

# The **+** WITNESS

SEPTEMBER 29, 1966

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## Story of the Week

# Principles of Union Endorsed By United Church of Canada

★ After a two-hour debate and a hurried re-wording of a motion, the biennial General Council of the United Church of Canada voted overwhelmingly to approve "Principles of Union" with the Anglican Church of Canada.

The historic document that aims at merging an episcopal and a presbyterian system of Church government was produced by committees of ten from the two denominations.

After the long debate, a committee was named to provide careful wording for the motion that was finally accepted. It read: "That this General Council approve the document—Principles of Union between the Anglican Church of Canada and the United Church of Canada—as a working document upon which to proceed in negotiating union with the Anglican Church of Canada. As a working document it is subject to such revision and addition as may become necessary during the negotiations."

The phraseology constituted acknowledgment of the views of dissidents who fought the original document, charging that "a priestly hierarchy . . . could result from organic union."

During the debate a non-delegate shouted: "Now it's the Anglican Church. Next it'll be

Rome and we'll have the Pope over us."

After the vote, A.B.B. Moore, a clergyman who is president of Victoria College, University of Toronto, and chairman of the United Church committee of ten, said: "The Church has committed itself irrevocably to organic union with the Anglican Church."

Anglican observers, reportedly stunned at first by the long debate and heavy criticism of Anglican practices, were delighted by the final vote. Most felt, however, the actual union is five to ten years off.

Leaders of the determined resistance against union with Anglicans were the Rev. W. G. Berry of Toronto; Dr. George Johnston of Union Theological College, Montreal; the Rev. F. G. Brisbin of Hamilton; and the Rev. J. Robert Watt of Toronto.

Mr. Watt said his presbytery was split down the middle over organic union. "Any organic union which shuts out the evangelical churches of which we are a part is not good," he said.

The Rev. J. A. Davidson of Kingston said the Council's action differed from the approval given last year to the Principles of Union by the Anglican General Synod.

"The Anglican Church is seeking union with a Church

whose ordinations and confirmations it does not generally recognize, either in principle or common practice," he said. "The United Church is seeking union with a Church whose ordinations and confirmations it does indeed generally recognize both in principle and common practice."

Dr. Johnston called for an amendment that would not bind the United Church legally to a union. "I do not believe in the hierarchical structure whereby a presbyter would have to be ordained by a bishop," he said. His comment drew loud applause.

The moderator of the Council, the Very Rev. Ernest Marshall Howse, said safeguards must be written in the document "to save us from splitting the Church, because not only must we carry what we carry, we must carry it overwhelmingly and as far as possible without any embittered opposition."

As the Council listened to the long and often embattled debate, keenly aware of its slogan since its birth in 1925 — "A United and Uniting Church"—top officials were obviously nervous about possible rejection of the "Principles."

Howse said it will take some years to weld the episcopal and conciliar systems, but "when we do, it will be the best system any Church ever had."

Earlier, at a press conference, Moore had said that if the Anglicans refuse to accept women ministers — the United Church

has about 55 — they would set up “a very serious obstacle to union.”

He added that he would press for acceptance of women ministers, but hoped the new Church would also be able to retain Anglican “ties with Canterbury.”

Moore pointed out that the Rev. Eugene Fairweather of Trinity College, Toronto, a respected Anglican theologian, has said there is no theological reason why women should not be ordained.

The Rev. Roy Wilson of Fort William, whose wife is ordained, told the Council he would have no part of any union which did not accept women ministers.

The Rev. J. A. Richardson criticized Archbishop Arthur Michael Ramsey of Canterbury, for a statement made a few days before the General Council opened. The Anglican leader, who was touring Canada, said the United Church must clearly state all its reservations about union. Richardson claimed the archbishop had no right to make such a statement while the General Council was in progress.

Many United Church of Canada members considering the proposed union are like people on the verge of buying a used car, an Anglican professor said.

R. F. Stackhouse of Wycliffe College, University of Toronto, wrote his impressions for the Toronto Telegram after listening to the two-hour debate.

In his “used-car” reference, the Anglican clergyman said: “They’re so afraid they may get into something they will later regret that they want to examine the small type in the contract. So they spend all their debating time arguing about how to make sure approving the proposed Principles of Union, already accepted by the Anglicans, would not commit them to an agreement they could not change later.”

“But no one can escape the fact . . . that a large number of United Churchmen are less than enthusiastic about it,” he said. “Why is this when, since 1925, they have claimed to be a united and uniting Church? One reason is the fear that they will have to accept traditional doctrines they think cannot be believed any more . . . Others are afraid . . . they will have to conform to a kind of Book of Common Prayer . . . Still others bristle at the thought they will have to serve under bishops . . . The possibility that the new Church might not ordain women . . .”

Stackhouse reassured United Churchmen that Anglican loyalty to creeds “does not mean Anglicans are not free to think. They will also find there is as much variety of worship, perhaps more, in the Anglican Church as in the United.”

United Church members would also learn, he said, that bishops “are not, in fact, the lordly prelates some United Churchmen think they are, but are for the most part unassuming ministers of Christ.”

#### Cites Fundamentals

Ultimately there will be one Christian Church, but the Anglican Communion will not go into any unions without the four fundamentals it believes to be part of the primitive church, the Archbishop of Canterbury said in Canada.

He listed the fundamentals as: the holy scriptures, the creeds, the sacraments, and the historic episcopacy.

At a press conference Dr. Ramsey told newsmen that the one Christian Church he envisions “will be a Church containing varieties of customs and forms.”

Would there be room in such a Church for the papacy?

“I think that in the united

Church of the future, the Bishop of Rome might have a place as a presiding bishop among equals,” Dr. Ramsey answered.

On divorce, he thought England’s present laws were unsatisfactory, and should be improved. But he also believed the Church of England would cling to its present law of not marrying a divorced person while the other partner was living.

In Halifax, Dr. Ramsey, speaking of union between the Anglican Church of Canada and the United Church of Canada, said only a solid minority opposition can prevent it.

#### ROBERT BRUCE HALL CONSECRATION

★ The Rev. Robert Bruce Hall, rector of St. Chrysostom’s, Chicago, when he was elected bishop coadjutor of Virginia in June, will be consecrated October 21 at St. Paul’s, Richmond.

Presiding Bishop John E. Hines will be the consecrator, with Bishop Gibson of Virginia and Bishop Burrill of Chicago the co-consecrators. Bishop Campbell of West Virginia is to preach and bishops from several parts of the country are to have roles in the ceremony.

#### WILLIAM F. GATES CONSECRATION

★ The Rev. William F. Gates Jr. was consecrated suffragan bishop of Tennessee on Sept. 9 at Christ Church, Nashville. Presiding Bishop John E. Hines was the consecrator.

Following the service Bishop Hines went to the conference center at Monteagle to address laymen of the diocese. The bishops of the diocese took part in the conference, as did Prime F. Osborne, a member of the national executive council of the Church.



# Modern Cities are too Complex To Allow a Divided Church

★ "The city is too big for any of us alone," Eugene Carson Blake told a World Council of Churches panel in Washington, D.C. "It obviously is too big for a divided Church."

Blake, general-secretary elect of the World Council, made his remarks after panelists representing the U.S., Canada, Great Britain, the Netherlands and Japan related the various ways Churches in their countries are coping with the problem of urbanization.

The panel was set in the context of a much larger conclave, the annual International Conference of Social Work, which attracted delegates from Church bodies, business, professional and governmental welfare agencies from 67 nations. In all, nearly 3,000 persons attended.

In reviewing urbanization from a Christian perspective, Blake told the panel that "history has shown that no religion has done very well with city people."

He then asked the audience if it might not be because of a "prejudice of a nomadic people" that success has not been forthcoming.

He suggested that the Church must meet its ministry to city dwellers on some grounds that will assure success, indicating that perhaps history of religion and cities of the past might give some indices of pitfalls to avoid.

He saw the ministry to city people as needing a two-fold understanding. "We must minister to the people where they live as well as minister to a stream of people."

In this remark he embodied two concepts of the modern city — a place where a large number

sink lasting roots, and yet a place which sees large numbers of its inhabitants living there for only short durations because of the nature of industry and commerce, calling for frequent uprooting of personnel.

In response to remarks made from the floor by a New Zealand representative, Blake said that if the ministry of the laity is to be fully appreciated for its full potential, "we must see to it that the clerical does not stand in the way of their ministry."

The American panelist, Gerald Gingrich, secretary of the division of health and social ministries of the American Baptist home missions societies,

said that for too long the Churches have been almost solely concerned with the "casualties" or "dropouts" in the march of life.

"We need to minister to the mainstream of the march, not just to the casualties or the dropouts from the march," he said.

Although the Church has a considerable distance yet to go, he said, it is "far less defensive than it was a decade ago."

The biggest needs, Gingrich held, are in more coordination and planning of programs within the institutions and in co-operation with other Churches as well as the other components of society working for man's welfare.

He also saw serious need for more personal involvement as well as institutional involvement.

## Bishop C. Kilmer Myers Elected In California on 9th Ballot

★ Bishop Kilmer Myers, suffragan of Michigan, was elected diocesan of California at a special convention held in Grace Cathedral, San Francisco.

He was elected on the ninth ballot. In the early voting there was a deadlock between Bishop Richard Millard, suffragan of California, and the Rev. Morris Arnold, rector of Christ Church, Cincinnati, but neither was able to get the required majority from both the clergy and lay delegates. In the early ballots Myers received little support.

After the seventh ballot the Rev. Lesley Wilder, rector at San Mateo, Calif., a strong contender, withdrew. The Michigan bishop then received a majority of the clergy votes on the eighth ballot and a majority of both clergy and lay delegates on the ninth.

The new diocesan has stated

that he will make no decision until he has first talked with Bishop Emrich, his superior in Michigan. However from remarks made to the press and friends there is every reason to believe he will accept. He told newsmen that the diocese offered many challenges and called it a crucial area for the Episcopal Church, "with its concern for renewal well known."

A native of New York, Bishop Myers received his B.A. degree from Rutgers and his S.T.B. and S.T.D. degrees from the Berkeley Divinity School. He also attended the Yale Graduate School and Union Theological Seminary.

Ordained in 1940, he was a resident fellow at Berkeley for two years, rector for a year at St. Mark's church in Buffalo, N.Y., and a U.S. naval reserve chaplain for two years before

joining the General Theological Seminary faculty.

During his six years at the seminary, where he was an instructor and lecturer in pastoral theology, Bishop Myers combined his teaching with participation in an integrated team ministry at Grace church in Jersey City, N. J., one of the nation's first churches to undergo drastic neighborhood change.

The following 11 years, as a member of the staff of Trinity parish, he gained wide attention for his work in combatting juvenile delinquency, dope addiction, racial prejudice and other social problems on New York's lower east side. At one point, with other clergymen and social workers, he was instrumental in mediating a cooling-off period that produced peace among juvenile street gangs.

From his slum vicar post in New York, he went to Chicago to head the interdenominational urban training center for Christian mission. He was elected suffragan of Michigan on May 15, 1964, after filling the Chicago job for a year.

Bishop Myers and his wife, the former Katie Lea Stewart—who had been secretary to the rector of Trinity Church in New York—have three adopted children, all non-Caucasian. The two youngest children, Jonathan Matthew Ki, 14, and Laura Mercy, 8, were Korean orphans and Albert, 26, is a Negro.

Albert, who has been a member of the Myers family the last 14 years, left a week before the bishop's election for a peace corps assignment in Malawi. "We plan to cable him right away," the bishop said.

## UNIVERSITY STUDENTS JOIN FORCES

★ Protestant, Anglican, Roman Catholic and Eastern Orthodox college students have closed ranks to form one na-

tional organization. It will be known as the University Christian Movement.

The leaders of a dozen campus groups blazed this trail of the ecumenical movement at a session of the annual general assembly of the National Student Christian Federation.

The new organization will be officially identified as a "related movement" of the National Council of Churches but will be autonomous in its legislative and decision-making powers.

## RHODESIA DEAN DECLINES

★ "Hypocrisy" and "near blasphemy" was the response of Salisbury's Anglican Dean S.M. Wood to a request from Rhodesia's prime minister Ian Smith that the nation's Churches participate in a "rededication" on Nov. 11., the anniversary of Rhodesia's self-proclaimed independence.

"I cannot possibly see myself conducting any service in the cathedral on Nov. 11 on the basis of the purposes set out by the government for the public holiday," Dean Wood declared. "We are asked to rededicate ourselves to those Christian ideals which prompted the declaration of independence. I must confess that I cannot identify which Christian ideals prompted the declaration of independence.

"As I see it, the declaration of independence was prompted not by Christian ideals but by Rhodesian Front policies."

The Rhodesian Front, Smith's party, seized control of the government from Britain almost a year ago. It has produced a constitution designed to perpetuate control of the country by the nation's white minority. Great Britain, declaring the action treasonable, has imposed economic sanctions.

"We are also asked to give

thanks for the divine guidance that has enabled us to overcome the difficulties of the last year," Wood said. "The government has considerable political acumen and its financial advisers are obviously very competent, but to claim divine guidance for it comes near to blasphemy. Let the government proclaim a holiday if it will to commemorate its declaration of independence, but save us from the hypocrisy of trying to whitewash it with religion."

## CHURCHES UNITE FOR COLLEGE CENTER

★ Seven Protestant and Roman Catholic congregations have formed the Marshall Religious Council, to provide a student religious center at Southwest State College, Marshall, Minn.

The first major contribution toward the center was a \$10,000 gift from the Otto Bremer Foundation, St. Paul, and the board of directors of a bank in Marshall.

The council hopes to open the \$161,000 all-faith student religious center on property adjacent to the college at the same time the college opens.

Cooperating in the center are the Catholic, Lutheran, Presbyterian, Methodist, Episcopal and Evangelical United Brethren Churches.

## ANCIENT ICONS FOUND IN RUSSIAN VILLAGE

★ About 30 icons dating from the 16th and 17th centuries were discovered in an ancient wooden church in a village near Moscow.

Workers are now engaged in cleaning them and meanwhile experts had certified them to be art gems of the highest quality.

The largest of the icons is called The Holy Gate and shows Old Testament scenes against white background.

# EDITORIAL

## U. Thant Speaks a Piece

U. THANT presented what most observers thought was his last report as Secretary General of the UN on September 18. He pulled no punches which prompted many commentators to say that he did not have to since he was stepping out of office on November 3. However the next day he agreed to stay on the job until the end of the present session of the General Assembly on December 20, even though he was weary of being treated as a "glorified clerk."

The real issue in Vietnam, he said in his report, is the survival of the Vietnamese, and this can be resolved at the conference table. An implicit hostility to United States policy in Southeast Asia is apparent in the report, with some statements on Vietnam implying that the U.S. wishes to continue the war there at the expense of the Vietnamese people.

Commenting on his own efforts to initiate peace negotiations, Mr. Thant said he had been "increasingly distressed to observe that discussions of the matter have by and large been dominated by consideration and analysis of the power politics involved" and that there had been "much less concern" for the "tremendous human suffering in Vietnam and also for the people of other countries involved in the fighting, I see nothing but danger in the idea, so assiduously fostered outside Vietnam, that the conflict is a kind of holy war between two powerful political ideologies."

The basic problem, as the Secretary General sees it, "is not one of ideology but of national identity and survival." If this approach is accepted by both sides and the moral influence of governments and peoples outside the conflict is brought to bear, he said, then it will be possible to "reach a settlement which would end the suffering in Vietnam, satisfy the conscience of the world at large and remove a formidable barrier to international cooperation."

Communist China's absence from the United Nations — or, in Mr. Thant's words, the need for "universality of membership"—was related to the crisis in Southeast Asia and the lack of progress in disarmament. The United Nations, he warned, cannot function with full effect if

"one-fourth of the human race," the Chinese, are outside. He said he hoped that the long-term advantages of Communist China's entry "may be more clearly seen and the necessary adjustments made."

Conceding that there were "serious political difficulties" in the path of "universality," Mr. Thant urged that all countries not now members be encouraged to send observers to follow the work of the United Nations more closely.

The Secretary General suggested these observers be maintained at the New York headquarters, at the United Nations office in Geneva and in the regional economic commissions. Their contacts, he said, would lead to a better understanding of the world's problems and a more realistic approach to their solution.

Discussing the situation in South Africa, the Secretary General said, "The most conspicuous and anachronist mass violation of human rights and fundamental freedoms is that which continues to be enforced against the nonwhite majority of the people of South Africa."

There is, Mr. Thant said, a growing disappointment among members of the organization over the ineffectiveness of the measures taken by the United Nations and "an increasing demand for stronger action."

His proposed solution places the burden for action on the permanent members of the Security Council — the United States, Britain, France, the Soviet Union and Nationalist China — and "the main trading partners of South Africa." Britain, in her serious economic situation, exports heavily to South Africa. United States commerce with South Africa has grown rapidly in the last five years.

What he called "the slowdown in disarmament" also was a matter of deep concern to the Secretary General.

The continuation of underground nuclear tests by the United States, the Soviet Union and Britain and the atmospheric tests by France and Communist China were cited as reasons for his fear.

The Secretary General's view on what the United Nations can and cannot do in a forbidding world situation was, to put it mildly, pessimistic.

# GOD'S WORLD IS CHANGING --- REJOICE!

By O. Sydney Barr

*Professor at General Theological Seminary*

## NEW KNOWLEDGE, NEW TECHNIQUES HAVE OPENED UP POSSIBILITIES AND PROBLEMS TO GO ALONG WITH THEM

THIS IS an exciting time in which to live. All around us long established patterns of thought and ways of doing things are being questioned, and things new come rushing upon us. Some find this bewildering; they become afraid, and cling almost fanatically to the past. This is regrettable, and yet understandable — because, for all its promise, the newness poses problems of a kind and a magnitude that are unprecedented. On the other hand, our faith as Christians bids us open our eyes to see in the stresses and strains which surround us the hand of God himself, he whose world this still is — and to rejoice.

What are some of the things which disrupt our comfortable status quo? For one thing, there is the rise of new nations and of new peoples — and this not just in not-so-far-away Africa and Asia, but right here at home. The problems that this brings we know only too well. Moreover, honesty forces us to admit that we ourselves aggravate the difficulties with a selfish and untrusting fear that we who have so much may become tomorrow's have-nots. In our deepest selves, however, we know perfectly well that these stirrings of peoples are God's stirrings, and that this demand of under-privileged millions is just, a cry to be allowed that full dignity of personhood which is the God-given right of every human being. Furthermore, the potential of this divine stirring is a wonderful thing to contemplate — the over-all enrichment which will inevitably come about as new cultures are allowed fully to contribute their knowledge, their perspectives, their talents to the total mainstream of human life and endeavor.

### Automation

ANOTHER FACT of life which is already impinging upon us far more than most realize is the onset of automation. In ten, twenty, forty years' time, and in ways that we can barely comprehend as yet, life on this planet is going to become unbelievably different — and is al-

ready so on the drafting boards of those who plan our future. No one of us will die in the same world into which he or she was born. Here, too, the problems — the wrenching and strain which are already being felt — will become incredibly difficult. It may well be that leisure instead of labor will before too long become the principal occupation of most. This will force upon us a totally new view of man, of his purpose for being, of his role in life, with an attendant soul-searching on the part of theologians, sociologists, and educators. For labor and government alike the strains will become very great. Nevertheless, these are all God's stirrings. For life is God's gift; God wills abundance of life. Automation, welcomed and rightly assessed and employed, will enable people to develop and enjoy their total God-given potentials and capabilities as never before.

### Challenge to Church

STILL another, and quite different, example of imminent change stems from the current challenge to the Church and to almost every aspect of her traditional teaching and life. Particularly in the seminaries and graduate schools where theological disciplines are taught one feels the winds of new things moving. New seminary students, for example, in many instances arrive still expecting to be indoctrinated in the comfortable faith once and for all delivered to the saints, and then find that faith being intensely scrutinized and questioned.

Biblical historians today search the scriptures, and with the aid of new techniques come up with answers which would utterly astound their grandparents. Dogmatic theologians are looking at the traditional creeds, and asking quite frankly, "What really do these words mean? do they really say anything to us today? Are there perhaps better ways of explaining and leading people to share in the joy of Christianity?"

More and more, too, moral theologians are taking a new look at the traditional Christian



ethic: "Is it true that what was considered wrong yesterday is still wrong today, that what is right today will still be right tomorrow?" Furthermore, the students themselves are restless, sensing that the traditional content and patterns of seminary instruction and life are less than adequate for the needs and demands of the last third of the twentieth century.

The result of all this questioning is much self-examination and downright agonizing on the part of seminary students and faculty alike, and churchmen generally, as new knowledge and new kinds of circumstances impel us to a reappraisal of the essentials of Christian faith. For the Church as a whole there lie just ahead much discomfort, and the necessity for changes in both structure and thinking which are far more sweeping than most envisage — if, that is, she truly knows and would lead others to know, the living Christ. Let us remember this, too — that our present painful self-analysis is born not out of doubt, but out of deep faith. Almost invariably, the most potent and stinging challenges come from those who are manifestly loyal to the Church, live her disciplines, have themselves been seized by her living gospel, and long passionately to see it with full effectiveness communicated to others. Again, this is God's stirring. It is God's own revealing of the fact that the faith once delivered is far deeper and richer and more wonderful than we have hitherto dreamed.

These three examples, then, typify a picture which is unfolding all around us. Generally, any dominance of the past over our thinking and actions is being severely scrutinized. New knowledge, new techniques have opened up seemingly limitless possibilities — and seemingly limitless problems to go along with them. Should we be afraid, or should we rejoice?

### God Up and Doing

AS CHRISTIANS we should welcome all this newness, not uncritically, but with the expectation that beneath the ferment there lie a purpose and a meaning given by God himself — and this on the authority of Holy Scripture itself. Especially, here, one thinks of a conversation which St. John's Gospel records. Jesus, on the night of his betrayal, looked around at the handful of followers who were already mourning his departure and said: "Do not be dismayed; I will not leave you desolate; the Counselor, i.e., the Holy Spirit, whom the Fa-

ther will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (Jn. 14:26).

The Holy Spirit will come to you! Who, what is the Holy Spirit? Undergirding all that could be said here is this simple fundamental — the Holy Spirit is God up and doing, and this not far far away but God active right here in our world which is his world. And when the Christ whom St. John knows and pictures promises that the Holy Spirit will come to be with people always, he is saying something like this; "I must leave, but you will not be alone. Still God will be wonderfully and powerfully a part of your lives. And all that you have found to be stirring and true and good in what I have said and done while with you — all this, too, will continue as your strength and your joy. Yes, all that I have been and am the Spirit will bring to your remembrance."

But there is more. "The Spirit," Christ says, "will teach you all things." That is, on and on into the future, as far as the future stretches, God will continue to open your eyes. What has happened in the past, what you know now, is but the barest beginning. Still to come as the years fly by are new circumstances, new truths, new knowledge, new insights, new wonders — and as all these things come to pass, still the Spirit will be with you and lead you, give you new understanding, stir you up — whether it be in 200 a.d., or 1200 a.d., or a.d. 1966.

### With Us Now

HE THEN, who has eyes to see, let him see — that the Holy Spirit is with us now as promised, and still powerful to prod us, to sting us, to teach us — as he is doing at this very moment in all of our searchings and challengings and conflicts, in our cities, in our laboratories, in our universities, world-wide. Indeed, the problems are very great. New horizons open up; our prosperity is unparalleled — and so is our uncertainty. Where do we go from here? But these — our own fascinating and puzzling times — are days of which St. John's Gospel speaks: "I will not leave you alone; the Holy Spirit will teach you all things." We as Christians, then, are not afraid, but rejoice.

It is often said, and it's true, that people to large extent see what they're looking for. So we, gazing out on the world around us, can find much that is grim. With little difficulty we could become very pessimistic indeed. Is it not



our sure faith, however, that there are heights and depths to human life and experience which the eye cannot see or the mind fully grasp? Are we not grounded in the certainty that it is God whose world this is, God who is Lord of all history, today's and tomorrow's as well as yesterday's, and of our personal lives as well? Is not this the meaning of the promise that the Holy Spirit will be with us, and teach us all things? Are you and I looking for that Spirit in the rich and many-sided newness which besieges us in every direction?

If we do look, we shall find him. The Church does not pretend to have final answers for the multitudinous vexing problems which this newness raises. But this we do know — that the change and the turmoil and the excitement of the contemporary scene are the work of God himself, that these cross-currents which so baffle and upset us are the Holy Spirit himself

saying: "So far you have come, well and good, But now it's time to move on." This, too, we know — that it's just when things seem most difficult, just when world problems or personal problems loom largest, that God is closest, that the Lord of the world's history and the Lord of our personal day to day history, is penetrating most deeply into the lives of nations and people, is saying, "Take hold of me; for behold, I would make all things new."

Christ says, "be not dismayed; I will not leave you . . . the Holy Spirit will teach you all things . . ." These are exciting times today because they are God's times. All around us in the trial and error of change and testing, of old and new, we see God's promptings. Where, precisely, we are being led we cannot be sure. But who it is that leads us we know — and far from being fearful, we rejoice!

## ARE THE CLERGY A PROFESSION?

By Everett C. Hughes

*Professor of Sociology, Brandeis University*

### AN ADDRESS AT THE CONFERENCE ON CHURCH AND ITS MANPOWER SPONSORED BY NATIONAL COUNCIL OF CHURCHES

THIS IS a common enough question, more common than ever, asked about many occupations. We are in the professional age. Our labor force has turned the corner from predominance of production-workers to numerical predominance of those who perform services to the production system, those who distribute goods and those who perform services to the state and its many organs, to communities and larger groups, and to families and persons. Among the services performed are more and more whose practitioners demand the title of "profession" and the standing that goes with it. Thus we have more professions — I do not dispute any one's right to the title, although the public and the state may — and a larger proportion of our work force in them.

All the professions have at least one point in common; each professes to perform better than anyone else some service of which persons or

social bodies have need. That "profession," that claim, has two sides. One is the claim that the professional can diagnose the problems to be solved better than the layman or lay body which seeks the service — or fails to seek it. The other is skill in advising people how to meet the problem or in actually helping to solve it. In some ways, the clergy are the epitome of profession, for they do indeed "profess" to have something very special and important to offer. On the other hand, I suppose there is no occupation whose competence is so often questioned as is the ministry's. From time to time groups of people follow some leader who announces that there is no need and no theological basis for having people who devote themselves professionally to providing religious advice and services. If the movement lasts through a few generations, it nearly always ends up by having some members who do, in fact, devote themselves fully

to looking after the organization which has arisen out of the movement.

Since the right of most professions to profess is questioned sometimes, they often seek to protect themselves by laws which give them monopoly of their field of practice, or at least of the use of the name. In our time and country, the clergy are one of the few professions which have not sought state licenses to give them monopoly of their own licenses — ordination.

Who can stand in whose pulpit? Who can lift the communion cup to whose lips? Whose absolution will soothe whose tortured soul? Whose blessing will give comfort? I think of no profession in which the needs ministered to are so universally human and in which, ironically, the means of grace are so particular to given groups and in which the lines between the legitimate and the not legitimate are drawn so sharply and in such contradicting ways.

I am leading up to this. This very conference is evidence that some of the people who deliver religious services under different brand names find that they are dealing with the same, universally human problems. They are beginning to recognize each other as colleagues, although they march under different flags.

### Colleagues, Clients, and Employers

ONE OF THE QUESTIONS before a minister of religion is precisely this: who are my colleagues? Related to it is the query: who are my clients? In most professions clients can be referred from one colleague to another. In religion, there are circles of referral; but there are also boundaries crossed only by conversion accompanied by rejection of the old. Imagine a Roman Catholic priest saying to a soul in distress: what you need is a preaching, shouting Baptist connection, or a Quaker saying: what you require is the uplift of historic liturgy sung to plain song in a Gothic cathedral. The boundaries of collegueship are one of the great problems of the clergy of our time. It is an open question whether the clients — the laymen — are more or less ecumenical than their ministers.

Another question of the clergy and of any profession is this: who is my employer? Or rather, whose agent am I? For professional services are always paid for by someone in some coin. Does the payer call the tune? I remember my father once saying that, if there is any layman who gives so large a portion of the

local church's budget that the church can't get along without it, it is a "company church." That layman is the minister's employer.

These are the problems of all professions. Who are the colleagues with whom one can and must work, with whom he makes common cause in providing a fundamental service; the people who are in the same boat, who face the same temptations, the same dangers, the same failures, reap the same glories and satisfactions; the people with whom he can safely share confidences? Who are the people in whose behalf he works, the clients? In some professions the person for whom the service is performed is also the person who pays for it. Presumably, the person who pays most will get most. A one to one relationship is perhaps never admitted between a mount of payment and amount of service received, but to avoid some correlation between the two is very, very difficult indeed.

To complicate things, in many professions the person or body who receives the services is not always, perhaps not often, the person who pays. The child does not pay for his lessons, whether in day school or in catechism class. Who is, indeed, the client? The child or the adult who pays? Then, among the adults, the poor parent or the sometimes well-to-do taxpayer? Or in industry, the injured worker or his employer who also employs the nurse and the doctor?

The question, then, is not whether any occupation is a profession or not, but rather this: what are the problems of professions in our sort of society? And, in particular, the problems of your profession?

### How to Get Ahead

THE PRACTICE of most professions is more and more involved in organizations. An ever increasing proportion of physicians and lawyers work in organizations. Many work on salary. If the present trend continues, young physicians will spend a considerable part of their careers working in clinics and hospitals in residencies which combine learning with practice; they live on salaries during that period. An increasing percentage will continue to work either for salary, or by some arrangement whereby the fees they receive will be handled by third parties — insurance schemes, etc. — and in which there is some control over what one may charge and even over the total income which one may take in. In effect, there is and will be some distribution of fees among the several physicians

involved in handling a case, or all of the cases that come to a given group of clinics.

Lawyers more and more work in groups, many of them on salary — whether in large firms or for agencies of the government. This is nothing new to teachers, ministers and engineers; they have long worked in organizations and for fixed salaries. The consulting engineer may escape this.

A Billy Graham — a Billy Sunday in his day — and, I suppose, a Norman Vincent Peale are exceptions. They run their own enterprises. In some sense, any parish pastor is, and must be, enterprising. A minister's career is then an organizational, usually itinerant career. One gets ahead, occasionally, by making a small church get big — in a fast growing suburb — but ordinarily he does it by moving. That feature of his career he shares with the city manager, the school superintendent, the college professor, and certain specialties in medicine. The problem for the individual is to move not too often, but often enough and to move in the right direction. The minister is one of a whole series of professionals in our society whose careers consist in moving through an organizational maze and who, in doing so, are somewhat itinerant. Then comes the question in what orbit they move.

In the Roman Catholic and Methodist churches there are built-in territorial orbits — the diocese in the one case and the conference in the other. With the decline of rural population, I would expect those traditional territorial orbits to be of less and less importance in determining a minister's career. Thus, one problem of modern professions is the itinerant career, moving from one place to another in an organization and actually from one physical place to another.

### Setting Limits

ITINERACY can exist only to the extent that ministers are interchangeable parts of somewhat standardized organizations. One must therefore ask within what limits they are interchangeable. Denominations, in effect, set the limits, although some denominations accept ministers from others. This is again the problem of who can stand in whose pulpit, whose laying on of hands, whose spiritual advice, whose administering of the means of grace is acceptable among what people. The tendency in most professions is for the possible orbits to

become larger, which means in effect that there is more agreement on diagnoses of problems and more consensus about what is now called their management.

A corollary of the increasing tendency for professionals to work in organizations is the number of contacts with colleagues and with people in related occupations. One can no longer speak of the relation of a professional and his clients as though they existed in some sort of vacuum. My father was a sort of General Practitioner. He sent boys off to college. He gave communion and comfort to an elderly woman who was said to have sciatica; she was addicted to narcotics. The doctor gave her her rations, and my father gave her her spiritual comforts. He was called up at midnight to marry a young couple who had good reason to be in a hurry, and had managed to get to the county seat for a license that day. He may even have built a fire in a church in his younger years. He worked with the school superintendent, with the doctor, and perhaps with many other people — but in quite a uniform way. He even stepped down from his pulpit so that a Lutheran minister could step up into it to conduct a funeral service too large for the Lutheran church.

A modern pastor still has those things to do, but there are a good many more people in non-religious professions at work on some of the problems of the minister. If the minister is going to go about giving young people a mighty shove in the direction of college, as many a man has told me my father did to him, he will encounter the vocational guidance person at the local high school. If he and the doctor between them try to handle a case of addiction, a whole army will get involved — although, in Claude Brown's *Manchild in the Promised Land*, a minister still gets into the act. If a pregnant girl turns up at midnight with a marriage license and the man, I don't know what he does. But the social workers, the marriage counselors and heaven-knows-who would be interested.

### General Practitioner

THE MODERN MINISTER is somewhat in the position of the G.P. in the world of medicine. There are probably ten other professional, or near-professional people in the medical system for every M.D. in the more urban parts of this country. The general practitioner, furthermore, is only one of several M.D.'s who may be in-

volved in the case. There are specialists who may be involved. In medicine there are at present many proposals for reorganizing things so that some one called the "personal" or "family physician" will be at the center of the team — someone who will continue to have contact with the patient or family before, during, and after any particular crisis. The formula has not yet been found. When it is found, it most certainly will not be returned to some state of simple professional-client relationship supposed to have existed in times past.

It will be some new arrangement of things in which that central man, pastor or family doctor, will have learned to work with a great variety of people, both in his own profession and in the many related professions which today are concerned with some of the same problems, or with some aspects of those problems. I suppose this amounts to saying that the minister of the future, unless he is of some very tight and isolating sect, will have to deal with many profane professions and organizations.

### The Specialist

ALL OF THIS involves specialization, both within and among professions. Specialization is in part a result of the rapid increase of human knowledge and technology. But it is more than that. It is in part a result of social organization and change. Pediatrics is a specialty which has to be developed because there are so many particular problems of children which modern medicine can cope with. Some doctors specialize in kinds of people; some in organic systems, diseases, and techniques.

Some school administrators specialize in kinds of communities: Westchesters, Winnetkas, Newtons, Chicagos, Detroites, etc. So do ministers.

The modern Catholic diocese has in effect a cabinet: a school man, a social problems man, a race relations man, a real estate manager, a marriage man, perhaps even a special preacher. A Catholic parish in Quebec — which I studied — has six vicars and the pastor: a farmers', a ladies', a young peoples', a trade union vicar — and I've lost one or two. In this, one sees specialization by age, sex, occupation, social problem, etc.

Whether Protestant churches, which are generally smaller, can provide so many in a given parish, I don't know. And here we are in the midst again of organizational, indeed bureau-

cratic problems. I suppose the two great Church bureaucracies in this country have been the Catholic and the Methodist. I really know little of how they are solving their problems of specializing, of referring problems, of finding the proper units in which to work. The territorial and organization unit that is right for handling visiting of the sick and Sunday worship may not be the same one that is most effective for handling drug addiction, vocational and other personal counseling, Christian education, social action, and what have you.

At bottom, the problems of the ministry are those of all professions which serve individuals and communities with respect to fundamental problems. They are the problems of episodic services and more continued service; the ways of handling problems in a very complex society where territorial and functional units no longer always coincide. It is the problem of meeting universal needs effectively in a particular time and situation.

## P.B.

By John Lane Denson

*Rector of Christ Church, Nashville*

TO EPISCOPALIANS far and near, these initials ring with a fat sound. They punch through staid ecclesiastical parlance with all the authority of a brass band at a bowl game.

They mean "Presiding Bishop", the chief officer of the Episcopal Church in the USA, a modest and unpretentious title alongside "Primate", "Archbishop", and "Metropolitan", the addresses for his counterparts throughout the worldwide Anglican Communion. And the "PB" is as modest and unpretentious as his title. But he needn't be.

His is a bold, imaginative, and freeing ministry — from a curacy in Missouri, a major parish in Georgia, and a Texas episcopacy, to the top policy position in the American Church. It bears all the marks of unhesitating commitment to the Lord and complete willingness to take the consequences. Lesser men find such daring security too great a burden. But few can deny that such freedom is a part with the whole cloth of the gospel. Its presence in John Hines and others like him in this "fast back" 20th century ethos leaves us all the better.



# FAMILIES, CHRISTIAN STYLE

By David Hill

*Rector of All Saints, Carmel, California*

## AMERICAN SOCIETY NEEDS STABLE FAMILY LIFE IN ORDER TO SURVIVE

THIS SUMMER was quite a summer for families, especially Texans! One family prominently enjoyed the happiness of a wedding; another suffered the horror of estrangement and murder. "Just a good ol' Texas monolithic daddy" — to use the New York Times' phrase — enjoyed the end of one phase of his family life and the beginning of a new. Then a woman, estranged from her husband, living and sharing her problems with her son, and his family, was shot to death in Texas in what was to become a bizarre mid-day holocaust of murder. These two scenes call into view our thoughts about American family life. "Jesus said, 'A certain man had two sons . . .'"

In the last 75 years or so the close-knit families and small communities of our country have begun to dissolve. The reasons are many, most of them not of our doing. Industrialization, impersonalization have eroded authority from the local town and village to the federal level. From the home and parental responsibility for goals and loyalties a shift has taken place. Any morning newspaper, or woman's magazine, or teen-ager magazine shows this. The new knowledge brought in social and psychological sciences which are used to supplant one set of goals and loyalties for another set. Totalitarian systems, the Communist Chinese being the current example, know how to successfully break into power by eroding family loyalties. Children are raised by the government, men and women live separately meeting only for evenings and weekends — what we call "fun times". Upon this destruction a new set of self-centered personal goals and loyalties are built. The desire for self-fulfillment, the feelings of frustration. "You owe it to your self to be happy." "We will show you the way to happiness and a fulfilled life." Of course this is a lie. We owe nothing to ourselves and no one owes us anything. Life is not a credit system.

Attacks on family life are made here. Notice the tv programs such as "Father Knows Best." In that series father never knows best; he is portrayed as a bumbling fool whom mother and

the kids suffer less than gladly. And mother? Who knows who she is, looking younger and acting more frivolously than her daughters? The role of women in our society is indeed at issue today. But to look backwards towards the day of small communities and tight-knot family loyalties is of little help in framing the goals and loyalties we need now.

Our Lord was so psychologically sound when he said "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." The higher loyalty is what counts. The higher goal and loyalty will make or break family life. The Beatles are right; Jesus is not now very popular. But he is right. And he is true. Surely he is the way to perfect happiness for he shows us love — the goal and loyalty on which our families must be built. "A certain man had two sons . . ." And you know what the younger did and you know what the older did.

### The Basic Unit

THE FAMILY is the basic unit of society — not a distinctive Christian institution but rather one used by Christ to give unique and deep meaning for us to use. American society needs stable family life in order to survive. In a negative way this is very clear for our Negro brothers. The collapse of Negro family life is seen as a root cause for the great difficulty of integration into contemporary life — a deeper and more shocking cause than the lack of voting rights and civil privileges — which are in themselves of paramount importance — A famous "cause-celebre" occurred last year in Washington when a report entitled "The Negro Family: The Case for National Action" was suppressed in part. Written by the then assistant secretary of labor, Daniel P. Moynihan, the report ran into severe and emotional criticism from Negro leaders and sorry-to-say officers of the National Council of Churches. They termed it "simplistic . . . inadequate empirical evidence . . . erroneous premises . . ."



Mr. Moynihan now serves as director of the joint center for urban studies sponsored by Harvard University and the Massachusetts Institute of Technology. In nearly 2-million of the 5-million Negro families, the father is absent. 25% of Negro births are illegitimate — which is critical when 11% of the total U.S. population is Negro. . . from the wild Irish slums of the 19th century eastern seaboard to the riot-torn suburbs of Los Angeles there is one unmistakable lesson in American history: a community that allows large numbers of young men to grow up in broken families, dominated by women, never acquiring any stable relationship to male authority, never acquiring any set of rational expectations about the future — that community asks for and gets chaos. Crime, unrest, violence and disorder . . . are not only to be expected, they are very near to inevitable. And they are richly deserved.

Well, what about our homes? A couple of years ago over half of the students in the high school did not have the same last name as the parents. Divorce rates are not the cause; they are the signs of the situation. Sex crimes indicate the situation. What can be expected when sex is used for advertising and for power? Unleashed sexual drives, motivated by "depth psychology" in order to sell products, unfilled lead to assaults and murder from the "finest families."

"A certain man had two sons . . ." You know what happened to the younger; you know what happened to the older. Christ uses the family and human relationships as the great illustrations of the nature of God. Family life, though not of distinctive Christian origin, is blessed by him — in the sacrament of marriage — and family life becomes an organic growing event, allowing man and wife to share in divine work as pro-creators.

#### Need for Love

IN A FAMILY there will always be a gap and tension between generations but teen-agers will be encouraged to be adventurous and to face life unafraid, to be ready for responsibility and to know that sacrifices must be made. These lessons are learned by example of parents who are thoughtful towards each other, who forgive. There are no wrongs in a Christian family which are unforgiveable! "A certain man had two sons . . ." You know what the younger did and you know what the older did. Forgiveness brings on repentance and then a new start

in living together can occur, a new reconciliation. This is not done automatically; it is a matter of choice, an act of the will. That is why bride and groom say "I do", "I will". And their choice is nourished by courtesy to each other.

These goals and loyalties of Christian family life have been set forth by Anglican bishops meeting in 1958 at Lambeth Palace — a meeting which takes place each decade:

"In a true family, children learn there is one God. They learn it first from their parents and from the disciplined and thoughtful obedience parents and children alike pay to the same God. . . .

"In a true family, children learn, little by little, how to be free; they practice how to make the choices life requires of them within the protection of loving concern and watchful care . . . .

"In a true family, children learn the standards of judgment . . . .

"In a true family, children learn how to accept themselves and in time how to accept others on the same basis . . . ."

#### Our Great Hope

MEMBERSHIP in a family is not earned; it is a given situation. And so is membership in the kingdom of heaven. It is never earned; it is a gift, a given situation. Christ saw this, taught, witnessed to it. His constant reference to the creator God in his prayers was as "Abba, Father." 170 times in the gospel narratives this address occurs — a simple, aramaic, intimate and affectionate term — "My Father." This is perhaps Christ's greatest gift to us — his intimate communion with God as a loving father. His followers asked him to teach them to pray to God, and he said "When you pray, say 'Our Father' "

His parables, such as the Prodigal Son, begin with a father and his sons. To be able to begin to respect and to repeat this child-like trust in God as a loving Father is, St. Paul tells us, to begin to know the joys of heaven now, to initiate the stable, strong and loving relationship which is the highest goal and the broadest loyalty and the deepest motive of all life.

This is new and great hope for our world. Our society yearns for this hope as it revolves into new forms and fashions. For Negro and white, divorced and unmarried, fathers, mothers and children there is great new hope in being bold to say "Our Father . . . ."

## MIXED MARRIAGES SUBJECT OF PAPER

★ Suggested guidelines for interfaith marriage are given to Episcopalians in the diocese of Missouri in a position paper published in the Sept. issue of the diocesan newspaper.

The advisory paper, mailed to clergy in advance of publication, was prepared by the Rev. W. Murray Kenney, former ecumenical officer, at the invitation of Bishop George L. Cadigan.

Prepared to be of particular help in dealing with the marriage of an Anglican and a Roman Catholic, Kenney's paper takes note of the increasing number of mixed marriages in a pluralistic society and interprets the major disagreement as centering around Roman Catholic laws regarding validity of marriages and religious training of children.

The paper reminds Episcopalians of their own communion's strong questioning of mixed marriages, as expressed in an official statement issued by Anglican bishops at the Lambeth Conference of 1948. At the same time, Kenney suggests that no general rule can be expected to apply to every interfaith marriage, and he proposes that each case be handled "pastorally and ecumenically."

He suggests that each couple be counseled individually and that each faith's position on mixed marriage be carefully discussed.

Bishop Cadigan, describing the paper as "good Anglican compromise," said that the pastoral emphasis was the important one, "always giving conscientious consideration of individual circumstances, consistent with the rubrics of the Book

of Common Prayer and canon law of the Episcopal Church."

## CONDEMNS VIOLENCE IN GRENADA

★ Nearly half the congregation — some in tears — of the Methodist church walked to the altar, knelt and prayed for forgiveness for the outbreak of racial violence a week earlier that saw white men beat Negro school children with clubs and chains.

The public act of contrition was in response to a call from the Rev. C. B. Burt, and followed his sermon in which he decried the "bestiality" of the attack on the Negro youngsters as they completed their first day of study in a previously all-white school in Grenada, Miss.

In his sermon he recalled that as a world war two chaplain he had seen in Buchenwald concentration camp, just after it was liberated, the piles of corpses as well as the emaciated survivors.

"I can tell you my heart was not filled with compassion for the German people, and yet I never saw an American soldier mistreat a German child," he told the congregation.

Mr. Burt made it clear that he was not accusing anyone in his congregation of taking part in the actual clubbing of the Negro children, some of which he witnessed.

But he urged them to examine their consciences to see whether they had done enough to prevent the "brutality." And he expressed his own "deep sense of guilt and shame" for not having spoken out more forcefully.

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Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_  
Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_  
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| NAME     | AGE | HEIGHT | WEIGHT | BENEFICIARY | BIRTH DATE |
|----------|-----|--------|--------|-------------|------------|
| 1. _____ |     |        |        |             |            |
| 2. _____ |     |        |        |             |            |
| 3. _____ |     |        |        |             |            |
| 4. _____ |     |        |        |             |            |

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

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Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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fully for righteousness, law and order.

Mr. Burt scored the Churches generally. "Somewhere, somehow, the Church has failed when there is this kind of hate and bestiality in a city of this size," he said. "Where was the Church when these seeds were planted?"

## WAIVER WILL PERMIT AID TO VIETCONG

★ The U.S. government has waived provisions of the federal export control act to enable the Baltimore Yearly Meeting of Friends to send funds to the Vietcong and to North Vietnam.

Such aid — with an equal amount going to South Vietnam — is for relief purposes.

Last month the Baltimore Meeting, which embraces Virginia, District of Columbia, Maryland and Southern Pennsylvania meetings, declared it was conscience-bound to send relief to all factors in the conflict, even if the government failed to grant permission.

The Meeting, a dominant factor in the American Friends movement, has been one of the most vocal church conferences against the American role in the Vietnam war. It staged protests at the Pentagon and White House and recently directed a "sit-in" before Congress to protest the war.

## SEMINARIES RECEIVE GRANTS

★ Episcopal Theological School and Nashotah House are among eleven seminaries to receive grants for experimental programs designed to strengthen the spiritual life of future ministers.

Among the programs for which the grants are made are a series of retreats, weekly colloquia and visiting lectures to be held jointly by Protestant, Roman Catholic and Greek Or-

thodox seminaries; a two-year program, involving sustained faculty participation, to integrate devotional and scholastic life; a program of experimental worship services produced by seminarians; and a study of the relation between summer clinical training programs and the spiritual formation of participating seminarians.

## BISHOP FRASER HITS EXTREMISTS

★ Bishop Thomas A. Fraser Jr. of North Carolina has lumped together members of the Ku Klux Klan and advocates of "black power" and declared that adherents of both philosophies are not entitled to receive the sacraments.

"Let it be clearly understood that there is no place in this Church for the thinking of the Klan or the philosophy of black power."

He added that "in my opinion, the follower of either excommunicates himself from the altar of God and can only return by an act of repentance and confession."

## DON'T TEMPT THE LAW SAYS COP

★ This almost-too-good-to-be-true story appears in the latest issue of the Anglican parish magazine of Stanwix, England.

A vicar attending a conference of clergymen left his auto in a prohibited area of York with this note on the windscreen: "I am a minister of the Church attending a conference which I have done for 15 years. I am already late and the parking places are getting fewer — forgive us our trespasses."

## SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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The Witness, Tunkhannock, Pa. 18657

When he returned he found the following note: "I am an officer of the law and I have been doing this beat for 20 years. My superior is due within the hour and they are getting stricter—lead us not into temptation."

## WILLIAM PAUL BARND'S CONSECRATED

★ The Rev. William P. Barnds was consecrated suffragan bishop of Dallas on Sept. 15 at St. Matthew's Cathedral. Presiding Bishop John E. Hines was the consecrator with Bishops Mason and McCrea of Dallas the co-consecrators.

## TOO MANY CHURCHES SAYS ANGLICAN

★ A vicar whose parish in the South London district of Dulwich is one of a cluster of seven Anglican churches wrote in his parish magazine that it is a "sheer waste of money" to keep them all operating.

The Rev. Eric Rolt, vicar of St. John's, suggested that some should be shut down, demolished, and the sites sold for cash.

"None of the churches is of great architectural or historic interest," he says. "And I think it would be true to say that on some Sundays all the congregations could be fitted into one building."

He added that "we Christians cannot be tied down in our work by the constant nagging thought of where the next penny is coming from to keep church buildings in repair."

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## - BACKFIRE -

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**David M. Figart**

*Layman of Briarcliff Manor, N. Y.*

General deGaulle's call for the withdrawal of American forces from Vietnam raises again the question as to why we got involved there in the first place. General Eisenhower answers this in his "Mandate for Change."

After the Japanese surrender in August 1945, fighting began between the "patriots" and the French who were trying to recover their colonies. (166) With the Communist victory on the Chinese mainland, China "began providing support for the rebelling elements." (166, 167) "Successive French governments were slow in making a convincing world pronouncement placing themselves unequivocally in the role of defending the people of Indochina against Communist domination and assuring the region the right of self-determination." (167) "Our main task in the spring of 1953 was to convince the world that the Southeast Asian war was an aggressive move by the Communists to subjugate that entire area." (168)

"The dissident forces were led by a man, Ho Chi Minh, who had once, in 1946, been premier of all Indochina, with the blessings of the French." (333) "It was impossible to make the average Vietnamese peasant realize that the French, under whose rule his people had lived for some eighty years, were really fighting in the cause of freedom, while the Vietminh, people of their own ethnic origins, were fighting on the side of slavery. It was generally conceded that had an election been held, Ho Chi Minh would have been elected Premier." (337, 338)

After the Korean truce was signed in July, 1953, the Chinese Communists "were able to spare greatly increased quantities of material in the form of guns and ammunition (largely supplied by the Soviets) . . . More advisers were being sent in and the Chinese were making available to the Vietminh logistical experience they had gained in the Korean War." (338) "There was no incontrovertible evidence of overt Red Chinese participation in the Indochina conflict"; (340) and "overt Chinese aggression was not anticipated." (338)

This, briefly, is the origin of the "Contain Chinese Communism" policy which led us to associate ourselves — against the spirit of the times — with the French attempt to suppress a liberation movement which admittedly would have won majority support from the Vietnamese, and which was struggling for an independence the French consistently refused to guarantee. There were no Chinese troops involved; Chinese intervention was not anticipated; and "there was no plausible reason for the United States to intervene; we could not even be sure that the Vietnamese population wanted us to do so." (353)

That was twelve years ago. How do we stand today? Tom Wicker, the able and informed Washington correspondent of the New York Times, in his

column of Sept. 2, says that "the inescapable logic" of the administration's arguments "is that the bedrock American war aim in Vietnam is to confront Communist Chinese expansionism as a matter of vital interest to the United States and world tranquility. This might be a compelling argument — except that there are no Chinese fighting in Vietnam, the administration insists there is no evidence that any Chinese will fight in Vietnam, and no one has been able to show that Peking controls what the administration calls the North Vietnamese 'aggressors'. In fact, some here believe that, since Ho Chi Minh makes such an improbable Hitler and has demonstrated so many times that he is no puppet, the Chinese world menace has had to be put forward by the administration to justify its major war effort in Southeast Asia."

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## Marriage Today

**By Albert Reissner**

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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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 publication of the radical right. Among them was an editorial by David Lawrence**

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