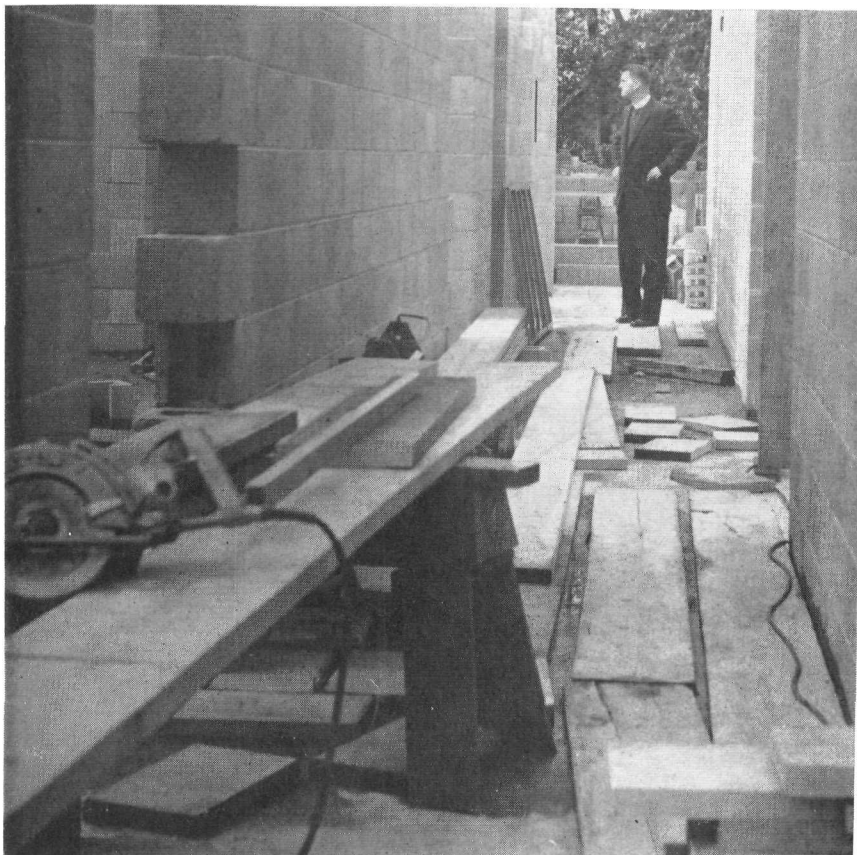


The **+** WITNESS

OCTOBER 10, 1963

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RELATE WORK TO RELIGIOUS VALUES

Workers and Professional people alike need to hook up their jobs with the source of all value, God himself. Read the article by O. Fielding Clarke on page eight

CURRY ON THE ANGLICAN CONGRESS

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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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Story of the Week**Eastern Orthodox Churches Ask For Dialogue on Equal Terms**

★ Delegates of ten Eastern Orthodox Churches agreed at Rhodes, Greece to allow the churches individually to decide whether they should send delegates to the second session of the Vatican Council.

They also endorsed unanimously a proposal that the Orthodox Churches should seek "a dialogue on equal terms" with the Roman Catholic Church.

The occasion was a Pan-Orthodox conference which met under the sponsorship of Ecumenical Patriarch Athenagoras in Istanbul and was presided over by Metropolitan Meliton of Heliopolis, his personal representative.

Attending the conference were Metropolitan Nicodim of Minsk and Byelorussia, Russian Orthodox Church; Metropolitan Genadios of Paphos, Orthodox Church in Cyprus; Archbishop John of Prague, Czechoslovakian Orthodox Church; Metropolitan Basil of Ziche, Serbian Orthodox Church; Metropolitan Maximos of Lovchow, Bulgarian Orthodox Church; Metropolitan Aristobulos of Kyriakopolis, Orthodox Patriarchate of Jerusalem; Metropolitan Parnenios of Pilussion, Orthodox Patriarchate of Alexandria; Metropolitan Elias of Halep, Syrian Orthodox Patriarchate of Antioch; Metropolitan Justin of Moldavia, Romanian Orthodox Church.

The various Orthodox jurisdictions were also represented by other delegates. However, almost all sent only two delegates. One of the exceptions was the Ecumenical Patriarchate which was also represented by Metropolitan Iakovos of Philadelphia and Metropolitan Chrysostomos of Myra.

Conspicuously absent from the conference was any representative of the Orthodox Church in Greece.

Shortly before it opened, Archbishop Chrysostom of Athens and All-Greece branded the conference as "futile" and declared that union of the Eastern Orthodox and Roman Catholic Churches was "unattainable" both on doctrinal and other grounds.

At the same time, the archbishop charged that while "the Orthodox Church breathes always with democratic principles," the Catholic Church was "centralist and absolutist."

The Pan-Orthodox Conference closed with a solemn service conducted in the Greek, Slavonic and Arabic languages on the same day that the second session of the Vatican Council was formally opened by Pope Paul.

The only major Orthodox body represented at the Vatican ceremony was the Russian Orthodox Church, which also sent observers to the Council's first session last year. However the

Orthodox Church of Cyprus has announced its intention to follow the Russian example.

According to observers, there is now every prospect that most, if not all, of Churches represented at the Pan-Orthodox conference, will now decide also to name observers to the Council.

Highlight of the conference was a message read by Metropolitan Meliton at the closing service appealing to Christians everywhere to pray for the success of the proposed reconciliation between the churches of the east and west.

The message, which referred to the Catholic Church in the most cordial terms, said it was aware of the "demands of the times," and the "expectations of all the world that there should be a reconciliation between the Orthodox Church and the venerable Church of Rome."

The message said the decision to develop relations with the Roman Catholic Church "in the spirit of Christ's love could be regarded as an expression of the longing of all of Orthodoxy for Christian unity."

In approving a unity dialogue with the Catholic Church, the conference left it to Patriarch Athenagoras to work out with other Orthodox bodies details of the discussion, including when and how to write to Pope Paul proposing its beginning.

A solemn Te Deum was sung in the Cathedral Church of the Annunciation, with Archbishop Spyridon of Rhodes officiating. Addressing the delegates he

stressed that "the moment calling the Orthodox Church to be put at the head of the world's spiritual course has arrived." He said the Ecumenical Patriarch, "obeying the secret voice of our Church's conscience, has called all Orthodox peoples into a spiritual rally."

At the official opening session of the conference, Metropolitan Meliton said "we have come together in order to study in general the subject of the Orthodox and Roman Catholic Churches and to discuss in a spirit of understanding and goodwill the most fitting manner by which the Orthodox Church will be able to contribute with all its means to the sacred cause of reconciliation among the two Churches, and the cultivation of good relations in the spirit of the love of Christ."

Another highlight talk was given by Metropolitan Nicodim, who made an obvious reference to the absence of any delegates from the Church in Greece, by saying that his joy "would have been greater if all the Orthodox Churches were present at this conference."

Espy Praises Plan

The proposed dialogue between Roman Catholic and Eastern Orthodox Churches was described by the National Council of Churches' top administrative officer as a "momentous" move toward greater Christian unity.

R. H. Edwin Espy, general secretary, equated the development with the convening of the Vatican Council and with the admission of the Russian Orthodox Church into the World Council of Churches.

Espy said "the fact of growing unity is partly in obedience to the command that the body of Christ should be one."

"The church can no longer afford the luxury of division," he said. "It must be united, too,

for the sake of a divided world."

He hailed the Orthodox proposal as an effort to heal a schism dating back to the 11th century.

"Ecumenically oriented" churches seeking friendship across historic barriers, he said, fulfill the church's mis-

sion of "responsibility" towards the secular world.

"The task of the church is to serve the world around it," he commented. "The church in every generation must address itself to the particular needs of the time, as servant to the world."

Action on Toronto Manifesto Urged by Presiding Bishop

★ Arthur Lichtenberger, Presiding Bishop, has emphatically commended to the attention of all Episcopalians the revolutionary Toronto Anglican Congress document on "Mutual Responsibility and Interdependence in the Body of Christ."

In a statement recalling the overwhelming response with which this manifesto was met by the 1,000 congress delegates in Toronto, Bishop Lichtenberger said:

"I join with others in hoping that these papers will be widely read and studied so that as early as possible the Episcopal Church can formulate its response and organize its program in the light of the proposal."

Noting that the Anglican manifesto "calls upon each church to make a radical reappraisal of its work and witness," the head of the 3,500,000-member Episcopal Church said that these far-reaching changes within the Anglican communion will be put before the Church's National Council and its House of Bishops within the next few months.

"As first steps in preparing ourselves to receive and respond to this proposal, we plan initial discussion of it at the meeting of the House of Bishops in Little Rock this November and at the December meeting of the National Council," Bishop Lichtenberger said.

"It seems likely," he added, "that, among other actions to be taken at the December meet-

ing, the National Council might then formally refer the proposal to each province, diocese and missionary district of our church."

Following discussion by the House of Bishops and the National Council, he said, the document will be considered by the General Convention, which meets October 11-23, 1964, in St. Louis.

Bishop Lichtenberger's statement marked the second time within a month that he has expressed strong support of the proposed changes within the Anglican communion.

During the Toronto Congress, he had urged all Episcopal delegates — when they returned home — to seek local, regional and national consideration of the paper.

"You have shared in the inspiration, work and witness of the Anglican Congress. You have been privileged to be in on what we pray will be a turning point in the life of the Anglican communion," he told them.

"Your voice, your prayers and your collective influence can bring the realities of our common Anglican fellowship to all Episcopalians as you yourself experienced them here in Toronto.

"I am depending on you," Bishop Lichtenberger stressed, "to do your part in spreading the word from the Anglican Congress, under the imperative

and guidance of the Holy Spirit."

The manifesto, which was authored by the Anglican Communion's 18 primates under the chairmanship of the Archbishop of Canterbury, is a sweeping challenge to pool human and material resources in a global way never before envisioned.

Boycott of Santa Claus Planned To Protest Birmingham Deaths

★ Santa Claus will not come to many American homes this year if a campaign launched in New York gets wide support.

A group of Negro writers and artists has called for a complete ban on Christmas shopping in view of the Birmingham, Ala., church-bombing that took the lives of four girls in Sunday school.

The boycott would have a double purpose, they said.

One aim would have a moral basis — that the killing of the children in a church was such a denial of the teaching of Christ that to celebrate Christmas with merriment and gift-giving would be improper.

The second goal would be economic — to keep the killings in the mind of the nation, and therefore stimulate effort to prevent such tragedies, by creating financial havoc.

One of the leaders of the newly-formed Writers and Artists for Justice, James Baldwin, said "no one in the country, black or white, should do any Christmas shopping . . . in order to burn into the conscience of this nation" the meaning of the Birmingham bombing.

"In terms of Christian businessmen," Baldwin said, "you may not be able to get them to change their minds by talking about Christ and Christian principles." But, he added, busi-

The document was published in full in the Witness for Sept. 5, with articles commenting on it in subsequent issues.

What delegate Robert Curry of Western Massachusetts thinks happened at Toronto will be found on page twelve this week.

ness leaders may take action to end racial injustice "when they begin losing money."

Journalist Louis Lomax maintained that a Christmas boycott by the Negro community alone could put a "two or three billion dollar nick in the economy of the nation." He agreed that Negro business people also would be hurt, but that the sacrifice would be necessary to get the message across.

Reaction to the proposal in religious quarters featured questions but was not disapproving.

Father Timothy J. Flynn, information director of the Roman Catholic Archdiocese of New York, said he didn't think the writers and artists were calling for an end to religious observance of Christmas.

"And it is the religious observance that the church is most concerned about," he added.

Dan M. Potter, executive director of the Protestant Council of the City of New York, called the proposal "interesting" but expressed uncertainty as to "how the process of not buying gifts would help the civil rights cause."

"If the spenders use the money they save to further civil rights, like paying lawyer fees for court fights," he said, "then it makes a lot of sense.

It would appeal to religious leaders.

"We have always been interested in reducing the commercial aspects of Christmas and emphasizing the spiritual."

Supported by King

★ The call for a nationwide boycott on Christmas shopping will be supported by the Southern Christian Leadership Conference, Dr. Martin Luther King, Jr., has said.

King said at the organization's seventh annual convention that Negroes and others of "good-will" will be asked to join the boycott.

He also announced that leaders of the ten religious, civil rights, labor and civic groups that planned the march on Washington will meet soon to discuss the boycott and other measures to fight segregation.

Further plans include a "selective buying" drive in the south against companies practicing discrimination and a mass march on the Alabama Capitol at Montgomery, King revealed.

Some Opposition

Direct opposition was expressed from merchant groups. Walter Hoving, president of the Fifth Avenue association, New York, called the proposal "the most lunatic idea I've ever heard of."

He said the people most badly hurt by the buying boycott would be wage earners, the ones the civil rights movement is trying to help. "Without Christmas spending," he said, "25 million people would be put out of work."

In many other minds, the problem of explaining Santa's absence to youngsters loomed.

Lomax maintained "We must tell our children Santa Claus didn't come because the bombers did come. I've already had it out with my 11-year-old. . .

"And white mothers and fa-

thers should also tell why there are no toys. Let them know that suffering is a collective thing. If any white child suf-

fers then it will be etched on his mind and when he grows up he will remember what happened at Birmingham."

which protested in an editorial that "the use being made of Catholicism by Diem has made it doubly necessary for Catholic voices to be raised against the religious policies of the regime."

Clergy Protest United States Aid To South Vietnam Regime

★ A protest by 15,000 clergymen of various faiths from every state in the nation was forwarded to President Kennedy, urging an end to United States financial and armed support of the Diem regime in South Vietnam.

The 15,000 clergymen protested in individual letters the religious persecution of South Vietnam's Buddhists — over 70% of the population — by the Diem regime. The clergymen also denounced on moral grounds "the spraying of parts of South Vietnam with crop-destroying chemicals and the herding of many of its people into concentration camps called strategic hamlets."

The action was made known by the Rev. Donald S. Harrington, secretary of the ministers Vietnam committee and minister of the Community Church of New York.

The protest, which Harrington said was unprecedented in the number of ministers from different faiths and denominations, grew out of an appeal by 12 of America's foremost clergymen. These included the Rev. Harry Emerson Fosdick, the Rev. Reinhold Niebuhr, the Rev. Halph Sockman, all of New York, and Bishop James A Pike of California.

"We decry the loss of American lives and billions of dollars to bolster a regime universally regarded as unjust, undemocratic, and unstable," Harrington said. "It is a fiction to say that this is fighting for freedom."

Referring to the 15,000 letters received, Harrington said: "This overwhelming expression of the conviction of dedicated and informed community leaders makes it more evident than ever that United States aid to the corrupt and tyrannical Diem regime of South Vietnam will and must come to an end."

In his letter forwarding the ministers' protest to President Kennedy, Harrington cited a report released earlier this year by a bipartisan Senate committee which went to South Vietnam to review U.S. policy. Majority Leader Mike Mansfield (D-Mont.) declared in an introduction to the report: "It would be a disservice to my country not to voice a deep concern over the trend of events in Vietnam All of the current difficulties existed in 1955, along with hope and energy to meet them. But it is 7 years and \$2 billion of U.S. aid later. Yet the same difficulties remain if, indeed, they have not been compounded."

"If the warnings inherent in the Mansfield report and in our protest go unheeded," Harrington predicted, "United States involvement in grave injustice in South Vietnam will become the scandal of this era, and will tragically weaken our country's moral and strategic position."

Although the ruling regime in South Vietnam happens to be Roman Catholic, Harrington stressed that the protest was not anti-Catholic, but embraced Catholics.

He cited a leading Catholic weekly, *The Commonweal*,

MORE OBSERVERS AT COUNCIL

★ Practically everything you need to know about the opening of the second session of the Vatican Council — including innovations — was reported in the *Witness* dated October 3.

There are about twenty more delegate-observers at this session — sixty rather than forty. The World Council of Churches has four. Orthodox Churches are represented only by the Russians, but others are expected following the conference at Rhodes, reported on page three in this number.

There are seventeen Americans, three of whom are guests. Among them is the Rev. William J. Wolf, professor at Episcopal Theological School, who is one of the delegate-observers for the Anglican communion.

Excessive veneration of the Virgin Mary is a danger in their countries was the warning given the first week by a cardinal from Chile and a bishop from Mexico. This is considered a matter of major importance to the unity movement since Protestants look askance at the excessive cult of Mary that they often see among Roman Catholics.

A Canadian archbishop also proposed the first week that the authority of diocesan bishops be increased by the creation of a college consisting of all prelates.

The idea is to free them from working through the curia which some object to because its members are predominately Italian.

EDITORIALS

Office of Bishop

BISHOP WARNECKE of Bethlehem, writing last month in the *Living Church*, urges that more power be vested in our diocesan bishops. He sees a contradiction in our being so parochial and congregationalist, and argues that both urban strategy and clergy placement call for a bishop's being granted more constitutional authority than is now provided by the canons.

There is much to be said in defense of Bishop Warnecke's plea. Often the calling of a rector to a church is almost a matter of luck or chance. Somebody just happened to know and recommend him. And how many clergymen there are who want to make a move and for positive reasons, and how many others should be encouraged to for their own sake and their congregations. Under the present system little or nothing can be done for such men or for the congregations. They are stuck till retirement or death do them part.

The Bishop of Bethlehem suggests that a bishop, after consultation with the incumbent of a parish as well as the wardens and vestrymen, should be enabled to make a clerical change more easily than he is now permitted to do. He would also empower the bishop to have the final approval or disapproval of a vestry's choice of a new rector, or so he seems to be saying.

We agree there are plenty of problems here, but we have reservations about the solution offered. First of all, we are not so convinced our bishops are so lacking in power and authority. It doesn't always seem that way from where the other clergy sit. Indeed is there any church in Christendom which exalts the episcopal office as does ours? How often we are told they are of the "esse" of the church, and yet how well Lutherans and Presbyterians seem to manage! As it now stands, a bishop's authority with wardens and vestrymen at crucial times in a church's history depends to a large extent on the kind of leader he is, on his being a person whose counsel they will gladly accept, and we must admit we prefer this to what could easily become arbitrary rule. Perhaps such an arrangement is better too for the bishops' souls.

The founding fathers of this country knew human nature too well to trust any one branch of the government with too much power. Hence our familiar system of checks and balances, and hence too the preservation of American democracy for these 187 years. Some of these same patriots wrote and adapted the constitution of the Protestant Episcopal Church with its similar limitations of authority and power, and we should be very wary of departures from it in the name of efficiency and more centralization.

Let a bishop use the authority he already has, and we believe there will be plenty of scope for strategy and advance work on the diocesan level, and for imagination too. Let a bishop really be close to his clergy and lay leaders, one who listens and is wise, humble, sympathetic, a brother in Christ and father in God, not a prelate in the popular connotation of that word, and his power will truly be felt and rejoiced in. Is not this the rule of Christ?

Distortion of History

ALONG WITH thousands of other clergymen we recently received the announcement of a new confirmation course, complete with film strips, recordings and work books. Finding ourselves soon afterward in the neighborhood of a store where all these highly recommended aids were on sale, we went in to have a look. Alas, there was no chance to see the film strips or hear the recordings, but we could examine the work book, *Soldiers and Servants*.

Whatever the pros and cons of the rest of the material, we were disappointed and irritated, too, to open the work book to page 118 and come upon some of the same old fiction so long passed on by our church. There was the familiar drawing of a tree representing the Holy Catholic Church with three branches growing out of the trunk: Eastern Orthodoxy, Roman Catholicism, and, of course, who but ourselves. And then down below it, inconspicuously off to one side, separated from the tree itself, modestly grew some tender shoots marked Calvinism, Lutheranism, Wesleyanism and the Ana-Baptists.

This, we say, is a distortion of church history

as well as a kind of smug Episcopalianism we find most distasteful. To make the claim that only we with Roman Catholics and the Orthodox are members of the true church is false and irresponsible. Neither Luther nor Calvin had any intention of establishing a brand new church totally cut off from the roots of antiquity. They were intent upon reforming the church and returning to the New Testament form of it. And their influence on English churchmen of the Reformation was incalculable.

The work book *Soldiers and Servants* writes them off as having "rebelled by starting churches of their own and discarding a great deal of the important part of the Catholic Faith." In com-

parison Henry the Eighth is treated quite gently, almost as though he were to be preferred to the likes of such Protestants. Again we would have to protest that such a treatment of church history is deceitful and half true. It does not serve the cause of church unity well to have our children indoctrinated with such one-sided views of the matter.

If episcopacy was saved in England and lost on the continent (Scotland too), let us humbly confess it was partially, at least, due to the accidents of the coming and going of the Tudors and a certain royal preference for it. It was not that our ancestors were so much more virtuous and catholic than their Protestant neighbors.

FOR CHRIST'S SAKE

By O. Fielding Clarke

Vicar of Hazelwood, Derby, England

The Witness is pleased to present the concluding chapter of "For Christ's Sake", published October 1 by Morehouse-Barlow Co. The primary concern of the book is to reply to "Honest To God", the widely known book by the Rt. Rev. John Robinson, Bishop of Woolwich, which Mr. Clarke analyzes in the first part of his work. In the second part Mr. Clarke continues the discussion with an analysis of the current cultural and theological situation, culminating in this chapter.

CLOSELY tied up with the purpose of the hungry and illiterate to achieve a better life is the whole problem of race, for the underprivileged are for the most part also the "colored".

Africans and Asians, who far outnumber Europeans and their descendants in the U.S.A. and the Commonwealth, are no longer going to be content with a back seat. One need not labor this point. Ours is a predominantly "colored" world and mastery of technology which has been the basis of the white man's ascendancy is more and more rapidly being acquired by Africans and Asians.

"The shape of things to come" could not be clearer, and if the opportunity of partnership between the races were firmly grasped now the whole world would be richer and happier for it. Yet here in Britain, for example, in the name of "freedom", nothing must be done to deal effectively with incitement to race-hatred and our unofficial but quite real color-bar. Madame Roland's famous last words on the steps of the

guillotine about liberty are only too relevant to modern Britain.

A third feature of the big world in which our "plural" society is drifting about is communism. I have mentioned this before, but more needs to be said about it here. With a third of the world's inhabitants living under communist regimes, and with communist or near-communist parties in almost every land, the matter cannot be ignored. There are those in Britain who hate communism sufficiently to talk about it incessantly, and there are also those who cordially approve — and also constantly speak about it. But in between these two extremes lies the great mass of our people, including nearly all church people, who prefer to remain silent; who are afraid even to discuss the subject "because it is so controversial".

This is a quite ridiculous state of affairs. We simply cannot ignore one of the greatest forces moulding the future. How many people know, for example, that a few years ago UNESCO reported that there were more translations of Lenin than of the Bible? How many people

realize that the largest parties both in France and Italy are communist?

Communists certainly know what they want and are willing to make tremendous sacrifices to achieve it. I knew a Russian lawyer, who eventually settled in Britain, who had worked for years with the communists, knowing personally many of their top people. He never ceased to be staggered by the capacity of these men for iron self-discipline and prodigious hard work. It is precisely this dedicated spirit and capacity for self-sacrifice which has been a major factor in the long series of communist successes.

Behind the whole movement, as we know, is the philosophy of dialectical materialism which in its all-embracing scope can only be compared with religion. Every aspect of life is related to this central creed. It is all very well British intellectuals sneering at Marxism as out-of-date stuff, but it is after all what makes two of the three largest nations in the world tick. Moreover, Marxism is something which, for all its elaboration, can be presented in extremely simple terms even to illiterate people.

"It is your work that creates wealth", says the communist to the poor and hungry laborer, "but you are not getting your fair share. However, the bosses' world is cracking up as anything based on individual self-interest must do sooner or later. Every society divided into 'haves' and 'have-nots' has perished from the conflicts it has itself created. You need no God 'outside'; the forces of real life itself are creating the conditions for a new, just, reasonable and moral order of society. All you have to do is to play your part under the leadership of the communists who have the scientific knowledge necessary to make the successful change".

Cold War Propaganda

OUR COLD-WAR propaganda has been quite disastrous. It stems from the days when America alone had the A-bomb, and it was believed that communism could be blotted out for ever in one devastating blow. And to justify such wholesale massacre communism had to be represented as something even more evil than Hitlerism. Now that Russia has both the A and the H bombs, with the practical certainty that China will not lag far behind, the situation is quite different. If we are not prepared to live with communism the only alternative is the suicide of nuclear war. Yet if we are going to live with communism we can only do so on a basis of truth

and reality. That is common-sense and it is also Christian sense.

Most British people — as one knows from lecturing on the subject — are (thanks to our cold-war propaganda) amazingly unaware of some of the most elementary facts about Russia. They have, for example, little conception of the appalling and hideous conditions of life under the tsars; of the people's illiteracy; of the frightful housing conditions; of the constant famines and the chronic under-nourishment of the majority of the population; in a word, of all the things which made revolution inevitable. What the Soviet rule has done in about 45 years, in spite of the German invasion (which among other things left twenty million people homeless), is one of the most staggering achievements in the whole of recorded history.

In education, in science and technology, in health, in the housing, clothing and feeding of the people, and in industry the progress made is quite fantastic. The dynamism can be felt. True, there are still a number of things not up to standards achieved by some western European nations who have behind them a far longer history of industrial development. But this is a trifling criticism. Clearly, from what has already been achieved, deficiencies can soon be made good when more important things have been dealt with.

What escapes the British and American observer is that the most significant thing is not how Russia appears to us, but how it looks to the great majority of the world's inhabitants who are hungry, poor and industrially and educationally backward. Anyone who has lived and worked in Asia or Africa and known their hideous poverty and their longing for radical change will see the point. For while we think of what we should lose if England went communist, more than half the world is calculating daily what it might perhaps gain if it took a leaf out of Russia's or China's book.

Take A New Look

LET US take a new look at communism from the angle of world poverty, which, as I have said, is the crucial angle from which to regard humanity today. For our own industrial and commercial life is geared to dividends. People put their money where it can earn most with greatest security. Is a system where money rules in this way able to finance the rehabilitation of a hungry world? Or will this not rather be done

by those who put human need first, and who are therefore prepared to conscript land, wealth and labor for the common good? Once more, the important thing is not how affluent Britons in their plural society answer this question, but how the hungry, illiterate and colored majority of humanity will answer it. And it is on their answer that the future history of our planet will be decided — not ours.

We have dwelt too long upon the errors of communism, its atheism and the crimes of certain communists, forgetting, among other things, much in the history of other countries—our own included — which has over the centuries also deserved severe condemnation. It is time that Christians at any rate took a more truthful and a more objective line, recognizing that it is the virtues and not the vices of communism which are responsible for its very solid achievements.

It is the virtues of communism too which exercise a tremendously attractive power on all who want to improve the lot of their peoples and give them a reasonably decent standard of living and of culture. The Pope, therefore, gave a splendid lead when he wrote (obviously with communism in mind) “Who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and **deserving of approval?**” ¹

Menace of Nuclear War

OVERSHADOWING everything in our contemporary situation there is the menace of nuclear war. Everyone knows that an all-out nuclear war means suicide. It has been said, for example, by men like Mr. Eisenhower and Lord Home, whom no one could possibly accuse of being influenced by ‘loaded’ peace propaganda. Everyone knows, too, that there is a real danger of such a war being started by accident, by an error of judgment, and that mutual deterrence is obviously a condition that cannot continue indefinitely. The stalemate cannot last for ever.

Most people prefer not to think about it. But, as I have said already, the psychologist tells us very plainly what happens to people who push reality and fears about reality to the back of their minds. The rising generation is, I believe, much more troubled by this than many older

people realize. If there is lack of trust in older folk, accusations of hypocrisy against them, and a spirit of revolt among some of the younger ones, it can only be said that some older people have deserved it . . . The very last thing we have a right to call ourselves is “mature,” and, as for being Christian in any effective sense of the word, are not the wars and revolutions of this age only too clearly the fruit of a colossal failure to establish justice and judgment in the earth — let alone charity?

We are guilty before God’s poor, and especially God’s “colored” poor. We are guilty before the next generation; and we are adrift. We have abandoned the beacon light of Christ for polytheism, for that is precisely what “plural society” means when put in theological terms — the bowing down to a multitude of idols of our own manufacture, — the most popular being Venus and the Golden Calf.

Return to Theology

HERE THEN, from a survey of things about us, we have returned to theology; and that is as it should be. I have heard it said of Father Kelly that he would sometimes rush into the common-room and pick up the daily paper exclaiming, “Now what’s God been up to today?” That is the sort of theologian we need nowadays — people who are so steeped in God and the reality of the world he made and all the people in it, “colored” and communist as well as white, that they can see the living God not only in the past but in the present.

Some, if God wills, may even dare to look really far ahead, since our politicians and tycoons seem unwilling to do so. If anyone can look race, communism and the bomb in the face it should be a Christian. After all did God make this world, did God so love the world, or didn’t he? Has Christianity been a gigantic failure, or is it not rather that we who call ourselves Christians, have dismally failed Christ? Redeemed, loosed from prison by Christ’s death and resurrection, what have we done with our freedom? As an old Russian bishop, himself a product of tsarist times, said to me, “You know the Soviets have done many things which we Christians should have done long ago!”

We are told to love God with our whole selves — heart, soul, mind and strength. If we are going to be any good to the world those of us who have the brains must think, and, as Pope John said, in every sphere we must have experts,

¹ *Pacem in terris* p. 41. My bold face.

people who are technically competent, and who while seeing the worth of their own trade or profession in its own right also relate it to the whole hierarchy of values and to the source of all value, God himself.

Hopeful Signs

THE DUTY to love God with the mind must needs affect also what we call, in a more specialized sense, "the work of the Church". Here there are some hopeful signs. For example a great deal of consecrated thinking has gone into the work of industrial missions, the attempt to relate the faith directly to the pattern of industry, that by which we live rather than to the places where men eat, sleep and bring up their families.

Then, again, there is the development of the weekly parish meeting. Here in group-discussion (and we hope in study) Christians are learning to discover the important facts about the world we live in, and to face up to problems such as race, nationalism, communism, the bomb, peace and disarmament. Here also they can show concern for the problems of the locality they live in. All this is essential if Christian insights are to be related to life concretely. In the pulpit general principles may be enunciated, but it is in the cut and thrust of free discussion that the principles and incentives of our religion can be "earthed".

There is again Inter-Church Aid (already mentioned in an earlier chapter). This in its turn can bring the separated churches into common action at parish level and so not only minister to the hungry but help towards the healing of our divisions. There are also movements like the Campaign for Nuclear Disarmament and Christian Action. Not every Christian agrees with all the particular points of C.N.D. policy, but this is the kind of thing Christians should be at. As the Bishop of Newcastle said recently, the Church ought to have that sort of activity to offer people — especially younger people.

But is there enough solid theological thought behind the kind of things of which we have just been speaking? Many people, even some who disagree with Honest to God have welcomed it as a stimulus to thought and discussion. It certainly has set people thinking. But what about? Will it get anyone asking Father Kelly's 64,000 dollar question about the living God now, in relation to the history being made now, in the real world, this exciting world right under our eyes?

—What God sees in the forces churning it up from end to end which will affect the lives of each one of us individually?

What, for example, do we suppose God is doing about Mr. Khrushchev? What is God saying to him? Could it be, "I girded thee though thou has not known me?" I wonder. What is God saying to us through African and Asian nationalism? If God can from "stones raise children unto Abraham," surely he is doing something with the mighty movements for more justice in the world, and with the intense longing of man everywhere for peace? Yes; I wonder when more people are going to look for God and think about God (in a word, to theologize) as he is working out his purposes here and now, as well as in the past, and outside the usual channels of Christian activity.

Yes, Dr. Robinson! For Christ's sake let the Church look outwards, but also, for Christ's sake, let it hold up Christ, the given Image of the Invisible God, crucified, risen and to come again in glory. Let the Church hold up Christ as the beacon light to man himself who is crucified by the greed, stupidity and pride of his fellow man. Let the Church so hold up Christ that men thirsting for justice, peace and abundant life at all levels may find in him their satisfaction.

Negroes for Neighbors

By Howard R. Kunkle

Rector of St. Michael, Trinidad, West Indies

FROM THE VANTAGE POINT of the West Indies in 1963, the racial turmoil in the United States is bewildering. What is the fuss all about?

The government census of 1960 indicated the following racial complex of Trinidad and Tobago, newly-independent in 1962: Negro 43%, East Indian 36%, mixed 18%, white 2% and Chinese 1%. The prime minister would be described in the United States as Negro, the governor general is Chinese, and the ministers of government include Negro, East Indian, and European.

The writer lives in a rectory recently built in a new subdivision of Port of Spain, the capital. It is very much like suburbia — commuters, junior and senior executives, government officials, salesmen, professional people, new homes, power mowers, television and heavy mortgages. Land sells for \$1.00 per square foot, and the

homes average about \$25,000 each in construction costs, all figures West Indian dollars.

The people who live in this subdivision (which is restricted in the sense that the houses must meet certain requirements) include Europeans, Chinese, East Indians, Negroes, and "mixed." To drive through the streets one could never tell the ethnic background of the inhabitants. The yards, gardens, shrubbery and furnishings of the people of "colored" races are just as neat as the Europeans. Property values are not in jeopardy; they are rising. No one worries about the grandparents of people moving in; we only hope they'll be friendly and good neighbors.

Certainly there is crime in Trinidad, but we don't attribute it to any race. Like elsewhere, there are sociological factors to add to sin. Europeans, despite being a 2% minority, do not go about in a state of besieged fear.

There are no segregated schools, except for one small private, high-tuition elementary school. All others — government, denominational, and

private — are open to all. A few secondary schools are co-educational; most are for either boys or girls. But they are open to children of all races, provided the child has the academic ability, and provided a seat can be found for him in a terribly overcrowded system. Trinity College, a high-school-cum-junior college institution for boys under Anglican management, where my son is a student, has possibly 10% white pupils—the rest are of the other racial groups. The faculty too is drawn from all races, but all with university degrees.

There are no "white" churches of any denomination; there couldn't be from a practical standpoint, not to even consider the Christian position.

Human sin and meanness are very much evident in Trinidad and Tobago. But at least we live and sin and worship together with a reasonable attempt at equal opportunity to do all of these! Negroes are my neighbors here. Why not in the United States?

WHAT I THINK HAPPENED AT TORONTO

By Robert L. Curry

Headmaster of Lenox School

RATHER THAN give you a blow-by-blow description, or time table version of what happened for ten days at Toronto, I would like to tell you what I think happened at Toronto since I have had some time since the congress to do some reflecting, and thinking about some of what I hear, saw, discussed, and sensed. Obviously, I cannot tell you about all the things, but let me sift out a few.

First, I think that the Church of England is listening . . . or perhaps I should say that members of the Church of England are listening. In my conference group, which I ought to say was an excellent one, there were three English bishops, none of them stuffy, none of them telling us the answers, but rather I had the impression that they are listening and searching, they are bothered by their losses and the rapid changes since the second world war. At times they seemed stunned as they are criticized for not doing anything right.

Canon Max Warren and Mr. John Lawrence gave in my opinion two of the best addresses. In each of these theme addresses on the religious and cultural frontier, they spoke about listening,

listening to what God is saying in many ways — in literature, in drama, in those who have no allegiance to God, to those who are militantly opposed to God and who call him dead. This was something new for me.

John Lawrence said that in all the situations which we find ourselves in as Christians, we need to ask three questions. What is God doing here? What is the devil doing here? And what does God require of his people here and now? We cannot expect to know the answers to all the questions, but if we ask we shall always be given enough light to see the next step ahead; and that is all that we need.

What is God saying in this school, in your parish or mission, in the inner city, in our relations with other Christian bodies, in the state? What is the devil saying, and what is God telling us, his people, to do here and now? I find that in using these three questions, I have started to learn and to see things about my community I had not seen or thought about before.

We Need To Listen

IF WE LISTEN intently we are able to learn, and I think Toronto was a learning experience

for many of us. Again, I was impressed that the English seemed to be learning through listening.

The Africans were telling us day after day that as white people with a superior attitude, we are going to have a difficult go of it selling Jesus Christ to the people of other races. We learned by listening that many of the autonomous churches are barely existing in their independence, and Bishop Goto of Japan was excellent on this point — freedom is a pretty grim affair when you are starving in your freedom, and he was asking for mutual responsibility without our looking with suspicion on those to whom we give our gifts and eying the gift with some reluctance to give it away. I never realized this before but the Bishop of Mexico drove it home to me one day at luncheon when he said that the bishops in Latin and South America wanted no Anglican officer as suggested by the document on mutual interdependence, for they have enough brass now coming down looking over their shoulders from 815 to see how the money is being spent, and being told what to do and how to do it.

I learned by listening to the Canadians that their ministry is a learned one as exemplified at the congress; that there is a sense of humility in the Canadian Church, a sense of dignity and respect and formality (in the positive sense of that word) which we could use here at home. I heard over the radio in Nova Scotia later that one Canadian clergyman is proposing that the Church in Canada join the Episcopal Church in the USA., and I wanted to write to someone — don't do it we have much to learn through affiliation and cooperation, but let us not gobble them up.

There is much to learn from the brethren within the family, and we could learn much by listening.

Ministry of the Laity

I HAD THE FEELING that we are right out in the middle of an uncharted sea as far as this matter of the ministry of the laity is concerned. And I think we are out there for the following reasons: —

- The world is changing so rapidly that it is hard to plot or plan a strategy to keep up with the changing times — the urban situation, the shifts in population, the population explosion, the training of the clergy, mass media and its effect upon populations, the speed of scientific development, and a host of other things.

- I am not at all sure how much really the

clergy and the episcopacy want the laity to have a ministry outside and beyond the housekeeping details within the church which the ordained ministry will continue to control.

One day in our group, our African brother from Grahamstown, South Africa, a large man whose father had been a tribal general who fought the English and the Dutch from invading their country, sounded off on this matter. He said with a huge fist in the air that in visiting England he sensed that the clergy are in fear of a ministry by the laity. As his 250 pounds rocked on the edge of his chair and his fist went in the direction of the English bishops, I had a better sense why they were quiet. The African is the only clergyman for 5000 Anglicans in his city, and for his money or lack of it the laity must be trained to teach, to evangelize, to be lay ministers but the powers that be drag their feet.

It was brought out again and again that our frontier is the world, and the clergy are not going to convert the world — the task is too huge for one thing. John Lawrence in speaking to this point, said: "Are we training lay people at all, and if we do train them are they being trained to serve the world or to serve the church as an ecclesiastical organization? How far are our parishes and synods organized to keep their own machinery going? How far are they designed to aid in the transformation of the world? Is our industrial work mainly directed to the transformation of industry, or to bringing people out of the secular community of their workmates where God has placed them, and bringing them into an ingrown church community?"

- I THINK we are dragging on this matter of the ministry of the laity because we do not know what to say to the laity as to what the ministry is. We challenge them to their ministry, and as one layman said: "if I hear the word 'challenge' again from you clerics, I'll scream". Bishop Stockwood of Southwark was specific on this point — his solution was to run for the city of London Council himself and then work with council members on how to form a Christian fellowship within that political group. Bishop Wickham is specific with what he has been doing with the Sheffield industrial mission, and what a capable fellow he is who looked less like an English prelate in procession than anyone else in a long line of prelates.

I think we have much work to do in this area and we need to get at it or else stop talking about challenging the laity to do their work as ministers and stewards of Christ.

The Power Structure

LET ME WALK out a bit on thin ice and sense with you something akin to what I have just been saying. I don't think it is any secret to many, but it goes unsaid that there is a power structure within the church which I think at times makes it hard for God to do his work and work his will, and at times I wondered if he inhabited the congress or had gone off to the mission outposts where the work of evangelization, teaching, preaching, is going on.

When you get some four hundred bishops, archbishops, metropolitans, primates together in one place with bright vestments flowing by the yard, crosses which seem to grow larger by the gathering, heavy episcopal rings, it charges the air with a sense of power.

Sometime I would like to hear a paper read at a clericus on this subject of power. Where is the power of the Anglican Communion? What is this power? What is it that men believe they have when they are placed in positions of higher responsibility? Are these our shepherds? (I am only asking myself questions from what I saw).

I sensed the feeling that many of these chief pastors are tired men, tired because so much of their time is spent in going from meeting, to meeting, to meeting — Lambeth, the Anglican Congress, the General Convention, Provincial Synod, meetings of the National Council, all the consecrations. I think Bill Stringfellow after the Montreal meeting this summer wrote some comment to the effect that we have too many of the same men, going to the same places, seeing the same faces, and hearing the same thing said over and over again.

I felt the freshness of Toronto was as a group in the laity for they have not been subjected to endless pronouncements, they have little or no power, they come to listen and to learn, and enthusiastic applause indicated that they were listening and that the word and the Word was falling on receptive ears.

My reaction as I watched our own officers from National Council day after day going about the congress looking grim, serious, unsmiling, that I would like to vote in a couple of joyful and happy Christians — power seems to weigh heavily upon the shoulders of those who wield it, and I have heard it said that to take the Master's yoke upon us will lighten the load — what is God saying to the episcopacy; what is the devil doing there?

Where is the power wielded? We talk frequently about the Holy Spirit directing a meeting and gathering — we even joke about this, for many of us are realistic (if that is the word) and know that the power is wielded by the few over the many and that what goes on in public gatherings has little to do with ultimate decisions.

Was Congress Rigged?

WE WERE TOLD in Toronto by the Archbishop of Canterbury that we should pass no resolutions (and some were in the hands of a committee) because we were not a legislative body. He was not challenged on the floor — he was for sure in my conference group that afternoon on the grounds from the Americans that the congress had the right to speak its mind even though it knew nothing could be binding upon any of the autonomous churches.

Was the Congress rigged? It is fair to say I think that it was heavily slanted in the direction of the Church of England and its commonwealth churches.

The Episcopal Church had little place on the program, and its missionary area of Latin and South America was almost totally ignored, and one of our bishops in Brazil got the floor one morning only because the moderator was Bishop Kennedy of Honolulu.

What did this mean? I don't know, but I do know that some smart human beings did some thinking about it, so that when the document on mutual responsibility comes up for discussion and action in our church at General Convention next year, some pertinent questions will be asked, or will they?

The American episcopacy was very quiet. I asked afterwards why and two friends had no answer. Would it be fair to guess that the English bishops speak more because they study more, have more time to think and to write, while American bishops are so busy like the culture in which they live, that obsession with diocesan programs and budgets keeps them from engaging in larger issues outside their domain? I don't know but it is interesting to ask.

Training Clergy

I LEARNED that we face a large and difficult task in the training of the clergy both as to numbers, quality, and what to teach.

Much was said about the need of numbers but

there is a catch here. One seminary dean told me in June that he could not get all his seniors placed and he had called fifteen bishops — a number of them being domestic missionary bishops. We need men, yes, but the places which need them cannot often pay a living wage, they are located geographically where clergy or wives do not wish to go, or they are needed overseas where the same two blocks pertain — lack of funds and geographical situation.

Much was said by panel speakers and from the floor about quality and training of the clergy, and while we agree who is doing much about it other than the seminaries themselves? I listen to laymen whom I respect for various reasons, and they tell me that our first job is to clean our own professional house and upgrade the quality of men accepted for training and ordination.

As to the curriculum and what to teach, I feel sorry for seminary faculties for the voices are a babel on this one—more orthodoxy, less orthodoxy, more how-to-do-itself courses, fewer or none of them, apprenticeships no apprenticeships, training in secular fields such as science and don't bother for we would only muddy the waters.

Tid - Bits

FINALLY, let me throw out some tid-bits or crumbs as you will.

I think that while we have to drive hard with ourselves and our people about the urgency of the time in which we live, we should know that people are slow to move and that our time is not God's time. This sounds strange coming from me as I am time-conscious, but an American Indian clergyman drew me up short on this the other day in my office. We were discussing the governmental policy of terminating the reservations, and he did not agree with it at the present time for his people are not ready or trained to leave the reservations but in time he believed integration would come. Said I — "You mean in about fifty years?" "No", he replied, "in about three to five hundred years".

We were told in Toronto that things are moving so fast there is no time to prepare to meet situations, we have to be ready to move and decide upon the instant. I can understand Bishop Bayne saying this in his job; I understand Miss Lacey of the British Church Council for refugees giving it to us in no uncertain

terms for they see people living in darkness and in death and there is an urgency, but then I go preaching about this around the countryside, and I find people nodding their heads, shaking hands and saying what a soul-stirring message came from Toronto, and then go on their way getting in the tomatoes before the frost, worry about their jobs as GE and ED Jones cut back on employment, worrying about grandma who is failing, and Jane who is having trouble reading in school. Time? To act on the message of Toronto is going to take time whether we have it or not, and the message will be effective only as it becomes so in your parish and mission and not because one thousand Christians are for it at a congress.

Lack of Humor

I HAD THE FEELING at Toronto that many Christians are hyper-sensitive and lack a sense of humor. One evening at Stratford I was talking with Charles Taft of Cincinnati, and we were discussing the stern criticism of some of the jokes made from the platform, and he said he was sure that one-third of the congress had no sense of humor. Where is the lilt and the lift from being a Christian? No one should have more fun together than Christians, and I can assure you that the dozen of us who stayed together in Toronto found this to be true. But many of our brethren are wary of criticism or laughter and I have more sympathy for our diplomats abroad after Toronto than I ever had before the white man has a long, hard road ahead.

I came away from the congress more sure than ever that the gospel is the only way to salvation and to follow in the steps of our Lord the only pathway to establish the kingdom. We have not all the answers and reaching out to our brethren is more imperative than ever, and this is going to take one tremendous amount of education.

Bishop Bayne made the telling comment in his original way that when he became bishop of Olympia, he learned one thing from his people at the outset, and that was that they believed the Church to be a memorial society to honor an early minister named Jesus Christ, who was a first apostle of the American way of life. Education? The need is staggering, and the patience it will call for unlimited, but if God be for us who can be against us?

Asian Culture is Underrated Bishop Koh Tells Canadians

★ Bishop Roland Koh of Kuala Lumpur, Malaysia, told delegates to the annual meeting of the Woman's Auxiliary, Anglican Church of Canada, that Christians had been underrating the culture of the Asian people.

He called for a more practical approach to the problems of Christian missionaries.

"Christ's message must be made known through the culture of the locality, it must be practical and . . . concern the life of the people," Bishop Koh said.

Mrs. John Robertson of Kitchener, Ont., president, charged that the auxiliary had failed to meet the needs of Canadian women in today's world.

A national membership goal of 75,000, set more than a year ago, was not met and Mrs. Robertson blamed "lack of leadership, lack of interest in the affairs of the church among younger women and our failure to make Woman's Auxiliary work relevant to the world of today."

Delegates also were told to stop treating Indians like "rather stupid children." Mrs. Frank Bastin of Winnipeg, who represented the Indians and Metis at the conference, charged that "most Anglican women consider the Indian as a not very intelligent child of nature."

She criticized restrictions on auxiliary work among the

Indians, which, she said, consisted largely of providing old clothes.

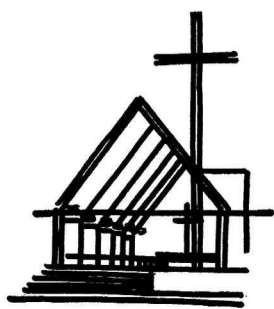
Support for her view came from Percy Bird, liaison officer for community development with the Manitoba welfare department. He said Indians had become too dependent on hand-outs and that their attitudes must be changed.

"One way of doing it is by integration," he said. "Invite the Indian into your homes."

Jean Cuthand, executive director of the Indian and Metis friendship center, said: "Indians are considered classless people at the bottom of the ladder, accepted more readily by non-church-going white people than by those who attend church."

The delegates approved a deficit budget for the third year in a row. In 1964, the estimated income is \$437,964; the estimated expenditures, \$443,036. The budget includes \$130,773 for work in Canada and \$120,038 for projects in India, Pakistan, Hong Kong and Africa.

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EPISCOPAL SEMINARY RECEIVES GRANT

★ The Divinity School of the Protestant Episcopal Church in Philadelphia has been awarded a grant of \$150,000 by the Booth Ferris Foundation of New York City, it was announced by Dean Edward G. Harris. This grant, payable in equal installments over a five year period, is to be devoted exclusively to the improvement of faculty salaries.

In commenting on this action, Dean Harris said, "This generous gift will be of distinct help in maintaining and improving the quality of seminary teaching. The task of educating men for the ministry is increasingly being recognized as the crucial task in the inner life of the church today. This wise concern on the part of the trustees of the Booth Ferris Foundation goes to the core of the financing of theological schools and will serve not only the well-being of this seminary but the whole cause of theological education."

SCHWEITZER LAUDS THE DEPUTY

★ Dr. Albert Schweitzer, Protestant medical missionary in Africa, has endorsed the controversial play, "The Deputy," which accuses Pope Pius XII with failing to denounce Nazi atrocities against the Jews,

it was announced in London.

Comments by Dr. Schweitzer, made in a letter to playwright Rolf Hochhuth's German publishers, were released by the Royal Shakespeare Company on the eve of the play's presentation here under the title, "The Representative."

The missionary reportedly said the play "is not only an historical judgment but an alarm call to our age which is sinking into inhumanity and unawareness."

Concerning the Nazi atrocities, Dr. Schweitzer said, "We are all guilty today for the reason that we were guilty then . . . The Catholic Church bears the greatest guilt because as a great international organization she could have taken some action."

The Hochhuth drama, which opened this fall in a number of European cities, was originally staged last winter in West Berlin. Criticism has been heard from both Protestants and Catholics.

In Basel, Switzerland, recently, some 1,000 supporters and opponents of the play rioted outside a theater where it was being given. Earlier about

3,000 Protestants and Catholics participated in a silent protest march by the theater.

SCHOOL NUMBER

The Witness for October 24th will be largely devoted to Schools of the Episcopal Church, in connection with Episcopal School Week which will be observed throughout the country October 27-November 3.

The Rev. Matthew Warren, rector of St. Paul's School, Concord, N. H., will contribute one of the feature articles on "The Church School Meets Current Needs."

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- BACKFIRE -

Mrs. Phil Porter Jr.
Churchwoman of Cleveland

As a lay person and the wife of an Episcopal clergyman I would like to say thank you for William Stringfellow's article, "The Freedom of God", in your August 8th issue. I am late in saying this, due to having missed seeing this issue while away on vacation. I think it important to write anyway in view of the editorial comment, since certainly Mr. Stringfellow rang a bell in the minds and hearts of some lay people.

It seems too bad that the church is slow in listening to those laity who are very much involved in the world. An analysis of why this is so and why it more or less has to be so would certainly make a good article. If made, perhaps these same lay people could begin to speak within church magazines without having to write only for the traditional reader of church magazines. Their full spiritual potential could be used if they were allowed to write in the secular language of their given field, giving to their interpretations their own spiritually undergirding structure — but in non-religious terms. The traditional churchman could begin to learn what work in the world means in concrete terms and with satisfactory solutions, and the nominal Christian might take new heart.

Perhaps some day the church will discover its need "to hear" these people — in order to know how it can best carry on its missionary work at home. I do not mean to be critical in this letter, but rather to point out — out of my own experience — that there are some very spiritually exciting things going on in the secular world today,

which for lack of much more than traditionally trained church ears must remain lights hidden under the bushel. If the Church is to play a creative and meaningful role in this kind of reality perhaps editorial silence at least would be a more becoming position, which at the same time might be less discouraging to such writers as Mr. Stringfellow and those readers who are inclined to appreciate this type of writing.

Paul Rusch

*Director of Kiyosato Educational
Experiment Project (KEEP) Japan*

I am flying to my Chicago base — American committee for KEEP—Sept. 30 for two and a half months. Will return to Japan almost immediately after our speeded-up annual meeting to be held in Philadelphia, Dec. 6-7 at Trinity Church parish house. I will hope to stay put out here through all of 1964.

I will appreciate having Witness readers informed of our annual meeting which I am sure they would find interesting. It opens Friday evening with a general dinner, with a business session the following day.

Ralph A. Bell

Layman of Hartford, Conn.

All Christians having the welfare of the world at heart will approve the signing of the nuclear test ban treaty.

This agreement is an important step in the right direction. One of the chief aims of our foreign policy should be the maintenance of world peace and a test ban would be an aid in this purpose.

Most scientists and other well informed persons feel that an atomic war would result in world destruction. A nuclear ban followed later by gradual disarmament would undoubtedly prevent such a serious event.

The spirit of Jesus in urging that we "love our neighbor as

ourselves" would surely approve such a policy.

D. M. Edwards

Layman of New York

The Witness has done a marvelous job in the news coverage of the faith and order conference, the Anglican Congress, and now the opening of the second session of the Vatican Council. I marvel at your ability to cover these important events so promptly. Indeed what I read in the Witness for Oct. 3 — which reached me Sept. 30 — about the Council had information that was not in the New York Times that same day.

I wish to add that the articles about these important events that have appeared in our magazine have all been excellent.

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