

# The **+ WITNESS**

OCTOBER 7, 1965

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“Never Up; Never In”

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## SERVICES

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THE WITNESS

TUNKHANNOCK, PA. 18657

## Story of the Week

### Action Relating to Officers Taken by Executive Council

By E. John Mohr

*Witness Editorial Assistant*

★ The Executive Council took strategic moves affecting its administrative officers, the college and university ministry, and overseas missionary personnel, at its fall meeting in Greenwich, Conn., Sept. 21-23.

In the most basic action relating to officers the council changed the period of service from a term of 3 or 5 years to one of indefinite duration. In effect, the council recognized permanent administrative work as an exercise of the ministry comparable to that of the parochial ministry. Bishop Corrigan, director of the home department, commenting on the action, said that in the past ministries outside the parochial sphere had been looked upon as something "unusual", and that those engaged in them were thought of as being "tired of the ministry". He called the new policy "a gift" and welcomed the sense of permanency afforded by the change.

The moves dealing with officer personnel policies resulted from the report of a panel appointed by Presiding Bishop Hines, president of the council, to investigate the council's administrative policies and practices. The group, of which Charles F. Bound of New York

was chairman, had held two consultations with council officers, in the course of which, Mr. Bound reported, constructive suggestions and criticisms were made frankly. The panel's recommendations were designed to deal with the dissatisfactions and uncertainties revealed in the discussions by assistance for the council's managers, reduction in the work load of officers, improvements in the determination of program priority and goals, salary adjustments, and better communication inside and outside the council. In addition to Bishop Hines and Bound the panel was composed of Bishop Stephen F. Bayne Jr., the council's first vice-president, Warren H. Turner Jr., second vice-president, Mrs. Robert H. Durham of Detroit, Dr. Albert C. Jacobs, president of Trinity College, and Harrison Garrett of Baltimore.

#### Sabbatical Leaves

The panel proposals concerning sabbatical leaves and vacations for officers brought the longest discussion on the part of council members. The new policy provides for the granting of a sabbatical leave of approximately four and a half months, with full pay, after 5 years of continuous full-time service, or nine months after 7 years. It must have the "purpose of pur-

suing an approved program intended to enhance the officer's capabilities and to strengthen the work of the council", a provision which can be interpreted to include a period of complete rest.

After Mr. Turner pointed out that the implementation of the proposal would involve a substantial financial burden the Rev. Joseph S. Young of Wichita, Kans., said that although he himself felt that the proposal was wise he questioned whether the council should adopt it before the rest of the church. The executive council, he said, is widely thought to be a "pretty expensive affair", and there may therefore be a problem of the proposal's acceptance. Mr. Bound held that the issue should be met squarely, that the officers were underpaid, that the council should "lead the church to realize what dedicated people are doing", and that this move was not wasteful.

Dr. Jacobs said the council had an "opportunity to give leadership", and the Rev. C. Howard Perry of Olympia, chairman of the promotion department, held that the council could use this method to foster the improvement of professional competency. Dean Henry N. Hancock of Minneapolis shared the view that in some church circles the council was thought of as being "expensive", and that better terminology than "sabbatical leave" might be desirable. Bishop Burrill of Chicago, saying that since no funds

were available for the program in the current triennium, held it would be wiser to recommend to General Convention for implementation in the succeeding budgetary period.

### Bad Image

Dr. Hines informed the council that if the policy were approved it was planned to implement it in specific cases as funds became available outside the budget, but Dean Gordon E. Gillett of Quincy, Ill., moved Dr. Burrill's suggestion that the council merely recommend the program to the convention. In opposing this L. Dale Pederson of Oregon said that the council would determine cases only as funds became available, while Hugh C. Laughlin of Toledo expressed the view that the council's "image is so bad" already that "one little thing more" would make no difference. Stephen C. Shadegg of Phoenix said that the council should not be afraid to adopt a sound principle merely because it might not be understood in the church, and Charles M. Crump of Memphis pointed out that the policy was within the framework of General Convention's commendation of sabbatical leaves for clergy.

### Policy Adopted

Bishop Burrill told the council that General Convention's committee on program and budget, of which he was chairman in 1964, tended to resist pressure to approve programs already instituted, but the motion merely to recommend was lost. A subsequent move by Bishop Marmion of Southwestern Virginia to call the plan "study leave" rather than "sabbatical leave" was defeated.

The policy as adopted provides that each leave must be approved in writing by the council's president and second

vice-president, and the director of the officer's department.

There was much discussion on the panel recommendation for continuing the policy of one month's vacation each year because technically it would make possible such a period after only a short period of employment. Supporters of the policy emphasized that clergy going from one position to another do not change "employers" since they are in continuous ministry within the church. As adopted the wording of the policy was changed to provide for one month's vacation for each year of employment.

The other principal recommendations concerned a new officers salary schedule and a revolving loan fund for the acquisition of housing.

### College Work

A strong emphasis on ecumenicity in college and university ministry was approved in resolutions affecting the allocation of grants by the college and university division of the home department. They were offered on behalf of the division and the national commission on college work, the division's advisory body, by the department's chairman, Bishop DeWitt of Pennsylvania. The policy direction provides that the work shall be guided by three considerations: local chaplaincies and parishes should seek cooperation with other Christian bodies in the academic community; new projects should include an ecumenical dimension in their organization, and plans should be made in open communication with other Christian bodies; and in making grants, the division is to take into account plans for ecumenical cooperation in the local situation.

Mr. Young expressed concern that the lessening of denominational emphasis may result in

fewer confirmations and candidates for the ministry, citing some examples. Mrs. Harold Sorg of Berkeley, Calif., held that it is necessary to think of the work in terms of a larger problem, the Christian Church as a whole being a minority in the university, and that just as division is an absurdity in missions so it is in the university. She felt that the only alternative to disaster is for those in the field to "think as Christians".

Young, while not opposing the ecumenical emphasis, said that the Episcopal Church has a unique witness to offer in the face of rigid biblical and theological fundamentalism. When people coming into the university from such backgrounds are not offered an enlightened interpretation of Christianity they tend to fall away from it altogether. Dr. DeWitt told the council that the purpose of the resolutions was to make it possible for the division to show a strong ecumenical posture, but that local adaptations of it could be made.

Ecumenicity under the policy can take a number of forms. In one a united ministry includes one or more workers in the academic community representing all the cooperating bodies, though the Episcopal Church would always make provision for a sacramental ministry to its own people. In a cooperative ministry workers from various bodies would represent all of the churches on specific levels of the ministry, at the same time working as denominational chaplains. A third form provides for separate denominational work coordinated and planned to avoid competition and to foster selected joint efforts.

Greater flexibility in provision for the support of overseas missionaries was made possible through resolutions offered by



Mrs. John H. Foster, chairman of the overseas department, and adopted by the council. The objective, as explained by Bishop Bayne, director of the department, is to reduce disparity in the expendable income of American missionaries and others in the field, some of them natives, some from other Anglican bodies, without reducing the American's income for needs based in the U.S.A. The field salary will be agreed upon between the bishop and the missionary, with the approval of the department director and the council, and the housing and other expenses may be assumed by the department. Under such arrangement \$40 for the missionary and \$20 for each dependent would be saved for each month of service, the total to be paid to the missionary when he is repatriated.

In another resolution affecting overseas bishops the council gave them absolute control over their budgets, effective Jan. 1, 1966, except for the salaries of appointed missionaries. The action was taken in accordance with a 1964 General Convention resolution requesting the council to give greater authority to the missionary bishops over their budgeted allocations.

### Report on Money

Payments on pledges by the dioceses and missionary districts were reported to be somewhat behind last year, but the treasurer, Dr. Lindley M. Franklin, Jr., said that he did not anticipate any problems on this score by the end of the year. At the end of August \$6,163,615 had been paid against a total of \$11,198,197 pledged for the whole calendar year.

The church school missionary offering, from which \$193,307 had come by Aug. 31, is run-

ning about \$40,000 behind last year.

A total of \$459,520 of designated and undesignated legacies was received in the period of May 1 to Aug. 31.

Franklin reported that the mortgage on the Episcopal Church Center had been reduced to \$2,027,071 the end of August, leading to his calculation that it would be paid off within 7 to 8 years of its construction. At present the balance of pledges for the center amounts to \$1,214,037.

### Seabury House

On a special order of business the council saw sketches, drawings, and a model of a proposed expansion of the facilities of Seabury House, where it has been meeting. As outlined the scheme involved additions to the conference center near Greenwich at estimated cost of \$582,000, which, with fees and furnishings would lead to a three-quarter million project. When the proposal was considered in a special order of business the council decided to start all over again with the appointment of a new committee which will study the problem, taking into account the possibility of alterations in the present building to increase usable space, as well as the extent of its use by other groups. The question of accommodations at the house has arisen because of the increase in the size of the council's membership. This makes for cramped quarters unless changes are made in the arrangements of the present use of space, or additional space is added.

It was realized however that such a large project as that offered in the tentative scheme, which came from the trustees of the center by way of the council's standing committee, could not be justified unless

it involved many uses in addition to that of council meetings.

Bishop Marmion reported for the Christian social relations department that this year's church and race fund appeal had so far brought in \$81,000, and that in addition to \$41,000 in grants previously reported for various purposes \$15,000 had been given to the NCC commission of religion and race and \$10,000 to the Delta ministry, both of which had received previous grants.

### Letters from Vestries

Letters from parish vestries objecting to the council's actions in February and May respecting civil rights demonstrations and civil disobedience had been referred to the department. Bishop Marmion requested that the secretary, Canon Charles M. Guilbert, in consultation with himself, write conciliatory letters setting forth the council's position.

A proposal from Canon Almon Pepper, director of the department, setting up procedures for replying to similar letters and resolutions was adopted. In a similar category was a resolution, proposed by the committee on ecumenical relations, referring to the Episcopal Church delegates on the NCC general assembly and general board. The resolution was prompted by letters received from several vestries on the stand taken before a congressional committee by an officer of NCC on right-to-work laws. They pointed out that the 1964 General Convention had urged its delegates to seek to restrain NCC officers from advocating specific legislation on which no official body of the Episcopal Church had taken a position.

The council's resolution stated that Episcopalians on the two NCC bodies were responsible for implementing the policy of their church in such

matters. The communications from the vestries were therefore referred to them "in the confidence that they will be given careful consideration in the light of the guidelines laid down by the 1964 General Convention."

### Salary Hikes

The new officers salary schedule, forming the pattern for compensation and increases effective in 1966, contains 9 grades and 4 steps, similar to the one of 1963, which it replaces. In the new schedule the lowest grade ranges from a first step of \$6,000—6,499 to step 4 of \$7,500—\$8,000. This compares with \$6,600 for the lowest step and \$7,900 in the highest of the same grade in the old schedule. In the highest grade of the new schedule step one is \$14,000—15,999, the top step being \$20,000 — 22,000, compared to \$14,300 and \$17,100 in the old. All amounts include total compensation, the officers being required to pay for their housing. Most officers are in the middle grades.

Bishop Hines has directed the departments, in the implementation of the schedule in 1966, to keep increases within each department budget to a total not exceeding 5%.

The resolution setting up a revolving loan fund for housing is designed to enable officers to borrow from the council the down payment that may be required, beyond a commercial loan, in the purchase of a house. A fund of \$50,000 is set up from undesignated legacies, the maximum for each loan being \$5,000.

On the recommendation of the advisory panel a management advisory committee will be appointed by the president to assist him in the discharge of his management responsibilities.

The committee is authorized to engage professional assistance.

The main full meeting of the council started off in heat and humidity, leading Dr. Hines to

take off his coat as precedent for others — having "regard", he said, "for the humidity if not the humanity". This left him in a black shirt of short sleeves.

## North American Consultation Held in Bermuda on M.R.I.

★ The first North American consultation on M.R.I. took place in Bermuda, September 12th-15th, 1965, called by Bishop Ralph S. Dean of Cariboo, the Anglican executive officer.

The following were among those who attended, the Most Rev. H. H. Clark, primate of Canada; the Most Rev. Alan Knight, archbishop of the West Indies and Presiding Bishop John Hines of the Episcopal Church. In all there were eighteen delegates representative of the three contiguous churches of the Anglican communion in the North American hemisphere, the Episcopal Church, USA; the Anglican Church of Canada and the Church of the province of the West Indies.

The Bishop of Bermuda, which is an extra provincial Diocese of Canterbury, also participated in the consultation and acted as Episcopal host. During the sessions, a service of witness was held in the Bermuda Cathedral at which Archbishop Clark preached.

Among the agenda items of the consultation were Inter-Anglican relationships; ecumenical implications; a directory for the Americas; the structure of a North American regional council or conference.

Bishop Daniel Corrigan, director of the home department of the Episcopal Church, spoke about the ecumenical implications of the conference and, in the course of his address, he stated, "that church enterprises

in the future must be ecumenical, simply because only that way can we be present as the Christian Church. No one has all the gifts of the Spirit. These will only be experienced as we realize our oneness in Christ's body in God's creation . . . . If Christ is to become a reality again, the Church in its present form must die," said Bishop Corrigan.

He stated that there were three shapes that common action takes:

★ Several churches do certain things together: that is inter-church or interdenominational collaboration

★ Several churches together delegate responsibility for a program to an ecumenical agency

★ The third type of cooperation which emerges is that in which one church, by common consent, acts on behalf of the rest of the churches.

Bishop Stephen Bayne and Bishop Clark each spoke of the structural similarities and the few difference in structure between the Episcopal Church, USA and the Anglican Church of Canada and each pointed out that the bonds of unity between the Churches of the Anglican Communion were steadily growing intangible. The only tangible bonds of unity, said the executive officer, were the supporting together of the Jerusalem Archbishopric, St. Augustine's College and the Inter-Anglican budget for the support of the executive officer.

(Continued on Page Fifteen)

# EDITORIAL

## "Never Up; Never In"

THE GAME OF GOLF has been defined as the effort to put a small ball into a small hole with instruments very ill adapted for the purpose. This isn't a bad definition of the game of life. If you will consider your own personal objective as a small ball and your bounden duty as a small hole, you will agree not only that it is a difficult task to find your duty and do it, but also that the tools in your bag are not always adapted to the purpose. Of course the trouble is that we don't keep our eye on the ball, and we don't follow through and we lift up our head at the critical moment and so the ball doesn't sink. In other words the essential quality in playing good golf or in doing one's duty is that quality known as concentration. As the Master put it, you cannot serve God with your eye on Mammon.

The world is in a mess today because greed has distracted Christians from keeping their eye on the true objective of the Christian life. Instead of sacrificing everything else to the one purpose they have tried to serve God while watching the stock market. You really can't have two chief objectives and achieve either. A covetous Christian is hopelessly handicapped. He doesn't make a good speculator and he is a mighty poor Christian. He is apt to fail in both. He has too much conscience to be ruthless and too little to be devout. In the language of golf he is a dub in both.

You can't play golf and bridge at the same time, and do either successfully. Each requires concentration and each calls for different qualities. In the game of golf there is an expression that one hears frequently on the links. A player sizes up the distance from his ball to the hole and then fearful that he may overshoot, he holds back and when the shot is made he finds that he is only half way to the hole. His partner will probably remind him that if one is never up he never can hope to go in. "Never up! Never in!" Timid people make poor scores at golf. They make poor records in any game.

When one contemplates the courageous spirit of adventure which caused the Apostles, who were Jews, to leave all and follow him, we understand why the gospel had such tremendous force in the apostolic days. It was a sublime illustration of what it means to the world for a group

of men to be animated by high courage. They not only sacrificed their possessions but they gladly laid down their lives in the cause which they regarded as preeminent. It is certain in the light of subsequent events that their personal sacrifices gave to the world more joy and peace than they could have imparted if they had lived comfortable and indulgent lives.

Of course it makes a difference what you want to do with your life. If you aim to pamper yourself then the Apostles' lives were dismal failures; then Christ's life was a useless tragedy. But if you desire to contribute something to the world because you have lived, then their lives were lifted out of the drab obscurity in which peasants toil and die into the most glorious manifestation of personal service. But they won their exalted honor because they had the courage to risk all in their venture. Contrasted with them our timid efforts to follow Christ are like the half hearted strokes by which a timid golfer approaches his goal. We venture so little and consequently we get so little in return.

There are certain objectives which the church must maintain or its lamp will go out. The church must not exist merely for itself. To do so is to defeat its purpose. When the Master founded it, he supplied it with a charter. The little church in Jerusalem had no money, no influential members, no knowledge of drives, but still it had its commission to go unto all the world and preach the gospel to every creature. No wonder that the Apostles lingered in Jerusalem appalled by the task for which they seemed so inadequate. No doubt they reasoned that there were many souls to convert in Jerusalem, so why go elsewhere? It took a severe persecution of the church in Jerusalem to drive them out.

The Lord had to add Paul to the company in order to start work among the Gentiles in Antioch. Having no other assets, they depended upon healing the sick and providing for the poor in order to further their enterprise. But they finally did the job. When Philip went down to Samaria to preach Christ unto them there was no executive council behind him and no wardens and vestrymen to greet him. Possibly if there had been the work would have stopped there, for the council would have sent word that they already had a deficit and the vestrymen would have said they were having trouble hiring the neces-

sary musicians and building the much needed parish house without attempting any further expansion. Moreover we love Philip and Philip loves us and so long as we pay his salary we shall expect him to devote all his time to us.

Let us face the facts. We are trying to hole out on the task the Lord has given us. We must concentrate on that. In golf you cannot pass; no matter how difficult your lie you must make the stroke or lose the hole. It is not enough for the individual Christian to support his parish. He must also help to keep the ideal before the church, no matter how poor or how inadequate his support may be. We must remember that our

task is not to dig in but to advance. When we lose sight of that objective our parishes will become monitoriums of decadent respectability. The people without a vision perish and how can we hope to win the game if we refuse to hit the ball?

When we cut down our giving to keep the parish up to its standard of parochial comforts we are fozzling an approach. Half measures merely illustrate the truism of golfing. "Never up! Never in!" You cannot move the ball. You are expected to hole out from where you are with the instruments with which you are provided. It is a poor sportsman who is willing to quit the game because the play is difficult.

# MYSTERIUM FIDEI, & THE HOLY EUCHARIST

By Joseph Wittkofski

*Rector of St. Mary's, Charleroi, Pa.*

## POPE PAUL IN HIS EMPHASIS UPON TRAN- SUBSTANTIATION TAKES A STAND WHICH IS NEITHER SCRIPTURAL NOR CATHOLIC

TIMED for the opening of the fourth session of the current Vatican Council, the encyclical, *Mysterium Fidei* or *Mystery of Faith*, was clearly designed to halt Roman Catholic speculation about the Holy Eucharist. The lengthy instruction has obviously been published to strengthen the Curial and conservatives' cause against many in the Roman Communion who have grave misgivings about Latin eucharistic teaching. Although the Anglican may be able to agree with much of the encyclical, the pontiff's playing down the social implications of the Holy Communion and his firm stand for transubstantiation seems to imply a return to yesterday.

*Mysterium Fidei* surely suggests that Pope Paul VI was not conditioned to become the successor of Pope John XXIII. Where John looked to the present and the future, Paul's eyes are on the past. The new encyclical will do little to develop the *Mystery of Faith* in the scattered Christian congregation.

The recent papal document seems to vindicate the sentiments which a Roman Catholic scholar,

a few days ago, wrote to the author of this article. Considering Pope Paul, the Roman Catholic theologian wrote, "I feel that the present pontiff is on the outside of things, even of what is transpiring within his own 'jurisdiction.' He is a creature of his own narrow training. But I find it difficult to take him seriously. I am surprised that so many Christians, not of Roman Catholic persuasion, can get so euphoric about the ecumenical movement. There is a lot of blood and sweat ahead of us. I guess, as Christians, we are a huge contradiction. We have talked about love; but the wells of hatred and spite are pretty deep. A man like Paul hardly alleviates the situation. He merely reminds you how far off the Roman Church has gotten and that little else than a major catastrophe can bring it back to the human race . . . and God?"

### Transubstantiation

IN HIS unquestioning emphasis upon transubstantiation, Paul takes a stand which is neither scriptural nor catholic. Transubstantiation is an attempt to explain how the sacramental bread



and wine become the body and blood of Jesus Christ. When his disciples complained about the hardness of his teaching concerning the eating of his body and blood, our Lord did not offer any kind of explanation. He refused to discuss the howness of the sacrament. This obviously pertained to faith and not to reason. In answer to the explanation-seeking disciples, Jesus simply answered, "Will ye also go away?"

Transubstantiation can serve as a theory but it cannot be inserted into the deposit of faith and of Christian revelation. Jesus is indeed present in the Holy Communion but we know this by faith and not by reason. Where Jesus refused to make an explanation of howness, we should not seek to reduce the sacrament to mere human reasoning today. We can well suspect that Pope Paul is doing little service to catholic love when he again digs up the bones of Aristotelian theology.

The present situation in the Roman Church is very much like that of other Christian congregations. A great amount of speculation is necessary if the truths of faith are to be translated so that they have meaning for mankind at this time. Unfortunately, Pope Paul in his encyclical entitled *Mysterium Fidei* shows little understanding of the social and of the existential meaning of the Mystery of Faith. His expressed statements demonstrate the need for a lot of honest study. What, indeed, is this holy mystery?

### The Holy Mystery

WHEN WE ATTEMPT to analyse the Holy Communion, we discover that it is made up of two parts; these are the holy bread or the body of Christ and the sacramental wine or the blood of our Lord. These signs are separately upon the holy table. When a human body is separated from its blood, that body is dead and we can understand what St. Paul meant when he wrote, that in the Eucharist, we show forth the death of Christ. Symbolically, upon our altars, Christ is dead.

Let us, however, go further into the personal reception of the holy mystery. When we come to the altar, we partake of the sacramental bread and wine which are sacred signs and symbols of Christ dead and by the vital processes of our own bodies, we reunite his body and blood so that he has a resurrection in us. In the Holy Communion, Christ is made alive in us and we are made alive in him.

The worthy receiving of the Holy Communion

produces a remarkable inversion of the ordinary processes of nature. When a man eats bread, the normal reactions of the body bring about the assimilation of the food to the individual. In the holy mystery, however, an opposite course of action takes place. At the holy table, that which has been received for food absorbs to itself the person who partakes of it. Our Saviour, Christ, in this wonderful mystery, does not only become a dweller in the human body of his follower but he takes that body and assimilates it to himself!

In the revolutionary action of the Holy Eucharist, we are given a glimpse of the tremendous lavishness of God's love for his creatures. When received, with sincerity and truth, the Holy Communion tends to identify the life of God with that of humanity. In this Eucharistic instrument of revolution, thinking, convictions, and ideals tend to be transformed. Our Lord designed his Christian revolution to receive continually new life through the human personalities which would allow themselves to be absorbed into himself.

### Real Purpose of Existence

IN THE MYSTERY, in which we show forth the death of our Lord, we approach the consummation of our spiritual living and the real purpose of our existences. As more and more people more frequently draw more saving energy from the heart of God, the lot of humanity is bound to grow better. By an unspeakable process, also, salvation is attained for individual souls. The precious act of remembrance, which relates the Holy Communion to Calvary, becomes an effective calling of Christ back into the midst of his brethren; likewise, it translates his brethren back into the plane of God's living. In and through this wondrous junction of the visible and invisible worlds, we are given a growing understanding of the sacred purpose for which we were made.

Our flight from man's chaos, through the embrace of God's love, makes it possible for us to enter into the continuing sacrifice of eternity, which sacrifice has long since been completed in time. In the whole indefinable process of self-surrender into the crucified Christ and through his deserving, we receive the remitting of our faults and thereby we become capable of making the one sacrifice acceptable to a demanding God who insists that man love his Creator so that the creature himself may be more and more loved.

As we think about the great love of God to be found in the holy mystery, we become increasing-

ly aware that we can never fully fathom the many implications of this wonderful sacrament. It is sad that Pope Paul's encyclical is blind to much which could have meaning today. The gospels, on the other hand, make it evident that each separate participation in the sacrament is a representation of the one passion, death, and resurrection of our blessed Lord. In the transfiguration of the Eucharist, the elements of our abiding Christian sacrifice reflect the sequence of the one enduring exemplar.

### Life-Giving Sacrament

IN MUCH the same manner as Christ himself was killed by the hands of men, so living wheat and grapes are destroyed to create the lifeless bread and wine. At the holy table, as Christian people plead the sacrifice of Calvary after the example of Jesus, the now dead wine and bread are made into instruments to convey the life principle of the same divine Master. We might say that the bread and wine are made capable of life, not in the vegetable order but of a Life which is the ancient Source of all living things.

As Christian people dutifully partake of the vivifying bread and wine, by the sacrifice of

their inner selves, they may look forward to the transfiguration that has first been given to the wheat and grapes of which destruction was necessary to provide the basic elements of Calvary's continuation into every age.

In the life-giving sacrament of the altar, the precious fruit of man's labor is first destroyed and then made an instrument of new life so that man, in his own proper order, may be broken and restored with the very life of God. As the heavenly food ministers to man, so is humanity made to serve God in a sacrifice of acceptable praise, adoration, thanksgiving, and propitiation for wrong-doing.

Time and time again, in Christian history, the understanding of Love's great sacrament has been constricted. We sense some of this dangerous narrowness in the encyclical, *Mysterium Fidei*.

Will a great human catastrophe be necessary to force some powerful elements in the Roman Communion to turn away from the now fruitless past? Christian people, for very survival, require a greater understanding of the holy mystery of God's love. Should they not be encouraged to speculate in order to learn?

## FACING FUNDAMENTAL QUESTIONS

By Terence E. Finlay

*Dean of Residence, Renison College, Canada*

**PEOPLE EVERYWHERE ARE ASKING  
FUNDAMENTAL QUESTIONS BUT ONE  
MUST BE ANSWERED CORRECTLY IF  
WE ARE TO LIVE A FULL LIFE**

DO YOU RECALL the opening scene in the hit musical of Lerner and Loewe's "Brigadoon"? You will remember that the curtain goes up as Tommy and Cliff, two Americans lost in the highlands of Scotland, are discussing their predicament.

Tommy says that he has a rather strange feeling that there is someone else in this remote glen. Cliff answers, "What do you mean? I only believe in those things I can see, touch, hear, and smell, and also those things I can swallow."

Tommy says, "What about those things you don't understand?"

Cliff answers, "Never think about them — don't let them bother me."

"Pretty comfortable," suggests Tommy.

"Yes, comfortable, that is what I am, comfortable," says Cliff.

I hope that I can make some of you uncomfortable. The question I want to ask is: "What think ye of Christ? whose son is he?" Our answer will provide the ground, the basic force, for how we live day by day.

For a moment, let us look at history. It is not clear whether this question was asked by Jesus or whether it arose out of the early church's speculations and arguments. Whatever the case

may be, the story as we read it in Matthew's gospel answers the question by indicating that, genealogically, Jesus was the son of David. But does not this short episode say more than simply this? In this story Jesus goes on to point out to his listeners that this is not the important fact; that Christ was something more than just the son of David. What was it? At this point our story does not answer; our listeners cannot say; they fall silent.

For Christians, the Christmas story is an attempt to explain the fact that Jesus was more than just a human man; that he was also the Son of God. How this happened, we do not know. I think that the preface which is used at Christmas time in the service of holy communion tends to complicate the issue by talking of "the operation of the Holy Spirit" — which sounds like a celestial Ben Casey; but this is not important.

### God Acts Uniquely

THE IMPORTANT THING is that God acted in a unique way in this world. This is what the Christmas story is all about. This gives meaning to Jesus' words: "He who has seen me has seen the Father" and "Through me you see the Father." Jesus shared our life and yet he seems to be more than our life. How do you and I see Christ?

Since the advent of Galileo and Copernicus, for many centuries the church has tended to retreat from facing the fundamental questions of its meaningfulness. Recently there has been an honest attempt to re-assess the situation and to try to provide a better ground of understanding between theology and the so-called new sciences. We can see this in the contributions made by men such as Dr. Paul Tillich and Bishop Robinson. While I was studying in Cambridge, England, a series of four lectures was held annually on successive Monday nights in February.

The first year the series was entitled, "Fundamental Objections to Christian Belief"; last year, "Christian Experience." Each night the hall, which holds 1,100 people, was packed to overflowing with students and the general public. I had never before seen so many people intellectually interested to hear the leading men in the country discuss questions of basic importance. Christians have stopped retreating from the awkward questions, from the touchy subjects. Today we stand

in the beginnings of a revolution which will sweep the world.

### Crucial Question

WHERE DO YOU and I find ourselves? The crucial question for us is not where God is; I suggest that we have gone beyond this argument. Instead, if we call ourselves Christians, we must face the question: "What do we think of Christ?"

Being more personal, what is your Christ? Is it a more prosperous economy with security? Is it a well-armed nation, maintaining its commitments, and yet with no genuine concern for a lasting peace? Is it acceptance by our friends to ward off loneliness and silence? Oh, how today we want to be accepted!

I suggest that none of these Christs is satisfactory for our deepest levels of human existence. When a member of your family dies, despair and pain are greatest for you. None of your friends can provide you with the comfort that you really need. When troubles arise at the office or in the home; when you are faced with losing your job or the love of your wife, today's false Christs fall very quickly away. Of course, you may say, "It is hard, but I'll recover; don't worry." Yes, you will recover, but at what price? A loss of basic trust with your business associates? A warped kind of love with your family? A doubt that perhaps you can no longer trust yourself to do the right thing?

We must face afresh the question and the challenge: "What do you think of Christ?" To answer this with complete honesty is very difficult. In fact, the answer will only be ultimately realized in the depth of our being, in the depth of our human need. I can only suggest that we look at the person of Jesus as we find it in the New Testament. In order to do this in a very real sense we must meet Jesus as did those first disciples.

### Meeting Jesus

FIRST meeting Jesus brings with it a challenge. It did this for our Lord's early followers. Meeting Jesus was an unforgettable experience, both disturbing and provocative. People were not quite the same after it; they could not remain neutral about him. You know what I mean. Reflect on your own experience when you have met someone in whose presence you have suddenly felt the strength of his or her personality. This person's whole character and life became a challenge to your feeble attempts at living.

It is true that many did not accept Christ's challenge; some even asked him to depart out of their coasts. However, what people could not be did not matter to him. He had designs upon them and spoke with the full authority of the most high. Jesus broke down complacency and challenged his listeners to action. In the gospels there was a sense of urgency and even of crisis. People were being judged, or rather, they brought judgment upon themselves, by their response. Jesus said, "Strait is the gate and narrow is the way that leads to life, and there are few who find it . . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Does your Christ challenge you? Does your witness challenge other people?

### Self-Knowledge

SECONDLY, meeting Jesus leads to self-knowledge. In the face of such complete and utter dedication to the will of God, people for the first time saw themselves as they really were. Have you ever met someone in whose presence you felt very inadequate? Our false prides and those little tricks we use to make ourselves feel important are stripped away, and we stand there naked. This happens when we meet someone who is very honest, who leads a high and noble life.

So often we see ourselves as we like to see ourselves — as doing the friendly act, of helping other people. We say, "I always try to do a good turn whenever I can." The perfection of Jesus makes such a statement sound outrageous, for here is an ideal which transcends us and suggests what goodness can really be like. And then we cry, as did Peter, "Leave me, for I am a sinful man, O Lord." Compared with Jesus, it is clear that we are all less than we really should be. But such self-knowledge, such a humbling recognition of what we are really like, could easily shatter us beyond hope of recovery. This, in a very real sense, could plunge us into the depths of existential despair. Jesus knew this, and realized that only through a complete rebirth, becoming a new person, could man overcome the realization of his complete loss and hopelessness.

### The Good News

THIRD, and finally, though meeting Jesus is challenging and humbling, though it brings judgment with it, yet at the same time Jesus convinces those who want to start over again that he loves them, that their little lives are of infinite value;

that, although things have gone wrong, they are not, and never can be, beyond the power of God.

Here is the "good news" of the gospel; this is the Christian hope; this is what Christ can do for you and me. Life may be full of unhappiness, despair, apathy, and weariness; nevertheless the Christian good news which is proclaimed today, as it has been down through the centuries, is that we have a hope; through Jesus Christ, we have the power to become new people.

This is the paradox of Jesus, for in him there is a combination of so much strength with so much tenderness; of a challenge which asks everything and yet a compassion which gives everything; of a goodness which will not compromise with sin, and yet a love which loves the sinner. This is the hope of today. We have the opportunity of becoming true human beings, as Christ was the one true human person. To be a Christian means to be a man. This is what Christ must mean to you and to me.

What kind of Christ do you want? One whom you can put into your hip-pocket; or one who will challenge you? One who will go along with all your defense mechanisms, your protective coverings; or one who will lead you to see yourself as you really are, who will cut through the haze of deceit and half-truths? On the other hand, do you want one who will allow you to live in your man-made despair and hate; or one who offers to you the power, the opportunity, to become a new person, a new creation, the real you?

The Church through Christ invites you to become part of a new being, part of a new body, to lead a new life. This is the greatest challenge and offer that we will ever face. Our response will depend upon what you and I think of Christ.

## Bishops and Skeptics

By Corwin C. Roach

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

THAT STARTLING juxtaposition can be substantiated etymologically. As all Episcopalians should know, our English term "bishop" is a mangled form of the Greek *episcopos* which goes back to a preposition "epi" — upon, over — and a verb "skeptomai" — to see or look. Hence a bishop was originally a person who saw to, looked



upon or over, supervised — which is merely the equivalent Latin derivative — inspected.

What is a skeptic? By strict etymology he is also a see-er or looker, without benefit of the preposition. So the dictionary gives as the original meaning behind our English word “thoughtful, reflective, to look carefully or about, to view, consider”.

It is this primary significance of careful inquiry that we find exemplified in the case of the early episcopos. In the historic church the bishops were the custodians and guardians of the faith. The episcopate took its place as one of the bulwarks against the gnosticism of the second century which would have evaporated the faith into a sterile spiritualism and reduced the humanity of Jesus to phantasy. The church in the person of its bishops took a long look at some of the theories being promulgated on the fringes of the faith. The Apostles' Creed is an indirect product of their creative skepticism, the subsequent Nicene a direct product.

A skeptic is a man who looks beyond appearances to reality and is not satisfied with surface impressions. The skeptics of the faith reach back into the seers and prophets of the Old Testament, men who were not afraid to condemn the people for their false visions, their faulty spiritual insight. Witness Isaiah inveighing against the bleared eyes of the people of his day, St. John counselling the Laodiceans to buy eye salve to see themselves as they really are. So Job condemned an outmoded orthodoxy which tried to cover up and whitewash the grim facts of life and so the clear sighted doubter won through to a higher faith.

Bishops were meant to be skeptics in the best sense of that word, to lead the church into an awareness of reality without benefit of blinders or colored spectacles, whether the color be rose or some darker shade. In our day two of the most notable theological analysts have been bishops, Robinson of Woolwich and Pike of California. They have exercised their episcopal function in investigating and questioning the old formulations which in some cases may be barriers rather than avenues to truth.

This is the right and responsibility of every Episcopalian. In this age when there is a flight from reason in so many areas of life, we seem to be back in the intellectual wasteland of the early centuries. The distinguished Hellenic scholar, T. R. Glover, remarked that Christianity won out over the entrenched forces of the Roman Empire

because it outthought as well as outlived its pagan rivals. Victory today can be achieved only on comparable terms.

We must separate the eternally valid from the merely peripheral. This is what the Hebrews were forced to do when they left the wilderness for Canaan and had to come to grips with the Baal worship. The early church in turn was compelled to express the faith in terms comprehensible to the world of Greek philosophy and Roman law. Aquinas took a good look at the newly discovered truths of Aristotle and related them to the old faith. In the process he was as roundly condemned in his day as Bishop Robinson and Bishop Pike have been in ours. Then there came the challenge of Copernican astronomy and later Darwinian biology. In every instance it was the skeptic, the man who had the faith to question the old dogma and the insight to see the truth hidden behind the external husk, who saved the day. So it will be in our age if we have the courage to look clearly at our problem.

For the real skeptic is positive and creative. It takes more faith to ask an honest question than to bury your head in the sands. There is truth and meaning at the heart of the universe. This comes out in the old story of Elisha and his young disciple when the prophet found himself surrounded by the Syrian host. “Then Elisha prayed, and said, O Lord, I pray thee, open his eyes that he may see. So the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha.”

This is the kind of affirmative skepticism we need in our bishops and in all of us who call ourselves Episcopalians, bishop's men. It is because of its lack that the other variety of a despairing and defeatist skepticism flourishes today.

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## A Reply to the Right

By Burke Rivers

*Rector of St. Stephen's, Wilkes-Barre, Pa.*

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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# IRRESPONSIBILITY AND INDIGESTION

By Wm. B. Spofford Jr.

*Dean, St. Michael's Cathedral, Boise, Idaho*

WE WERE driving through the grandeurs of the Big Hole of Montana listening to the car radio. The announcer interrupted with the hourly news. A chief item, locally, was that the House of Bishops was opening its annual session that day in West Glacier, a few miles north of our route. We weren't too engrossed because we were thinking about the meeting of the cathedral's stewardship committee which was wondering how to seduce, coerce, blackmail and, hopefully, educate one hundred and twenty church-persons into working for that annual horror, the every member canvass.

Nature devotees debate the issue but Glacier National Park is, for this writer, the most spectacular and greatest of our national parks. The air is clear and the mountains are solid and grandiose. There are a lake or two up the trail and through the Ptarmigan Tunnel which feature fast and sassy trout. The Going-to-the-Sun Highway is magnificent for autoists and the west side of the park is isolated enough for the shorts-packs-boots crowd. And, in Glacier, the bears aren't as "dead-beat" as elsewhere!

A thought simmered through — why have a meeting there? One could argue that the spectacular vistas open the mind and the spirit. There is, also, the element of isolation which, perhaps, enriches ecclesiastical, as well as other, perspectives. And, besides, if a group has to meet, it might as well do so in comfort and with convenience.

Admittedly, I don't understand the logistics of such meetings. Temperamentally, I like most of the recreation spots in America. They are such spots because they are isolated and, as centers of God-given beauty and man-made refreshment, they have a solid dollar sign attached to them in terms of cost.

One could suggest that, by meeting there, the bishops would get a view of the life in the church in the west. But I sincerely doubt that any of the attendors explored the life of the church in, say, Rosebud or Glendive or Dickinson, N. D., on their way to-and-fro.

A faulty memory suggests that, in the immediate past, meetings have been held in Cooperstown,

N. Y.; Buck Hill Falls, Pa., and spots of equal beauty and playful opportunities.

With others, I am one who finds something incongruous about going to ecclesiastical gatherings and plunking down anywhere from \$4.50 to \$6.50 for fried chicken, mashed potatoes and peas to hear a visiting bishop from a sub-continent talk about MRI and the pitiful condition of his hospitals and the low salaries of his native vicars. The balancing of facts seem to indicate that one meal at one of these meetings of a house, a synod, a convocation or whatever would build one or two adequate churches somewhere, or train ten needed clergy or five teachers or three nurses, or keep a hospital open for three months. And all we get out of the meal is a strong need to intensify our daily isometric and isotonic exercises.

If we want to talk about MRI we could make a small gesture by getting off of the luxury circuit, all along the line. At the last General Convention in St. Louis, E.S.C.R.U. did by serving a meal of beans and hot-dogs at the going rate and using the overage to help produce some dignity and justice in human relations. It was a better side-show than most at the convention city.

We could even suggest the name of a hotel in Harlem, or a small town in West Pennsylvania, or a parish hall in Cincinnati, or a place like Roanridge in W. Missouri, where perfectly adequate meetings could be held and the meals would be balanced and non-fattening.

The final news out of West Glacier was that the next meeting of the House of Bishops would be in White Sulphur Springs, West Virginia. The map shows me that that is in an area known, since the war on poverty, as Appalachia. Hurrah for us!

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## THE WITNESS

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## MRI CONSULTATION

(Continued from Page Six)

Bishop Bayne said the end of the road of such a consultation as the North American regional conference was the road to unity. The question which had to be faced was how far would any of the three Churches go to let its policy be determined by another Church.

The matter of projects, priorities and needs of the Churches occupied the sessions for one whole day. A paper prepared jointly by staff personnel of the Episcopal Church and the Anglican Church of

Canada wrestled with the determination of what is a project and the question, "Should there be a North American directory, should there be one overall directory, or three directories, one for the Church of the province of the West Indies, one for Canada and another for the USA?"

The conclusion was reached that the directories for the Church of the province of the West Indies and the directory listing the projects for the ninth province of the Episcopal Church were nearly ready. The dioceses comprising the ninth province are Spanish, Portu-

guese and French in influence.

Bishop J. G. Saucedo of Mexico was present and represented their point of view at the consultation.

The American and Canadian delegates reported that much work would be required in the preparation of their directories which had scarcely begun.

The consultation was emphatic in its conclusion that the confrontation between the representatives meeting together for the first time was more than beneficial even though, as one Episcopal delegate put it, "we had only looked into one another's faces."

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There had been a frankness in discussing problems as well as opportunities which could only be gained in a round table approach. The directories list of the Church of the province of the West Indies was revised by the delegates themselves before being presented to the

executive officer for final publication.

Perhaps the most significant development at the consultation was the appointment of a planning committee to set forth terms of reference, to draft a preliminary constitution and the preparation of some budgetary

provision whereby the North American regional conference and/or council can move towards some regular meeting schedule and begin to implement its earnest desire to think, study, pray, plan and work toward some common goals and make more visible the unity of the body of Christ in all its manifold experiences of worship, witness and service.



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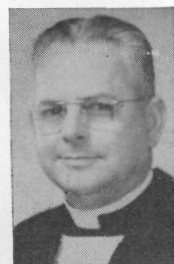
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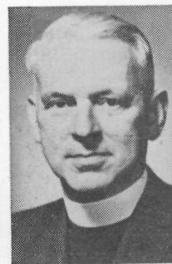
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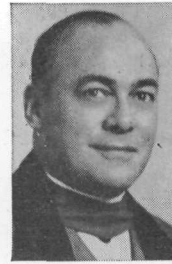
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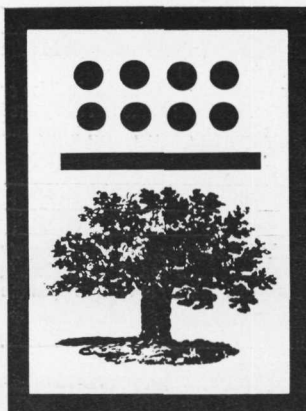
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C. F. Crowther, dean at Kimberley, South Africa, will be consecrated bishop of Kimberley and Kuruman next month. He was born 36-years ago in England where he was educated.

## News Notes

Christians from Japan who toured the U.S. to meet religious leaders to discuss Vietnam and the Far East, reported in Tokyo that they were cordially received but that attitudes here differed vastly from theirs. "The wall which lies between us is thick," they reported. "In particular we could not help being disappointed by their too-simple anti-communism attitude and their anti-Red China stance. We were also disappointed by their too-self justifying understanding of liberty and democracy, their ignorance of the actual situation in Vietnam, their lack of understanding of Asian problems, and finally, their over-swollen sense of responsibility toward international politics and their implicit approval of power politics."



He was chaplain at the University of California where he met Archbishop Joost de Blank of Capetown and conducted him on a tour of lectures. He returned to Africa with the archbishop to help with the clergy shortage. Before leaving he became a citizen of the U.S. So an American citizen, born and educated in England, becomes the youngest Anglican bishop upon consecration.

**St. John's**, Washington, D.C., celebrated its 150th anniversary Sept. 26 with a service in which five bishops took part — Stephen Bayne, Oliver Hart, Noble Powell, William Creighton, Paul Moore. It ended two weeks of events in which notables gave talks on a variety of subjects.

**Water** is scarce in New York city, like in a lot of places. So Rector Hugh McCandless figured he'd better explain why the ivy looks suspiciously green. From his weekly bulletin: "The water used this summer on our garden and planting at the front of the church has come from the pump in our cellar. It drains into this from the street and from the old Arch Brook, or Ash Brook, which runs from Central Park to the East River under 74th Street. At first we carried the water up in pails, but now Mr. Krikawa is kindly lending us his hose and pump."

**Illinois** dioceses will jointly observe the founding of the church in the state. It will be at Jubilee College, Oct. 10, founded by Bishop Philander Chase, first bishop. In 1835 three clergymen and several laymen met in

Peoria, asked Bishop Chase to be their diocesan, offering him 39 known communicants, three established congregations, six clergy, no salary. The college folded and is now a state park but the rehabilitated chapel still stands. There are now three dioceses in the state and their bishops will participate in the observance—Burrill of Chicago, Lickfield of Quincy and Chambers of Springfield.

**Seabury-Western** opened Sept. 27 with the ratio of married students to single two to one. Total enrollment is 80, including 5 women. New assistant prof. in pastoral theology is the Rev. Robert Issko who was formerly rector of the Advent, Nashville.

**University of the South** has exceeded its goal of \$10-million raised in a three-year campaign.

So \$2½-million will come from Ford foundation in one of those matching deals. Lawyer George Snellings of Monroe, La. is now the university's money raiser.

**Calvin Hamilton**, director of planning in Los Angeles and a member of the executive council of PEC, was headliner at Nebraska's annual conference for men, Sept. 24-25. Bernard Gyger, assistant superintendent of schools, Omaha, shared the program. He's a Methodist and he talked about "the church usher: evangelist and public relations man."

**Archbishop** of Canterbury said that Anglicans would like too see Roman Catholics take steps that would help relationships. He singled out R.C. regulations in mixed marriages in particular.

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# **- BACKFIRE -**

**Walter Mitchell**

*Bishop of Arizona, Retired*

As I always do, I read the Witness of Sept. 16th with pleasure and profit. I was particularly interested in Dr. Minifie's proposal about Holy Communion. Since he — nor many others — go back that far, I wonder how he would feel had he attended St. Michael's Church, Charleston, S.C. in the early 1900s when on the first Sunday in the month the serv-

ice consisted of full Morning Prayer, the Litany, Holy Communion (including the Ten Commandments)? That was the usual service on that Sunday in the Church generally, as I remember.

There is one change which I feel strongly should be made. Indeed when the last revision was coming up, the diocesan convention adopted a resolution instructing our deputies to that General Convention to propose it. When, at the next diocesan convention they were called upon for a report, the report was that they had forgotten all about it! I proposed that they be not sent to General Convention in the future but the delegates were not that much concerned.

The change is this: At every Holy Communion service, the church compels the celebrant to lead the people in saying something which is just not true and, I submit, that is very serious. As a rule, the 10 Commandments are omitted but the Summary of the Law is said, as follows: "Hear what our Lord Jesus Christ saith" and there follows the summary of the Law—the two great commandments. But that is not at all

"what the Lord Jesus Christ saith". One day, as he was preaching, some listener asked him "What is the great commandment in the law?" Not "which is the greatest commandment" but the great one "in the Law". Any man in the audience could have given the same answer for they had all been taught it. Toward the close of his earthly ministry, when he wanted to give his disciples a commandment, it was so radically different that he could only call it New. "A NEW Commandment — thus superseding all which went before — I give unto you, that ye love one another as I have loved you" and he gave the reason for it — "That all men will know that you are my disciples, if you have love — like that — for one another".

The reason organized Christianity is so ineffective is because we members do not love one another as he loved — and loves — us.

So, I suggest that Dr. Minifie accept the following: In lieu of "Hear what the Lord Jesus Christ saith" there be inserted "Hear what the Law saith" and after the Summary of the Law as now, there be added: "NOW Hear what the Lord Jesus Christ saith" and quote his New Commandment. That would at least state the facts and bring home to all hearers what the "Lord Jesus Christ" really expects of us who call ourselves by his name.

**Wilbur L. Caswell**

*Contributing Editor of  
The Churchman*

Probably few will disagree with the proposal of the Rev. Dr. Minifie in the Witness of September 16th, that the Prayer Book Communion service be radically revised. We have been taught to idolize this service as too holy and too perfect to be

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criticised. I believe that no drastic criticism came from within the church until the liturgical commission of General Convention, in Volume Four of its "Prayer Book Studies" revealed its many defects. It tore to shreds the Prayer of Consecration.

It found that part of the liturgy is repetitive, full of unnecessary duplications, which "snarl up the line of thought", and create "stagnant eddies which slow the course of the stream."

When I have worshipped with a congregation in a pew, I have been shocked at how little the service presents for the cooperation of the congregation. I had been too busy at the altar to notice it. It is time for some experimental use of the service which the commission includes in its report, or for the better one which is outlined in Dr. Minifie's article.

We all desire to restore to the communion its original significance, and the holy table, which has been replaced by the "high altar." We no longer feel that we are sitting with a Friend at his table, but that we are worshipping a King on his throne. In a chapel at a Roman Catholic church in Freiburg, Germany, used only on Maundy Thursday, there are no candles on the altar, no tabernacle, no crucifix; but there are life-sized figures of Jesus and the apostles sitting about a table. Judas Iscariot, is at the end, money-bag in his hand, ready to leave.

The symbolism of the bread and wine is not obvious to us as it was to the early Christians, and probably now is to the Italians and others. Bread and wine are not our daily lunch. Originally the worshippers brought to the altar bread and wine from their own household tables. It was a symbolic offering from their means of subsistence. But that symbolism is lost for us. When we object

to limiting the word "offertory" to the "collection", we must remember that money is our means of subsistence as bread and wine are not. We can have laymen carry the elements up to the altar, to the mystification of visitors who have not been instructed. But, like a parable, a symbol that has to be explained loses most of its power. We have not really offered the Lord anything of our own.

Very likely, if the Lord were here with us now, he would at his farewell supper serve coffee and rolls — at least out here in California. Bread and wine were once just as "homely" as coffee and rolls are to us. The suggestion seems irreverent because from its ceremonial use wine has assumed a sanctity which it never had.

Now that efforts are made to make the altar a table, as it is at the Cathedral of St. the Divine in New York, many celebrate from behind it. But this seems to me to segregate the priests from the congregation, and to exalt him to a higher status. I believe the Pope celebrates so. In most churches the priest cannot get behind the altar.

I have written this with no desire to discourage experimental revisions of the communion, but to suggest some difficulties which may not have been noted. It will prove difficult to restore the Christian fellowship at the altar without sacrificing some of the dignity and reverence which we demand.

Perhaps we should introduce communions of small groups of neighbors in their private homes. For a time the Roman Catholic worker-priests in France visited the homes of the people and celebrated mass at the kitchen table. But the Vatican — I cannot believe it was John — forbade this, as it did the entire plan of the enlistment of priests among laborers.

I have attended a Maravian "love feast", at which coffee and rolls were served. There was throughout a real religious atmosphere, with no trivial conviviality. Perhaps we might revive something of the significance of the communion in the early church by sanctifying our coffee hour as a part of the communion.

**Richard Greeley Preston**  
*Clergyman of Wellesley, Mass.*

In your issue of August 19th you have an article based upon a publication of the Dutch Reformed Church concerning possible inhabitants of outer space and how they stand in relation to God and the gospel. The article asks if those who colonize Mars should carry the Bible with them and thus "cling to the religion of Jesus Christ".

It continues, "Will they be reasoning moral creatures . . . do they share in the fall of man, . . . have they a heavenly future . . . surely they cannot be responsible for Christ's death". I cannot imagine more academic questions or ones of less concern to us. Here we are making an all too feeble effort to bring this planet under Christ and we are worrying what we can or should do with people who may be living on Mars. How easy it seems to be to concern ourselves with remote and quite hypothetical problems while we tackle all too indifferently the problems which lie right at our door. Christ has set forth our task here on this earth. That alone taxes all our best efforts and our capacity to sacrifice. A religious leader has summed up the situation in these words, "God may have other Words for other worlds but for this world God's Word is Christ".

Can't we leave the "other worlds" to God and devote our religious effort to bringing this world, right here and now, under the will of God?

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