

The **WITNESS**

OCTOBER 20, 1960

10¢



BISHOPS DISCUSS PROBLEMS

Bishop Hallock of Milwaukee with Bishop Wright
of Nevada and Bishop Gray of Connecticut

TAKING A HARD LOOK AT THE CHURCH

SERVICES

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.

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Story of the Week

Membership of Churches Exceeds All-Time High Report Reveals

★ Membership in churches and synagogues of this country's 50 states increased by 2,669,164 — or 2.4 per cent — in 1959 for a record total of 112,226,905.

Last year 63.4 per cent of America's estimated total population of more than 178,000,000 belonged to a church or synagogue — highest ratio of religious affiliation to the number of people in U.S. history. In 1958 the ratio was 63 per cent of the population at that time.

While the estimated American population increased by 1.8 per cent between 1958 and 1959, however, church and synagogue membership gained only 0.4 per cent in relation to the number of people.

These and other religious statistics are from the 1961 Yearbook of American Churches, published by the National Council of Churches. They are based on reports received from 254 religious bodies in all the 50 states and the District of Columbia.

Of the 112,226,905 church and synagogue members in 1959, the Yearbook said that 226 Protestant groups reported a total of 62,543,502 communicants, as against a membership of 61,504,669 in 1958 in 224 bodies.

Among the other religious groups, Roman Catholics last year numbered 40,871,302, Jews 5,500,000, Eastern Orthodox 2,807,612, and Buddhists 20,000.

The Yearbook also gave

484,489 as the total number of members in Old Catholic, Polish National Catholic and Armenian Church of North America parishes.

With respect to Protestant and Catholic church membership, the Yearbook pointed out that "no precise comparison is possible. Most Protestant churches enumerate as members persons who have attained full membership, usually at the age of 13. Catholics regard all baptized persons, including children, as members."

In major Protestant family groups, Baptist bodies reported the highest inclusive membership figures for 1959 — 20,879,220. The next five largest families were: Methodist, 12,358,861; Lutheran, 8,021,091; Presbyterian, 4,202,956; Christian Churches (Disciples of Christ and the Churches of Christ), 3,809,064; and Eastern Orthodox 2,807,612.

The Yearbook noted that the majority of Protestant communicants belong to the major denominations affiliated with the National Council of Churches — 39,701,079 in 33 bodies, including Orthodox and the Polish National Catholic Church.

Other 1959 directory statistics included:

A total of 44,066,457 enrolled in Sunday or Sabbath schools, with 230 religious bodies reporting, a gain of 6.9 per cent or 2,869,144 over 1958. There were 286,572 such schools with

3,572,963 teachers and officers. Protestants numbered 91.1 per cent of the total enrollment.

Places of worship were 314,345 and total clergy 373,589. However only 243,203 of these were in charge of local churches and synagogues.

In church finances, 49 Protestant and Orthodox bodies received contributions totalling \$2,352,159,290. Of these groups 40 reported \$2,263,830,599, or a per capita contribution of \$62.25. These church giving figures were for 1958, instead of 1959 as were the membership and other statistics.

New construction of religious buildings reported by 25 church bodies in 1959 reached \$358,358,112.

The Yearbook gave no figures for the number of women in the ministry, but pointed out that according to the U.S. Census Bureau report of 1950 there were 6,777 women clergy at that time — or 4.1 per cent of the total number of clergymen which was then 168,419.

MAJOR POLICY ADDRESS BY PRESIDING BISHOP

★ The Presiding Bishop will make his first public platform appearance in Detroit on October 26 to deliver a major policy address.

Bishop Lichtenberger heads an impressive array of notables who will attend the annual meeting and dinner of the Detroit Industrial Mission, the diocese of Michigan's pioneering development in the field of effective ministry to men in their modern-day work life. Included in the group are Bishop

Richard S. Emrich of Michigan; Dean Francis Sayre, Jr., of Washington Cathedral; and the Rev. Cameron Hall of the National Council of Churches.

The Presiding Bishop's address, according to the Rev. Hugh White, Jr., director of the Detroit Industrial Mission, will deal with the need for a new strategy in the ministry of the Church, brought about by the change in make-up of society today.

"The Detroit Industrial Mission is a living experiment in this new type of mission and

ministry", White declared. "Our work is ecumenical in nature and we are basically concerned with the people and institutions of business and industry. We are gratified that Bishop Lichtenberger will use the Detroit Industrial Mission's annual meeting to make public his views on the need for a realistic approach to the teachings of the Church in our changing society."

More than 500 people are expected to attend the banquet and meeting, which will be held in St. John's Church, Royal Oak.

world in Christian brotherhood."

Dr. Mondlane, born in Mozambique, acknowledged that some deplorable events have occurred in the Congo, but asked for Christian understanding of these natural acts of a suppressed people suddenly free. He asserted that uprisings and unrest in newly independent countries "are being blown up unnecessarily in the U.S. press, radio and tv" and reminded his audience of incidents during the American Revolution in 1775.

Only a relatively small number of Africa's millions are causing real trouble, he said, citing the peaceful revolutions which have liberated 14 more African nations from colonial status.

"The United States cannot help Africa without understanding it," he said, decrying the "primitive view" of the continent still held by many Americans.

"The African is insisting on freedom on three levels — the political, economic and social," he pointed out.

Although the new nations need financial investments and technical assistance from many older countries, the United States "cannot hope to acquire the respect of the African people and follow its leadership until it outlaws segregation within its own borders," Mondlane warned. "For this reason, the new nations of Africa will watch your coming Presidential elections very closely."

UNITED NATIONS SERVICE IN WASHINGTON

★ A UN service will be held October 23rd at Washington Cathedral, with the address by Francis O. Wilcox, a U.S. delegate to the General Assembly.

The theme throughout the service will emphasize the spiritual and moral values of world cooperation through the UN.

New Nations Cherish Freedom From Everything Western

★ As part of their independence, new nations of Asia and Africa cherish freedom from everything western, including western Christianity, an international panel of Protestant mission leaders warned.

Addressing some 600 delegates at a Church conference were the Rev. George Appleton, general secretary of the conference of missionary societies in Great Britain and Ireland; Dr. Ho Seng Ong, associate director of the Methodist board of missions' department of field cultivation; and Dr. Eduardo Mondlane, secretary of the Africa office of the United Nations trusteeship council.

Appleton called on church people to change their "paternalistic way of thinking about foreign missions." He emphasized that Christian missionaries are fraternal workers who expect to work alongside and under trained nationals is every overseas assignment.

"We no longer speak of the 'younger' Churches," he said. "They are sister Churches, serving God in their own way." He noted that more than 280

Asian missionaries are currently working in countries other than their own.

Observing that "the national Christian has become suspect in many countries as a result of his affiliation with a western Church whose headquarters is in an imperialist nation," Appleton stressed that the breaking away from western religious tradition is healthy for the Churches in new nations.

Dr. Ho, a native of Malaya, declared that not only is the age of colonialism and paternalism there finished, but added: "The Christian mission in Malaya also is finished. The autonomous Churches there are now ministering to the Malay, the country's 3,000,000 Chinese and 1,000,000 Tamil Indians."

A first-generation Christian, Dr. Ho is the first overseas churchman to serve a Methodist denominational board in the U.S. For 44 years, he was an educator in Kuala Lumpur, the capital of Malaya.

In a plea for "understanding leadership" from the U.S., Dr. Ho urged that "in this time of her destiny America lead the

Racial Segregation Alienating World Says Bishop Pike

★ Bishop James A. Pike of California warned that racial discrimination is a form of un-Americanism that constitutes the basest treason and as a result is "destroying our nation."

He assailed the Churches for being silent on segregation which he said is practiced even by some religious groups. Churches, he said, are supposed to lead in promoting brotherhood but instead are lagging behind civil and judicial authorities.

Addressing the Economic Club of Detroit, the bishop suggested that the House Un-American Activities Committee place the un-Americanism of discrimination "high on its list to investigate."

"Treason consists of giving our enemies the means to destroy us, and under that definition this un-Americanism is the basest treason," he said. "Why, then I ask, is the Church silent on it?"

"I am sick of un-Americanism investigations which blacken a man who once was a member of a club which had another member who once belonged to a club that had a Communist in it," he continued. "I would like to see them investigate this un-Americanism with real vigor."

Bishop Pike said racial segregation is costing this country more than American foreign aid can buy.

"Segregation is alienating the world," he said, "and even if there were cultural arguments in favor of it, I would say that segregation is a luxury that this nation can no longer afford."

Bishop Pike spoke on is the Church really a vital force in American life? This country's religious heritage, he said, has made its freedoms possible and in general has resulted in

American citizens being more conscious of their obligations.

"But," he stressed, "the Church has not been successful in carrying our Sunday worship over to Monday and Tuesday. You cannot distinguish the church member from the non-member in the councils of business or of management and labor."

He also observed that "certain fundamentalist preachers of the right" ignore the truth "to attack any form of liberalism, which they interpret as overwhelmingly Catholic."

"Rather than loving one another as Jesus bade us," he said, "we often seem to be at each other's throats."

In a question and answer period that touched on the Presidential election, Bishop Pike reiterated his position that to oppose the election of Sen. John F. Kennedy because of his Catholicism is an "intolerable concept, bigotry and a violation of the Constitution."

"I want it equally understood," he said, "that the beliefs of a Catholic or a Quaker candidate still are issues, important to some, unimportant to others, but still to be considered in their proper perspective among all other issues."

OFFICER URGES ADMISSION OF MAINLAND CHINA

★ President Eisenhower should find a way of talking with Soviet Premier Nikita Khrushchev, the former executive secretary of the Lutheran World Federation said in Minneapolis.

And the price he exacts for talking should not be too high, according to Carl E. Lund-Quist, back from Geneva, Switzerland, where he served in the federation's top post for eight years.

"I can see no harm in talking," Lund-Quist said in an interview, although he admitted there might be insults and worse from the Russian negotiators.

Recalling his own experiences in negotiating with Communist officials, Lund-Quist said the federation "would never have had any entree with the government of Hungary" in 1946 if it stood on the present position of the United States government.

He questioned whether the United States was wise in limiting Khrushchev's movements while in this country. "I grant that security is important, but if he wants to take the risk, let him," he added.

Lund-Quist said that the stature of Dag Hammarskjöld, United Nations Secretary General, has risen so much in the eyes of world opinion—especially in Asia and Africa—that he doubts that Khrushchev will oust him.

Again urging admission of mainland China to the UN., Lund-Quist said: "The UN should include the largest populated country in the world. Until it does, we can't have what we presumably all want—world peace."

GRADUATE SCHOOL HAS LARGE ENROLLMENT

★ Forty-three students from six continents and ten Churches are enrolled in the graduate school of ecumenical studies at Bossey, Switzerland.

Seven are from the U.S., one of whom is Barbara Hall, an Episcopalian who is a graduate of Yale Divinity School. Another Episcopalian is a tutor, Frank E. Sugeno of Virginia Seminary.

CATHEDRAL SERVICES ARE BROADCAST

★ Sunday morning services at Grace Cathedral, San Francisco, are being broadcast live in hi-fi.

Karl Barth & Emil Brunner Give Views on Unity Prospects

★ Dr. Karl Barth of the University of Basel, Switzerland, one of the world's most renowned Protestant theologians, believes that Protestant-Roman Catholic unity "cannot yet be in prospect." But he said there is "possibly a new brotherly discussion concerning what can unite Rome and us, and concerning that which must always divide Rome and us."

He was one of a panel of 25 Protestant religious scholars in the United States and seven other countries who joined in a symposium conducted by Christianity Today, Protestant fortnightly. The other countries were, in addition to Switzerland, Holland, England, France, Canada, Australia and Scotland.

In citing the "new brotherly discussion," Dr. Barth said "we must reckon with the strange possibility that some day it might be apparent that what must and could unite Rome and us is comprehended in certain Roman spheres just as well, if not better, than in large segments of our own Protestant constituency."

The question to which the Protestant scholars were invited to submit replies was: "Do you see any hopeful basis of Protestant - Roman Catholic unity?" Their answers, in general, were that such unity was extremely remote if not impossible.

Dr. Barth said "we cannot suppress our estrangement" in view of what he called "peripheral matters of the Roman Catholic system." By these, he said he meant, "Roman Catholic concepts of the mediatorial role of the Virgin Mary and of the saints: of the merit of tradition; of the authority of the

Church, and particularly of the Pope; and above all of the Sacraments." Protestants, he stated, "cannot conceive how they (these peripheral matters) can be joined to the central teachings of Christianity."

A more emphatic answer was given by another Swiss theologian, who said that the form of the question put to the symposium called for a flat "no."

Dr. Emil Brunner, of the University of Zurich, said "the Churches can never unite." But he stated that "within the Churches there are some who have seen that the Bible knows of no Church but of ekklesia, the people of God, the brotherhood of men united in Christ."

Seventeen of the contributors to the symposium were from the United States. They included Dr. Reinhold Niebuhr, professor emeritus of Union Seminary, New York, who said: "I see many hopeful signs of more Catholic - Protestant dialogues than there have been and I think these dialogues could be creative." But, he added, "I see no sign whatever of a Catholic-Protestant Church unity."

Samples of the American replies were:

Edward J. Carnell, Fuller Seminary, Pasadena, Cal., (undenominational); "The Roman claim to infallibility precludes the possibility of unity . . . But this grim fact should not prejudice the value of sincere, exploratory conversation."

W. Boyd Hunt, Southwestern Baptist Seminary, Fort Worth, Tex.: "Any organic unity between main line Protestantism and papal Romanism is inconceivable in the foreseeable future."

Emile Caillet, professor emer-

itus, Princeton Seminary: "Rome can offer integration only by unconditional surrender."

J. Theodore Mueller, Concordia Seminary, St. Louis, Mo. (Lutheran Church - Missouri Synod); "I see no hopeful basis of Protestant-Roman unity since . . . the Roman Church at the Council of Trent . . . has once for all rejected the two fundamentals of the Evangelical Church Reformation, namely . . . that Scripture is the only source and rule of faith, and that . . . sinners are justified and saved solely by divine grace through faith in Christ without works."

H. Orton Wiley, president emeritus, Pasadena College (Church of the Nazarene); "Roman Catholicism regards itself as the only true Church and apparently seeks to dominate the religious world. It will make no adjustments with Protestantism."

Harold B. Kuhn, Asbury Seminary, Wilmore, Ky. (undenominational), said that "any achievement of Protestant-Roman Catholic unity . . . is a question of the negotiation of basic differences through mutual adjustments and concessions."

But he added, "there are limits to the kind and degree of adjustments to which Protestants can and will agree. And it remains to be seen whether the Roman Church is willing to correct her assumption that she alone possesses the truth, so that a beginning can be made."

THAYER ACCEPTS IN COLORADO

★ The Rev. Edwin B. Thayer, rector of the Ascension, Denver, has accepted his election as suffragan bishop of Colorado. He was elected on the fourth ballot, leading all the way against a half dozen other candidates. His consecration will probably be before Christmas.

TAKING A HARD LOOK AT THE CHURCH

FIRST OF A SERIES OF FOUR ARTICLES IN WHICH A NOTED ENGLISH CHURCH WOMAN ASKS WHAT THE CHURCH SHOULD BE DOING IN A WORLD THAT IS OPENLY DEVOTED TO MATERIAL SUCCESS. THIS WEEK SHE DISCUSSES THE CHURCH AND THE LABORING MAN

By Valerie Pitt

Of The Church of England

"I'M NOT religious myself. I wouldn't want you to think I was religious." This remark, which I overheard at the theatre, put religion firmly in the place which it occupies in the mind of the public. Faith is an affliction to be talked about in a lowered voice. "I'm afraid," says the worried mother, as if she was admitting to one of the less respectable diseases, "that my daughter's very religious." We may as well face it. Committed Christianity is an eccentricity of which no responsible person cares to be accused. The most that will be said, and that in a doubtful manner, for religious people, is, "Of course they do a lot of good. . . . But . . ."

The Anglican Church is rather at a loss with this situation. Other Christian communities are used to rejection and mockery; the Anglican Church has enjoyed, by historical accident, a privileged position. Membership in it was a guarantee of respectability. But a man can be a useful and honest workman nowadays without a reference from the vicar, no one supposes that a bank clerk who doesn't go to church will embezzle the funds. Our time of privilege has passed.

Battered New Ideas

TO FIND oneself rather ridiculous than respectable is, naturally, very uncomfortable. It has sent us into a frenzy of self-criticism, and we can hardly open a religious journal without finding some new diagnosis of the disease of unbelief, some new cure-all for the nation's state. "The Church" we tell each other gloomily, "has

failed to touch the masses. It is obscure in its pronouncements, restricted by the parish system, out of line with modern thought." It must be spring cleaned, reorganized, and provided with a rock and roll band to lead it out of the pews into the contemporary world. There is an approved list of remedies for our state, part-time priests, new methods of communication, re-writing the creeds, the house church, the family communion and a dozen others.

The Church cannot fail to benefit from this experiment and discussion, provided, and this is the rub, that the experiment is experiment, and not the rigid imposition of the new bishop's or the new vicar's bright ideas on a doubtful Church, and provided that the discussion really is fresh discussion. For we have heard so much talk in the last ten years or so that now it leaves us not stimulated, but uneasy. It is not only that so many of the new ideas have a slightly worn look from being battered about in the universities and the theological colleges, but that they begin to be repeated parrot fashion, and in situations to which they are not really relevant. For any fresh approach to the problem of evangelism will have to arise from the actual situation in which the Church conducts its mission. It cannot be settled in discussion groups, or even at conferences of bishops.

And if we take a look at some of the reforms proposed we find that there are two oddities about them. One is that they often deal with situations which are ceasing to exist. We now

conceive of our mission to the working class in terms which would, just, have been suitable to the working class of the thirties, but which take no account of the changing status of the worker, and scarcely any of his new habits of migration.

Also a great many of our schemes are not in fact new, but are borrowed from the religious ferment which went on during and after the war years in Catholic France. For instance, we have taken over, without much attempt to put into practice, and certainly with no idea of controlled experiment, the once revolutionary notion of the priest workman, or part-time priest. This apparently is to solve both our shortage of clergy and the problem of making contact with the British working man. It may indeed do so, and is certainly worth trying, but there is no point in pretending that it is tailor-made to our situation. Indeed it hangs rather awkwardly on us.

The basic idea behind the priest-workman movement in France was missionary, but missionary in the manner in which Charles de Foucauld conceived of his mission to the Muslim Touraegs of the Sahara. It was essentially a silent evangelism, and this brings us slap bang against a major difference in the French conception of the priest identified with his flock, and ours. For de Foucauld did not preach to the Touraeg: he lived among them, in their garments, using their language and following their customs, a hidden life of prayer and sacramental worship. For him the sacramental presence of Christ in the Mass which he celebrated and in the reserved sacrament which went wherever he went, was the converting force.

In the same way the worker priest, and the *Petit Soeur de Jesus* lives, hidden in the whirl of factory life, the Church's life of union with Christ, and draws the secular world by prayer into the orbit of God.

Hopeful Ordinand

NOW some Anglicans think like this about the Church and the sacraments, some would be horrified by it, many have never thought about it or considered at all. Whatever our scheme, we are not working with the same assumptions as those who first conceived of the worker priest movement, and, what is more, we are not dealing with the same social situation. The most cursory reading of the literature on the subject reveals this. The Dominican in Mission to the Poorest found himself making a comparatively easy transition from working among dock laborers to

being received in their homes . . . partly because he took a room in a dock laborer's tenement. The hopeful young ordinand coming down from Cambridge to work in a bright new factory in Middlesex will find his social contacts confined to the bench . . . after work the men stream and scatter home to half-a-dozen suburbs, and indeed the greater the degree of mass production the less he will be in social contact with the men themselves.

It is, of course, the fashion to say that the working man is most at home at work . . . we must contact him where his interest lies. But increasing money and increasing leisure make this less true, and even if it were, the inability to be at home with the man's family leaves the Church without contact with that most important element in working class culture — its women. The old-fashioned clergyman who could be safely asked to a family wedding and not mind a "bit of a knees up" was probably in closer "touch with the masses" than the modern industrial chaplain, however bright and useful his club rooms and his services.

Ill-Adapted Techniques

THIS does not, of course, mean that we ought not to have part-time priests or industrial chaplains. It does mean that we ought to recognize that a technique devised to meet the needs of Catholic countries with a very wide division between the rich and the poor will not automatically adapt to the needs of evangelism in an English-speaking welfare state. We need a long hard look, not at other people's remedies but at our own state and situation.

In all our arguments and schemes, there remains an unasked question, so obvious that I am ashamed to put it, "Why are our neighbors not Christians, why do they find us faintly ridiculous?" "Oh," says the chorus, "we have asked it . . . of ourselves." And a lot of use that is. One man's reason for refusing or accepting the faith is never exactly another's, and what is more, it cannot be elicited by direct questioning. If we ask direct questions we get superficial answers—"Well, I was made to go to church when I was young . . ." or, indignantly, "I'm just as much a Christian as you are." But, indirectly, if we keep the question always in front of us, our neighbors are telling all day long why they do not, or cannot accept the faith.

That old woman, for instance, who gave up church going when her husband fell down dead on the way to holy communion, is not troubled by

"old fashioned" services; any change indeed would meet with her bitter opposition, for she is the person who though she never sets foot in the church, can always be relied upon to object when the vicar alters some time-honored parish custom. Jazzed-up hymns will not help her to re-discover the faith which she threw up in inarticulate resentment at life's miseries. Or that thoughtful and intelligent student, wrestling with the problem of personality acutely conscious of the pressure to conform, is he kept from the Church by the organization of the diocesan system? If we concentrate on industrial missions, shall we be able to unravel the web of philosophical mistake and cultural muddle, our own as well as his, which hangs between him and Christ?

A Hard Look

THESE examples of unbelief are particular and they are real. What I propose to do in the rest of these articles is to look hard and closely at situations in which the Church is manifestly failing to communicate its gospel, and if possible, to discover from the analysis of these situations, where our failure really lies. But it is worth saying just this . . . to fail is a condition of Christian existence. There is a failure which arises from sin, or laziness, or simple mistake, but there would in fact be something suspect in a world openly devoted to material success if the Church were not, in the world's view, a failure.

Next Week: Christian Propaganda

Don Large

A Parlous State

ALTHOUGH he was still his usual courtly self, it was immediately evident that the gentleman had fortified himself for the cocktail party by imbibing rather generously before leaving home. The gathering was not a large one; so it wasn't long before I found him standing before me in affable greeting.

After the amenities had been duly disposed of, he looked at me with eyes sadder than those of a beagle. "Don," he began, "the world is certainly in a parlous state." I quickly agreed that it certainly was.

Then he fixed me with a gaze as solemn as he

could muster under the circumstances. "I've spent a lot of time thinking about it," he went on, "and I've come to an undeniable conclusion." Like the Ancient Mariner, he emphasized his point by firmly grasping the lapels of my jacket. "This is it. In the face of the world's current crisis, a Christian gentleman has only two choices. He can either confront the crisis as a Christian—or he can stay slightly tight all the time I have chosen the latter course."

At which juncture he retrieved his glass and walked softly away on careful feet. In response, I didn't know whether to laugh or to cry. For the moment, I did neither. Tears would have served no good end—but neither would laughter, since my companion had been dead serious over the conclusion at which he had arrived.

What really worried me about this man's point of view was that it could not be called a snap judgment. Being of a natively thoughtful turn of mind, he had undoubtedly come to his decision quite soberly. But then having done so, that constituted his last hour of complete sobriety.

Henceforth, and until further notice, he would meet his obligations to his God and to his brethren through the medium of a slightly alcoholic haze. And having thus softened the harsh edges of reality, he could at least go through the motions of stewardship — inadequately, to be sure, but certainly without pain. In short, he had made the monumental decision; and as long as the liquor held out, so would he.

Now this column is not intended as a tirade against alcohol. True, many men do hide from the facts of life behind a bottle of bourbon. But there are many others who are equally successful in this game of hide-and-seek by virtue of using the corner drug store as their tavern, and the pharmacist as their bartender. Still others — some of them faithful teetotalers — make themselves small behind a copy of Alice In Wonderland, stoutly rejecting any reality not in accord with the conclusions of the White Queen.

Oh, I almost forgot to add that, as my inebriated acquaintance was expounding his cowardly decision, a nearby radio was announcing (as a public service under the sponsorship of a federal agency) that "Peace costs both money and sacrificial dedication of one's self." But I'm afraid that my companion's own impassioned voice was busily drowning out any message which his ears might otherwise have heard.

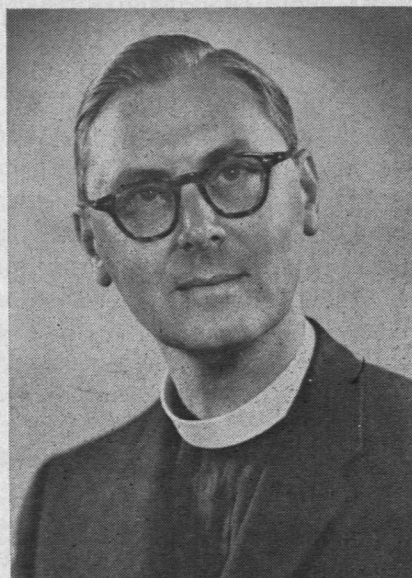
P.S. I left the party early

THE PROBLEM OF PAIN AND SUFFERING

By Brian Whitlow

*Dean of Christ Church Cathedral
Victoria, British Columbia*

LIFE IS A GRINDSTONE: WHETHER IT WEARS A MAN DOWN OR POLISHES HIM UP DEPENDS ON WHAT HE BRINGS TO IT. THERE ARE NO EXPERIENCES WHICH CANNOT BE USED BY THE SOUL FOR ITS ADVANTAGE



DEAN BRIAN WHITLOW

IN THE last two articles we have been taking a look at the problem of pain as it presents itself to Christians. It was not possible to deal with this very difficult matter in one article and so we have had a short course of three on the subject.

During the first two we have seen that our reasoning and intellect alone can take us quite a long way towards a solution. In this last article, we shall see that Christians have a solution which is not available to other people.

Sometimes, to hear some people talk, you would think that the problem of pain existed only for Christians. But in fact quite the opposite is the case. Their personal share of the tears and suffering of the world comes to all men, whatever their religious faith, or lack of it. The great difference is that Christians have a way to meet and use pain — a way which other men do not know about. Baron von Hugel, that great religious leader of the early part of this century, once wrote a letter to a woman whose child had died. In it, he said: "Christianity gave to souls the faith and strength to grasp life's nettle."

The Christian answer to the problem of pain is contained in what he does with it.

A Vale of Soul-Making

THIS life is a vale of soul-making. The experiences which come to us as we pass through the years of our life are the means by which our

character is formed. The soul can use everything that happens to it as raw material upon which to feed. Happy experiences can be used to increase our gratitude to God, times of reverence and awe can increase our sense of his majesty and of our own smallness in comparison, other people's troubles, by calling forth our pity and sympathy can teach us something of the pity and sympathy which God feels for us. Our character is formed by the way we react to the experiences of life. Life is a grindstone: whether it wears a man down or polishes him up depends upon what he brings to it. There are no experiences which cannot be used by the soul for its advantage. Things that happen have reality in time and space; but our reaction to things that happen has reality in eternity.

The experience of pain is no exception to this. God wastes nothing, not even pain. The experience of pain can teach a person courage, patience, endurance, gratitude to those who minister to him, and sympathy for others in worse pain. I have known it to bring a man back to God from a life of carelessness and pride. God can turn even a evil thing like pain to be the means of blessing and deepening of character. Many of us can say with the psalmist:

"It is good for me that I have been in trouble, that I may learn thy statutes."

A thirteenth century German abbess, Mecht-

child of Magdeburg, once pictured a man at the gates of heaven. When he reached that point, he had to leave behind him all his riches and his earthly honors. He could take in with him only his character that he had formed on earth. He was a man who had suffered much during his life time, but now at last the time had come to say goodbye to pain for evermore. Before leaving the man whose companion she had been for many years, pain spoke to our Lord, who stood at the gate of heaven and she said: —

“Lord, I make many holy, though I myself am not holy and I bring many to the gates of heaven, though I may never enter in myself.”

When pain of any kind next comes your way, say to yourself: “I will use this. I will grow in character through this experience.” Grant, Lord, that whatsoever happens to us in time, may be to our advantage in the endless years.

Way To Be United With Christ

BUT for the Christian, pain is something more even than a means to growth and deepening of character. It provides him with a way in which he can be united with Christ. Christ was a man of sorrows and acquainted with grief. Our Lord's life led him along a way of suffering, and, when we tread a way of suffering ourselves, we are walking along a road that is well-known to him.

St. Paul, who knew more about pain than most men, once wrote:

“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord that I may win Christ and be found in him that I may know him and the power of his resurrection and the fellowship of his sufferings.”

St. Paul's sufferings provided a way in which he could be united with Christ.

In the second century there was a Bishop of Smyrna in Asia named Polycarp. When he was an old man, he was arrested in the course of a local persecution of Christians. When he was asked to recant, he replied: “I have served Christ for 86 years and I am not going to deny him now.” He was burnt alive. After his death, some friends wrote the account of his martyrdom and in this account his last prayer is recorded.

“I give thee thanks, O God (said Polycarp) that thou hast counted me worthy of this day and this hour, that I should have a part in the cup of thy Christ.”

For the Christian, to suffer is to have a part with Christ.

Not long ago, I was visiting in his home a man in a wheelchair, who has had reason to know what pain is. For a long time, this man was a patient in a hospital, and on the wall of his room there hung a crucifix. As the days and weeks of pain went by, he tells me that he came to know that Christ was bearing the pain with him and that he was bearing the pain with Christ. There developed between them a fellowship in suffering.

Pain can be the means whereby a soul may be drawn into a closer fellowship with Christ than can be achieved in any other way.

When pain next comes to you, say to Christ: “Walk this road with me, Lord, and let me walk this road with you, that it may be the means by which we may have fellowship together.”

Something Of Our Own To Offer God

MORE than this, pain provides the soul with one thing of its own which it may offer to God. Everything else we have has come from God. Our health, our food, our intelligence, our very life itself are the gift of God. In the well-known words of the General Thanksgiving; our creation, preservation and all the blessings of this life come from him and, beyond all these things, he has given us redemption by our Lord Jesus Christ, the means of grace and the hope of glory. What can we offer to him, that he has not already first given us?

Pain is the only thing we have that God did not himself send to us. Here is one thing of our own that we can offer him.

Lord, thou hast suffered more for me
Than all the hosts of land and sea.
So I would offer back to thee
This token of my love.

And It Is Something He Can Use

THIS offering of pain, willingly endured for Christ's sake, is something which God can take and use. Every pain or grief which comes to us, if we accept it and offer it in union with Christ, can be taken up into his work of overcoming evil with good.

One day before the outbreak of the last war, I was speaking with a missionary who had recently returned from Japan. Together with his wife, he had spent several years in that country, first learning the language and then working in the school and hospital teaching and healing such as he could reach. As relations between Japan and the western nations worsened, his work be-

came increasingly difficult and there were several ugly incidents. At last, some drunken Japanese soldiers broke into the mission compound one evening and, before the eyes of this man and his wife, bayoneted their seven-year-old daughter and threw her body into the mission cesspool. Telling me about it a few months later, her father said to me: "It was not a fitting death for so flower-like a little girl. But we have prayed that God may use it for his work of redemption of the Japanese people."

For the Christian, to suffer is to share in the cross of Christ. When pain comes to you, offer it to him, as a member of his body, that he may take it up in union with his own and use it in his work of overcoming evil with love and goodness.

Conclusion

PAIN and suffering are evil. They are part of the devil's armory of darkness and terror and death. On Good Friday, Christ endured the

worst that the powers of darkness could do, and he rose again in triumph on Easter Day. That God has won the mastery over evil is seen by the way in which he can take his enemy's weapons and use them against him.

Bitterness and rebellion under suffering separate the soul from God for this was not Christ's way of meeting it. Suffering willingly endured and offered up to God, unites the soul with Christ and rapidly develops spiritual depth and power.

The Christian's answer to the problem of pain is contained in the use he makes of it.

Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine
poured forth,
For love's strength standeth in love's sacrifice,
And he who suffers most, has most to give.

A Series of Two Articles On :

ROMAN CATHOLICISM -- CATHOLIC OR ROMAN?

By J. Phillip Pulliam Jr.

Lay Reader, St. Mark's, Richmond, Va.

THE Chicago Quadrilateral of 1886 and the Lambeth Quadrilateral of 1888 have delineated for us the four essentials of ancient and primitive Catholicism as the Anglican Communion views them: the Catholic ministry of bishops, priests and deacons; the two great Catholic sacraments of Baptism and Eucharist; the Catholic creeds; the Catholic scriptures. With these four in mind as a sort of yardstick let us consider the question: Is Roman Catholicism basically Catholic or basically Roman?

Our thesis is that Romanism has vitiated the historic episcopate by its elevation of the papacy to the position of a divine institution, has extended this "high" ecclesiology into the areas of eschatology (in particular, the intermediate state) and Mariology, has erroneously defined eucharistic doctrine, has thus superimposed medievalisms upon the ancient creeds and has equated traditions with scriptures. Hence, the Roman Communion has radically altered the four essentials of the Catholic Church of Christ. Furthermore, Rome supports her position by a peculiar theory of dogmatic development.

THE foundation stone of Romanism is the papacy; the foundation stone of Catholicism, the episcopacy. Ancient Church order was episcopal, not papal; episcopal succession was regarded as Catholic and Apostolic rather than Roman and Petrine. At most the Church Fathers would admit to Peter the scriptural position of *primus inter pares* in the apostolate: Peter was first among equals, not the "sole" superior apostle above all other subordinate apostles. There was no thought of the bishop of Rome possessing supremacy over all other apostolic bishops or universal jurisdiction over them. All bishops were considered equal as is evidenced from the presence of representative bishops from the entire Church at the four undisputed ecumenical councils of Nicea, Constantinople, Ephesus and Chalcedon.

The ancient Church did not consider the bishop of Rome to be the vicar of Christ on earth; rather, each Catholic bishop was regarded as a true Father in God, an alter Christus or shepherd to the faithful flock in his given area. But since Rome was historically the imperial city, the

bishop there gradually came to be recognized as possessing the prestige of a primacy of honor, but not a primacy of authority or jurisdiction.

There is neither biblical nor historical evidence that Peter was ever bishop of Rome; there is simply the persistent and probably true tradition that he was martyred in Rome. Even though history indicates Linus to be the first bishop of Rome, let us assume that Peter was actually her first bishop. Even if Peter were the first bishop of Rome, the Church of Rome would simply have only a Petrine apostolic succession and at the very most possess a primacy of honor even as Peter was *primus inter pares*.

It is a long jump indeed from primacy to supremacy and universal jurisdiction and a still longer jump to infallibility, but these jumps were made in time. Papal supremacy and papal universal jurisdiction were gradual medieval developments eventually consummated as dogmas for the Roman Communion during the sixteenth century at the Council of Trent; papal infallibility, a modern doctrine declared *de fide* for those of the Roman obedience in 1870 at the Vatican Council. These papal claims, then, are only matters of historical evolution and doctrinal accretion spun from the thin and tenuous web of specious reasoning and dubious logic. The papacy is distinctly not of divine institution, but of human origin.

The pope may be regarded as the archbishop of Rome, the metropolitan of all Italy and even the patriarch of the west, but not as the universal bishop or the vicar of Christ. Christ himself is the universal bishop of his Church, and the Holy Spirit is the vicar of Christ on earth: this is the biblical and patristic view. It is significant that Gregory the Great (590-604), who gave great impetus to the power development of the papacy, expressly and vigorously repudiated the title of "universal bishop" of the Catholic Church. The anti-Catholic Roman papacy has been erected on the shifting sands of human speculation and has replaced ancient and primitive Catholic episcopacy in the Roman Communion.

The doctrine of papal infallibility is in reality a strange species of sectarianism in that it involves the exercise of private judgment in matters of faith and morals. There is, however, this difference — the sectarian insists upon his right of private interpretation of Scripture whereas the pope insists upon his right of private interpretation without Scripture whenever he speaks *ex cathedra* from the papal throne with tiara on

head. Curiously, then, the "infallible" Roman pontiff is divided Christendom's number one sectarian.

Intermediate State

TO THE primitive Catholic Church the intermediate state was a waiting state of rest, joy and refreshment for all Christians departed this life in the faith and fear of God in preparation for the general resurrection, the final judgment, heaven and the beatific vision, and not a place of pain and penal suffering. The intermediate state was not bicompartmental — a heaven for the holy saints and a purgatory for the holy souls; the earliest Fathers (for example, Irenaeus and Tertullian) did not thus degrade the doctrine of the communion of saints by the postulation of a bifurcation. All the faithful departed without exception were in paradise.

Intimately connected and bound up with the papacy are the medieval notions of papal indulgences, the treasury of merit, purgatorial fire and the traffic of masses — all formally approved and promulgated at the Council of Trent. The teaching of the treasury of merit indicates that the finite merits of the saints can be added to the infinite merits of Christ to form a sort of joint-stock company from which the pope can apply spiritual benefits to the faithful. The Roman Church regards sacrifices of masses for the dead and papal indulgences in a most mechanical way as though purchased requiems and papal indulgences have some kind of mathematical or quantitative value that might accrue measured benefits to the faithful departed. Rome ignores at this point the fact that the life of the spirit is in the nature of an organism, not a mechanism.

The Roman purgatory is admittedly better deleted from the Catholic theological nomenclature. The biblical and patristic word paradise is more indicative of the ancient and primitive idea of the intermediate state of the righteous and is preferable to the ecclesiastical term purgatory since it does not suggest the erroneous medieval notion of the intermediate state for the penitent as a sort of temporary hell in preparation for eternal heaven.

Mary

THE writers of the New Testament and the earliest Church Fathers were interested primarily in the function of blessed Mary in the plan of redemption as the mother of the Incarnate Word and were only secondarily interested in her person: such was the ancient and primitive

Mariological orientation in the Catholic Church. Emphasis on Mary's person as such has its roots in the early apocryphal gospels which the ancient Church refused to include in Holy Scripture. In Mariological doctrines the Roman Communion has quite obviously erred per excessum and greatly exceeded the position of the ancient Catholic Church. It is noteworthy that the papacy has been the instrumentality whereby Mary has dogmatically advanced.

The ancient Catholic Church obviously knew nothing of the sixth century speculation of the assumption or the twelfth century speculation of the immaculate conception. These two medieval notions have neither biblical nor historical basis. It is certain, of course, that Mary was conceived and that she died, but the immaculate conception and her bodily assumption into heaven are something else again.

The Council of Trent, though requested to do so, declined to define the immaculate conception as dogma because the time for definition was deemed inopportune. It is common knowledge that the theologian of the Roman Church, Thomas Aquinas (1225-1274), was opposed to the immaculate conception. Even so, this product of medieval scholastic debate was made dogma December 8, 1854, by that romanticist Pius IX.

In 1740 Benedict XIV refused to classify the assumption as an article of faith because there was neither biblical nor patristic evidence for it. And yet, Pius XII on All Saints' Day in 1950 proclaimed the bodily assumption, an early medieval legend, as a truth revealed by the Holy Ghost to the Church. It is strange indeed that the single voice of one Roman bishop can announce and declare as divine revelation a pious fancy of human speculation.

The Church of Rome unashamedly and unblushing gives Mary the anti-biblical and anti-Catholic titles of Co-Mediatrix and Co-Redemptrix, thus completely by-passing the fact that our Lord is the sole mediator and redeemer in the Catholic dispensation of grace. It appears that papal dogmatic definition of Mary's co-mediation and coredemption is next on the Roman agenda — extremists in the Roman Communion are ardently advocating and agitating for such definition.

Some Romanists even go beyond these extravagances and excrescences and suggest the copresence of Mary with Jesus in the blessed sacrament and that Mary is the neck of the Church just as Jesus is the mystical head of the mystical

body. And Mary is the Queen of Heaven just as Jesus is the King of Heaven. And there is, of course, the cult of the Immaculate Heart of Mary just as there is the cult of the Sacred Heart of Jesus. Where this Roman parallel of Mariology with Christology will end no one can safely say . . . The ultimate would be belief in a quaternity instead of the Trinity — Mother, Father, Son and Spirit.

Mary is not, as the Roman Church teaches, the spiritual mother of the faithful. The Catholic Church is our holy mother as she gives to us spiritual life in the sacraments. There is no denying it: for many Romans Mary is above Jesus in their devotional life and is virtually an omniscient goddess — this Mariolatry is most evident in Roman Marian devotional manuals with their extreme, extravagant and heretical titles given to the mother of our Lord. As a matter of fact, Mary is addressed in the tender terms a Christian would naturally and normally associate with the Holy Spirit. Will Mary one day be declared to be the incarnation of the Holy Spirit even as Jesus is the incarnation of the eternal Son of God?

The fine distinctions (of latria or adoration for God, hyperdulia or superveneration for Mary and dulia or veneration for the angels and the saints) have not prevented this very definite trend and tendency towards Mariolatry or Mary-worship in the Roman Church. The Roman *ad Jesum per Mariam* is no part of the Catholic credo. *Ad Deum per Jesum* is the ancient, biblical and Catholic position.

Next Week: Eucharist; Traditions; Developments.

Speaking Frankly

By William B. Spofford, Jr.

RECENTLY and belatedly, we heard of the death of a friend. His name was Frank and he was one of the two janitors (glorified with the title sexton) that we've been lucky enough to know in our ministry. His work really wasn't too dependable. He had a one hundred percent disability from a world war one injury; he knew that he was dying of a slow cancer and he liked to show up for work fortified with a few Black Marias, which surely didn't increase his efficiency. Bourbon with beer chasers in the morning may have kept the wet and cold at a distance when he had to shovel the walks—but it didn't lead to perfect snow removal. He generally had

the church too hot or too cold, and there were always dust pockets hither and yon.

But all in all, Frank, who was an undisciplined Roman Catholic, was a good minister to his vicar. We never knew whether we could believe all of his stories, but we are sure that he did. Over mid-morning coffee, he would spin the one about catching the great Walter Johnson in a semi-pro game in the northwest, long before the Big Train became the shining light of the Senators. He could also tell of the days of the Wobblies in Idaho and what it was like back in the early settlement days. He knew what was what around the county courthouse—that is, who was in jail, and why, and what their chances were—and his elaboration of the machinations over there were enjoyable and wonderful to hear. When we put our clerical foot down, he generally got the necessary work done although each job would take an interminable time. We suppose that particular church would have functioned well, and probably better, without him around, but we're not confident of it. Although he could be verbose, he also knew when to be silent and to listen, and he understood, intuitively, the moods of people. We, as a recipient of it, will always be thankful for his "pastoral ability" with us.

Our other sexton also happened to be named Frank. This was in a small blighted-area church. He was a retired laborer in the auto factories of Detroit, who got tired of loafing around home, and wandered around to see if he could help out. He could—and he did. At an age when most men rejoice in sitting with their feet up, he would climb the ladders and paint the entire church by himself. He would come down around three-thirty a.m. each cold Sunday to stoke up a decrepit old boiler to see that enough heat was in the church to make worship a comfortable procedure. We often wondered whether any of us, praising and giving thanks and petitioning God, really remembered Frank down in the dirty bowels of the building stoking that ancient monster. He, too, was a baseball buff. There was real joy in walking down to Briggs Stadium with him occasionally and watching his Tigers get their come-uppance from our Yankees. The usual wager was one post-game beer on the walk home. Seldom has a cold drink, enriched by the warmth of real friendship, tasted better.

We've lost track of this second Frank in the intervening years. He may be dead, also; or, if not, we're sure that he probably has reached the

state where, of necessity, he has to sit with his feet up.

Anyway, we do express thanks that these two sextons came our way. Their ministry was real and sincere and had true humility—and without them, the sense of Christian family and concern in those two small cells of the Kingdom would have been a lot less.

So thanks, Franks!

Pointers for Parsons

By Robert Miller

IT IS very hard to be an intelligent parson because such an one is acutely aware of the difficulties of his faith. "How," he wonders, "Can the Absolute be expressed by the finite or the Infinite and eternal reveal itself in time. How can God be Love? How can there be salvation in the Cross?"

The common or garden parson does not ask these questions but takes the faith as he has received it and teaches it. If he does not understand, God does, and it is not for him to reason why. He feels that what is dark will yet be made clear and what he knows not now he will perceive later.

The Church could not possibly do without such men but neither could it do without high intelligence. Only, say a prayer for the intelligent. This is not their world.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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THE WITNESS

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LIBERTY GROUP CALLED PARTISAN

★ Republican leaders in Washington and Virginia have sharply criticized the formation of a committee of Protestant churchmen in that state under auspices of the Democratic Party to combat religious bigotry in the campaign.

They emphasized that there is a difference between cooperating with committees set up along intercreedal and bi-partisan lines — with which they said many prominent Republicans are working — and those set up on a frankly partisan basis which they charge tend only to make partisan use of the clergy.

In Richmond, Walter Gambill, vice-chairman of the Republican state committee, called the organization "a brazen use of the Protestant clergy for partisan advantage."

A spokesman for Republican national headquarters emphasized that the Republican party will not attempt to set up any similar committees of clergymen to support its nominee, asserting that all workers on the national and state level have been firmly instructed to avoid any involvement with religious issues or personalities.

James W. Wine, assistant to the Democratic national chairman for community relations, and a former associate general secretary of the National Council of Churches for public interpretation, is traveling widely across the country to key states in an apparent effort to set up additional committees like that organized in Virginia.

Meanwhile, the Rev. Donald H. Gill, executive director of Citizens for Religious Freedom, said that his group has neither received, nor would accept, any assistance from the Republican Party or any party affiliates.

"None of our members," Mr. Gill said, "is active in politics and we expect to keep our ef-

forts entirely non-partisan, centered only upon the issues we see. All we have received from Republican national headquarters have been some rather nasty remarks."

PSYCHIATRIST LECTURES IN DETROIT

★ "Man is not a puppet on the strings of his libido—he lives by struggling for a higher meaning to existence!" So says Dr. Viktor Frankl, Viennese psychiatrist who gave five lectures on religion and psychology in Detroit, October 16—October 20.

Brought to Detroit by the diocese of Michigan's lecture series committee and the Cathedral Church of St. Paul, Dr. Frankl gave each lecture in the new diocesan cathedral center.

Dr. Frankl treats mental ill-



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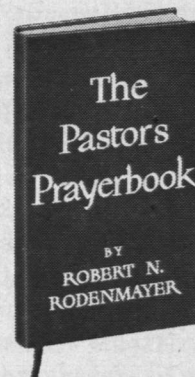
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ness from the opposite approach to that of Sigmund Freud. He verified his theories while an inmate of a Nazi concentration camp. His life was twice spared in the ghastly death lottery by which the concentration camp masters selected Jewish victims for extermination. He lost his first wife, brother, sister-in-law, mother, father, grandmother and mother-in-law in the gas chambers. His newest book "From Death Camp to Existentialism" has been spectacularly received.

"The concentration camps", says Frankl, "were living laboratories for the psychiatrist. My concept of 'Logotherapy' was justified because I saw people become not only like beasts, but some of them became like angels."

CHILDREN TITHE FOR RELIEF

★ Many hungry summer tourists helped make a contribution to the recently stricken people of Chile. The Presiding Bishop's fund for world relief has received a check from the five children of Douglas Wood, a New Hampshire farmer. The money was raised as a tithe by the sale of vegetables and berries at a roadside stand.

The family live about four miles north of Woodsville on a small farm which they operate themselves. Mr. Wood, who also works at a nearby paper mill to help support his family, is a member of the executive committee of St. Luke's Church, Woodsville.

His wife, Joyce, is a member of the churchwomen of St. Luke's, and is chairman of their mountain mission by mail committee. She is also the substitute organist of her church. Their children all receive their church school lessons through the diocesan mountain mission by mail commission, since it is impossible for them to come in regularly to church services.

St. Luke's vicar, the Rev. George A. Magoon, wrote this of the Woods: "They began (this project) as a means of strengthening their efforts to tithe in their gifts to the church. Their summer roadside vegetable stand has served as their kick-off point in this effort. And I might add, that whatever their church pledges are, they come from sacrificial giving and a strong sense of stewardship."

ALBANY EXPANDS COLLEGE WORK

★ The diocese of Albany has taken steps to expand its work in colleges. Chaplains will serve four graduate schools in Albany and off-campus centers are to be established at Skidmore, Rensselaer and the College of Education.

FRED GRANT LECTURES AT BERKELEY

★ The Rev. Frederick C. Grant, professor emeritus of Union Seminary and former Witness editor, is to give the annual Mary Fitch Page lecture at Berkeley Divinity School on October 26th. The alumni association of the school will be held the same day.

ARCHDEACON SPEAKS ON CENTRAL AMERICA

★ Dean Stevenson, archdeacon of Bethlehem, is speaking at a series of meetings in the diocese this week on the work of the Church in Central America, which he visited this past summer.

Meetings are being held in the seven districts of the diocese as a part of the every member canvass program.



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INTERRACIAL GROUP ENDORSES KNEEL-INS

★ Kneel-in demonstrations by Negro students in the South have been endorsed by the board of directors of the Episcopal Society for Cultural and Racial Unity as an "attempt to realize the truly inclusive nature of the Church."

In a statement adopted at a meeting in Washington, the board commended "brothers in Christ who, motivated by the desire to have fellowship with all other members of the Church, have joined in the life and worship of parish churches without regard to racial or cultural lines."

Observing that "divisions exist now throughout the Church in both South and North," the board statement urged society members "to participate in this effort to draw all men into fellowship before the altar of God and to resist, by every effort, the division of Christ's body by consideration of . . . race, class, culture or ethnic origins."

The statement called on the kneel-in demonstrators "to persevere in their attempt to renew in the Church a realization of its true nature as a community of all Christ's people."

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It declared that "the Church is called to welcome all men who seek its ministry through the corporate worship of the parish or its life and activities."

In other actions, the board authorized the appointment of a society field worker and heard a report that the organization now has over 1,000 members. Six local groups function at present, with others being started.

The society's first annual meeting will be held Jan. 8-11, 1961, at Williamsburg, Va., it was announced.

MATRICULATION SERVICE AT CAMBRIDGE

★ Forty-seven new students were matriculated at Episcopal Theological School, Cambridge, on Monday, October 10. Dean John B. Coburn conducted the

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48 Henry St.

The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

service in St. John's Chapel and the preacher was Dean Paul Moore of Christ Church Cathedral, Indianapolis.

Among the new students were three women, bringing the total women now enrolled as candidates for the degree of bachelor of divinity to eight. The new students bring the total enrollment to 123, the highest in the school's history.

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THE WITNESS

- BACKFIRE -

Mary Elizabeth Roe

Churchwoman of Austin, Texas

First let me say that it never dawned on me that the "funny campaign slogan", appearing on page sixteen of the Witness of Sept. 1, had been approved by the managing editor. I thought that probably he was on vacation or filling a speaking engagement.

Lest anyone think my protest had political implications, let me say that I deplore jokes or slogans which depend for their point on religious prejudice, regardless of what Church is lampooned; and jokes or slogans that depend on race prejudice, regardless of what race.

I feel they are unworthy of any Christian, regardless of whether he be bishop, dean, seminary professor, priest or layman. We do not recognize the infallibility of the pope, nor do I believe our own hierarchy is infallible.

Thank you for the very fine article "I am an Episcopalian" be Dean John Warren Day. He is a wonderful man and a true Christian in his every relationship.

Kenneth R. Robinson

*Associate Minister of St. Matthew's,
Wilton, Conn.*

Issue after issue the Witness is screaming, "Don't vote for Kennedy", because he is a member of the Roman Catholic Church. Your argument goes: "I don't like the tactics of the Roman Catholic Church — Kennedy is a member of the Roman Catholic Church, therefore don't vote for Kennedy."

I thought you were against this kind of yellow journalism, and trying to prove guilt by association. Shades of McCarthy. Kennedy says he doesn't speak for his Church and his Church doesn't speak for him. Thank

goodness, on this issue, you don't speak for the Church.

Editor's Note: Senator Kennedy's religious affiliation, I believe, is an important consideration, since it is not as simple as "he doesn't speak for his Church and his Church does not speak for him." It is a fact, admitted by the Senator, that he withdrew from the dedication of the chapel, honoring four chaplains, because it was in a Baptist Church. And he withdrew because he was told to do so by an Archbishop of his Church.

As this is written (10/10) I have not decided whether I will vote for Nixon or Kennedy. It is most likely that I will skip both and start my ballot by voting for Bill Scranton for Congress who is a Republican—an independent one I think—although I am a Democrat—an independent one, I know.

Incidentally, The Witness does not speak for the Church or any issue, let alone this one. — W. B. S. Sr.

Lewis W. Bailey

Layman of Simsbury, Conn.

During the present political campaign there are two issues of the greatest importance to Americans. The first of these is the maintenance of world peace. There are bound to be dis-

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agreements between the leading powers: the Soviet Union and ourselves. These differences should be discussed around the conference table at the request of either party. Neither one should scornfully reject such an invitation, or the peace of the world cannot be long maintained.

The other important issue is inflation. The candidates should be asked what they suggest. It is possible that the restoration of price and rent controls is the answer. At any rate, we should have full discussion of the issue.

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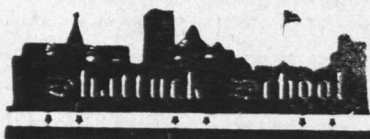
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