confounded until we become as little children, for of such is the kingdom of heaven.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

IT HAS BEEN SAID that the object of our policy towards Cuba is to "topple Castro," but if we succeed will we thereby topple Castroism? Our demand for the removal of Russian missiles from Cuba was supported both by the countries of Latin America and by our Allies. Can we say as much for our economic policy?

We would not like it if some Russian said that the object of Soviet policy was to topple Kennedy although we have good reason to suspect that that object is to topple capitalism. We like what we call capitalism for we are sure it gives us a large freedom and much else besides. But it is well to remember that the 'much besides' comes from three centuries of developing natural resources and accumulating capital. We can save on a great scale, but how much can countries like Ghana or Nigeria or even India or China save? They haven't the production.

So if they choose socialism or even communism the reason is not that they are naturally de-prayed but rather that they are economically pressed. We need to remind ourselves how long it took to establish our freedom and we should be understanding and charitable.

We picture ourselves as peace-loving and speak of our country as the leader of the free world, but many others see us as powerful and arrogant and positively dangerous to peace. The goodness of our intentions blinds us to the dangers of our acts. We do not pay enough attention to the arguments of the iron curtain countries or the fears of the non-aligned. We are not humble, not even before God. Should not the clergy say so?

Civilian Interpretation Of the Gospel

By J. M. Lochman

Professor of the Comenius Faculty, Prague

CHRISTIAN SOLIDARITY has always with particular warmth tended to care for those for whom nobody seemed to care, for the poor and ill, the forgotten and discarded ones, for those who are non-productive and expendable from the point of view of outward utility. How honorable a place is given to the "orphans and widows" in the Old Testament and to the "laboring and heavy laden" in the New Testament! Thence the temptation and the honor of Christian philanthropy. I speak of the temptation of philanthropy in the sense of the Church being tempted to define the responsibility for men our neighbors, solely in the terms of personal charity, of alms-giving.

This is a fateful narrowing down of the Christian love of the neighbor. And it is a judgment on our unfaithfulness that a non-Christian movement — socialism — has comprehended this point better than Christians. To help man effectively demands purposeful, organized, planned effort in the entire area of social life; it demands reconstruction of society, not only patching up in the most flagrant instances of need.

This is the point at which we are justified by the full gospel to approve of the socialistic reconstruction in its principle and in many of its concrete achievements, e.g. the wide scope of our health service.

Still, exactly while thankfully acknowledging this state welfare, the Church discovers in a new way the honor of philanthropy in the sense of personal approach to those who particularly need personal comprehension, personal care, personal interest. We think of the "orphans and widows" of modern times — of the lonely and half-forgotten ones. In this way philanthropy — a snare where it is regarded as sufficient in itself — can acquite a new meaning for the Church in the situation where the broad frame of facilities has been realized.

"You always have the poor with you": this saying has been used to cover up much evil in

the history of the Church, wherever it was understood as a universally valid proposition about the alleged impossibility and ineffectiveness of social reconstruction; but it is a true saying in the sense shown above. This is the place where our congregations and individual Christians have to make good their Christianity. This is also the place for our "civilian interpretation" of the gospel.

Light Under A Bushel

BUT THE SCOPE of the civilian interpretation in human relationships does not end in the personal, individual sphere. The light of the unconditioned philanthropy of God shines even in the midst of international relations, of the concrete efforts at the peaceful ordering of our world menaced by atomic disaster. How often the Church has put its light under the bushel in this respect! How often it has rather made the walls dividing nations and power spheres harder instead of pulling them down! And how often it tended to justify if not instigate the spirit of the cold war instead of resisting it with all its might!

We must see the manifold failures of Christendom in this sphere. In spite of this, we are still faced by nearly inexhaustible possibilities of new service in this very sphere. The unparalleled actual importance of the unconditioned will of God that peace prevails even in the sphere of "high politics" has hardly ever been so clearly manifested as today when we face the atomic menace: there is no way to a future for mankind besides the readiness for reconciliation and peace.

In our situation this means: the unconditioned readiness for peace on earth. All those who know about this deeply anchored readiness have immense responsibility here. The witness about brotherly solidarity in the midst of the divided and antagonized world, acquires unusual importance in the intensified tensions of our world. It was a most precious experience of our ecumenical contacts of the last years, particularly of the encounters of Christians from the east and the west that we were able ever again to experience in a very concrete and very helpful way that something of the true ministry of reconciliation, of peace and so of the witness of the gospel for this world is happening in the midst of all our weakness and powerlessness. This an example of "civilian interpretation" in the modern world.

WHEREVER THIS HAPPENS, wherever an island of true humanity appears in our Churches

Part of a paper read at the conference.

Reported on page four.

in the midst of torn human relationships (in the great and the small sphere!), there the witness to Jesus Christ is taking place, even where his name has not been explicitly named. Jesus Christ is not confessed only where he is explicitly named. He is witnessed wherever a cup of cold water is offered in his name. His witnesses are not at work only where they are recognized and given name as such, where they have their way, where they are successful.

We learn to understand in a new way that in the biblical term of witness, martyrs, there is a still small undertone which must not be missed. The witness to Jesus Christ shines even where he who bears it suffers shipwreck according to the human estimate. Where he is not recognized. Where in spite of it he serves in simple faithfulness his fellow-man — and so his Lord.

Wherever this happens the "civilian interpretation" in its most profound meaning is taking place.

THE NEW BOOKS

St. Paul and His Letters by Frank W. Beare. Abingdon Press. \$2.75

This is an unusually interesting book about a very difficult subject. St. Paul is, of course, recognized as the dominant Christian figure of the second century by all hands, but at the same time it is rather widely admitted that his life is not too easy to understand, except the thrilling adventure stories of his missionary travels. But the author is not to be deterred by difficulties of theology and so uses vigorously a close study of all the letters of St. Paul as a vivid biography of his hero. But only by knowing much of the history of the cities and towns which have St. Paul's letters addressed to them, as well as a good working knowledge of the history of the whole region we call today Palestine and the Mediterranean, could we have found St. Paul's theology and moral eminence so convincing and dominant. By giving close attention to this small essay any literate Christian will be delighted and in many things convinced of the author's analysis and in others frankly disagreeing.

The content of the book originated in six radio talks over the networks of the Canadian Broadcasting Corporation as a literary and historical offering rather than "religious", and this simple fact accounts in great part for the delightful impression it now makes on the average reader.

In the Eyes of Others. Edited by Robert W. Gleason, S. J. Macmillan. \$3.95

Common Misconceptions of Catholicism is the illuminating sub-title of this joint venture of a group of eight Jesuit scholars. They are aware — as are we — that there are important Protestant "images" of the Roman Catholic Church which

Kenneth R. Forbes
Book Editor

indicate a lack of adequate information on various aspects of that Church and serious misunderstandings of some of her public activities in the social and economic fields, especially in the United States. Here are some of the titles of the interesting chapters of the eight scholars, which will indicate the pressing present need for enlightenment on nearly all of these subjects. "The Catholic Church in Politics", "Catholics and Corruption", "Authority and Private Judgement", "The Study of Scripture", "The Catholic Church and Birth Control" and "The Catholic Church and Censorship".

Two important facts emerge as we read several of these — on the whole—excellent essays: the writers try to prove too much in their analysis of the "misconceptions" common to Protestants. They would better have admitted mistakes — and even sins — of which Churches or individuals are guilty. But one or more of the scholarly Jesuit authors seem to do just the opposite, by failing to know or realize some of the good that is lurking in the "misconceptions"! It's a book easy to read and — for the most part — to enjoy and profit from.

Holman Study Bible by 59 editors. A. J. Holman. \$8.95

For people of any age who are concerned to know the Bible — whether as a whole or in parts — this remarkable edition is of the greatest possible value, for its content is the entire Bible in the Revised Standard Version of 1951 issued and authorized by the National Council of Churches, upon which some 59 Biblical scholars prepared the extensive special essays

which are varied in much of the interpretations and theological positions, but stand strongly at one in upholding to the divine quality of Holy Scripture.

Among the important helps are long commentaries on science, archaeology and a long story describing what we know as the Apocrypha.

Each of the 66 books of the Bible is preceded by a short analysis and comment on its authorship. Several of the Bibles' books are admitted to be in great doubt as to its authorship, those most commonly realized being Hebrews, II Peter, Ruth, Ecclesiastes and Revelation. What will be a useful feature is a miniature concordance of 185 pages where the words most apt to need interpretation seem to have been chosen.

Star Books on Reunion. Edited by Bishop of Bristol. Morehouse-Barlow. \$1.00

This is a series of 100 page paperback books devoted to the ideals of Christian unity and the activities of all ecumenical societies — now some of them forty years of age.

Six titles of these Star Books have been announced for early publication and four are already in print, — including a general Introduction by the chief editor, the Bishop of Bristol.

"Presbyterians and Unity" by J. K. S. Reid of the University of Aberdeen; "Baptists and Unity" by L. G. Champion of Bristol's Theological College; "Congregationalists and Unity" by Erik Routley of Edinburgh and "Roman Catholics and Unity" by Enda McDonagh of St. Patrick's College in Maynooth Ireland.

Each of these four authors knows where he and his sects stand on the whole subject of unity and it will be interesting and profitable to read each of their small essays.

ECUMENICAL CENTER ANNOUNCED

★ Richard Cardinal Cushing, Archbishop of Boston, announced plans to build a large ecumenical center to further religious understanding among Protestants, Roman Catholics and Jews.

The center, first of its type under Catholic auspices in the country, will be staffed by Paulist Fathers. Site of the new institute will be near Boston and ground-breaking ceremonies will take place towards the end of March.

Purpose of the institute, he said, is to carry on theological studies and discussions among Protestant, Catholic and Jewish clergymen. The institute also will conduct dialogues between clergymen on special theological and social problems.

The new center, Cardinal Cushing said, is patterned after the Mohler Institute in Paderborn, West Germany. Its physical plant will contain a theological library, a small chapel, meeting rooms, an auditorium, and living quarters for several residents priests.

JERSEY CITY RECTOR IS HONORED

★ The Rev. Robert W. Castle Jr., 33-year-old rector of St. John's Church in downtown Jersey City, has been chosen as one of 1962's top ten young men by the U.S. Junior Chamber of Commerce.

The Episcopal minister was cited in the 25th annual Jaycee awards for transforming his once fashionable church into a unified parish of Italians, Negroes, Puerto Ricans and others.

According to a profile sketch released on Castle, when he became rector of St. John's in 1960, attendance hardly reached 100 at the single Sunday service and there was talk about

closing the church. His first step was opening the church doors all day. They had previously been locked six days a week to keep out intruders.

Soon Castle became a familiar sight on the street inviting everyone he saw to St. John's. To get to know neighborhood youngsters he would join with them in their games.

Today attendance at St. John's three Sunday services is seldom less than 400. Church school enrollment is up from 20 to 200.

Castle also has been active in efforts to improve the neighborhood. He has encouraged parishioners to form neighborhood associations to help fight encroaching slums and has led

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several peaceful protests for decent housing.

When one boy was stabbed to death in his parish, he spent the night hunting for gang members to talk them out of an attempt at retaliatory murder. When a second boy was killed, the two gangs met for a showdown, but Castle again intervened and helped to quite the "rumble."

He is a graduate of St. Lawrence University and the Berkeley Divinity School, New Haven, Conn. and was ordained in 1955.

BOSTON CATHOLICS PRAY FOR BISHOP NASH

★ Prayers for the recovery of Bishop Norman Nash were offered in the Roman Catholic Cathedral of the Holy Cross in Boston.

The prayers were said at a pontifical mass following the suggestion of Richard Cardinal Cushing, Archbishop of Boston.

Cardinal Cushing also called on Bishop Nash at his home in Cambridge. He was accompanied by Msgr. Edward G. Murray, associate chaplain at Harvard University.

Bishop Nash, 74, is suffering from a respiratory ailment and is frequently given oxygen. He retired from the diocesan office in 1956.

While in Cambridge, Cardinal Cushing visited the Episcopal Monastery of St. Mary and St. John, headquarters of the Society of Mission Priests of St. John the Evangelist, known as the Cowley Fathers.

A SILENT PROTEST IN SOUTH AFRICA

★ Fourteen European women, all married and with families, went into voluntary retreat in an empty house near Capetown, So. Africa over the Christmas holidays as a protest against South African racial laws which

they maintained were breaking up African family life.

They were members of a movement known as the Black Sash which was formed in Capetown some years ago in opposition to legislation discriminating against non-whites. During their two-day retreat, they lived on bread and water and maintained total silence.

The women began their retreat after attending church services on Christmas morning. They drove off in cars to a secret destination in the country, and while others spent a festive Christmas they fasted and slept on the floor.

Said one member of the group: "We hope our small effort drew the attention of the privileged whites to the thousands of African women and children separated from their husbands and fathers by existing laws which deny them the right to live in areas where the husbands work."

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Problems of Freedom Discussed By African Youth Assembly

★ Some 400 delegates from 35 countries attended the opening at Nairobi, Kenya, of the first All-Africa Christian Youth Assembly at which John Karefa Smart, minister of external affairs in the Sierre Leone government, presided. Theme of the assembly was "Freedom Under the Cross."

In a keynote address, Smart declared that Africa's Christian youth face many pressing challenges in both spiritual and secular fields.

"The Church in Africa," he said, "played a revolutionary role in planting the seed of revolt against every form of human oppression. In our time we have seen the end of imperial domination and the liquidation of two great European empires.

"However, past achievements are not enough. Christian youth in Africa is called to share in the Church's ministry of prophetic judgment, pastoral leadership and active political, economic and social service."

Two addresses on the contemporary African revolution were given by Julius G. Kiano, parliamentary secretary of the ministry of economic development in Kenya; and Bola Ige, leader of the Political Action group in Nigeria, who was recently released after being held under house arrest for six months.

Both speakers stressed that the first phase of the African revolution was almost over

with most African nations having achieved independence.

However, Kiano said new challenges are posed by conditions of mass hunger and threats of "rugged individualism." He urged the Church to become militant instead of accommodating itself to social injustice and corruption.

Bola Ige said Africa is going through "post-colonial teething troubles" and Africans are pressing their "essential demand to be accepted as equals by all."

Pointing to what he called "an almost instinctive desire for pan-African unity," the speaker said he foresaw "a fierce, ruthless struggle for social justice, not necessarily on ideological lines, but against poverty, disease and illiteracy."

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The speakers called for dedicated youth to enter the struggle and give it a Christian direction. Kiano repudiated political indoctrination and pressure and urged "moral indoctrination." Bola Ige said he thought a one-party system was "possibly the best solution for the present stage of African evolution."

Co-sponsors of the assembly were the youth department of the World Council of Churches, the World Council of Christian Education and Sunday School Association, the World's Student Christian Federation.

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- BACKFIRE -

By Hugh McCandless

Rector of the Epiphany, New York

The cogent letter by Louis Bradford (Backfire, December 20) prompts this reply both to clarify and defend my position. I agree that we should train our people to understand that "their principal reason for going to church is to worship God." Or, I should say, we should try to. It is not easy, for two reasons.

First, it is a large order. How can you guarantee that people are "committed" permanently? I had pretty good training, but I must confess that I turned back to religion after the customary freshman atheism only because of the hospitality and hard work of my college chaplains, George Trowbridge, Jack Crocker, and Grant Noble. Perhaps my response to their friendliness was "pathetic;" I don't think so.

Are people really so indifferent to everyone else at football games? My college seats us together by classes to encourage attendance; they feel it would be dismal to sit with strangers, even though we would all be leaning the same way and cheering for the same things. The theatre is almost the same. I know people who will go to church alone, but not to the movies: they would feel queer. The only place I don't mind being alone is a museum. I hope the church has not become that quite yet.

Does friendliness in churches really "encourage church-shopping?" Quite the reverse. It is statistically obvious that people go generally to the nearest church, other things being equal.

Secondly, this training can be overdone. When the obligatoriness of worship is overplayed,

then the locus of worship becomes more important than its focus, so that the music budget becomes more crucial than the missionary quota, or more is spent on altar flowers than on social service.

It can also result in clergymen considering themselves the bankers, rather than the bearers, of the gospel. "We have this treasure," some of them seem to say, "and you may come and get it — during office hours, of course; or whenever you can catch us." I hear lots of complaints about this from vestrymen. They certainly should be free from thinking that pastoral calls would confer status on them — if indeed that Victorian idea persists anywhere today except in very isolated districts. What bothers them is a natural confusion as to why they should be expected to get excited about something some clergy take so casually.

Our ancestors were attracted to the church because they met men who were willing to die for its faith. The least we can do to commend the faith is to be willing to work for it. There is no training for the layman like the example of his clergyman.

Archie Craig

Layman of Oxford, Pa.

Some time ago the Witness published an encyclical of the native Episcopal clergy of China showing that they were on good terms with the government.

Writers for the Young Friend, who like other Quakers are not afraid of contamination by heathens, atheists or communists, wish to get into communication with Christians in China, in which your Church authorities refuse to cooperate, so I am hoping that you have continued the connection and

can give an address or a way of communicating.

From what I have learned, it would be easier to follow Jesus in China than in the United States, as Jesus undoubtedly was "soft on communism". Christians here are unable to consider the merits of doing away with riches because the atheists saw it first, or rather took it up after Christians had turned it down.

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