

# The **WITNESS**

MAY 19, 1960

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THE CHURCH MUST MINISTER TO LADS LIKE THESE

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**TOWN-COUNTRY TEST TUBE**

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In Leading Churches

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For Christ and His Church

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In Leading Churches

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In Leading Churches

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Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

## Story of the Week

# Eastern Orthodox Patriarch Urges Qualified Unity Immediately

★ Ecumenical Patriarch Athenagoras, top spiritual leader of Eastern Orthodoxy, warned in a press interview in Istanbul that unless the three principal Christian bodies — Roman Catholic, Protestant and Orthodox — come together in “qualified unity” soon, all are “in danger of missing the bus of their Christian mission.”

Indicating that he was not speaking of the theological unity of the three Churches, Patriarch Athenagoras said the unity he had in mind would have two aims — “one negative and the other positive.”

“In its negative sense,” he said, “it would disarm hatred, distrust and bad propaganda between Church groups. In the positive sense, unity would promote contacts on the common principles of Christianity and how they should be propagated.”

The Patriarch said that in this conception of unity, he was “sure” he would have the support of the Protestant Church as well as of “the millions of Orthodox Christians belonging to the Russian, Romanian, Bulgarian, Greek, Ethiopian, Cypriot, Coptic and Armenian Churches.”

Patriarch Athenagoras said that he believed that meanwhile there were “indications that the Catholic Church was shifting from its position of isolation.”

“I have told the Pope that only in paradise can one live alone,” he said, adding that “it

is my impression that the Pope has abandoned the idea of holding a General Council.”

By this statement, the Patriarch was understood as underscoring that participants in the Ecumenical Council summoned by Pope John would be limited to Roman Catholic bishops and theologians, with non-Catholics being admitted solely as observers.

He said he had told the Pope that the Orthodox Church “would not attend the Council unless all the Churches are represented.”

Turning again to the attitude of the Catholic Church, he said “there have been notable signs recently that the Vatican also is moving toward the idea of recognizing the existence of other Churches” and “the resignation of two conservative, isolationist cardinals prove my point.”

Without specifying who the two cardinals were, Patriarch Athenagoras went on: “We are only on the threshold of the Christian evolution. We live in a new age and the past must be swept away. The Catholic Church cannot keep to its ecclesiastical seclusion and must move toward unity. We have a great Christian mission to fulfill. We must either do it in unity or risk failure.”

The Patriarch said he was convening a Pan-Orthodox synod at the Island of Rhodes next September at which the main theme would be Christian

unity along the lines he had outlined. He said that he himself would not be present, but would be represented by bishops and other theologians.

“I follow all subjects related to the union of the Churches,” he added. “I have worked in the past with all my strength for the unity of the Christian Churches and I will continue doing my best in promoting this matter.”

In a letter received meanwhile, Greek Orthodox Patriarch Beneditos of Jerusalem said his patriarchate would “closely cooperate” with the Ecumenical Patriarchate on all subjects to be discussed at Rhodes.

In a recent statement, Greek Orthodox Metropolitan Spyridon of Rhodes, who earlier paid a visit to the Ecumenical Patriarchate, stressed that the forthcoming Pan-Orthodox gathering “in reality should not be called a Council, but a meeting of Church representatives to discuss problems of the different Orthodox Churches and synthesize the stand of their Churches on major problems.”

He said over a hundred representatives are expected at the meeting, and that it would define the subjects to be discussed at a Pan-Orthodox Council to be held later.

### PLEASE!

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The Witness  
Tunkhannock

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# Resolutions on Need of Integration Passed by Diocesan Conventions

★ If the Episcopal Church is to be consistent with its resolutions for integration, it can no longer build churches with "white" or "Negro" labels, Suffragan Bishop J. Gillespie Armstrong told the annual convention of Pennsylvania.

Bishop Armstrong emphasized the need for new churches and "the crisis facing some of the city churches" as the result of population change and large-scale redevelopment. This missionary program needs more money and manpower, he declared. "It is expensive, yet we must not count the cost as we try to meet the need."

Eastwick, a large section of southwest Philadelphia, is to be totally cleared for a new planned community, and has "problems to be solved," the bishop noted. Two long existing missions will be demolished and the diocese given two new sites.

Bishop Armstrong explained that St. Cyprian, a Negro mission, had already had 70 of its families move and has the question of where to relocate advantageously. St. Titus, a small white congregation, has at the same time, "refused to integrate" or welcome the remaining Negroes, he reported. It was in this light and the prospect of a new church or two to serve the new community, several years hence, that he spoke of avoiding "racial churches."

Successful interracial and large-scale community service projects at two inner city churches were described. The Church of the Advocate, North Philadelphia, with a staff of three, plus volunteer workers, is serving about 1,000 youth on week nights and operating a

day nursery for working mothers, 7 a.m. through 6 p.m. The diocese is providing a special \$6,500 a year grant to the church.

St. Andrew's, West Philadelphia, has a more limited program, including psychiatric counseling.

Two resolutions dealt with racial questions; one in sympathy with the student demonstrators in the south, and the other, in appreciation of "the sacrifice and price of the witness" of Anglican churchmen in South Africa against their government's treatment of Negroes. Several delegates wanted to condemn the government but were warned that "this might seriously jeopardize the Anglican clergy ... so tense is the situation."

Congress and the administration were petitioned to "greatly increase the free distribution of food surpluses" in the light of the world's hunger, and "so that we not become an island of prosperity, indifferent to the sea of misery surrounding us."

Bishop Oliver J. Hart, in his annual message stressed a need for "evangelism within our own membership." "Where a Church has only about 50 per cent of its membership in average Sunday attendance, it is time to worry about the others," he declared. "Our mission must have no social, geographic or racial bounds, and our message must be relevant to social, economic and political realities."

Unanimously approved was Bishop Hart's request for an adjourned session of the convention in the fall to elect a bishop coadjutor who would succeed him upon his compulsory retirement in July, 1964.

No official committee was specified, so it was considered that the question of candidates would be left to an unofficial committee, already formed, and to nominations from the floor.

## Washington

★ Commissioners of the District of Columbia were commended for their decision making birth control information available at District General Hospital in a report received at the annual convention of the Diocese of Washington.

The diocese's department of social relations said in its annual report that it commends the commissioners for their action and "expresses support for the continuing exploration of effective ways of making this information available."

In another statement, the department of social relations deplored organized gambling and said that the person preoccupied with gambling is an emotionally sick individual.

It warned that "every gambling operation tends to generate increased gambling activity which may provide the basis for many lucrative forms of crime."

The convention also received a recommendation that, in order that the Church may exert full moral leadership in the field of race relations, all of its parishes and church-related institutions should become "fellowships where all men may be welcomed as fellow-worshippers of God." It also called for racial inclusiveness in the membership of all diocesan boards and all parish vestries.

The convention paid special honor to Canon Theodore O. Wedel, warden of the College of Preachers at Washington Cathedral, who will retire in June. Canon Wedel, who also is president of the House of Deputies, and whose wife, Mrs. Cynthia Wedel, is former president of



CANON WEDEL

## Need To Be Alive To Modern Issues Described As Role of Citizen

★ The Rev. Erwin L. McDonald, editor of the Arkansas Baptist, lashed out at what he called "widespread featherbedding in the realm of civic duties" and "sit-down strikes in the use of the brainpower God has given us."

He told the Religion and Labor Fellowship, meeting in Little Rock, that "half of our people take little if any interest in the affairs of state. They are neither informed enough nor interested enough to go to the polls and have a voice in determining who will represent them in public office."

Discussing building a better Arkansas, for the study group of ministers, lay church members and representatives of organized labor, McDonald said it is not enough merely to place greater emphasis on education, training, job opportunity, more industry, new highways and bridges, new buildings and clean-up campaigns.

"None of these things has any real significance," he said, "unless in our building we build men and women of character. We Arkansans cannot build a better Arkansas unless we can see improvement in the basic quality of our own lives."

He warned that man's constantly developing technical implements "can make of him a deadly monster unless he has the right motivation in his heart."

To the labor representatives, McDonald said, "Labor without character is no better than religion without God. The laboring man is entitled to his full dinner pail, but his employer is due a full and honest day's work for every day's wage. The Christian laborer will apply the Golden Rule in his relations with

his employer and with everybody else."

To the church representatives he said, "The great contribution of the Church in building a better Arkansas lies in its ministry of reconciliation first between man and God and then between man and man."

The role of the citizen he described in this way: "In building better Arkansas we citizens must be alive and alert to the real issues of our time. Let us face up to the fact that we not only have widespread featherbedding in the realm of civic duties, but there is a rash of sit-down strikes in the use of the brain-power God has given us."

McDonald declared that a "better Arkansas" must have "better officeholders and the only real hope in this regard is for a better electorate."

"If the one who has been invested with public office by the people proves to be a demagogue that is the fault of the office holder," he continued, "but if we the people re-elect such a one, we are the ones at fault."

"We need fewer Arkansas travelers and more Arkansas squatters," the editor said. "To reverse this deadly flow of our greatest asset, let us do what we can to make Arkansas more attractive to all people of goodwill and godly purpose."

In the matter of civil rights, McDonald added, "If we are going to build Arkansas, we must build for all her people — for the Negro as well as for the white man."

### KLING TO HEAD BARD COLLEGE

★ The Rev. Reamer Kling, rector of St. Mark's, New Britain, Conn., becomes president of Bard College in July.

United Church Women, will devote himself to lecturing at Union Seminary, New York, and Episcopal Theological Seminary, Cambridge and to research at the Ecumenical Institute, Chicago.

### DEWITT ELECTED IN MICHIGAN

★ The Rev. Robert L. DeWitt, rector of Christ Church, Cranbrook, Michigan, was elected as second suffragan bishop of Michigan at the convention held in Detroit on May 6th. There were 36 other nominees, which must set some sort of a record, with DeWitt elected on the ninth ballot.

After most of the nominees had withdrawn the contest narrowed to a tight contest between DeWitt and Archdeacon John Burgess of Massachusetts.

### RECORD BUDGET IN BETHLEHEM

★ The convention of the diocese of Bethlehem, meeting May 6-7 at the Mediator, Allentown, unanimously adopted a record budget of \$157,319. It was also reported that \$312,000 had been received to date in the advance fund.

Resolutions were passed opposing capital punishment and calling upon churchmen to protest racial discrimination.

## CHINESE OF DISPERSION GETTING SUPPORT

★ The National Council at its recent meeting approved using \$50,000 a year for work among the Chinese of the dispersion. The money comes from the emergency loan fund which will be drawn upon until a total of \$500,000 has been used for this purpose.

Also at the request of Bishop Bayne, executive officer of the Anglican Church, a liaison officer will be appointed to serve with the Council of Southeast Asia. He will be supported by the overseas department of the National Council.

The Council also approved in principle a request from Archbishop Joost de Blank of Capetown that a missionary be appointed to serve in South Africa.

## RACE ISSUE CAUSES RESIGNATION

★ The Rev. Philip Gresham has resigned as rector of Christ Church, Martinsville, Va., following a dispute with the vestry. The rector has favored integrated services, and the immediate cause of the resignation was the vestry's opposition to an integrated supper for children which was held at St. John's, Roanoke.

In announcing Gresham's action, Bishop Marmion said the rector had informed him that "he had resigned irrevocably." The bishop added, "As for myself, I deeply regret that the situation in Christ Church is such that he can no longer minister effectively there."

It is the second time the minister has considered leaving the parish. Two years ago he threatened to resign because of disagreement with the vestry over integrated youth conferences at the diocesan conference center, Hemlock Haven. He later reconsidered and remained.

Bishop Marmion, Gresham and most other clergy in the diocese want all conferences at the center racially integrated as well as all church gatherings. A group of laymen, the leaders of whom are from the Martinsville church, have for two years strongly opposed integrated social gatherings at the conference center. Because of this disagreement, no youth conferences have been held at the camp.

## DELINQUENTS GIVE THEIR ANSWERS

★ Five Iowa boys who have had stern experiences with the law told how they would endeavor to keep children of their own out of trouble. Religious training was emphasized.

All five are in the Eldora, Iowa, boys training school, the institution where delinquent and incorrigible Iowa boys are sent.

The training school magazine, asked the teen-aged boys this question: "If you were married, what would you do to keep your children out of trouble?"

"Children should have good religious training and background," one youth said. "I would see to it that they had a proper education. I would take time out to do the things they wanted to do and I would be interested in those things which were of interest to them.

"I'd try to understand their problems, to help them out, and to make sure they did the right things. Too, a person should always treat his children in a manner which will make them feel wanted."

Another lad said: "I would teach them the Ten Commandments and have them learn to obey them. I also would teach them to respect all people of authority. Above all, I would teach them that crime doesn't pay."

A third youth said: "I think that if you teach your children

the Golden Rule — do unto others as you would have them do unto you — and then teach them to apply it in their daily lives . . . there would be no danger of children getting into trouble."

Replied another boy: "I would teach them from the time they were old enough to learn to respect their parents and obey us when we gave a command. They would learn how to become members of a happy family group working together. I know I will teach my children these rules."

Another boy said he would teach his children "to have proper respect for the law and for the people who enforce it. I would teach them to always tell the truth — even though it may hurt at times. This would help them to become good citizens and would stay with them throughout their lives. I also would teach the children to respect the property of others and never to take anything that didn't belong to them. Stealing may start out small but it always ends big."

## SOUTH CAROLINA PLANS TEACHING MISSIONS

★ The convention of South Carolina, meeting May 3-4 at St. Philip's, Charleston, approved plans for a diocesan teaching-preaching mission October 1-November 15. Forty congregations already have made plans for it.

Delegates also voted for a committee composed of both races to study the Negro work of the diocese and to make recommendations for its improvement.

## LIBERIAN COLLEGE GETS GRANT

★ Cuttington College and Divinity School in Liberia has received a grant of \$10,000 from a US foundation for a library. It will make possible the addition of 3,000 books to the present collection of 9,000.

# Town-Country Test Tube

THE MISSION OF THE CHURCH IS TO PEOPLE, FIRST, LAST AND ALWAYS, AND ITS PROGRAM AND STRATEGY HAS TO START WITH THAT FACT. IF PEOPLE LIVE BOTH IN CITIES AND IN TOWN-COUNTRY, THEN THE CHURCH HAS TO WORK SENSIBLY AND COURAGEOUSLY IN BOTH SETTINGS

By William B. Spofford Jr.



IN THE late 1930's, as the fears of the depression faded into fear of impending war, the profession of social work debated the future of the private social agency. When the depression hit, the private agency had the field of social work pretty much to itself. But, confronted with unemployment lines from coast to coast, it was obvious that only a massive effort, via public welfare, could make a meaningful and helpful dent in the mountain of human need. When things stabilized a bit, it was argued that the private agency was a thing of the past and that it might disappear altogether because, in the face of catastrophe, it had been "too little, too late."

As the issue was discussed, it became obvious that social work in America would be pluralistic—a blend of public and private social work—with the private agency doing specially refined case work, helping to establish sound and progressive professional standards of practice and, hopefully, existing on the frontiers of new needs where experimentation could take place without fear of political boom-lowering. In a word, the private social agency was to be the test-tube, the prophet, for the social work concerns of the nation.

Something analagous may be happening in the Church vis-a-vis urban-industrial work and town-country work. Many outstanding men, dedicated to the urban mission, hold that the city church is the most crucial mission of the Church in our urban-industrial culture. Dean Paul Moore of Indianapolis, Dean John Weaver of Detroit, Fr. Kilmer Myers of New York, Fr. John Harmon of Boston and the Rev. Paul Mus-

selman, exhead of the urban-industrial department of National Council, make this point forcefully and well. Surely, our nation is becoming more and more urbanized, both as to geography and values, and no one would venture to enter the lists with any of the above gentlemen unadvisedly or lightly.

But, as I read comments on this business, which involves the Church's strategy of mission today, I get a sense of the Corinthian spirit which says "I am of Cephas, I am of Apollos, I am of Paul" and which sometimes obscures the more significant phrase, "we are of Christ." There is a profound realism about building Church programs around areas of greatest need and greatest potential. However, there is, also, a divine realism about recognizing that, wherever there are people, there God's Church should be and witness.

## Frontiers Everywhere

ON A percentage basis, the number of persons living in town-country areas will continue to decline indefinitely. However, on an absolute numerical basis, as our world population continues to grow, so will grow the numbers of persons who live in town-country and need the Church. Vestrymen and threatened clergy, perhaps, count the numbers of heads in service record books, but we doubt that one who could say "whenever two or three are gathered together, there am I in the midst of them" could be particularly interested in such ecclesiastical head-hunting. While the Church is concerned with areas of great potential, and overwhelming need, its mission is to people, first, last and always, and its program and strategy always has to start with that fact. If people live both in

cities and in town-country, then the Church has to work sensibly and courageously in both settings.

At any rate, if we are truly disturbed about the negative values which urban-industrial culture often brings to people, then it is wisdom for the Church to maintain its witness in those areas — specifically, town-country — where those values have not yet won full allegiance. For Christians, the frontier is everywhere, it seems. C. S. Lewis once likened this world, for a Christian, as occupied country, with every member of the Church, as a soldier and servant, being parachuted into it (via baptism) to establish a beachhead of Christian commitment. So, in a real sense, our town-country churches have the great opportunity to be such beachheads, in the midst of encroaching urban values of a negative cast.

### Rural Beachhead

**A** BEACHHEAD, in military thinking, is a small place where a build-up can take place, reasonably securely, for further advance. It is a place where experiments can take place, new methods developed and new insights explored, which later can be shared with the whole army — in this case, the Church of God. And, if we look back at the town-country movement in our Church, we discover that it is not a nostalgic return to a “never-never land that once was and shall not be again”, but a place where new approaches to communicating the Gospel have been tried, tested and found valuable for the consideration of the whole Church, particularly in our urban-industrial areas.

A few examples might be in order. Our urban-industrial mission, following the lead of Canon Ernest Southcott and Abbe Michenneux, recognizes that house churches, developed out of the parish church, has much to say to the urban person. It is a matter of historical record that the vast majority of the Church’s town-country work started with the gathering of a few isolated families in a farm home, where not only sacraments could be celebrated and Christian education be given, but rich Christian “neighboring” could take place. There are few parishes or missions in our town-country missionary districts today which don’t have one or two house celebrations regularly out in the farthest reaches of the county. Town-country seems to have been the test-tube and the idea spills over into our lonely, anonymous urban constellations.

The urban church has, also, discovered that a two-week vacation church school in the summer

months gives more continuous, solid Christian education than a whole year of once-a-week Church school. The V.C.S. has been a key-stone of town-country parish education for, lo, these many decades. So, too, our urban missions are now discovering that, education wise, there is nothing particularly sacrosanct about having church school only, or exclusively, on Sunday. By making the major weekly effort on another day, they find, the parish is liberated to really worship, in total, at the family service (which, incidentally, was first meaningful in town-country, since rural folk, who often have to drive thirty-to-sixty miles to church, had to do it as a family, or not at all). Again, having church school on Saturday (which is shopping day and, therefore, the day when the family comes to town!) or on Monday (when the children come into the centralized public school via bus anyway) was a common practice in town-country long ago and we are thankful that urban churches are considering its benefits.

### Group-Grading School

**S**TICKING with education for a bit, we discover that our town-country churches have always been concerned with group-grading of church school curriculum because, in some of our isolated, small schools, nothing else will do. On occasion, you might have a total school of six children— two fourteen-year-olds, three tens, a nine and a seven—and, of necessity the total faculty has to be the mission priest or a concerned lay person. To grade the school via chronological or educational level would mean, if you had enough teachers, a collection of several logs, with individual students on one end and ecclesiastical Mark Hopkins on the other end. One-to-one education is fine, but it does miss the vital element of the social factor in teaching, and besides, in a lot of places, there just aren’t that many teachers. So group-grading it has to be and, again as a matter of record, it has been the town-country church which has brought this to the attention to the Seabury curriculum folk, so that now there is an active, hard-working committee wrestling with it, under the leadership of the Rev. Smith Lain. The point is that what applies in the “boondocks” of the far west on this score also has relevance to the mission or parish in the “inner-city” in many cases, where the church school is of the same minuscule size and the spread of students is from late teens to toddlers.

## Group Ministry

AND, as a final example, we might refer to the whole concept of the group ministry, which, with somewhat different structure and pattern, is explored in urban-industrial churches. In town-country, years ago, it was discovered that the centers of work were too isolated and the needs too broad to expect any one man to handle the Church's work, expeditiously and well. Hence, teaming-up took place, gathering men of diverse abilities and skills, so that, in the group, there is a pool of energy greater than that of one man and complementing the talents of each. This has been done by having them live geographically close, a la the larger parish idea, or by assigning them each to their own church, but expecting them to meet regularly for staff conferences, involving worship, study and development of program. The diocese of Central New York has done this for a long time in its rural areas; Bishop Pike's "presbyteries" in California seem to do it, also, in the agricultural valleys, with the idea now spreading to the city of San Francisco itself. Apparently, town-country was the test-tube here also and the idea was found to be of value.

There are, we believe, profounder and richer reasons for the Church to witness in town-country than just to serve as an experiment station or test-tube for the field of "wider service" in urban-industrial America. But I don't think, as we meditate on our predominantly urban church on Rogation Day, that we can underestimate this significant phase of town-country work. There are many areas to be explored in the eternal business of making Christ, and him crucified, known to God's people.

Our guess is that, increasingly, our town-country churches will see this as part of their calling, and part of the way that they can pay back their city brothers and sisters for having supported them for so many years. Certainly, they are "not of Cephas" nor we "of Paul" but, together, "we are of Christ."

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## Pointers for Parsons

By Robert Miller

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I ALWAYS liked Fr. Tubbs' sermons but there were some who did not. They said he was so mystical and was always preaching about the faith. Of course they approved of sermons about

the faith but not all the time. They said they wanted something that gave them a lift on the way, the sort of thing the Reader's Digest did so well.

"They" was really Harold Flenscher. We had both heard Fr. Tubbs' last sermon about the unity of our being. He had said that we might talk of body, mind or spirit but we were really one being. True, we could not define ourselves, but we could set our minds on God and in doing so, discover ourselves. It was this that made Harold so impatient.

"I never can understand that metaphysical stuff," he complained.

I agreed that metaphysical stuff was hard to follow and that promoted Harold to say that what he liked in a sermon was good, practical illustrations and a word of cheer. "Now Fosdick," he said. "I always knew what he meant. Sensible and down to earth."

Certainly I thought that Harry Emerson Fosdick preached good sermons but how could I convince Harold that Fr. Tubbs did too. Harold felt that a sermon had to deal with this world and Fr. Tubbs felt it had to deal with the world to come, as we call it. The choir he longed for was the choir of Heaven. I said so.

"That's all very well," replied Harold, "and I don't deny that it does him credit, but judging from the music in his church he'd better be more concerned with choirs closer to home."

"He'd feel he was," I argued. "He'd feel the choir of Heaven was much closer to home than any church choir."

"That's just what I find so annoying. Doesn't he realize that he's preaching to folks here below; folks struggling to be halfway decent, and they need a boost?"

"But that's just what he wants to give them."

"He doesn't give me one," snapped Harold, and that ended the conversation.

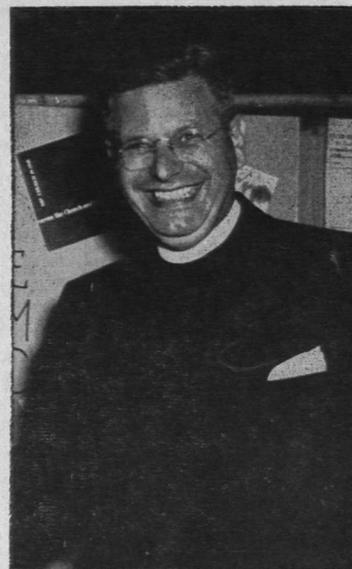
I saw what Harold meant, but I still felt that Fr. Tubbs' sermons gave me a boost. He made me think of heavenly things and I came back to the daily round with a new inspiration. Mundane sermons were mundane; there was no getting away from it. No doubt many sermons had to be mundane, but I wanted some that were not. I said so to Gilbert Simeon.

"Yes," he agreed. "I do too. Sears Roebuck's catalog is a wonderful think, but I wouldn't trade it for the book of Isaiah. The Reader's Digest may be more widely read than the Revelation, but Revelation will outlast it."

# Let The Church Preach The Gospel

GOD'S CARE IS FOR ALL MANKIND  
AND FOR ALL THE AFFAIRS OF  
MEN. HE MAKES NO DISTINCTION  
BETWEEN SACRED AND SECULAR.  
HIS CONCERN FOR YOU IS NOT  
LIMITED OR SENTIMENTAL. IT IS  
QUITE CAPABLE OF DEALING WITH  
YOUR TOTAL LIFE

By Frederick J. Warnecke  
*The Bishop of Bethlehem*



RELIGION has been much in the news in recent months. Last fall there was a debate over exploding populations, planned parenthood, and foreign aid. There followed the publication of an air force manual accusing many of the clergy of being communists. The issue of capital punishment came to the forefront in the Chessman case. The religion of presidential candidates is always good for discussion in an election year. The possibility of pari-mutuel betting is a live topic in Pennsylvania.

Some deplore this as controversial. I rejoice in it. Discussion is good in a democracy and in a democratic faith. The Church, Church leaders, even our faith, should not be above discussion though we do have the right to ask that such discussion when it is critical be fair and honest as it was not in the instance of the air force manual. Most of all I am glad that religion is news in 1960 because I believe that our great problem today is to make the gospel relevant to the life of society and man in all its transforming power. Too much the Church has accepted the contemptuous indifference of the world and placidly conformed to its paganism, co-existing with much that denies all that is Christian. The price the Church has paid for this is loss of respect and of influence in the affairs of men and of nations.

The Church will not recover its rightful place of leadership without an effort. Many in America

would treat the Church as the communists do in Russia. There the Church is permitted to exist but not to be involved in government, in economic affairs, or in social life. Ironically, some of our wealthy, conservative American Christians might be called communist fellow travellers in that they suggest the Church accept similar treatment here in America. Say such, "The Church should not be involved in politics, in business, in social affairs." Then unctiously they produce their pious climax, "Let the Church preach the Gospel!"

But this is just the point. This is the Gospel! The good news begins with our faith that God created the world and all that is in it. We cannot take any part of life and cut God out of it. Either he is God of all or he is God of none.

## All of Life

THE second gospel truth is that God is concerned with all of life. The heart of the meaning of the coming of Jesus Christ into this world is that it tells us of God's continuing concern for a world he had created so that he would not be a distant, far-off power but a Father who wills to act in his world and to aid his earthly children. This care of our Heavenly Father is for all mankind and for all the affairs of men. God makes no distinction between sacred and secular. He is interested in far more than certain pious things we do in sacred sites on Sunday morning. God works in business, in industry, in politics, in family life, in human relationships, in every part of your life. His concern

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*Part of Address at Convention of Diocese  
of Bethlehem, May 6, 1960*

for you is not limited or sentimental. It is quite capable of dealing with your total life.

The third gospel truth is that God has purpose for each life and for our common life. Christian experience begins as a personal, individual commitment of life in faith to God. But Christianity is far more than a number of individuals each standing in separate loneliness. These individuals are related one to another. They are husbands and wives, employers and employees, voters and office holders, citizens of communities and nations. So Christianity speaks of God's purposes and concerns in the ways we live and act together. God speaks to marriage and the family, to business ethics and honest craftsmanship, to community responsibilities and to national policies. God speaks to us at a desk or a bench, at a kitchen stove or a dining room table, in our cars and at our clubs, as much as at diocesan conventions. All life is the workshop of the Christian. God calls us to common action as well as to individual loyalty.

The Church must confront the world and society with the demands of God and with the compassion of Jesus Christ.

● If people live in rat-infested slums, the Church and the Christian must work for better housing.

● If people are hungry, the Church and the Christian must be interested in wages and opportunities for employment and standards of living.

● If people are hurt by ruthless competition, the Church and the Christian must be concerned about business ethics.

● If people are not free to vote, the Church and the Christian must be interested in politics and government.

● If hundreds of thousands of people can be wiped out in a nuclear blast and its subsequent fall-out, the Church and the Christian must be interested in the right use of God's gift of nuclear energy, in international relationships and in peace.

The task of the Church is not to promote itself as an institution but to witness to God's purposes in life. The Church must from time to time act corporately itself, but more often it should lead Christians to live out the implications of their faith not only in terms of tensions and troubles

but daily exerting for good the leverage possessed in their profession or work. We are involved in human life. We are responsible for it. We stand under judgment in it.

### Signs of The Times

I DO not underestimate the cost of this or its difficulty. It led our Blessed Lord to Calvary. We live in a pagan culture and we are far more influenced by its materialism and humanism than we should like to admit. Moreover, life today is overpowering in its size and intricacy. We face also our personal reluctance to take up the cross and crusade for Christ. We are comfortable and we do not like to be disturbed. You may recall the doggerel:

"I love the Church of England,  
I love her holy hush,  
How good it is to worship God  
On seats of rich red plush."

But consider the signs of the times. There is terrifying potential tragedy in our unsolved racial tensions. These exist in America as well as in South Africa. There is the threatening mushroom cloud of nuclear explosion in the Sahara telling us that another nation has gained the deadly knowledge of nuclear power. There is the question of exploding populations. Every month a city twice the size of Allentown is added to our American population. While we are here in this church for this hour, 11,000 people were added to the population of the world. There is the quiet tide of lengthening life with its attendant problem of the aged. There are 4,000 Episcopalians over the age of 65 in the Episcopal Church in this diocese alone.

We can see all this in terms of problems. Then the sky is indeed dark and the outlook forbidding. Or we can see this in terms of the exciting world God has given to us. We can see it as the scene where he works. We can understand the special privileges which we have in this diocese in making the Church relevant in urban American industrial life, the great missionary opportunity of the Church today. We can understand that we do not stand alone nor in our own weak might, but we stand with the Gospel of Jesus Christ as our strength. From God we draw guidance and vision. From God we receive strength and serenity. From God comes the call to go forth with him to proclaim the good news of the Gospel to the world. Yes, indeed, "Let the Church preach the Gospel!"

# LEARNING FROM DEEPLY TROUBLED PEOPLE

By Ernest E. Bruder

*Director of Protestant Chaplain Activities, Saint Elizabeths Hospital, Department of Health, Education and Welfare, Washington, D.C.*

AND as Jesus stepped out on the land, there met him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but in the tombs. And Jesus asked him: What is your name? and he said "Legion." (And as Jesus talked with him the demons left him—he became less disturbed.) Then the people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. St. Luke 8: excerpts from 27 to 35.

As we hear again this ancient story we are reminded that though time comes and goes there is really little change in the feelings and experiences of men. The words may change — perhaps we use different expressions to convey our understandings — but the basics seem to remain constant. So it was in this story about the deeply troubled man whom Jesus met so long ago. At that time they said he had a demon; today we know that he was deeply disturbed. Then he thought he was possessed by many people: he called himself "Legion" — many; today we know that such conflicts make us feel as though there were a host at war within us. And he couldn't find any shelter with people; so Jesus found him "outside the city" — because people were afraid! When he was helped he found that even though he was better, people were still afraid, and we are told in another account of the story that they even asked Jesus, who had helped him, to leave their country. Today it isn't much better, and I speak to you as a chaplain who has spent close to twenty years in mental hospitals. We are still behind the stone walls, we still find people afraid of us, we still find misunderstanding and suspicion — and yet we are deeply troubled people in need of being heard and understood and helped.

This story can tell us a very great deal. It contains a most appropriate emphasis for national mental health week. In it we find the heart of the problem that concerns all of us in the mental hospital family, whether we be patients or staff. To be deeply troubled is to be isolated and is in some way related to the fears that

people have about us. To be isolated is to find it hard if not impossible to talk about things that concern us and are important to us — and this separates us even more from one another. It is only when someone from the outside takes the initiative as Jesus did — and comes to us — that we can gain the courage to talk and can come to be well. For the greatest need we have as troubled people is the need to talk about the thoughts and wishes and feelings that lie deeply buried within us. And the only way we can trust enough to come to talk is to find one who understands enough to seek us out and can bear the anxiety of hearing what it is that we find it so hard to say.

## Being Understood

IT IS no accident that the story of the deeply troubled man about whom we read is followed in the Scriptures by the story of "the woman with the issue of blood." She it was who felt she could trust Jesus so much that "in the presence of all the people she declared why she had touched him and was healed." This she did because she found that "she was no longer hidden" — she was understood. Knowing something of the courage necessary to talk about her troubledness, Jesus said, "Daughter, your faith has made you well. Go in peace." Of such indeed is the quality of salvation!

Troubled people, such as the man in our story, can teach us a very great deal. In such troubled times as ours, it is their story that needs to be heard. As the story is heard — the story of all troubled people — our story — and comes to be understood, there may be, God willing, a lessening of the fear, misunderstanding and suspicion that surrounds us all. For this we most desperately need the informed and concerned understanding of the community in which we live! To come out of our isolatedness is as impossible without such help as it is for the blind to lead the blind without falling into the ditch.

As the community comes to us in the hospital they discover that we have much to share with them. Being helped is by no means a one-way street: as we are helped, so, too, we help others

to understand much that is most difficult to understand until we can see it clearly and steadily and as a whole in the context of the healing community. As Dr. Overholser, our superintendent, has reminded the community over and over again: we in the hospital are just like other people — only more so. What we have learned about loneliness and suffering and sorrow and despair — and coming to find new life through these experiences — this is what we have to share with those in the community who have the courage to come to us through the stone walls of separation and isolation.

Why do I say this so confidently? Because this is the lesson taught us by the mentally ill man whom Jesus sought out so long ago, with whom Jesus talked, person to person (the very things that frighten us so in our relationships with each other, and not only here in the hospital). And when the man came to reveal himself — to speak of the pent-up fellyings within: the resentments and shame, the guilts and tenderness and concern about others — he found that there was one who understood, and could hear what he had to say! Who indeed paid him the dignity of treating him like a person! This is what the story tells us happened so long ago. But my experience at Saint Elizabeths these past fifteen years has taught me over and over—the patients have shown me — that it can and does happen here and now.

Young students for the ministry come regularly the year round to Saint Elizabeths Hospital because they have so much to learn from those who have had the experiences that made them ill enough to need the hospital. These seminarians have been joined by older men — community ministers — who too learned that we have much to teach them from what we have learned about the difficulties in our living. As they have come to us and shared with us their ministry of learning, seeking to understand something of what has made us as troubled as we are, they have gone away enriched. Our ministry of sharing with them has made their ministry to others more meaningful and helpful.

### Freed By Truth

**T**O ALL this I can testify from many years of personal experience. Though I was graduated from a very respectable and recognized divinity school, and though I had some years of parish experience, it was not until I had the privilege of serving as a chaplain in mental hospitals that I really came to feel I understood the

deep truths about which the Scriptures and the doctrines of religion spoke when they talked about man's condition. Our patients have taught me. By being willing to share something of their pain and fear and failure they helped me to see what many before us have struggled with, and how these struggles could come out victoriously.

It is in the mental hospital that I have learned what Jesus meant when he said, "Ye shall know the truth and the truth shall make you free." He was not talking about some abstract truth or absolutes unrelated to life: he was talking about the knowledge that God is Father of us all — no matter where we are, no matter who we are, no matter what we are, no matter what we have been — and even, God help us, no matter what we shall become. It is the truth of the Christian revelation that God is eternally waiting as the Father of the Prodigal Son, with his arms outstretched, for us to come home and be reconciled to him. This is the truth that makes us free: that even though we reject him to the uttermost, we can never alienate his love, his concern or his compassion. "God was indeed in Christ reconciling the world unto himself." This is what Jesus was like, and he said, "He that hath seen me hath seen the Father."

Another lesson has become clearer to me in the mental hospital. St. Paul many years ago was troubled with a problem known to us all: as he put it, "The good that I would I do not: but the evil which I would not, that I do." We who have struggled with our contradictory impulses — who have been weak when we wanted to be strong; have been selfish when we wanted to be sharing—know full well what St. Paul meant. This is a very human condition. We know that much of what we have been, thought, wanted and felt is not lost to us but acts in a very hidden manner. We know that when we want to love, the very people that we want to love we often treat resentfully. We come to understand that the kingdom within — the kingdom of our feelings — very often determines much of what we are and do and say. Here is where we learn the priceless wisdom of our Lord's words when he said, "The kingdom of God and his righteousness and all these things shall be added unto you."

### Basic Lessons

**I**T IS in the mental hospital that we cannot escape these very basic lessons. It comes then as a liberating breath of fresh air to learn from St. Paul that we should "be angry, yet sin

not." That Jonah is able to say to the Almighty, "I do well to be angry," and that the Almighty does not strike him down. Indeed the heart of the Christian religion is found in the Cross: unless sin and guilt, failure and resentment are seen as a very necessary part of life — unless we can recognize the Good Friday in every life — there can be no Easter or resurrection of the human spirit. It is only when anger can come to be shared; when resentments are bared to one another; when sorrow is faced and we are able to mourn; when we acknowledge guilt as part of our everyday living; when we accept the frailty we have as human beings before God; when we allow our need and tenderness and concern for others to be part of ourselves — then we can find the very ground of our being, and we have found God. This is what our patients have shown me over and over again in the hospital.

In this day of confusion and uncertainty, in this time when all our values have undergone and should undergo rigid and careful scrutiny, it is in the hospital that we come to recognize the ageless and changeless truths—the ultimates of our living. These are the truths that remain and that we so desperately need for our time.

It is heartening to us in the hospital to know that what has happened to us can in turn be shared with others and give new life and meaning for their living. This in itself gives us new hope and new life. Our lives then have not been lived in vain, any more than that sick man's some two thousand years ago who shared his sickness with Jesus. We are reminded that Jesus asked him, "What is your name?" and it was only when he could answer "Legion"—could really declare himself, to know himself — that he found his release. It is where we find ourselves, and can declare ourselves to be what we are, that we can find the truth that sets us free and gives us new life.

The conflicts that made it necessary for many to come to the hospital, when they are shared, can be a means of strengthening to others. This gives our lives new purpose. I look forward to the day when all who work with people, especially troubled people—be these workers, lawyers, teachers, doctors, labor leaders, employers — will have the opportunities in hospitals like ours that have been made available to ministers: to share our rich experiences with others, the nation and the world over, so that they too can come to know that it is only as we learn from

the deeper experiences of others that we can in turn understand and minister to these needs in ourselves and others.

### Visit A Hospital

OUR Lord has given us excellent guidance in his meeting with the Gadarene so long ago. For it is only where we can come to "see the goodness of the Lord in the land of the living," as the Psalmist puts it — where we find some who seeks us out and understand something of the fear and loneliness that binds us — that we can come out of ourselves. This is what we hope for in our nation's becoming more conscious of our needs through the emphasis of mental health week — through its "Operation Friendship" which welcomes one community visitor into the hospital for every patient behind its walls. We would be delighted to have as many of you as possible visit us — and bring your friends. As this happens, as you take more interest in us, we who are behind the walls can come out and share of our rich experiences which can in turn help others to understand themselves better and come to be able to live more helpful and meaningful lives. This is what we have to share; this is what we "outside the city" would like to share with the whole world.

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## Don Large

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### Mayor And Priest

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IT GOES without saying that, when a foreign dignitary makes an official visit to another nation, the canons of good taste require the officers of the country being visited to extend a courteous welcome. Irrespective of what the political climate may be at the moment, the social amenities are observed by civilized men. The resulting politeness may be cordial or cool, but it's always expected to be present.

So when Khrushchev made his recent tour of France, the mayor of Dijon had planned to give him a friendly welcome. But, as you may recall, his plan misfired.

For Dijon's mayor, you see, also happens to be a Roman Catholic priest. And the Roman hierarchy never likes to see a man's civil duties get in the way of his ecclesiastical ones.

It was therefore not too surprising to read that

his cardinal not only refused to permit the mayor to observe the amenities, but also ordered him out of the city. As might be expected, the mayor bowed before the directive from headquarters. Forced to choose (if choice there was!) between civic and ecclesiastical responsibilities, Dijon's chief official made his obeisances to the discipline of Rome.

Now, it does not lie within our province to pass judgment either on the cardinal or on the mayor. Rome's internal machinery is her own affair, and it's often wondrous to behold. But it doesn't take much imagination to transfer this little episode from Dijon to Washington. And then the whole matter become very much our affair.

Obviously, we are projecting the same situation onto the person of presidential aspirant John Kennedy. Nor are we the only ones to whom this intriguing possibility occurred. In the course of the tussle over the Wisconsin primary, a reporter asked Kennedy what his reaction would be if, as president of the U.S., a Catholic cardinal should demand that he snub Khrushchev by refusing to meet him face to face.

With evident irritation, the senator interrupted and snapped, "I would not accept dictation from any source . . . . I would carry out my public function."

Now, this response is most commendable. And because it is consonant with previous replies to queries regarding Church and state, we salute him warmly for it. Furthermore, the president of a great nation is not the same as the mayor of a small city, and we doubt that Rome would consider it expedient to push such a man around.

But, a final fact must be faced. The Roman hierarchy would have the right to forbid Kennedy to do this or that, if this or that should run counter to Catholic convictions. Kennedy, in turn, would have the right to disobey this allegedly infallible authority.

An impasse of this nature, however, could cause a traumatic wound in the chief executive's heart. He might have to choose between being a good president and a bad Catholic or vice versa.

And if it should come to such a splitting of the personality, the man might end up being poor at both . . . .

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## THE NEW BOOKS

Kenneth R. Forbes  
Book Editor

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*The Human Problems of The Minister*  
by Daniel D. Walker. Harpers.  
\$3.95

The modern Christian minister does not lack for good advice nor for examples of devoted and successful clergy. It begins in the seminary—where it ought to start; it is continued in a veritable spat of books, chiefly on the art of preaching, but with a considerable quantity dealing with the varied activities of today's parish clergy. And the somewhat surprising feature of it all is that a large proportion of these volumes are excellent.

This book of Dr. Walker's is among the best of the second category. He writes from out of a life of varied experience and almost everything he says is well said and has needed to be said, especially to seminarians and young ministers. Some of his chapter headings are themselves enlightening — *Condemned to Sin Piously; Competing with our Brothers; Afraid to be Radical*—the last is one of his best chapters, summon-

ing to courage and to level-headedness.

It is a wholesome, well-written book, directed primarily at the parsons of his own Methodist fellowship.

*Martin Buber; Jewish Existentialist*  
by Malcolm L. Diamond. Oxford.  
\$4.50

Martin Buber has become one of the most influential and widely known philosophers and theologians, although he disclaims both titles—and quite properly, since he belongs to no school of philosophy nor does he accept the discipline of any religious sect. His published writings are difficult to comprehend until one has realized clearly, but gradually, just what his basic assumptions are. This present book by Professor Diamond is invaluable for anyone who would know Buber's profound and searching thoughts clearly and appreciatively. The author's method is to quote freely from Buber in each chapter and to interpret what he quotes only after having given the reader an illuminating account of

his hero's intellectual and spiritual pilgrimage, which includes the philosophies and spiritual thinking of those who have helped to mold Buber's present convictions.

Nietzsche was an early powerful influence, the Jewish Hasidism — an ancient Jewish mystical movement, the basis of whose teaching was "the hallowing of the everyday" — exerted a challenge of the vitality of Hebrew life and religion. But the crucial ideas which were permanently to form his thinking came originally from the existentialist, Kierkegaard. Although Buber came eventually to criticize much in Kierkegaard, there was an enduring influence which contributed greatly to Buber's "I and Thou" philosophy, which is the heart of his belief and teaching and which the author wisely devotes a fourth of his book to describe and interpret. Any prospective student of Martin Buber will do well to begin his study by a thorough reading and re-reading of Prof. Diamond's brilliant but simple story of his life and thought.

*Fit To Be Tied* by Batten & McLean.  
Seabury. \$1.75

This is a little book, the like of which should have been published under Church auspices long ago. So it will be doubly welcomed now, by parish clergy, teachers and parents. Its subtitle indicates what it is all about — "an approach to sex education and Christian marriage". A priest and a physician are the co-authors and each of them is especially well equipped for the job. The book is planned for use with parish youth groups in a month or six weeks course which usually the rector is expected to control, but with the approval and cooperation of parents and the active assistance of qualified specialists.

Much use is made of questionnaires. The entire book, including its appendix, will be interesting and wholesome reading for grown-ups, regardless of whether it is used as an instruction course in their parish. The authors deserve the thanks of the clergy, parents and teachers for an admirable and much-needed program.

*The Power of His Name* by Robert E. Luccock. Harpers. \$3.00

The author is well known as a religious journalist and as the pastor of the Church of the Redeemer in New Haven. This book is a collection of fourteen of his recent sermons. They have considerable interest and their most notable feature is the multitude of quotations from all kinds of writers which form the backbone of many of the sermons and testify eloquently to the omniverous reading habits of the author.

*The Parables; Sermons On The Stories Jesus Told.* By Gerald Kennedy. Harpers. \$3.50

Sermons in print, through the years, are a dime-a-dozen. There is no form of popular literature which begins with the spoken word and is then put in print that suffers so greatly from the change of medium. So one is skeptical when he observes a record crop of printed sermons coming off the press. However, book reviewers have learned that anything—even sermons—with Gerald Kennedy's name as author is sure to be readable, and probably profitable.

This is eminently true of his latest book interpreting the parables of Jesus in twenty-four short, stimulating, very modern sermons which he originally preached during a two year period and in which he covered all the recorded parables of Jesus. His dealing with the difficult ones, like the *Unjust Steward; The Workers in the Vineyard* and *The Wedding Garment Lacking*, are con-

vincing and therefore valuable. Nowhere does he minimize the hard sayings or use an escape-hatch of textual criticism.

*The Church of Rome* A Dissuasive by R. P. C. Hanson & R. H. Fuller. Seabury. \$1.50

Innumerable books of apologetics from the viewpoint of Anglicanism have poured from the presses steadily for some 400 years and our libraries have stocked up on the best of them. Here is a becomingly modest little booklet by two theology professors which first appeared in 1948 and is now reprinted for the third time. It is good for two reasons: It is short and simple in its language and it is irenic in spirit. It wouldn't be a bad idea for our bishops to put

a copy into the hands of each of their candidates for holy orders.

*The Anglican Communion; Past And Future.* By Gerald Ellison. Seabury. \$2.00

Our Church's official publishing house has issued a similar book by a bishop of the Church of England. The latter was originally a course of five lectures delivered in Detroit at the centennial of St. John's Church. It is not strictly apologetics from an Anglican — Roman controversial stand-point, but is chiefly historical, rather than doctrinal, and gives a clear picture of Anglican origins, foundations and growth, with a glance at future problems and opportunities. Good for parish libraries.

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## Another Witness Leaflet

### Holy Matrimony

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Tunkhannock, Pa.

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## SEAMEN'S INSTITUTE TO HAVE NEW CENTER

★ Seamen's Church Institute of New York has leased for 25 years a two and one-third acre tract near Port Newark on which it will construct a recreational and spiritual center for 40,000 merchant seamen annually whose ships call there.

This will be the first expansion project of the institute, which maintains what is believed to be the world's largest center for active seamen in lower Manhattan. The institute was founded in 1834 by the Episcopal Church.

Plans call for erection of a one-story recreation building and soccer field to be completed this fall at a cost of \$85,000 and a chapel and another recreation area later.

The initial building, representing one-fifth of the total cost, will provide a lounge, snack bar, dressing rooms, showers and chaplain's offices for counseling.

An annual rental of \$3,060 will be paid to the Port of New York Authority, which owns the land.

## URGES CONFESSION FOR PROTESTANTS

★ The Rev. John S. Bonnell, Presbyterian of New York, suggested that Protestants be given the opportunity of a private confession to their minister as a mark of "a spiritual advance in Protestantism."

Confession, he said in a sermon, should not be regarded as necessarily habitual or compulsory, but the "thousands of our people who need and desire it" should be given a chance to confess their sins.

Bonnell observed that leaders of the Reformation, including Luther, Calvin and Knox, believed that confessions, either public or private, had value under special circumstances.

"Our failure to follow the lead of the reformers has compelled psychiatrists, psychologists and others to 'don the clerical col-

lar' and do the work of listening to people's moral and spiritual problems, which properly belong to the clergy," he stated.

The minister told his parishioners that his talk was one of a series aimed at clarifying religious issues and increasing areas of understanding with other faiths.

## BEN-HUR MOVIE DENOUNCED

★ The Ben-Hur movie has been denounced by a Jesuit sociologist, the Rev. J. F. Cantillon, professor at Canisius College, Buffalo, as a "third-class western quickie." The Oscar winner, given top-rating by the Legion of Decency of his own Church, was called a "fraud against Christian teaching, school-age children, the American public and history."

"Ben-Hur," he said, depicts "senseless brutality piled upon brutality, cruelty for the sake of cruelty. The mentally disturbing effect of this pornographic masochism and sadism is incalculable."

"All the Romans are both stupid and ignoble," he said, "and all the Arabs and Jews are noble characters. Real life is never that simple, yet this 'masterpiece' possesses the subtlety of a third-class Western quickie, with 'good guys.'"

Movie-goers have a right to expect "good taste and good acting after the 11-Oscar salute which the film received," Father Cantillon said, yet "few of the cast portray believable human beings."

"Some of us fear," he added, that when the film goes abroad "Europeans will be confirmed in their prejudices that all Americans are loud and boring and ostentatious with money."

## FEILDING LECTURES AT BERKELEY

★ The mission of the parish to society was the subject of a lecture given April 20th at Berkeley Divinity School by Dean Charles Feilding of Trinity College, Toronto.

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## ASK ADJUSTMENT TO PEACE ECONOMY

★ Achievement of either partial or total disarmament will not throw the nation's economy out of gear if government, business and industry "adjust themselves to a peace economy," delegates to the annual session of the Philadelphia Yearly Meeting of Friends were told.

Raymond Wilson of Washington, D.C., secretary of the Friends committee on national legislation, urged Quakers to create a climate of public opinion toward such an adjustment.

He spoke in response to the question of whether or not a sharp cutback in defense production would create widespread unemployment and a stock market crisis.

Wilson reasoned that a lack of confidence in the ability of the nation's economy to adjust quickly is one reason why Congressmen from districts with concentrations of defense contracts may hesitate to work for total disarmament. The problem is also the concern of labor unions, he said, and may explain their silence as well as that of many national organizations regarding total disarmament.

"Ours is a state of dismal preparedness," Wilson said. "We do not have a good climate of

public opinion; and we lack inspired leadership and initiative, although all of us, in our hearts, prayerfully desire peace."

In a letter addressed to Friends everywhere, the Yearly Meeting cautioned against investments in companies whose major production is for military defense, as one way of "minimizing our involvement in preparations for war."

Another letter, which was sent to President Eisenhower and to members of Congress, protested against the proposed dam on the Allegheny River at Kinzua, Pa., that threatens to flood the Seneca Indian Reservation in southwestern New York state, a territory awarded to the Indians by a treaty in 1794.

"No reasonable offer has been made to the Senecas," the delegates declared. "If the land is

to be taken, let it be by honorable dealing and by mutual consent; not by condemnation through power of eminent domain."

## NEW ENGLAND CLERGY HAVE SEMINAR

★ The Rev. Theodore P. Ferris, rector of Trinity, Boston, and Archdeacon John Burgess of Massachusetts, were the leaders at a seminar of clergy of the province of New England, held at the conference center of Rhode Island, April 20-22.

## LARGE CONFIRMATION AT PARIS CATHEDRAL

★ Bishop Bayne recently confirmed a record class of fifty-five at the American Pro-cathedral of the Holy Trinity, Paris, France. He also received six persons, including a former Roman Catholic priest.

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## - BACKFIRE -

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**R. Cary Montague**

*Clergyman of Richmond, Va.*

I would like to report news which is late but I think significant. It might be called *Christian Unity in Action*. The little village of Warsaw, Virginia, has a population of less than one thousand, but it possesses an invaluable asset in that it has Christian unity that really works.

Every year during Holy Week, nightly services are held in one of its three churches, changing from year to year, with ministers of the Baptist, Methodist and Episcopal Churches participating in the services, either preaching or reading the Bible lessons. On Maundy Thursday the Rt. Rev. F. D. Goodwin, Bishop of the Diocese of Virginia, comes down and preaches (this year in the Baptist Church) and invites the congregation to attend the Maundy Thursday Holy Communion Service at 9 p.m. in St. John's Episcopal Church. Many of them come, including the Methodist and Baptist pastors and take the Communion.

This year the three hour Good Friday Service was held in the Methodist Church with two Methodist preachers, two Baptists and two Episcopalians taking the words from the Cross.

No doubt the Baptists practice this breadth of view because their leader, The Rev. Theodore Adams, Pres. of the Baptist World Alliance, has a summer cottage nearby on the Potomac River, and with his family attends Yeocomico Episcopal Church in which George Washington's mother was baptized.

**Charles S. Ward**

*Layman of New York City*

Your magazine is always challenging on those issues, domestic and international, where the Church should stimulate our thinking. This does not mean that I always agree—quite the opposite, I often find myself in total disagreement. But I never read a number without finding something to discuss with those of my household.

Some years ago I took a course in journalism, intending at the time to go into that work. I recall one of our teachers stressing the importance of a consistent style—words always to be put in caps; others always to be in lower case. Comparing *The Witness* with other papers and magazines, I have observed that your style is sometimes different and I am

curious to know if you have any fixed policy or is it merely accidental.

*Editor's Note:* Everything received for publication, whether articles or news, is edited before going to the linotype operator. Even on a weekly we are sometimes rushed and hence sometimes are inconsistent in style. But there are words we capitalize and others that we do not. Others have asked, for example, why we sometime have "Church" and at other times "church", often in the same story. When we are referring to any national or international body it is "Church"—the Episcopal Church, the Methodist Church, etc. When it refers to a place to go it is down: "after church the vestry met" "the church held a bazaar."

There are words we keep in lower case, contrary to the practice of many magazines, to emphasize a point of view. When we refer to the relationship of "Church and state" that's the way it is—upper-case "C" and lower-case "s" because that is the way we think about both. Likewise it is "army"; "navy"; "air force"; "world war two"; "cold war"; "west"; "east"; "iron curtain". The reason is obvious: the world will be more Christian, we think, when we are rid of these things.

Also we use italics, bold face type and quotation marks around words and expressions very sparingly. Italics and bold face is used generally for emphasis—as though the reader did not have intelligence enough to understand what he was reading. The late dean of one of our seminaries even went so far as to say that the use of italics or bold face for emphasis was an insult to readers.

Generally speaking we use bold face only in heads and names of authors; italics to identify authors; footnotes; titles of books and records;

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to improve the appearance of a page and thus make for easier reading.

The use of quotes can be illustrated in the first two paragraphs of the article on page seven this week. "too little, too late" is that way because it is Winston Churchill's famous expression. In the second paragraph the writer had the word boom-lowering in quotes. We took out the quotes because we think the expression is an accepted part of the American language. We'd go further and say that, as a general rule, writers should not use words and expressions which are not an accepted part of our language.

We are a flexible outfit however and will be glad to change our style if any readers can give us good reasons for doing so.

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