

# The **+ WITNESS**

NOVEMBER 19, 1964

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## Story of the Week

### The Pocket-Book Not Religion Chief Factor in Election

★ The Churches of the USA are being praised for having a leading part in the election by pro-Johnson people and are being condemned for the same reason by those who are pro-Goldwater.

The facts do not warrant either the praise or the condemnation.

One of the most interesting phenomenon of the contest was the Vote Profile Analysis (VPA) which determined "projected results" based on 2,000 precincts across the country representative of economic, ethnic, geographic and religious standpoints. Actually, as returns were tallied on election day eve, these projections had such a high degree of accuracy, that you could turn off your tv at 9 p.m. eastern time and know that President Johnson had won by a landslide. Simple — just feed a few votes into the computers and out come the correct answers.

It was not the religious vote that was a determining factor in the outcome — the big factor was the pocket-book. Here the VPA system revealed that Mr. Johnson received 90 percent of the votes of people in the lower income brackets; he got 61.1 of voters in the middle income category, with Senator Goldwater getting 51.8 percent of people in the upper income bracket.

The President also received high percentages from ethnic groups—66% of the Irish vote; 74% of the Italian vote; 60% of the Germans and 79% of the Poles.

Prior to election some forecasters had stated that Senator Goldwater would get considerable religious support because of his speeches on the morality issue and his criticism of the Supreme Court for banning prayer in the public schools.

The Republican candidate, however, received open endorsement only from the more conservative religious groups. In the final phase of the campaign he found himself at odds with several leading spokesmen of major religious bodies and was attacked by a variety of churchmen and church publications.

One group of religious leaders specifically attacked the emphasis placed on "personal morality" by the Goldwater camp, saying the "great moral issues" of race, poverty and peace were being ignored.

On the school prayer issue, while large numbers of people signed petitions calling for reversal of the Supreme Court ban, leaders of the major religious groups upheld the high tribunal's decision.

#### The Negro Vote

As expected, the civil rights struggle — actively supported

by major religious groups — was strikingly reflected in election results. According to the VPA system, Mr. Johnson was backed by 95.5 per cent of the nation's Negroes.

Senator Goldwater, whose negative vote on the civil rights act apparently outweighed his statement that he personally opposed discrimination and would enforce the statute, won only southern states — South Carolina, Alabama, Mississippi, Georgia and Louisiana — in addition to his native Arizona.

By areas, the Negro vote for Mr. Johnson was 94.9 per cent in the east, 95.1 per cent in the south, 95.8 per cent in the mid-west and 97.2 per cent in the far west.

In contrast, however, it was found that only 68.6 per cent of the Negroes who voted in Mississippi were in the Johnson column. Some saw this as the result of the fear among the few — 26,500 Negroes in the state who were eligible to cast ballots. In one Negro community, Mound Bayou, the vote was 257 for Johnson and none for the Republican candidate.

At the same time, clear and strong endorsement of Mr. Johnson was registered by the Mississippi Freedom Democratic Party, which held a mock statewide election. The result was 59,663 for Johnson to 14 for Goldwater.

A lot has been written and said about the wide differences between the clergy and laity at the Episcopal convention. This

carries over into the presidential election.

Prior to election a poll was taken by a research agency among Presbyterian clergyman and ruling elders — and it is important to keep in mind that a ruling elder is not an ordinary layman but is ordained and shares with the pastor in the oversight and leadership of local congregations.

In the poll the clergymen voted 428 to 212 for President Johnson. The ruling elders voted 119 to 118 for Senator Goldwater. There are no figures about the man-in-the-pew Presbyterian but it is safe to assume that the percentage of them for Senator Goldwater would be considerable.

### Proposition 14

The split between clergy and laity is more drastically demonstrated in California. A law was on the books barring racial discrimination in sale and rental of housing. Proposition 14, upon which the electorate voted Nov. 3, called for abolishment of the law. It carried by a 2 to 1 margin and thus gives property owners the absolute right of discretion in selling or renting housing units. It further bars the legislature from passing "fair housing" laws in the future without referendum approval of the electorate.

This vote adds up to a smashing defeat for the clergy of the state — Protestant, Roman Catholic, Orthodox and Jewish. To list the religious agencies and clergy who sought to defeat Proposition 14 would take many pages. Sponsoring and supporting the referendum was the California Real Estate Association. During the campaign, Art Leitch, president of the association, charged that religious leaders were "looking toward legislation and the police state" to cure racial ills. And commenting on a 90-minute "silent

vigil" conducted by Christians for Social Action, a Church group which opposed the realty men's program, he said:

"Actually, I'm inclined to think clergymen feel they have more influence on their congre-

gations than they really do."

Mr. Leitch's remark was prophetic — on this proposition in California, as we stated earlier about the presidential election, the big factor was not religion but the pocket-book.

## Working Together on Projects Big Factor in Unity Drive

★ Progress toward Christian unity has moved forward in areas of Christian service but differences in theology and ecclesiastical organization still form "very real" barriers to complete union, Protestant leaders agreed at a meeting in New York.

The current ecumenical thrust was also characterized as realistic and aware of the obstacles which must be overcome. The analysis provided the theme of a World Council of Churches dinner honoring Roswell P. Barnes, retiring executive secretary for the conference of U.S. member Churches of the World Council.

Ben Mohr Herbster, president of the United Church of Christ, said "much of our progress in ecumenicity is going to come from working together toward common objectives — taking on jobs big enough to dwarf our differences and doing them together."

Citing interreligious work in race relations as an example, Herbster said that in the fellowship of working together many fears were "proved groundless and our mutual misunderstandings resolved."

The "very real" differences of theology and ecclesiastical organization "that still divide the Roman Catholic Church from the rest of Christendom" can be bridged, Herbster said, "only by disciplined common thought and worship and concrete action together."

Another speaker, Eugene L.

Smith, who succeeds Barnes as executive secretary of the New York office of the world church organization, pointed out: "The closer we approach what we consider the primary and constitutive acts of the church — the administration of the sacraments and the proclamation of the word — the less we can act ecumenically. To remember this fact is to be saved from romanticizing about the ecumenical movement."

Herbster credited the Second Vatican Council with disclosing "a new climate of readiness on both sides which hasn't existed before on either side." On the Protestant side, he said, the climate has been created by the exploration in "ever-widening areas of our own common concern in our quest for oneness."

Citing the Vatican Council's schema on ecumenism, he praised the "dynamic positiveness of the new Roman Catholic understanding of the ecumenical movement."

Herbster, who is also vice-chairman of the U.S. conference for the World Council, warned that "we dare not let our concern for the healing of divisions lessen our zeal to see the life of the individual and of society transformed by the grace of God . . . Our growing oneness is too dearly bought if, on the one hand, it takes all our combined energies just to keep the wheels going around; or, on the other, if it weakens the church's efforts to permeate and leaven

with the gospel all areas of human relationship."

Barnes also warned against allowing the demands of organizational efficiency to defeat the spiritual purposes for which it was established. While "we've got to have technology and efficiency in our organizations, technology and efficiency aren't going to solve the problems of the church," he said.

One way to keep organizations in perspective, he said "is to guard against their making the people who serve them mere cogs in a machine and the people who supervise them mere boards of management to enforce by-laws."

Barnes, who has devoted nearly 30 years of his ministry to ecumenical work, called for the establishment of some kind of commissioning service for persons joining the staffs of interdenominational organizations. "I wish there could be something more than just having a person stand or putting a flower on him."

In his address Smith, who is the former general secretary of the division of world missions of the Methodist board of missions, said one of the tasks of churchmen in America is to "help this nation deal creatively with the problem of China. Twenty-five per cent of the world's population cannot much longer be treated as though they were not there."

American Christians, he said "have special responsibilities for holding the people of China and our relationship to them in our prayers." He called on the church body to "use and disseminate whatever responsible reporting we can find on developments in China," and to "seek every possible responsible relationship with the people and especially the Christians of that land."

## New Zealand Commission Urges Negotiated Peace in Vietnam

★ To say that the government of North Vietnam is Communist and should be eliminated and that South Vietnam is on the side of democracy and should be protected is a false assumption, according to the New Zealand commission of Churches on international affairs.

The commission issued a statement on the Vietnam struggle for the guidance of the National Council of Churches. It sought to answer these questions: "Should New Zealand involve itself in military action in South Vietnam? Should it confine itself to cooperative aid?"

It noted that New Zealand sent army engineers to South Vietnam in September because of the "influence" of the United States.

It said the Churches should oppose New Zealand involvement in direct military action in South Vietnam. Most decidedly New Zealand should give humanitarian civilian aid, but always on a non-combatant basis, it added.

The commission said it sees no likelihood that the war will lead to peace and orderly government until there is disengagement by other nations and some form of neutralization takes place under United Nations supervision. "In the long run, the strong desire for national self-determination and Asian solidarity would prove to be decisive."

Peoples of that area, the commission claimed, have a common fear that Europeans, who have dominated them for generations, may seek to establish neo-colonial control. It held that the government of North Vietnam is the most stable in the area, adding: "It is the native politically conscious section of

the former colony who, with the support of the mass of the people, freed the country from European domination." China, a neighbor, fearful of a European enemy in the north, helped with arms and training, it said.

After the formal division of Vietnam, the northern and southern administrations were both dictatorships, the northern one seeming the more widely based, the report claimed.

In the struggle now going on in the South, no claim could be made that the South was being invaded by a foreign power, the commission charged, adding: "It is too much a civil war, and the people are kinsfolk, though certainly arms and supplies from China reach the Viet Cong."

Eastern corruption, nationalism, family feuding, fear of neo-colonialism, Communist political influence and Red Chinese fear of Western imperialism all contribute to a confused situation that the usual motive for armed intervention — a just cause — cannot be found, the commission told the Council of Churches.

"From a Christian point of view," it said, "had there been a considerable number of Christians fearful of Communist persecution, as there were in South Korea, that alone could go some way toward justification. The Ngo Dinh Diem regime, being under Roman Catholic influence, could have presented such an opportunity, but unfortunately, after its being involved in a Buddhist persecution, the case for Christian partisanship is badly undermined."

The logical outcome of the present war is not victory for right and a stable society in Vietnam, not peace, but misery for the people, it claimed. New Zealand should not by-pass

guidance toward a return to the conference table and a negotiated disengagement, according to the statement.

A United States-dictated peace would be unpopular and temporary, the commission said. But, it added, "we cannot criticize the intentions and the restraints of the United States up to the present. They have poured in men and money to halt communism.

"The present predicament can be likened to a huge train travelling at high speed. We fear a bridge is down. Can the train be stopped in time — before most of Asia is engulfed in war?"

### EPISCOPALIANS ARE POOR GIVERS

★ A record \$2,858,600,845 total was contributed by members of 41 Protestant Churches in this country to their respective denominations in 1963 — a gain of \$58,930,268 over the previous year when 42 bodies reported.

Average per-member giving for all causes among the 41 communions was \$69.87 last year, also a record, exceeding the 1962 per capita of \$68.76.

The financial figures were reported by the National Council of Churches' department of stewardship and benevolence and appear in the annual edition of "Statistics of Church Finances."

Of the 1963 contributions, \$530,908,204 or 18.57 per cent of the total was given for benevolences, including foreign and home missions. For all local congregational items and operations, \$2,327,692,641 was reported.

Last year 19 denominations reported spending \$241,472,499 on new buildings, representing 23.1 per cent of the total of \$1,045,226,964 reported by them for congregational operations and items. A year ago, 21

Churches reported \$247,972,688 for new buildings.

In per capita giving, 18 denominations — most of them smaller bodies — reported an average of \$100 or more for each member.

None of the five leaders is a member of the NCC. Among NCC constituents, largest per capita contribution was reported by the Reformed Church in America — \$117.58. The Presbyterian Church in the U.S. (Southern) was second, with \$109.46 per member.

Other major bodies and their per capita giving included: Lutheran Church-Missouri Synod, \$102.26; United Presbyterian Church in the USA, \$90.46; American Lutheran Church, \$81.11; Protestant Episcopal Church, \$76.20; and Disciples of Christ, \$75.81.

### TAKE STEPS IN AFRICA TO PROMOTE UNITY

★ Anglican Bishop Leslie E. Stradling of Johannesburg announced at a diocesan meeting that he plans to create a new archdeaconry headed by an African to help promote racial unity and advise him on Church affairs concerning African Anglicans.

The bishop said that while Anglicans are working toward integration of the races within the Church, there still exists a "big gap between theory and practice."

The diocese voted to introduce a 90-day vigil in all churches as a silent protest against the South African 90-day detention law, under which police may arrest persons suspected of subversion, hold them incommunicado and without charges or trial and continue to rearrest and hold them for successive 90-day periods.

A motion calling for the vigil said: "We have made statements against this law, but they have been futile. We now be-

lieve we should pray it be abolished . . ."

During his remarks to delegates, Bishop Stradling called attention to forces in the country which would reduce the status of the church to that of the church in Russia "where no expression of opinion is allowed on matters of public interest unless it coincides with the government views."

"As our African people are being confined like some nations have tried to confine their Jewish people to ghettos," he said, "so these critics say the church should be confined to a spiritual reserve."

In objecting to such measures as the 90-day detention law, the bishop said, churchmen are called "idealists who are blind to the realities of the situation."

"But," he added, "when our conscience tells us something is wrong, we must protest."

The bishop also discussed proposed boycotts and sanctions against South Africa from outside the country and said some of these threats are "ill-considered." Such action, he added, could have the effect of discouraging anti-apartheid efforts by liberals within the country.

Bishop Stradling condemned violence and acts of sabotage against the government, warning that this leads to the belief that a "point of no return" has been reached and government policies must be followed to maintain peace.

### ROBERT D. JORDAN RETIRES

★ After 21 years on the staff of the executive council of the Church, Robert D. Jordan has retired.

He was director of the promotion department; executive of the Episcopal Church Foundation, and more recently an assistant to the Presiding Bishop in raising funds for the Episcopal Church Center.

# EDITORIAL

## Reconciliation Now The Great Need

THIS IS A TIME for reconciliation. The overwhelming defeat of Senator Goldwater and the forces behind him leaves a large segment of the people in a state of frustration, if not of fury.

It is unfortunate that Senator Goldwater, either by design or from desperation, addressed himself almost solely to this large minority, whipping up their bias, hardening their prejudices, confirming their fears.

But there they are, and to ignore them is to blind oneself to a festering sore, which, though now in check, can flare up and eventually poison the whole body.

This is a time for reconciliation. This does not mean that the forces which have gained such wide support in the electorate of the nation should compromise principles or practices which they hold will yield social progress, economic well-being, and peace between nations and societies.

Reconciliation does call for an active seeking for those factors, those realities, which confirm and support what people and groups have in common despite conflicting interests, real or apparent.

One need not be concerned for those who in campaign oratory or propaganda read scripts which did not represent convictions. They will not suffer.

One does need to be concerned for the millions who, innocently and pathetically did and do believe — earnestly and desperately — that the country is about to be overwhelmed by all the evils man and the devil can contrive.

● The U. S. government is about to be overthrown from within by agents of the communist conspiracy.

● America, unless it gets and can deliver even more nuclear devices will be overpowered by the atheistic hordes of the Soviet Union and red China.

● The power of Negroes will dissolve completely the fabric of American social life.

● Homosexuality and heterosexual license, rape, theft, and robbery are no longer within areas of social control.

● Individual freedom, the right to own property, the punishment of criminals are all in dire jeopardy with the connivance of power-hungry politicians and the chief justice of the U.S. Supreme Court.

The people who are prone to believe these things, and actually end up believing them with passion as a result of unmitigated assaults from insidious, malicious, and unprincipled propaganda, are victims rather than protagonists. Though they may feel threatened in their person and property they are for the most part earnest in their concern for common human values which they feel endangered.

Can this large, fearful minority of the American people be reconciled by some reassurance? This one must hope.

They are right when they see that government can be oppressive and predatory. Can they be given the understanding that when the authority of government is used to guard the weak from the power of the mighty then it is serving a shared humanitarian cause? Can it be made clear to them that when the Supreme Court invokes law to protect the individual from the arbitrary force of government it is then espousing their cause also?

There has never been a time in civilized history when all societies everywhere were functioning on the same political and economic pattern. There is no reason to suppose that this will eventuate in the foreseeable future.

● Can the defeated minority be given to see that its dream of enforcing its pattern of the good life on the whole world does not have any warrent in history, or hope of success?

● Can they be given the apprehension that the human welfare for which they yearn at home and abroad will be brought nearer when the nation's labor and resources can be used wholly for constructive purposes, when half of the government and its expenditures need not be wasted on a military establishment which, if it were ever used, would bring to an end the society which they hold dear?

Will they listen? One cannot tell. But those who would seek to reconcile must take the first step. They are the ones who must look for and find the elements of mutuality which are the basis of reconciliation within a diversity of interests.

# LAYMEN: --- STAND UP AND BE COUNTED

By Frederick E. Belsham

*Layman of Toronto, Canada*

## THE WORLD NEEDS MEN WHO WILL WITNESS TO THEIR BELIEFS

ABOUT TEN DAYS AGO at home I was watching television from a station in Buffalo, New York. It was a panel program headed by four doctors. Their doctorates were all different, suggesting that they were going to approach the subject from a different point of view. There was a doctor of medicine, of anthropology, of divinity, and of science. Their subject was this: "Is man's technological progress outstripping his moral and spiritual progress?"

They came to no particular conclusion, but they did develop the point that the development of the humanities is indeed slow and that science and technology have outstripped man's development in the moral and spiritual part of life. They agreed that it was a situation fraught with danger: on the one hand we were developing a power of complete destruction, of explosiveness, and on the other hand, the power of control was not keeping up with the dangers that it must control, because we must always realize that we are living through crucial hours in human history and the dangers are at various levels.

There is, of course, the ever-present danger of massive nuclear warfare. There is always the danger of poison through radioactive contamination, or we may go to the other extreme — and we are trying hard — to destroy ourselves as Rome did as we allow our society to go to seed in luxury-loving materialism, sensuality, selfishness, apathy, greed.

On the airplane coming down I happened to pick up a newspaper; the headline read: "World asks, What next?" It does make one think, but it is amazing how, down through history, as crises have developed, someone has been born for the occasion, a master of words has been able to come up with some phrase, some coinage of words, that has been able to lift men. I suppose one of the greatest of our generation is Sir Winston Churchill, with his "blood, sweat, toil,

and tears," and "we will fight them in the fields, we will fight them here and there." A similar situation faced the world over two thousand years ago, and God coined a phrase, if you will; he said to the prophet Ezekiel: "Son of man, stand upon thy feet; go, tell the people"; and he brought a rebellious nation to its knees.

### Strong Words

IF WE NEED A TEXT then let that be it: "Son of man, stand upon thy feet." Those are commanding words; they are masculine, vibrant, strong. For a man to stand, has many and varied significances. It is an act of preparedness, of respect, of tribute, of reverence. For a man to stand usually is a positive, purposeful action. We shall be thinking about where we stand as men, as far as the Church is concerned, and the effect that it can have upon the chaotic world that surrounds us. It is all too easy to allow ourselves to be lulled into a complacency that lets us believe that man is naturally good and therefore indefinitely progressive. How progressive really is mankind?

Let us look at the pattern of the major wars. Between the Napoleonic and the Franco-Prussian wars, there intervened 55 years; between the Franco-Prussian War and World War I, 43 years; between World Wars I and II, 21 years; and there have been wars and rumors of wars ever since. Fifty-five, forty-three, and twenty-one years — and each succeeding war more destructive than the last, not alone of life and property but of truth, liberty, and belief in Almighty God. Progress? Those figures seem to indicate that the greatest progress that man has made is in the power to destroy more of God's creation and, thereby, man's faith in God. Power is man's most dangerous possession, and if man looks only to the power of his machines of production and destruction, and fails to call upon

the true power that is from above, then man is doomed by his own power.

I would like to believe that we go to church because we know that the hope of the world depends upon the leadership of men possessed by faith — faith in the only power that can convert turmoil and stress into peace. If that be so, what are we doing about it; or, as we so often choose to put it, what is the Church doing about it?

The Church faces the same problem as did those sad, dejected Christian women on Resurrection morning: "Who shall roll away the stone?" — the stone that imprisoned their Lord and life and hope. Their cry still continues, for the stone of intolerance, of useless suffering, of famine, and of greed still remains. And until the influence of Christianity becomes greater than the stone that keeps Christ imprisoned in so many parts of the world, what hope is there for the peace of the world?

### A Man's Job

THOSE WOMEN on their way to the sepulchre had one chief concern: "Who shall roll away the stone?" It was a man's job — a strong man's job. And the Church echoes that cry today, with its lack of manpower; and when we question the effectiveness, or ineffectiveness, of the Church, let us be honest and confess that so many of us have not put first things first; that many of us have failed the Church; that we are all too prone to treat the Church and religion as a spare tire instead of as the steering wheel of life. How many of us have heard it said or have said that we do not need to attend church; that we can worship in the great outdoors, in the forest, in the factory, in the office, on the golf course? It is true; of course, we can; but isn't it equally true that most of us never do?

One of Canada's most eloquent preachers, Dr. Riley, the former dean of Toronto, in talking to a group of young people, spoke about a young friend of his who had become a very enthusiastic Communist and was quite a student of their dogmas and theories. One day this young man telephoned Dr. Riley and said, "Mr. dean, we have hired a hall. Could you come and listen?" The dean turned to this group of young people he was addressing and said: "Give me one young man who has sufficient enthusiasm for his faith that he will hire a hall to proclaim him, who was a man so dynamically attractive that he was hailed by a dying thief as a king; and the

potential impact of that meeting would be unbounded."

Knowing that the safety of the world for our children and our children's children and the generation yet unborn depends upon an increase in faith and good will among all men, faith in the power of God, do we hire a hall? Would we dare hire a hall? I doubt it, because, having hired it, most of us would not know how or where to begin. Someone might come to the door and knock and say, "Sir, we would see Jesus," and our introduction of him might be very inept, our knowledge of him is so casual.

### Why Men Shy Away

ONE OF THE GREAT outcomes of the Anglican World Congress held in Toronto just over a year ago was the formation of an interdenominational committee charged to develop dramatically new programs in the field of adult religious education. I know the same problem exists here, because just this week a pamphlet written by Bishop Stephen Bayne came into my hands in which he said: "The Church requires a dramatic re-assessment of the ministry of the unordained." He spoke of the profound hunger for dedication to the holy work of building a society able to give decency and stature to its people.

Is not this the answer? Is there not a serious gap for most of us in our education when related to our Church and our Christian faith? As business men, we know that a good salesman is one who studies and knows his products. Many of us will agree that we need a refresher course; we need a continuing series of "sales meetings" because I believe that men shy away from the important work of the Church not because of insincerity but because of a lack of knowledge and, therefore, a lack of confidence. Samuel Johnson said, "Self-confidence is the first requisite to great undertakings."

Bishop Fulton Sheen, speaking on the subject of shattering illusions, said: "The night is dark and like mariners we must look for a star — but not everyone will follow the star. The proud never do because they are unteachable; the intelligentsia never do because, if it leads to the humiliation of a stable, it must be worthless. Only two classes of souls ever follow it — the wise men and the shepherds, the very learned and the very simple: Those who know that they do not know everything, and those who know that they know nothing."

On the Sunday before Advent, we pray in the

collect for the day: "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people." You will notice that we do not call upon God to stir up men; that is easy; we become stirred up over nothing. But we call upon God to stir up the wills of men. Fortunate indeed would be the Church in which the wills of men became inflamed with the desire for more and more of the Church's teachings, for Dickens said, "We cannot improve ourselves without to some degree improving others."

### Life Is A Test

IN MY FILES I have retained a speech I heard just after world war two by a leading Canadian industrialist, Walter P. Zeller. Concluding a brilliant address, he said: "Mankind can never outgrow the age-old lesson that life on this earth is God's test for each of us. It is our opportunity to prepare ourselves for the eternal life to come and we are at liberty to choose the path we follow. Freedom in the future as in the past, if it is to be realized at all, must first be realized in the dignity of the conscience of man. Until the fear of God and love of righteousness are planted deep in the human heart, we shall be hounded by the same fears, the same anxieties, and the same disillusionments that have plagued man throughout the ages."

He was concerned with what man might do with his post-war opportunities. And what has

he done? Listen to these words spoken many years later by a most gracious lady, Her Majesty the Queen: "It is not the new inventions which are the difficulty. The trouble is caused by unthinking people who carelessly throw away ageless ideals as if they were old and outworn machinery. They would have religion thrown aside, morality in personal and public life made meaningless, honesty counted as foolishness, and self-interest set up in place of self-restraint."

Idealistic? Maybe. Much of what I have said is idealistic. But I care not how hardboiled or how calloused some of us like to pretend that we have become, because I still believe that deep down inside, if we be men at all, there is a longing for some creed, some belief, some goal, that will make our aim higher than mere worldly accomplishment. Without it life becomes a materialistic, money-grubbing existence, leading nowhere.

Surely, then, as we turn again to a world impregnated with man's insincerity to man and the resulting chaos, we must find it good to expose ourselves to the Church and to those experiences which require our concentration upon the worthwhile things of life, and thereby allow our thoughts, in these days of ever-changing values to be centered, if only for a little while, upon values that are changeless.

"Son of Man, stand upon thy feet  
In the shadow of the cross,  
Prepared to share its load."

## HOLY COMMUNION BEFORE CONFIRMATION

By William B. Gray

*Rector of St. Luke's, Cedar Falls, Iowa*

### WE NEED TO LOOK AT OUR OLD WAYS TO ASSESS THEIR VALIDITY

WHEN a four year old girl, kneeling with her mother at the altar rail, asked her, "Why can't I have a wafer?", she may have been expressing a need, or at least a realization of the necessity for the sacrament.

What is it about the sacrament of holy communion which excludes children from reception until they are confirmed? Our Lord said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of God." What is it about confirmation which requires a child

to meet a chronological requirement of age, or an intellectual requirement from confirmation instruction, or both?

The complexities of this situation, I think, are manifest in the assertion that one is made a member of the Church at baptism. Confirmation is not a rite of joining the Church. But ask an Episcopalian when he became a member and he'll usually tell you when he was confirmed; or he will say he's a life-long Episcopalian.

When I was twelve, I joined the Presbyterian

church. I did so after some instruction, which I have forgotten. I do remember that the minister told us we should attend church and Sunday School every week, but I had already been trying to do that. One Sunday we sat down front and at the appointed time received the right hand of fellowship. Afterwards the members congratulated us. It was an important day.

Confirmation is different from that rite, in its sacramental aspects, but yet it is considered the time we "join" the Church. Our bishop tells every confirmation class that this is not a rite of joining, but yet the information doesn't seem to get through.

We pick an arbitrary age, we give instruction and we present young people for confirmation and we lose half of them. If this is an affirmation of faith coming as a climax to a realization of conversion, then we should not lose so many.

### No Age Indicated

THE SECOND OFFICE of instruction tells us that we baptize infants by the faith of their sponsors. Cannot this same faith carry through so that children can partake in the central action of the Church at an earlier age? The Godparents promise "so soon as sufficiently instructed" to bring the child to the bishop to be confirmed by him.

There is nothing in this promise which indicates a certain age. What is sufficient instruction? It seems to me that a Christian life is a life of constant maturity during which one thirsts for more knowledge. One is never sufficiently instructed in a broad sense.

The complexities of this situation, I think, are manifest in the assertion of the nature of the sacrament being a means of grace. If God works through the sacraments which he ordained — baptism and holy communion — is it necessary to have an intellectual understanding in order for his grace to flow? We've already said "no" in the case of baptism, relying on the faith of the sponsors. If it is necessary, it seems to me that his grace does not then flow through the sacrament, but through the condition of our intellectual capacity, thus leaving out a lot of simple folk.

It does seem to me that one should if at all possible be receptive to the gift. A gift cannot be forced upon someone. The action of the holy eucharist includes the giving of the body and blood and the receiving of this gift. But even if confirmation instruction is the best way to

prepare a person to receive the gift, a lot is left to be desired for this instruction varies from almost none at all to a couple of years, sometimes more.

The complexities of this situation, I think, are manifest in the nature of the children themselves. If a requirement of twelve years of age is necessary for confirmation and communion — and many Protestant bodies seem to have some requirement of this type — the child comes to instruction under additional pressures of adolescence.

Thus confirmation instruction becomes one more problem area in the child's life. Often this is a "requirement" to please parents rather than his own affirmation of the vows which were made for him at baptism.

A few years ago I instructed a group of twenty-five children with a precise course of instruction featuring written fill-in tests. Only a few of these children raised any questions. They listened to the instruction and correctly filled in the blanks. I had an idea that many of them were there because they had come of age and their parents wanted them confirmed. Some as much as said so. But they met all the requirements and were confirmed and we seldom saw them again.

I think that these children might have passed the time when they were ready for confirmation. They hadn't been too faithful in worship prior to the class. Maybe they should have waited until they were older. Maybe they should have been allowed to get through adolescence.

On the other hand, would it not be better to meet adolescence with the stability of regular communions than to try to establish a sense of stability when everything else is unstable? Children are growing up faster; maturing earlier. The problems begin when they are younger. Children are learning more in school, at an earlier age, often becoming the teachers of their parents who are awed by their knowledge and abilities.

### Different Standards

IT IS UNDERSTOOD that some dioceses confirm a child when he is "ready" giving the parish priest some latitude in making that decision. Some confirm at an earlier age than twelve, often setting it arbitrarily. These policies also present a problem when these young people transfer with their parents and move into a diocese with the higher age limit.

When an eleven-year-old transferred into our

parish, the members of the confirmation class wondered why they had to wait until they were twelve. One member of the class has heard from a cousin who will be confirmed when he is ten. Adolescents already feel the pressure of the double-standard society and they now discover that the Church, too, is multi-standard.

It seems to me that the Episcopal Church needs a uniform rule; perhaps only an agreement between bishops. It may be unfortunate in the minds of some, but in an age of modern communication and mobility many of the prerogatives of the diocesan bishop will probably have to give way to church-wide policies.

But even if some approach to one standard for confirmations be made, what should it be? Should we investigate the Roman practice of communion at seven, confirmation later? A news story in the *Witness* (Oct. 22, 1964) reported that Bishop Bardsley of Coventry has discussed in his diocese allowing communion at eight, confirmation ten years later.

What about the Orthodox position. Infants are baptized, confirmed and communicated at the same time. If the sacrament of grace, could there be a better assertion of its being God's gift and desire for man?

Perhaps most of us are satisfied with the status quo in the Episcopal Church. Many parents

I've talked with say they think their children should wait until they are older to be confirmed. They base this on the belief that their children could understand more about the Church when they are more mature.

But what, after all, can we understand about the holy mystery? Do adults coming to confirmation understand a great deal more, or can they intellectualize the mystery better? And is the effectiveness of the sacrament limited to understanding? What about the person in the mental hospital whose only link to normal life is holy communion?

When I visit the sick, I can administer the healing sacrament of holy eucharist to confirmed adults. For children I can have some prayers. It seems to me that words are more difficult for children, than action, and if adults are comforted by the reception of the sacrament, so would be children.

If this is a matter of concern, the matter of confirmation instruction and communion, it should be studied. I should hope that the loss of confirmed people is a matter of concern. Our Lord is vitally interested in the lost sheep and maybe we need to look at our old ways to assess their validity, as we should always reassess everything we do in the name of the Lord so that what we do will be to his glory keeping the mission of the Church effective in every age.

## VENTURING INTO THE UNKNOWN

By D. Allan Easton

*Rector of St. Paul's, Wood-Ridge, N. J.*

### WE NEED TO STRIKE OUT IN NEW AND UNFAMILIAR DIRECTIONS

IN THE CITY of Edinburgh, capital of Scotland, there are two particularly well-known and beautiful public squares — real squares, I mean, and not the glorified triangles which in some cases pass under that name in New York City! Each one consists of a well-kept and sizeable lawn, with paths winding through and flower beds strategically placed, while round the whole is an iron railing with gates which are locked after dark.

There is a story told of one of them, dating back to the early days of world war two, before the original railings had been removed for scrap and when the complete black-out made getting about the city in darkness a matter of very great

difficulty. It is said that two men, who had been imbibing too freely, were stumbling hesitantly homeward when they came upon the railing and grasped it with sighs of relief. They then proceeded to make their way slowly along, using the railing for support. After they had been completely round the square four or five times, clinging to the outside of the railing, they began to realize that they were getting no further and one was heard to mutter sadly to the other: "It's no use, chum, they've locked us in!"

It is a long time since I first heard that story, but it is one which I have never been able to forget. For it does seem to portray as vividly as

any parable a very deep truth concerning the Christian life. It illustrates simply but with unforgettable clarity what Bishop Stephen Neil had in mind when he declared on one occasion that timidity had always been one of the greatest weaknesses of the Church. And is it not undeniable that one of the most common temptations which besets us, and one to which we are all inclined to give way, is simply to cling to the railing and then to complain that we are locked in — when in reality all that we need to do is to let go our hold and to launch out in faith into the unknown darkness?

On the most obvious and immediate level, to all too many in the suburbs of twentieth century America it comes as a direct and essentially personal temptation. Life begins to lose its color for one reason or another, and we feel that we are not making of it what we should. Perhaps we have cause to think that others are not recognizing our abilities as they ought, or it may be the impersonal nature of our work, or the problems connected with commuting, which are getting us down.

How easy it is to become obsessed with a sense of futility, as though life consisted of going to work, to earn the money, to buy food, to build up our strength, in order that we may be able to go to work, to earn the money — and so the whole rat-race, as we call it, seems to go endlessly on and on. We lose patience and become frustrated, complaining that there is nothing we can do about it because we are locked in.

### Terrifying Experience

TO A GREATER or lesser degree we have all known something of that feeling at one time or another, the feeling of utter futility which eats like a canker into the human heart, destroying our initiative, imagination, and will-power, and leaving us inert and helpless, bleating — to ourselves, if not to others — “It’s no use, chum, they’ve locked us in!” Some of us have known men and women who have let that feeling so overcome them that they have become neurotic problems, not perhaps requiring treatment in a mental hospital, but none the less sufficiently off-balance to be a source of profound difficulty to all who have to live with them.

If these are exceptional cases, for which we may thank God, in a less extreme form the feeling is not uncommon today and is to be found in surprising places. Witness the confession of the

apparently successful tv star; quoted in a magazine some time ago: —

“I think to myself: here I play parlor games on Wednesday night, parlor games on Thursday night, and merely chat all Saturday afternoon — for this I get three grand a week! You can’t help but realize that it’s all pretty useless. Mostly I try not to take myself too seriously because, when I do, I get sad. I’m just a guy whose on a good-luck kick, and I hope it lasts.”

I do not wish to appear to be referring to this problem lightly, or to suggest that it is other than very real. To feel locked in is indeed a truly terrifying experience, particularly if we feel — as so many do — that there is nobody with whom we can share our problem, and to whom we can look for understanding help in getting out. I say that “to feel locked in” is a truly terrifying experience, for the truth, of course, is that we are rarely so thoroughly locked in as we imagine. Usually, if we but knew it, it is the outside of the railing to which we are clinging — so that all that is required is that we should let go, striking out in a new and unfamiliar direction.

### Concern for Others

IN PRACTICAL TERMS this means becoming concerned about other people and involved in their lives, people of whose problems we have probably in the past been heedless. So the bored socialite from Park Avenue suddenly becomes a new woman, when she becomes truly and genuinely concerned — and not just outwardly so — with the welfare of the children of the backstreets of east-side Manhattan. And the complacent but deeply discontented suburbanite finds that life takes a wholly new meaning when he becomes acutely aware of the needs of the underprivileged of Asia and Africa.

In this extension of men’s horizons the Church has a vital part to play as it encourages its members to become involved in interests far beyond the limits of their own front-door step. Can we honestly claim that we are even beginning to discharge this responsibility as we ought? Bearing in mind the extensive program of building and redecoration which has been going on in our Church during recent years, it is worth recalling the finding of the committee of conference on overseas missions that the average giving of Episcopalians to this wide work is \$1.20 per member. This is less than half the average for all American Christians as a whole, although no-

body would maintain that even the latter was other than grossly unworthy.

It would be well if we were to think again about this seemingly endless raising of funds for our own selfish congregational purposes, and about the absurd but by no means uncommon obsession that no rector has proved his worth until in some way he has altered or enlarged the physical plant connected with his parish — these are indeed railings to which too many are pathetically clinging.

### Need a Fresh Start

THE TRUTH IS that corporate bodies as well as individuals have sometimes to discard commonly accepted assumptions, and to make a fresh start in another direction: and this applies to Christian congregations as to every organization whose membership is made up of fallible human beings. Writting of the German Church in 1942 Erich Meissner painted a vivid picture of the ultimate consequences of failure in this respect: —

“Religions . . . can go on existing after they have ceased to function. The doctrine is still taught and — so it seems — accepted; the rites, the customs, the ceremonies, the paraphernalia remain. There seems hardly any change at all, but the old words and terms sound hollow; dullness creeps in and takes the lustre away from things that once stirred and invigorated the hearts of men.”

A more picturesque version of the same story is the remark attributed to a Roman Catholic bishop, standing in the service area on the thruway and watching the occasional car pull in for refuelling who is said to have declared that he sometimes felt that American people regarded their churches as something akin to sacramental filling stations.

I have on occasion wondered myself if there is not a very real danger of some such an attitude developing in the minds of our regular eight-o'clockers, who attend the eucharist week by week without ever being stimulated or challenged by a sermon. Under such circumstances is it not at least possible for the line between religion and superstition to grow thin, leaving us with what could easily develop into a repetitious railing-clinging procession round the outside of the square — or, to change the metaphor, into something slightly reminiscent of the Tibetan swinging of the prayer wheel. I exaggerate cruelly of set purpose, for we can never forget the grain

of universal truth behind Dean Inge's wild slander of the average Greek — who, alleged that worthy, would rob a foreigner whenever he got the chance, and knife a fellow-countrymen on very slight provocation, but would adamantly refuse to eat a sandwich in Lent!

### Need for Experiments

WITHIN THE LIFE of the Church there is always a need for a readiness to experiment with new ways of bringing the age-old truths of the gospel home to men, and of confronting them with its challenge. Remaining steadfastly loyal to the fundamentals, but refusing to cling to the railings of habit and custom, we must be prepared to adapt freely and fearlessly where the non-essential externals are concerned.

One of the truly encouraging signs in the British Church, in the midst of an otherwise gloomy situation, is that this is indeed beginning to happen. I think particularly of the work of Ernest Southcott in Leeds, of Ted Wickham in Sheffield, of Joost De Blank in London, and of the work of the Iona Community in various parts of Scotland — with the last-named of which I was closely associated for many years.

Not that these experiments have been uniformly successful, or that they have avoided mistakes — nobody who lets go of the railing can hope for that — but they do represent at least the beginning of an answer to the challenge thrown down by the New Delhi report on Witness, which calls upon the Church to become a pilgrim Church, “not afraid to leave behind the securities of its conventional structures, glad to dwell in the tent of perpetual adaptation, looking to the city whose builder and maker is God.”

One further word remains to be said. When we strike out into the unknown, leaving the railing and its security behind, we do not travel alone. A recent book by the bishop of Bristol in England has been published under the title “God in Action: A Study in the Holy Spirit.” I mention this title, because oddly enough we are told it is not the one which its author had originally intended to use. Until presumably persuaded otherwise, it is said his idea had been to call it “Safety Last.” It would have been a striking title for a book on the Holy Spirit, who so frequently and with such disturbing effects calls men out into the unknown — but who always accompanies them on their way.

It is in the company of God's Holy Spirit that

we travel, and concerning him the bishop adds these wise and challenging words — to encourage us on our journey.

"The Spirit open up new prospects daily, and reveals new possibilities to us. He is variety it-

self, imagination, the very inexhaustableness of love. And that is why he cannot abide habit and custom, an unalterable frame work. He is for ever opening up and stirring up the soul: he is the beginning and eternal youth."

## Anglican Commission to Study Rules on Inter-Communion

★ A Church of England theological commission has been named to re-examine its 31-year-old rules for inter-communion with other Churches with a view toward possible revision and liberalization.

The commission was formed by Archbishop Ramsey of Canterbury and Archbishop Coggan of York. Its creation was announced by Bishop Oliver Tomkins of Bristol at the autumn session of the Church Assembly.

He said that results of the commission's study of the inter-communion regulations will be placed before the convocations of Canterbury and York. The present rules provide that diocesan bishops may authorize baptized and communicant members of other Churches to participate in Anglican holy communion services under certain circumstances.

Bishop Tomkins also told the Assembly that there was emerging the outline of a universal world culture and that in such a climate a divided Church was not only an "anachronism, but blasphemous."

The Assembly endorsed a Christian unity resolution adopted by the British Council of Churches' first faith and order conference at Nottingham in September. This resolution urged the Council's member denominations to seek the achievement of unity by Easter Day, 1980. The Council represents

nearly all non-Roman Catholic Churches in England.

During a debate on ecumenism at the Assembly, Dean Spafford Dutoit of Carlisle argued that there could be no Christian unity without the Catholic Church. But Bishop Tomkins replied by noting that the Catholic Church's role in the ecumenical movement was comparatively new and that to exert any pressure on the Church might be "embarrassing to our Catholic friends."

### SAYS LAYMAN'S ROLE IS SUBMERGED

★ In an unusual action, the Church Assembly of the Church of England halted its proceedings to hear a layman explain why he had resigned as a member of the Assembly's standing committee and as chairman of the communion's information committee.

The layman was George Goyder who, in making his statement, brought out into the open a growing dispute over policy in the leadership of the Church.

Speaking with permission of the Archbishop of Canterbury, Goyder told a silent Assembly that the role of the laity in the government of the Church was being reduced and nearly all Church affairs were being placed in the hands of the bishops.

Goyder maintained that the Church "was looking in one direction and walking in another."

He attacked a recent decision of the Assembly to decrease the number of meetings of the standing committee, or "cabinet," to four a year. In the time its work would be done by a subcommittee of nine, of whom five would be ex-officio members.

He said this decision went a long way toward handing Church government to bishops and weakened the standing committee as a policy-making body. The decision, he said, also weakened lay participation in government, instead of strengthening it when it was most needed.

Goyder said his resignation would enable him to work for the "freedom" of the standing committee and greater lay participation in Church government.

### RECONCILIATION WORK IN EAST GERMANY

★ Coventry Cathedral is sponsoring a nation-wide Christian project of Anglo-German reconciliation in the form of a building project in Dresden, an East German city badly damaged by Allied bombs during world war two.

Funds are being solicited throughout Britain to finance the venture. In 1965, British university students and other voluntary workers will go to Dresden to clear the site and begin building.

The move reciprocates action by young German members of the Aktion Sühnezeichen (Acts of Atonement), who built an international center of reconciliation at Coventry Cathedral.

## UPKEEP OF CHURCHES A BIG PROBLEM

★ England's 17,800 churches — the majority of them Anglican — have become an architectural burden for the parishes which must maintain them. It is a costly operation. Added to this cost is the maintenance of 40 cathedrals which are a special responsibility of ancient foundations charged with their upkeep.

Each year more than \$12 million is expended for repairs to the churches. The figure may well be conservative; but if it is accurate, it would indicate an average expenditure of only \$675 per church.

The question of responsibility for these old and beautiful buildings is one that troubles the Church of England. Who should pay the bills? Should it be left to the parishes themselves—often small and unable

to meet large bills for repairs and maintenance? Or should the English people as a whole foot the bill through a grant from the nation's treasury?

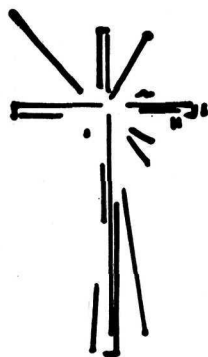
One way of meeting the burden has been devised through the historic churches preservation trust which raises large sums of money each year to help local churches with their building problems. But in ten years the trust has been able to help only 1,700 churches.

Nearly every village has a church with some unique architectural feature, or some outstanding beauty which are part of the heritage of England. The parish churches have become part of the "national treasure" in England, and there is a very real argument — put forward by the Church Assembly — that the state should make some contribution toward their upkeep.

Whenever this idea has been mentioned in the past there has been strong opposition from those who believe in strict separation of church and state. The English Free Churches, have argued that the parish churches of England are the sole responsibility of the Church of England. They have in past years campaigned against contributions from public funds to help these churches.

But it is a sign of the new interreligious understanding that no violent opposition is being made against the suggestion that a new national plan to help these churches be devised.

The Church of England sees itself as custodian of these thousands of churches and believes that it has a primary duty towards them. What it is asking for is help in the big emergencies of capital expenditure when old walls decay and roofs fall in. Towards this most Englishmen — regardless of church allegiance — have much sympathy, observers say.



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## TOYNBEE SAYS ISMS THREATEN RELIGION

★ The world's "higher religions will remain with us" in the foreseeable future, but a new attitude is developing, according to Arnold Toynbee, famed historian and lecturer.

Dr. Toynbee, in an address before the Denver ministerial alliance, said he sees a "new spirit unfolding, a new attitude of the various religious bodies toward each other. They will continue to exist side by side in appreciation of each other, happy to live together and to work together."

The historian stressed he would not want to see one world religion, holding that man is much better off with a number of religions from which he can make a choice.

He expressed belief that the

great danger to religion is a rising tide of nationalism. Nationalism, communism and capitalism are, he said, ideologies which have captured the "zeal, devotion and fanaticism which used to go into the higher religions."

Dr. Toynbee listed the "higher religions" as Judaism, Christianity, Islamism, Zoroastrianism, Hinduism and Buddhism. These higher religions, he said, are losing out to the ideologies of nationalism, capitalism and communism.

"Each of us is about 90 per cent an adherent of ideology and 10 per cent of the higher religions," he said. Despite this ratio, he added, there is hope for a resurgence because the ideologies are unsatisfying to individuals.

"Ideologies do not seek to put the individual in touch with spiritual reality," he said. "They are man worship, and they have no message for the individual."

## CHURCHES UNITE FOR HOUSING MINISTRY

★ An interdenominational team of ministers is working at a new kind of parish—the sprawling low-income Pruitt-Igoe housing project on the near north side of St. Louis.

Four ministers serve the high-rise project from 8 a.m. to midnight during the week. They operate without a church building, or even an altar, from a small apartment in one of the buildings.

The housing project ministry was initiated by the Missouri Episcopal diocese, United Presbyterian presbytery, Methodist north district and Third Baptist church.

So far the ministers have been called upon by residents to do a variety of tasks that range from settling family disputes to accompanying persons to court.

The Rev. Robert Mayo, an Episcopalian, said that he envisions the role of the team

ministry as that of "enabling people here to know that life goes on in a meaningful way."

"You never know what is going to happen," the Rev. Donald B. Register, another member of the team said. "One minute you're driving an arthritic older person to the hospital, the next, you're trying to convince teen-age high school dropouts to return to school." Register is a Presbyterian.

Often one of the ministers has to intercede with social

agencies and organizations "in the real world" to help residents of the project.

"They live in kind of a withdrawal here," Mayo said. "The rest of St. Louis outside the housing project is a strange if not hostile place. Because the social welfare agencies are not located right here, they turn to us for many of their social welfare needs."

On Saturdays, the ministers have been running various errands for disabled and elderly

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persons. Mayo noted that the team has not really defined its role as to how it should respond to calls for physical and material along with spiritual assistance.

One of the great problems that the ministers have been unable to cope with so far is that of the project's aimless and often destructive teenagers.

"So far we haven't been able to communicate with them," Mayo said. "We can't respond to the rawness of their life. Until we're able to take what they do in our stride, we'll continue to be off balance with them."

The team plans to keep the coffee pot going in the office

each evening and encourage the teenagers to come in and talk.

The first reaction to calls by ministers to families in the project was encouraging, Register said. Every family invited the ministers to come in. Yet a follow-up visit to the homes was not quite so encouraging.

Plans include church services and Bible study sessions in apartments of residents.

"Because we're not building-centered, we're able to experiment with anything that comes into our minds," Mayo said.

"I've seen much stark poverty, isolation from real life and loose morality here," he said, "but the lives of many residents are a tribute to the human spirit.

"I've seen many men who drink themselves into an alcoholic stupor because they are unemployed. They have no lawns to water. And there's little decoration that can be done to the apartments. I've seen women beat their children in animal fury.

"And yet, I know men and women who work night and day at two jobs to put their children through college. Many have middle-class dreams and aspirations for themselves and their

children. They strive to rise above their environment."

Other members of the team are the Rev. George Balla, a Baptist, and the Rev. Alfred A. Watkins, a Methodist.

## MANY THANKS FOR THE LETTERS

★ The Witness received many letters relative to our position during the presidential campaign — a few critical but most of them favorable. Many of them were written for our Backfire page. We did not use them, believing that they would merely add fuel to the already hot fire.

We wish to take this opportunity to thank those who wrote and to explain why they were not used, with this as an apology for not doing so. We do print one post-election letter this week, with an answer which, with the editorial on page seven, closed the discussion for at least awhile.

## WHERE VICAR GOES ON WEEK DAYS

★ Anglicans at Scunthorpe, Lincolnshire, looking for their vicar during the next three months will find him any weekday in one of the iron mines of the United Steel Companies.

On Sundays, the Rev. Michael Diggle will continue his regular duties as vicar of Roxby. He is working for three months in the ore mines to learn first-hand some of the problems of miners.

Diggle is a member of the staff of the Scunthorpe industrial mission; three of his colleagues there have already had similar experiences in the steel industry.

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## --- BACKFIRE ---

(Mrs.) Carolyn H. Williamson  
*Presbyterian of Houston, Texas*

You must today, (Nov. 5) be very proud of yourself for having joined the avalanche of unfair and falsely built castigation by various Protestant church publications and ministers of the gospel, of United States Senator Barry M. Goldwater, which avalanche heavily contributed to Senator Goldwater's defeat. As one of such publications stated, "It is unprecedented that a church magazine should oppose a candidate of one of the major political parties for the presidency of the United States." All piously done, of course, in the name of Jesus Christ, we are supposed to believe. In the name of white-wash, man's inhumanity to man and lack of Christian charity would be nearer to the point.

By stepping into the 1964 campaign to tell church people who shall or shall not be President and how and what a President must think and believe, publications like yours have reversed your own past principles on separation of Church and State.

Are you aware that your political activities have accomplished another important result? The mission of the Protestant Churches in the United States has been dealt a heavy blow. It has been hurt, and badly hurt. There is open talk on the streets of Houston, in coffee shops, at social gatherings, in business offices and elsewhere, concerning the fruits of the seed you have sown: cynicism, disbelief, rejection of the church and her teachings; withdrawal of church membership and cancellation of church financial support. Here in Houston there is a toboggan of active opposition to the Protestant Churches in the United States

that is spreading, and it is hoped, will be nationwide.

After 30 years of active participation in the Presbyterian Church of the U.S., during which I have been an energetic worker especially in the Women's Work, I have withdrawn my church membership and I intend never again to attend a church service or hear any minister of the gospel speak on any subject. They and you do not believe in the kind of Christianity I believe in. Additionally, I have written a codicil to my Last Will and Testament revoking a sizable bequest; friends have amended their Wills to cancel charitable bequests — we can no longer provide financial support to churches which are woefully lacking in Christ's charity.

You have made a magnificent contribution to the great Church of the Unchurched, which is gaining new members daily. We like it because it is at least devoid of hypocrisy and does not viciously attack its fellow Christians in the name of Christ and doing good.

Managing Editor's Note: — Since this letter was addressed to me personally I want to comment briefly. First of all, I subscribe to the editorial on page 7 in this issue, which I did not write. I am responsible for the news story on page 3 which was put together from various sources, chiefly Religious News Service. What it adds up to, I think, is that the religious forces in the US had far less influence on the outcome of the election than is generally supposed. I think this is too bad — the fact however remains.

The Churches as a whole for decades have achieved impressive unanimity of opinion on crucial issues — support of the UN, for civil rights, control of nuclear weapons, the right of people to eat, to mention a few.

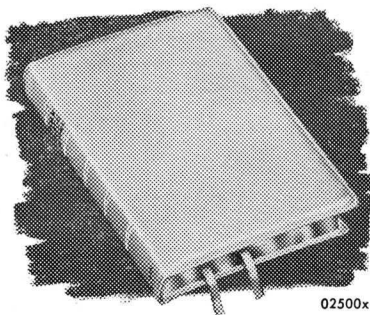
With the election over, I

think it is now the job of the Churches — and this paper, in so far as it has any influence at all — to not only urge the new administration to implement these Church-sponsored programs, but to move into new areas to safeguard the peace and well-being of people throughout the world.

The above letter is, I think, an extreme statement of a point of view held by millions of Americans. Their forces have, at least to a degree, been united under the banner of Senator Goldwater. This pressure from the extreme right will be exercised on the new administration. It needs to be counteracted by other organized forces that will urge, not less but more, of the measures and policies that gave President Johnson such an overwhelming mandate to push ahead. One such force — in spite of footdragging on the part of many of the laity (men, please note) — is the Christian Church.

I cannot resist the temptation to end this bit on a facetious note. Mrs. Williamson, who is not an Episcopalian and not a subscriber to this paper, writes of my accomplishment through political activities. The Witness is printed and I live in Wyoming County, Pa. We have a total of exactly eleven subscribers in the entire county. For the first time in history — including the FDR landslide — a Democrat was first in the presidential column: President Johnson, 4053; Senator Goldwater, 3695. In the contest for the Senate, Hugh Scott, the Republican candidate received 5115, with Genevieve Blatt, Democrat, getting 2619. And so it went all the way down the list, with all Republican candidates — except for the presidential office — winning by a 2 to 1 margin or better.

I do not seek a political job. If I did I would find a way of getting Mrs. Williamson's letter to the powers-that-be.



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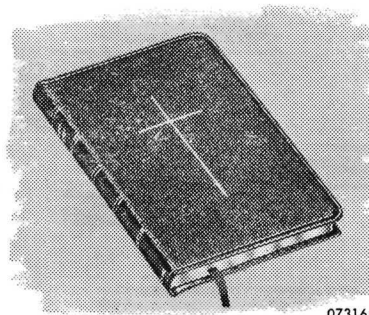


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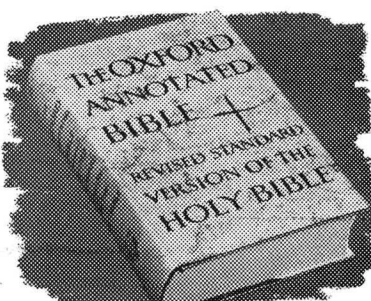
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