

The **+** WITNESS

JANUARY 11, 1968

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NEW YORK CITY

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Story of the Week

Negro More Confident Christian Ideals Will be Achieved

★ Negroes tend to have more faith that the basic Christian ideals for society will be achieved than do white people. This was the conclusion drawn from responses to a questionnaire used by the Harris survey, made public in a copyrighted story in the Washington Post.

Of eight questions asked, not one received a clear-cut majority rating from Americans as a whole when a covering question asked them if they believed the listed Christian ideals were possible of being achieved. But Negroes held there was at least an even chance that five of the ideals would be achieved.

The fewest number in each category believed that the meek will one day be treated as kindly as the strong. Only 28 per cent of Americans believe this ideal possible, according to the poll. White persons voted 27 per cent for the possibility, as against 46 per cent by Negroes. Sixty per cent of Americans as a whole, the poll claimed, don't believe it is possible, while 12 per cent don't know. Sixty-three per cent of white persons said no, with 10 per cent not sure, while only 34 per cent of Negroes interviewed believe it is practically impossible. Twenty per cent of responding Negroes weren't sure.

Can wars be done away with? Americans as a whole say no — 61 per cent of them — whites by 63 per cent, Negroes by only 34 per cent. Only 31 per cent of Americans believe wars can be eliminated — 27 per cent of the whites and 41 per cent of the Negroes. Only 8 per cent are not sure—Negroes, 15 per cent; whites, 7 per cent.

A majority of Americans believe man's inhumanity cannot be eliminated. Fifty-five per cent say no to this, with whites about twice as emphatic as Negroes—59 per cent compared to 30 per cent.

Half the nation's Negroes, the poll said, believe hate can be removed from men's hearts, while only 31 per cent of the whites feel this way. The composite report: 33 per cent of Americans think it possible. Only 35 per cent of Negroes feel hate is impossible of removal while 63 per cent of the whites are skeptical. The "don't-know" figures: Negroes 15 per cent; whites, 6 per cent.

Can peace on earth be achieved? Yes, say 56 per cent of the Negroes. No, say 53 per cent of the whites. Nationally, 51 per cent say it is impossible, but only 32 per cent of the Negroes feel this way. On the other hand, 42 per cent of all Americans believe peace can be

achieved. Seven per cent aren't sure — Negroes, 12 per cent; whites, 6 per cent.

Do you believe brotherhood and the love of mankind can be achieved on earth? the poll asked. Sixty-seven per cent of Negroes think it possible, while only 20 per cent think it impossible and 13 per cent aren't sure. White persons, on the other hand, find it harder to accept — 41 per cent voting for the possibility, 51 per cent voting no, and 8 per cent uncertain.

The ratings were nearly the same on whether discrimination against minorities can be ended. Forty-four per cent of all Americans believe it possible, while 45 per cent say it isn't and 10 per cent don't know. Negroes voted, 66 per cent to the whites' 41 per cent for the possibility, and only 19 per cent against the possibility, while 49 per cent of whites say it just isn't possible. Fifteen per cent of Negroes are not sure; 10 per cent of the whites are uncertain.

The highest over-all rating came when the poll asked if disease and famine can be wiped out, with Americans evenly divided, yes and no, at 47 per cent. Six per cent weren't sure. Negroes, by 50 per cent say the problems can be eliminated: 46 per cent of the whites replied affirmatively.

Louis Harris, originator of the widely-quoted poll, made this concluding comment: "At a moment in history when the US

is at war in Asia and racial strife has torn many cities, some might make the case that the white majority is being pragmatically realistic about its

own and the world's limitations. But if that is so, perhaps there is a need to take the message 'Peace on earth, goodwill toward men' more seriously"

man concluded, "must start by accepting the revolution as an irreversible historical fact instead of longing for the past and sighing for its reproduction in the future"

"They must find — more through revelation than through activism—the Church's mission in the midst of a Socialist revolution. We must create a theology for the Church in revolution."

URGE DIVORCES IN ITALY

★ Nuovi Tempi, leading Italian Protestant newspaper, has called for legislation to permit divorce in Italy.

It held that the possibility of legal divorce would bring honesty and integrity in "a hypocritical social order which tries to ignore inconvenient realities of life."

Italy's Protestants are convinced, the editorial continued that a true marriage in the sense of the Gospel is a covenant chosen in freedom and therefore does not need to fear divorce laws.

CHURCH WOMEN PLAN PEACE GROUP

★ The board of managers of Church Women United, agency of the National Council of Churches, has authorized establishment of a peace advisory group.

Purpose of the organization will be to maintain contact with other groups and advise on actions toward achieving world peace. It will be composed of Protestant, Orthodox, Roman Catholic and Jewish women.

Board members also decided to form a strategy for urban concerns which is to include national consultations with urban experts. These will be followed by local training sessions for Church women to prepare them to participate in urban coalitions.

Castro Forced Churches to Take A New Look at Themselves

★ Despite several negative influences, the Cuban revolution has helped the Churches in that country define their own being in light of a revolutionary situation, a leading Cuban Protestant has declared.

Interviewed in the British Weekly and Christian World, an independent journal published in Edinburgh, the Rev. Rafael Cepeda said governmental restrictions on Cuban Churches has forced the Churches to take a new look at themselves.

Even the negative influence has been "favorable," he said, "because it has helped the Churches to find themselves and to define their own being and their duty in a revolutionary situation. And in other practical matters, the Churches have been favored because they have attained a truly creative, indigenous and charismatic sense of Christian education and Christian stewardship."

"Work with children and youth," he continued, "is carried on with broader objectives, which are not merely 'entertain them and thus make them happy.' The Churches have set before them truly sacrificial goals in the effort to attain self-support."

Cepeda, pastor of a Presbyterian church in Havana and director of the ecumenical study center opened there by the Cuban council of Protestant Churches, listed some of the restrictions:

● The loss of denominational day schools

● An exodus of "a great pro-

portion" of Church members and ministers

● Legal regulation of some Church activities, with the primary effect of confining Church activity to the Church premises and Church members

● Indirect and direct pressures on some ministers, the latter "mostly in small townships and by local officers."

Asked to comment on a reported lack of freedom in Cuba, Cepeda replied, "As I, a militant Christian, understand freedom, I would dare to say that there is some lack of freedom. I would like to be granted more possibilities to criticize errors, to confront and ponder ideas, to read other philosophies and perspectives, to dialogue and dissent."

"But I understand the Marxists' point of view," the churchman continued. "There is no true freedom if there's no social justice. It is not possible, in the midst of a revolution, to give weapons to the enemy for his fight. We might ask: Freedom, for whom and what for?"

Cepeda cited government advances in providing for the basic needs of the Cuban people, particularly the lower classes. "I can say definitely that in Cuba nobody suffers from hunger . . . (there is) an absolutely free educational program, which includes even higher education, which is open and possible to all the country's youth . . . Hospitals have been built by the hundreds and medical attention is absolutely free."

Christian believers, the church-

Secular Activity of Christians Declared a Form of Worship

★ The "secular activity" of Christians is also a legitimate method of worshipping God and must somehow be brought into focus with the liturgical worship of the Church, a Roman Catholic theologian told an audience at Temple University.

Fr. Edward Schillebeeckx, O.P., professor of dogmatic theology at the University of Nijmegen, the Netherlands, currently on a speaking tour of the U.S., spoke on "Secularity and Contemporary Theology." His lecture was sponsored by the university's religion department.

"For the first three centuries of the Christian era," Schillebeeckx said, "Christians were proud they had no altars or churches. In fact, because of this they were called 'atheists' by the pagans of the times."

The theologian told an audience of 2,400 that Christ himself lived a secular life in the world and gave his life in a secular act.

"Calvary was not an act of liturgical worship," he declared, "Calvary was not a church. Our redemption was accomplished by the taking of Christ's human life in a secular way."

He said the Christian commitment to society can be experienced as secular worship. "The Christian must not fly from the world but bring the world to the kingdom of God," he said. "Without secular worship and social justice, church worship simply hangs in the air, valueless and meaningless . . . a form bordering on hypocrisy. Social protest itself is a form of secular worship, a way of praising God's name, and holiness and prayer are identical with man's concern for his fellow man in the world."

He declared that the eucha-

rist, like all the sacraments, is a sign of man's fraternity with man through Christ, who was the Son of God in secular humanity.

Declaring that "worship and life, world and church, are holding out their hands to one another again," he stressed that such a binding togetherness is necessary if Christianity is to accomplish its anticipated renewal.

Fr. Schillebeeckx held that today's liturgy "has a tendency to dwell on the hereafter and neglect the real involvement of the people of God in the world. Secular activity is part of the eucharistic sacrifice because it is in the world that man finds the reality of Christ's sacrifice through the sacraments. Glorifying God's name is building the secular city into a kingdom of saints—a domain of love, justice and goodness."

MIDNIGHT MASS IN HANOI PACKS CATHEDRAL

★ Christmas Eve midnight mass in St. Joseph's Cathedral in Hanoi was crowded with North Vietnamese Roman Catholics and members of the diplomatic corps, including many non-Christians. Among the latter was a representative of Communist China whose name was withheld.

Outside the cathedral, squads of ushers recruited among Hanoi's Catholic community, maintained order among a large overflow crowd who listened to the mass on loudspeakers installed on the cathedral porch.

The service was conducted in the new Vietnamese vernacular liturgy and began at midnight with the singing of "Silent Night" in Vietnamese.

The Vietnamese sermon was also translated into Chinese, French, English and German, a process which considerably lengthened the service. Its theme, supported by quotations from Francois Mauriac, Blaise Pascal, Alexis Carrel and Pierre Teilhard de Chardin, was that the feast of Christ's birth is also a celebration of the rebirth of mankind and a festival of joy.

During the ceremony, members of the crowd outside slipped into the cathedral until the aisles and finally even the steps leading up to the altar were crowded with people. Children were sent forward to sit under the lighted Christmas trees on the floor of the chancel and babies, wrapped in shawls, were placed by their mothers on the floors of side chapels and in the corridor leading to the vestry.

After the mass, the congregation lined up to file past the creche.

Besides Communist China, countries whose diplomatic representatives attended the mass included France, Britain, Egypt, Indonesia, India, Russia, East Germany, Bulgaria, Romania and Cuba. Japanese cameramen filmed the service.

This year, for the first time, the yellow and white papal flag was not among those flown outside of the cathedral during the service. In other years, it has flown next to the national flag.

YOUNG PEOPLE FORM CHRISTIAN LEFT

★ About 3,000 college students from the U.S. and overseas met in Cleveland over the New Year weekend and organized what is now known as the Christian Left.

There were no announced speakers, the students instead signing up for several dozen seminars to discuss the draft, Vietnam, race. But more particularly they were concerned

about whether the Churches as now constituted are doing a good job.

Sponsor was the nationwide University Christian Movement Conference, affiliated with the National Council of Churches.

Space limitation prevent a full report of the important conference which will be featured next week.

BISHOP JOOST de BLANK DIES FROM STROKE

★ Bishop Joost de Blank, who clashed with the government of South Africa while he was archbishop of Capetown, died in London January 1, following a second stroke.

Forced to leave South Africa, he returned to England and early in 1966 accepted the bishopric of Honk Kong but did not take the post on medical advice. He suffered his first stroke shortly afterwards.

While archbishop of Capetown he made several visits to the U.S. to denounce the policy of apartheid. One of his visits was to the Detroit General Convention in 1961 where he addressed both houses and several other meetings.

He was considered a hero of the faith throughout Christendom.

NEW DOCUMENT ON MIXED MARRIAGES

★ The first draft of an ecumenical group studying the question of mixed marriages has called the "dominant Roman attitude" on the subject "out of date" in the light of Vatican II.

To be used as a basis for discussion and then worked into a definitive statement, the draft was prepared by a group of Roman Catholic priests and ministers of the Dutch Reformed Church.

According to the Reformed

and Presbyterian press service, the Amsterdam draft asserts that the interests of all Churches can best be served only when a mixed marriage is approached from the viewpoint of the couple's good. Requirement of an application for dispensation is considered irreconcilable with the spirit of Vatican II. And the document reportedly assumes that the Catholic partner will not insist that the children be baptized and educated as Catholics.

Open disappointment is expressed in the draft that the synod of bishops did not produce the guidance on mixed marriage which, it held, many Catholics had expected. Roman Curia regulations were criticized.

"Churches need one another on the way to the one Church of Jesus Christ," the document asserts. "The Roman Curia has issued regulations which do not do justice to this development."

The Reformed and Presbyterian news report said the draft hints that Dutch churchmen may have to practice a form of "civil disobedience" to "establish the authority of the Council's new insights."

The Amsterdam draft does suggest that in some cases it might be advisable to encourage couples to belong to the same Church. Ministers and priests who counsel prospective couples are urged to have each partner make an intensive study of the other's faith.

Where it seems wise for one to adopt the other's confession, the document continues, it is necessary that the change "take place in an ecumenical spirit, in consciousness of the temporary character of the Church's divisions, and with a view to the one Church of Christ to which the divided Churches are called and toward which they are on the way."

PRESIDENT GETS WARNING FROM DEMOCRATS

★ Thirty-five faculty members of the University of San Francisco have declared in a letter to President Johnson they will withdraw their support from him in 1968 unless he changes U.S. policy in Vietnam.

In a letter to Mr. Johnson the faculty members stated: "We are Democrats, members of a university faculty, and concerned citizens. We want to remain Democrats and support our party. However, the present unhappy U.S. policy in Vietnam has become such an intolerable burden upon our consciences that we are willing, if necessary, to reconsider our allegiance to the party, or to you as its leader."

The group indicated that their statement was not an endorsement of any declared or undeclared Democratic or Republican presidential candidate.

HIGHER EDUCATION BEING STUDIED

★ The Danforth foundation has allocated a \$48,500 grant to the National Council of Churches to cover the cost of planning a study of critical issues in higher education.

The three-year project, "Colloquium on new directions in higher education," will be a priority activity of the department of higher education.

Some 80 persons will be involved in the efforts of the six commissions which will deal with the following themes: alternative institutional models for higher education; the student and the total learning environment; the structure and use of knowledge; the university and urban society; the university in international perspective; new roles for academic man.

EDITORIAL

New Liturgy Guidelines Vary Greatly

GUIDELINES from bishops for the trial use of the new Liturgy of the Lord's Supper vary a great deal, as one would expect.

In the diocese of Bethlehem any congregation is permitted to use the new service, commencing on Epiphany Sunday. Those doing so — and most churches are expected to do so — will do so exclusively throughout 1968. Then Bishop Warnecke, in a pastoral, gives a very sound directive that we have read nowhere else:

"After consultation with the clergy, I have directed that any church that participates in this endeavor shall use the proposed Liturgy exclusively at all services of the Holy Communion for a year. Thus we will be enabled to get beyond novelty and mechanics to meaning. So also I trust that we will not fragment parishes into two groups, one attending the new service and one the older one. We will be together in experience. Thus serious attention can be given by all of us to evaluation, including those in parishes continuing to use the present service."

In Iowa any priest may use the new service after receiving permission from the bishop. As with all guidelines, the liturgical commission there urges adequate preparation of the congregation, suggesting at least four sessions of teaching and explanation prior to its use. Those using the trial liturgy are to do so at all regular Sunday Communion services from the first Sunday in Lent through the last Sunday in August. From then until the end of the year the present Prayer Book service is to be used. Report forms have been prepared by the commission for evaluations which in due course will be sent to the national commission.

Said Bishop Gordon V. Smith; "The trial use can be of real value in deepening the devotional life of our people. However, its use will demand restraint, tolerance, open-mindedness and charity."

Olympia had three demonstrations-workshops, the first at St. Mark's Cathedral, Seattle. Bishop Curtis, in authorizing trial use, directed that it was not to be used until congregations have been briefed at four sessions of instructions. He also asks the clergy to make it clear to their people

that the service is not the final form of the Eucharist. "The results of the trial use will cause that form to be amended, modified, corrected, or even rewritten."

In Chicago the new liturgy is being used at all services of the Holy Communion in all parishes, from the beginning of Advent, 1967, through the octave of Easter. Then they are to return to the Prayer Book service "so that we may be able to compare the new with the old in preparation for further experimental periods in 1969 and 1970", to quote Bishop Burrill.

He comments further: "There is no doubt but that we will all experience a certain awkwardness and perhaps embarrassment, especially in the beginning of this unprecedented undertaking. Certainly both celebrants and people may make mistakes in word or action; but let us be relaxed, for a smile here and there will be understood by everyone, and certainly by our merciful and all-wise heavenly Father."

In regard to Milwaukee, we commend the article in this issue by Bishop Hallock from the monthly publication of the diocese—a lively bit that we think you will like.

In Connecticut the new service is for occasional use and not regular or continuing use, and must be announced in advance in order that parishioners may understand what the service will be. Bishop Gray directs that participants should be carefully rehearsed and adds:

"Instruction in the course of the Eucharist may be necessary in the beginning, but should be held to a minimum and decreased as rapidly as practicable so that the service may soon assume a normal form."

Bishop Gray also suggests that groups of parishes joint together for the use of the service — a good idea we think, which we have seen in none of the other guidelines.

He says that he has received suggestions for alterations in the proposed service and adds: "the present form should be used as proposed or not at all."

Dean Robert F. Capon of George Mercer School of Theology, reporting in Tidings, diocesan paper of Long Island, on General Convention, says that the trial use of the new liturgy may mean that the first light of the new era has broken in earnest.

"The trial rite is by no means a flawless

document, but it is an honest attempt at renewal, and we shall all have a good look at it in the next three years. As a matter of fact, it may well be the second most significant thing we did in Seattle." (Ed. Note: the most significant, according to the dean, was ecumenical advances.)

"As everyone knows", continues Dean Capon, "the churchmanship signals have been switched with gay abandon in recent years: It is hard to know who's high or low anymore. But with the New Liturgy, the old signals will not merely be switched; they will be off altogether. Nobody knows how to do the new rite: If we can resist the temptation to put up new signals in a hurry, we may well find ourselves in a state of blessed relief. Imagine! A chance to concentrate on worship instead of prejudices! Why, it would hardly be like the good old P. E. Church."

Peace; --- It's Wonderful

Donald H. Hallock

The Bishop of Milwaukee

"Peace, it's wonderful." We have been doing the Trial Use Liturgy now, most of us, for two Sundays and a quick feel of the pulse here and there reveals acceptance, yes, grudging a bit, 'tis true. But the broad spectrum seems to reject immediately, totally, and without further ado the Peace — the physical exchange of greeting.

"It isn't natural." "It is embarrassing." "How corny can you get?" "I should shake hands with my own wife and kids!" I can hear them all, loud and clear.

It isn't surprising, this kind of reaction, coming as it does from those who have been labelled as God's "frozen people". For several hundred years we have been so conditioned against any kind of public religious experience and expression that it isn't strange it should be frightening to have one suddenly thrust upon us — in church, of all places! To turn to a perfect stranger, grasp hands and have to say something like, "the peace of the Lord be always with you," or reply "and with your spirit" is bad enough, but to have to exchange this with your own wife, or your girl or boy, large or small, this is traumatic! It is downright unmanly. And very unfair of my Church to put me on this spot.

But what is the Church really trying to accomplish with this kind of business? As I have written before, a couple of months ago, above all else we must acknowledge the Liturgy, our Lord's Eucharist, as a corporate work in the offering of which all of us are engaged together. It never has been and never can be merely a private devotion, even though many of us have been taught to think of it as such. The only thing we need above all else to bring home to us how vitally we are inter-related is a physical contact, a good, sharp poke in the jaw that says "Brother, I'm here beside you, and so are all these other people of God!" You just can't withdraw in your pietistic little unrealistic shell when you are forced to acknowledge there are real live human beings whom God loves on either side of you. They are your neighbors and you can't escape them in church even though you may have succeeded in the world. Perhaps even worse at home? How about it?

I'm not at all sure "the Peace" is going to do much to change our lack of communication, of involvement, one with another, in all levels of our society. But I can see it making a real "smash" impact upon the immediate one-to-one relationships in our congregations, both large and small. You just can't engage in physical contact, grasping hands or what else you do, in the 'religious' setting of the church, and in the context of the Eucharist — mindful of all Jesus did in our behalf, His blood shed, His life offered up — without having this make its terrific impact upon yourself, the immediate other persons on each side and in lesser degree the waves of relationship which spread out across the Christian fellowship in that particular building in which they are housed.

Can you go out of church still seething with anger or hatred against a member of this fellowship, even though you weren't immediately involved with each other in exchanging the Peace? Can you go directly from this altar-centered fellowship to spread juicy tidbits of gossip after you have been physically involved as the Liturgy now makes possible?

And the "Peace" may help us achieve more realistic and much easier relationships family-wise. Much, much too often these avenues become closed and all sides are "incommunicado". Parents complain they just can't talk with their teen agers, for instance. Sunday by Sunday with father and mother exchanging the "Peace" with

son and daughter, there will be made possible a new dimension in family life.

It is just very possible that those who have found the exchange of the "Peace" most painful and distasteful are just those who don't want any kind of involvement with others, who like the wall they have erected between themselves and the rest of the human race. But they will thank us, I'm sure, if we can break down that wall and show them what fun it really is "for brethren to dwell together in unity".

How Much is Moderate?

William W. Rankin II

Assistant, All Saints, Pasadena, California

REPERCUSSIONS continue to flourish over the limits of "decent" protest on campus or anywhere else, for that matter. At the risk of gross over-generalization, we offer a test to differentiate those who are basically hawks from those who are basically doves. It is this: hawks will define the protest issue as a matter of polite or nasty dissent; doves prefer to see the protest issue as one of effectiveness or futility. Which shall determine the limits of protest; how polite it is, or how effective it is?

Everyone, maybe, will approve of "moderate" dissent, but the question is, How much is moderate? We believe that the context of a given situation defines "moderation". For example, in some countries, merely to vote against the government is radical; in this country, to vote is moderate. There is, then, a national variable. Or, there was a time in this country when Negro bus boycotts were radical; now, with urban violence an established fact, a bus boycott seems moderate. There is a time variable.

Conceivably a little bit of destruction of life and property calls for mild protest, but with escalation and weekly "body counts" in the hundreds, mild protest seems inappropriate, to say the least. There is another, quantitative, contextual variable. And the anti-war people wonder how the government can call for moderation on the college campus, and all the while pour destruction on tiny Vietnam. Or, in the case of the American cities, how can the government demand moderation from the ghettoized blacks, while at the same time maiming one of the poorest countries in the world?

The whole problem with polite dissent seems to be that it is ineffective against an impolite government. The charge that many dissenters harass their opponents and simultaneously demand free speech for themselves is often too true. The free speech sword cuts both ways certainly. But so does the sword of violence. Perhaps urban violence by blacks and political protest violence by doves is inevitable within a nation that lives in the international arena by violence. American internal violence is perhaps the fruit by which we at long last will come to know ourselves.

The roots of this nation's present dilemma were visible to some many years ago. It is somewhat unnerving to discover former day prophets whose sooth is being manifested so clearly in our own time. Such a man was George W. Norris, who wrote an article in the Christian Century magazine of March 31, 1937. It was entitled "After 20 years", and came in response to a request by Century editors to explain if and how his views had changed since 1917. Norris was at the time the only living member of the U.S. Senate who had voted against America's entry into world war one. Writing four years before the U.S. entered world war two, Norris concluded his article with these words:

"We went to war to end militarism, and there is more militarism today than ever before.

We went to war to make the world safe for democracy, and there is less democracy today than ever before.

We went to war to dethrone autocracy and special privilege, and they thrive everywhere throughout the world today.

We went to war to win the friendship of the world, and other nations hate us today.

We went to war to purify the soul of America, and instead we only drugged it.

We went to war to awaken the American people to the idealistic concepts of liberty, justice and fraternity, and instead we awakened them only to the mad pursuit of money.

All this, and more, the war brought us. It is our harvest from what we sowed."

Thirty years have passed since that statement was written, and half a century since its author acted on the premise that it was true.

Makes one wonder how practical war is, we think.

Creative Newness Amid Signs of Despair

Eugene L. Smith

Executive Secretary, U. S. World Council of Churches

1967 WAS A YEAR of mounting moral crisis in the United States and of broadening barriers between ourselves and the rest of mankind. In no time since the 1930's has the nation revealed so much self-doubt. Commanding enormous power, we are deeply doubtful of our ability to use it wisely. Possessing unprecedented prosperity, we seem immobilized by the crisis in our cities, paralyzed in the war on our own poverty. Knowing that chronic famine increases in parts of the world, we continually cut our foreign aid. Urgently desiring peace, we cannot extricate ourselves from war. The price we pay for Vietnam includes the estrangement of many of our real allies; a spur to inflation at home; delay of domestic reform; and a more widespread distrust of our own government among our own people than any time in thirty-five years.

During these months American Churches have been selecting delegates — from member Churches — and delegated-observers from non-member Churches — for the fourth assembly of the World Council of Churches, whose theme is to be "all things new." The signs of creative newness in America are as real, though less

CHURCH COMMITMENT IN MINNESOTA

★ Church membership continues to play an important role in the lives of most Minnesotans but a large number appear to be losing their commitment to traditional values.

That was the conclusion drawn by the Minneapolis Tribune's Minnesota poll after personal interviews with a cross-section of state residents.

It found that:

Younger and better-educated Minnesotans are more likely than other residents to feel that they hold religious beliefs less strongly than their parents.

They also are more inclined than others to say they attend church less often than their parents.

Men and women in their 20s are less likely to attend religious services regularly and to be active in church groups.

Although all but 1 per cent of the people questioned said they were members of a religious body, more than one out of five respondents — 23 per cent — had not been to church services in the four preceding weeks.

Five per cent said they had been to church once during November — the month immediately preceding the survey. Ten per cent had attended two serv-

dramatic, as the signs of despair.

There is a new determination in the Negro community to win the good life for its people.

An unprecedented proportion of law school graduates are seeking to serve the poor rather than the rich.

Courses on religion multiply in secular universities. Creative Church experiments in new forms of ministry develop in the most unexpected places.

A significant and expanding number of college students give time in personal services — such as tutoring in the poverty programs.

The Church feels this moral crisis. Representing a stable segment of the population, it thus represents a group resistant to sudden change. This tension has produced a new possibility of a "no-Church movement". Many committed Christians are dissatisfied with the slowness of the Church to change. The swelling demand for campus courses on religion comes largely from those apart from the Church. No one can now see what this combination of concern about the Christian faith and restlessness about the institutional Church may mean for the future.

The ability of the organized Church to meet this challenge depends on whether it will combine its concern for evangelism with its concern for justice. It will effectively serve this nation in its present crisis only as its call to the Christian life is as broad in its sense of justice as the Old Testament prophets, as deep in spiritual power as the New Testament Church.

ices and 13 per cent had gone to worship three times.

But the largest single group of Minnesotans — 49 per cent — indicated to field reporters that they had been to church four or more times in the month just past.

The poll found that most Minnesotans attend church services with the same or greater frequency than their parents did.

Asked whether they held their religious beliefs more or less strongly than their parents did, 23 per cent replied "more strongly"; 55 per cent, "about the same"; 18 per cent, "less

strongly"; and 4 per cent, "no opinion."

When asked why they go to church, the replies were:

To find inspiration, spiritual guidance, to prepare for death — 41 per cent.

To worship God, to give thanks to God — 40 per cent.

To fill a personal need for religion, to feel better — 14 per cent.

To continue the habit of church attendance, church is a way of life — 15 per cent.

To set example for children, bring children up in church — 5 per cent.

To prevent guilt feelings — 2 per cent.

Other reasons — 13 per cent.
No opinion — 3 per cent.

A number of persons said they attended to conform to the community, to make a good impression, to help business. More than 17 per cent made these responses.

The replies add up to more than 100 per cent because of multiple answers.

The most popular church groups with Minnesotans are fellowship and fraternal organizations — 24 per cent said they are active in those groups.

Of the 600 Minnesotans questioned, 66 per cent expressed a preference for a Protestant denomination, 30 per cent said they were Roman Catholic and 3 per cent said they had no religious affiliation.

SOVIET PAPER DENIES REALITY OF CHRIST

★ The historic reality of Jesus Christ was denied in the latest issue of the periodical *Leninskoye Znamya* (Leninist Banner). According to the Soviet publication, Jesus was "a myth," the story of Christmas "a legend" and Christianity simply a religion invented to comfort Roman slaves.

The statements were contained in the reply to a question sent in by a worker named N.

Cherkasov, who wrote: "Of course I do not believe in God and never have, but did a man named Jesus, who was later deified, ever in fact live? I think that for myself and many others it would be interesting to know about this."

In reply, the author of the article, Anatol Chertkov, said that he agreed with Soviet historians who believe that no such person as Jesus Christ ever existed.

"No authentic relics of Christ or writings by him have ever been found," Chertkov said, "and Christ's contemporaries, including Roman historians who lived in Judaea at the same time, do not mention him at all. The gospels, which contain the only documentary mention of Christ, were written in the middle of the second century A.D. and thus were not eyewitness accounts but legends."

Chertkov said that belief in Christ spread in the ancient Roman Empire because "suffering slaves needed a new religion which taught them that they would have a better life in an after-world."

"If Christ never existed," the article asked, "what is the sense in carrying out rites whose observance has allegedly been recommended to men by the 'Son of God'?"

"What is the sense in celebrating Christmas if he was never born or Easter if he never lived, died or rose again?"

"If only a Christian took a serious look at his religion, he could realize its meaninglessness. Only in this way can he become convinced that by praying to

Christ, worshipping him and placing hope in him, he is believing in and praying to emptiness, a myth, a fairy tale."

BISHOP FRANK JUHAN DIES AT 80

★ Bishop Frank A. Juhan, retired diocesan of Florida, died December 31 at Sewanee, Tenn. in his 80th year. Since his retirement he has been director of development at the University of the South. He was a member of the college football hall of fame.

ORTHODOX PRIEST CHECKS COURTS AND JAILS

★ A Greek Orthodox priest said in San Antonio that he did not look inside the church on Sunday to measure the faith of his congregation.

"I check in the court rooms and jails. If they would be there, then I would get worried," Fr. James Karagas of St. Sophia's church, told an interviewer. "The church is not the building, it is the people."

CATHOLIC POLES USE ANGLICAN CHURCH

★ St. Matthew's, Anglican church in London, is now used regularly by Polish Roman Catholics.

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