

The **+** WITNESS

FEBRUARY 1, 1962

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THE LAST SUPPER

DALÍ'S famous painting in the National Gallery of Art in Washington is reproduced here to give emphasis to the important article in this issue

By John Wallace Suter: A Proposed Prelude to Unity

ULTRA-RIGHTISM IS NOT A DEAD ISSUE

SERVICES In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;
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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week**Religious Leaders of California Crack Down on Ultra-Rightists**

★ Schools of Anti-Communism are being held in California and elsewhere, sponsored by the Christian Anti-Communist Crusade. The following statement about the organization has therefore been distributed in California, over the signatures of eight religious leaders, including Bishop James A. Pike of California and Bishop Sumner Walters of San Joaquin.

Others to prepare and sign the well documented statement (documentation omitted for space reasons but supplied on request) are: Rabbi Sidney Akselrad, president of Northern California Board of Rabbis; the Rev. Ben C. Bobbitt, executive secretary of the Christian Churches of Northern California-Western Nevada; Dr. Robert D. Bulkley, General Presbyter, North Coastal Area, Synod of California, United Presbyterian Church in the U.S.A., Dr. Mack McCray Jr., executive secretary, Northern California Baptist Convention and Nevada-Sierra Baptist Convention; Dr. Richard C. Norberg, minister and superintendent, Northern California Congregational Conference; Bishop Donald Harvey Tippet, The Methodist Church, San Francisco Area.

— Quote —

No one can quarrel with the basic premise of the Christian Anti-Communism Crusade —

namely that Americans need to be aware of the true nature of the Communist threat, as well as of their own American heritage. However, it is certainly permissible to question the degree to which an organization carries out its own aims; and the type of "education" provided by the Christian Anti-Communism Crusade has seemed of dubious value to many commentators and positively harmful to others.

Such magazines as Time, Life, The Reporter, The Nation, Harper's, The Progressive, Newsweek, and The Christian Century have, in articles devoted to the spread of Right Wing extremism, characterized Dr. Frederick C. Schwarz and his organization as belonging to this school of thought. Locally, the San Francisco Chronicle, in its editorial pages, has made the same point. Leaders of both major parties, including President Kennedy and former President Eisenhower, have warned us of the dangers inherent in this point of view and in its widespread acceptance. In short, it would seem that the Christian Anti-Communism Crusade has been guilty of using anti-Communist motivations to promote specific attitudes which are characteristic of one political point of view. It is very difficult to identify any particular

programs with the Crusade itself. But most of the regular faculty members of the Crusade are on record as to the views they hold. Among those which seem to us to be most questionable are the following:

● Cleon Skousen has advocated United States withdrawal from the United Nations unless the UN charter is re-written in such a way as to make it an instrument of American policy.

● Walter Judd and W. P. Strube, Jr. have called for an end to cultural exchanges, and have characterized them as mechanisms for the importation of Communist agents.

● Both Congressman Judd and Dr. Schwarz have called for the end of negotiations on any subject with the Soviet Union, maintaining that we can never negotiate with the Soviets for to them negotiations are an act of war.

● Senator Thomas Dodd, by suggesting that there are in the State Department Communists or Communist dupes, has cast doubt upon the ability of the State Department to furnish leadership to the United States in the field of foreign policy.

● Cleon Skousen, just before the death of Dag Hammarskjold, said that the Congo "is fast going the way of Cuba and China. The move is being aided and abetted by UN Secretary-General Dag Hammarskjold," whom Skousen described as a Socialist "with the dream of making the world one large Socialist State."

● Dr. Fred C. Schwarz, Director of the Christian Anti-Communism Crusade, has as one of his announced lecture topics, "Why Millionaires, Ministers of Religion, and College Professors Become Communists." He further says in his book, *You Can Trust the Communists*, "The truth is that Communism as such has little appeal for the poor, the oppressed, or the exploited. The basic appeal of Communism is to the educated and particularly to the student intellectual." Such charges, if unsubstantiated, lead to direct attacks upon the more basic institutions in American life. J. Edgar Hoover, for instance, has recently pointed out that the Communists have been almost entirely unsuccessful in infiltrating American Churches. In view of this, the raising of such suspicions has the effect of confusing those who might look to the intellectual and religious leadership of the community, and can be most destructive to our society in general.

● The Crusade curriculum has consistently used such training aids as "Communism on the Map", a filmstrip released by Harding College in Searcy, Arkansas. This film, which has been repudiated by the Defense Department and many other official agencies because of the misinformation contained therein, makes the point that Communism today is achieving domination of the entire globe with the exception of a handful of countries.

● Speakers for the Christian Anti-Communism Crusade, including Dr. Schwarz, are reported to believe that the American way of life is under attack by fifth columnists operating under such "socialistic" guises as "liberalism", "the welfare state", and "one worldism." Since "liberalism" goes undefined, such statements are

further invitations to widespread suspicion of American institutions, particularly the churches and the schools.

● Despite these specific positions, the Crusade as a whole denies having a "program", preferring simply to call upon people to "fight Communism", to "roll up their sleeves", to "be alert" and other such non-specific suggestions. This approach seems to us more likely to produce frustration and fear than to produce intelligent action.

● While the connection between the Christian Anti-Communism Crusade and the John Birch Society is apparently not direct, Fred Schwarz has been quoted as saying: "You know, I sometimes get the notion (Robert Welch) follows me around the country signing up people after I have worked them up." Not unappreciatively, Robert Welch has said, "The Fred Schwarz schools have already done a superb job of providing this preliminary education."

For the above reasons, and because of the strong criticism these schools have drawn from many fellow churchmen in communities where they have been held, we have decided personally to take no part in the sponsorship or support, directly or indirectly, of the Christian Anti-Communism Crusade or any of its local schools or of any similar school which makes use of the materials and faculty of the Crusade. While this is obviously an area for individual decision, we thought that perhaps you would like to be guided by the decision to which we have come as a group.

Experience in several communities has indicated that, in the wake of these schools, there has been a resurgence of attacks on Churches, schools, and Councils of Churches. While the Crusade organization specifi-

cally denies any such intent, it is nevertheless a fact that the spread of the doctrines of the "Radical Right" have had this effect elsewhere.

At a time when America is faced with a dangerous and subtle external enemy, internal unity is of the gravest importance. Any activity which threatens this unity by adding to the climate of fear and suspicion which already is abroad must be approached with the greatest caution and discrimination. Good motivation alone are not sufficient; intelligent anti-Communism demands a clear-eyed understanding of the danger, and the ability to discriminate accurately between Communism on the one hand and genuine movements for social reform on the other.

— End Quote —

EXTREMIST GROUP HIT BY PASTOR

★ One of the nation's outstanding Methodist preachers called on local churches everywhere to dissociate themselves "in no uncertain terms" from minority and extremist groups that "rise up and try to intimidate us."

Harold Bosley, pastor of First Methodist church, Evanston, Ill., said the country's freedom is threatened today by such groups as the controversial John Birch Society and White Citizen's Councils in the South which "rise up and try to intimidate us."

"I'm trying to make the hard point that the Church ought to bring all such minority efforts under the severest kind of criticism," he said.

Bosley spoke on "The Christian and Patriotism" during Emory University's 20th annual ministers week at Atlanta, Ga. Later he elaborated on his address at a press conference.

Asked if he would include Negro civil rights organization

in his indictment, Bosley said, "I would include any minority group that tries to control the thought of society."

"The Church must not retreat from any head-on encounter with intimidation movements," he asserted. "It can't be handled quietly or on the sly. The Church must slug it out, toe-to-toe in the open."

Noting that major denominations "from one end to the other" have disowned such movements, the minister added, "Now it needs to be done at the local level."

Bosley said his chief criticism

of the John Birch Society and other similar groups is "their complete misunderstanding of the American concepts of freedom of thought and speech" and "their tactics and practice of intimidation, which strike at the very roots of what we understand freedom to mean."

Christian freedom, he continued, involves a "tension between choice and inner constraint."

"We insist that our loyalty to God gives us a range of choice and places us under real constraint not to accept certain prejudice of our society, our class, race or union," he said.

lete frame structure formerly used.

Bishop Lyman C. Ogilby of the Philippines and Mrs. Ogilby will entertain the Lichtenbergers in Manila.

For the first time since the concordat agreed upon last September by the General Convention and the Philippine Independent Church, heads of the two Churches will join in communion services in the Philippines.

On February 10, the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Independent Church, will celebrate a concordat communion in one of his churches in Manila, with Bishop Lichtenberger as the preacher. A large luncheon is to follow. In a similar service Sunday morning in the new Cathedral of St. Mary and St. John, Bishop Lichtenberger will be the celebrant and Bishop de los Reyes the preacher.

The Presiding Bishop is also to be present for part of the February 12-14 convocation of the Philippine Episcopal Church, before leaving on February 13 to fly to New York, where he is due the next afternoon. Pre-

Honolulu and the Philippines Visited by Presiding Bishop

★ Looks into both past and future will be taken by the Presiding Bishop with Episcopalians in the Pacific when he attends celebrations of the Missionary Districts of Honolulu and the Philippines early this month.

Bishop Lichtenberger will attend centennial events of the Church in Hawaii February 2-6, and February 8-13 will bless and consecrate three new buildings of the Church in Manila, as well as participating in concordat communion services with the Philippine Independent Church.

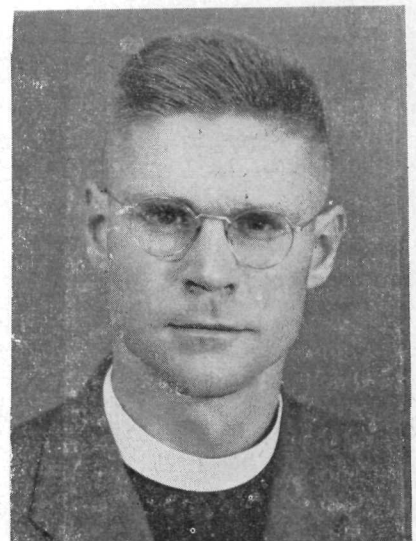
Accompanied by Mrs. Lichtenberger, the Presiding Bishop will leave New York February 1 and fly directly to Honolulu. There Bishop Harry S. Kennedy and Mrs. Kennedy will be their hosts during celebration of the 100th anniversary of the Anglican episcopate in Hawaii, established by the Church of England in 1862 and transferred to the American Church in 1902.

Bishop Lichtenberger will speak at three centennial

events: Friday evening, February 2 at a youth conference banquet for hundreds of young people from all over the Hawaiian Islands; Sunday as preacher in an anniversary service in a large high school auditorium; and Monday evening at the anniversary banquet, with some 700 people present, including the governor of Hawaii and the mayor of Honolulu.

Flying on to Manila, he is to participate in dedication of three buildings, completion of which rounds out a postwar rehabilitation program of some \$6 million for Church properties in the Philippines.

Consecration of the new Cathedral of St. Mary and St. John, built at a cost of some \$400,000 to replace the cathedral demolished during world war two, will take place February 9. Bishop Lichtenberger will bless the new building of St. Stephen's High School on Thursday, and on Friday afternoon he will bless the 216-bed St. Luke's Hospital, erected on a new site to replace the obso-



BISHOP OGILBY will preside over important events when the Presiding Bishop visits the Philippines this month

liminary to the convocation, an opening service will be held, with Bishop Ogilby as preacher. He will be host at a dinner to follow.

CHURCH CENTER OFFERING ON MAY 13th

★ As directed by General Convention, the Presiding Bishop has designated a special Sunday on which gifts may be received toward building the new Church Center in New York.

Bishop Lichtenberger has chosen May 13, the third Sunday after Easter, for this offering. For certain reasons some parishes may use earlier or later dates, however. Special offering envelopes will be provided.

With \$3 million of the necessary \$4 million fund now given or assured, the May 13 offering will give every Episcopalian opportunity to share in the new center for the Church's work. Already under construction for expected occupancy early in 1963, the 12-story building will thus be paid for without resorting to a long-term loan and high 20-year interest charges, if Episcopalians give generously on this special Sunday.

CHURCH UNITY DISCUSSED BY AUTHORITIES

★ Representatives of the four main streams of Christian thought — the Roman Catholic, Protestant, Eastern Orthodox, and Anglican — took part in a panel discussion on Church unity at the Church of the Heavenly Rest, New York, January 24th. The moderator of the program was Clifford P. Morehouse, President of the House of Deputies.

The panelists were the Rev. Gustave Weigel, S. J., Roman Catholic; the Rev. Ralph D. Hyslop, Protestant; Dr. Verelin Kesich, Eastern Orthodox; and the Rev. Edward R. Hardy, Anglican.

OPPORTUNITIES IMPRESS NEW PDS DEAN

★ Dean Edward G. Harris, after six months as head of Philadelphia Divinity School, is impressed with "the tremendous opportunity which is now at hand for the school in terms of raising the academic standards, improving the calibre of the spiritual life and the re-

lating of the seminary to the community."

PRAISE FOR TEACHERS BY EXECUTIVE

★ John Burns, president of Radio Corporation of America, recently gave a talk to fellow parishioners of Christ Church, Greenwich, Conn., in which he had high praise for Sunday school teachers.

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EDITORIALS

Ultra-Rightism Not Dead

IN SPITE OF THE FACT that the ultra-rightist attempt to influence the last General Convention was overwhelmingly defeated and the Episcopal Church's participation in the affairs of the National Council of the Churches of Christ in America was once more endorsed, it is important for Church people generally to be aware of the continuing attempts of those whom President Kennedy has called "the extremists of the far right" to infiltrate the Churches and to influence Church policy.

Before the General Convention assembled last September, its deputies were subjected to an unprecedented barrage of ultra-rightist literature, a combination of race hate and economic reaction. The volume of the material and the large amount of money which must have been spent in producing and mailing it made a number of people wonder how serious a problem ultra-rightism was going to be. When the votes were counted, however, on the principal point at issue, this Church's association with the National Council of the Churches of Christ in America, the ultra-rightists turned out to be a paper dragon within the Convention.

Behind the wave of literature last September were, supposedly, a number of organizations many of which used the title "Episcopal Educational Association" of such and such a place, together with the vestry committee of St. Mark's Episcopal Church, Shreveport, and other groups, but the common thread could be discerned in all of this material. A number of deputies received batches of telegrams in identical wording from people claiming to be members of two or three Texas and Louisiana parishes. All this organization and effort, however, had little effect on the Convention.

The defeat of this organized attempt to control the highest policy-making machinery of the Episcopal Church should not blind Church mem-

bers to the fact that ultra-rightism is not a dead issue. Its more obvious manifestations, such as the John Birch Society, are readily identifiable, but the attitudes and understandings it seeks to foster are far more diffuse and pervasive.

Churchmen must learn to distinguish between familiar words and the special meanings sometimes attached to them. The term, conservative, for example, has a long and honorable history. But conservatism has always meant seeking to preserve basic values in an era of social change rather than attempting to turn back the clock so as to restore the patterns of a half-century ago. Likewise anti-Communism may mean resistance to the Soviet Union and its openly-avowed world mission, but it can be exploited by those resisting civil rights and social justice in this country. (See Story of the Week — Page Three)

That kind of so-called anti-Communism is not really opposed to Soviet policy but is rather against the welfare of the American people that finds its real thrust in

- Resisting any and all attempts to insure the civil rights of minority groups.
- Opposing all attempts to broaden the provisions of the Social Security laws, particularly in the form of medical care for the aging.
- Attacking any form of cooperative international action through the United Nations, and instead endorsing as "anti-communist" people like Tshombe.
- Seeking the repeal of the 17th Amendment authorizing the graduated income tax.

While we do not write blank checks in advance for any organization, we ask our readers to look at what is actually being done by our National Council Department of Christian Social Relations, by the National Council of the Churches of Christ in America, by the World Council of Churches, and by such UN organizations as UNESCO, and then to compare the evidence with the real aims of the ultra-rightists.

"By their fruits ye shall know them."

A PROPOSED PRELUDE TO UNITY

By John Wallace Suter

Priest of the Diocese of New Hampshire

FOR MANY FOLLOWERS OF OUR LORD TO
MEET TOGETHER AT HIS TABLE, HAVING
CROSSED THE BARRIERS WHICH TOO
OFTEN SEPARATE US, MIGHT OPEN THE
EYES OF ALL TO AN UNDERLYING UNITY
WHICH RUNS LIKE MUSIC THROUGH THE
MYSTICAL BODY OF WHICH CHRISTIANS
ALREADY KNOW THEMSELVES TO BE
MEMBERS

THIS ARTICLE is not about Church unity, but about a proposed prelude to unity. It suggests that we need to receive the Sacrament of Holy Communion at each other's altars within the fellowship of the World Council of Churches. It recommends this practice on a wide scale now, pending the protracted conversations which will be feeling their way toward unity in some far-off day. It recommends this as a mutual grass-roots experience that could take place anywhere provided that the local parish welcomed the stranger, and provided that the stranger could receive communion there with a clear conscience. We believe that this subject is best dealt with not in terms of laws or regulations, but in terms of religion.

What do we seek in the Eucharist? We seek to be "filled with God's grace and heavenly benediction, and made one body with Christ, that He may dwell in us, and we in Him" — for "the strengthening and refreshing of our souls". (BCP:81 & 293)

The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members. (BCP:290). Why do we propose that any person who may receive the Sacrament in his home parish should be allowed to receive it at any altar within the World Council area? Because what is sought at every such altar is nothing less than God's grace through union with Christ. And because this involves an encounter between God and the communicant which God Himself seeks. He seeks it, of course, through many avenues; but the approach provided by Holy Communion has a pre-eminence because it is ordained by Christ, and also because it has the

high distinction of being the memorial (not merely a memory) of His suffering and death for our redemption. In the Eucharist God in Christ, the living and risen Christ, moves in to touch and awaken and feed the soul of the worshipper. Can anyone seriously suppose that Christ holds back and asks what ecclesiastical label the communicant wears? Or that He will not give Himself to any communicant who does not hold some particular view of Apostolical Succession, or of the precise moment when ordinary bread and wine become charged with the sacred property which makes them effectual in furthering the mighty purpose expressed in the great Prayer of Consecration?

Passport To All Altars

THE ACTUAL PRESENCE of the living Christ in any human situation, whether individual or social, whether in a sacrament or elsewhere, does not depend upon rules or formulas. It depends upon two things:

- Jesus Christ Himself, who moves at will where He chooses.
- The sincere desire of the human soul to receive Him in penitence and by faith.

All other circumstances are non-essential to the consummation of the encounter, including the name, history, and tradition of the sub-division of the Christian Church to which the soul belongs. Stated differently, what we are suggesting is that membership in the World Council should serve as a passport to the altars of all Churches within its fellowship.

Let no one think that this proposal is an easy-

going letting-down of all bars to the holy privilege of meeting our Lord in the Sacrament to which He calls us. God in Christ makes demands, and we ignore them at our peril, as the Prayer Book so eloquently reminds us (pp. 85-89). The would-be communicant must respond with penitence and faith and thankfulness. The extent to which he does so may be said to be the measure of the depth of his reception of the living Christ into his heart and into his life. There is nothing easy-going about this! As Bishop Dun says in "Not By Bread Alone" (132-133) — "Faith cannot create a presence. But faith alone can appropriate a presence. My friend is present in his outstretched hand, but faith must reach out to receive his love and presence. The Presence in the Sacrament is a presence of a Person to persons, not a 'holy thing' that can be possessed simply by holding it in one's hand or receiving it in one's mouth. One may go away without having received the inward and spiritual grace, which is the benediction of the personal relationship; but not without having been in the Presence."

It is sometimes argued that "open" Communion might lead to confusion, and even to insincerity, because a visitor might find himself taking part in a service conducted by a Minister whose view of the meaning of the Sacrament was at variance with his own. But this occurs even within the confines of a single denomination, and even in a given parish. In a sacrament of such magnitude and mystery, identity of interpretation need not be expected, nor should it be thought desirable. Listen to the words of that apostle of unity, Bishop Brent, who died in 1929, and who could hardly be called a dangerous liberal.

The variety of choice names which have attached themselves to the Sacrament of the Altar bears witness to a wealth of character possessed by it that can never be exhausted. The Lord's Supper, the Holy Communion, the Eucharist, the Memorial Sacrifice — this it is and more. In this part of the Church one aspect is emphasized, in that another. Happy are they who have sufficient freedom and vision to shake themselves free from the unlovely spirit of exclusion that defends its own theological views by decrying those experientially unknown to it, and who rejoice to find from year to year more and more of God in this parting gift of the Saviour to His friends! The different visions of the Eucharist do not war with one

another. Each supplements the balance of them, and all together form the corona that adorns the brow of the King. ("With God In Prayer," pp. 65-66).

Founder of the Sacrament

IF YOU FIND YOURSELF some day standing or kneeling beside a person who hears the words and receives the bread and wine in an intellectual context unlike your own, and wonder whether you should have scruples about worshipping in that place, fix your thoughts on the Founder of the Sacrament. He will take care of the discrepancy: He has been taking care of things like that for centuries. You may rest secure in the certainty that He will deal with each worshipper according to his need.

To build an organizational structure which would include all Christian people in a single fellowship managed from some lofty ecclesiastical pinnacle may or may not be the will of God. But for many followers of our Lord to meet together at His Table, having crossed the barriers which too often separate us, might open the eyes of all to an underlying unity which runs like music through the mystical Body of which Christians already know themselves to be members. This would be the joyful acceptance of a unity which Christ has already built and continues to build. It would be His, for it would be unity in Him.

An Invitation

THE PARISH the writer belongs to is presided over by a rector who teaches a "strong" Eucharistic doctrine, and whose influence has resulted in an ever-increasing use of that Sacrament at various hours of day and night. At each celebration when a large congregation is present, he reads the following statement, written by Presiding Bishop Daniel Sylvester Tuttle (1903-1923).

All Baptized Christians, by whatever name they call themselves, who will come with us in faith and penitence and charity to partake of our Blessed Lord's Body and Blood in the Holy Communion, will be cordially and lovingly welcomed.

It would be fine to have such a welcome nailed to the church door of every parish in the World Council of Churches.

"But what you recommend", some will say, "is quixotic, unrealistic, outrageous. It would be chaos!"

Chaos is a good word. It describes the situa-

tion where good and sincere folk who truly love the Lord Jesus Christ and earnestly desire to follow Him are beset by a kind of madness which impels them to build strong little fences around themselves to keep brothers-in-Christ from trespassing on their preserves. This is the very pattern and essence of chaos. It is like the discordant cries that drowned out everything but noise in the Tower of Babel.

A dear lady in Cambridge, Mass., half-a-cen-

tury ago, used to say: "It takes me two weeks to do the annual spring cleaning in my house. During the first week I just manage to reduce chaos to disorder. Then in the second week, if I work very hard, I can reduce disorder to order."

Perhaps the suggestion about nailing Statements to the front doors of local churches would bear some resemblance to disorder in terms of strict Canon Law. But at least we'd be on our way!

CHOOSING WHAT WE SHALL BE

By Greville Norburn

Vicar of Bolton, England

EXISTENTIALISM IS AN 'ISM TO QUALIFY ALL 'ISMS. THE AUTHOR TELLS WHAT MESSAGE HE THINKS IT HAS FOR CHRISTIANS. FURTHER ARTICLES ON MODERN 'ISM WILL FOLLOW

IT IS REPORTED of the great Nicholas Berdyaev that, on being asked what Existentialism was, he replied to his questioner: "L'Existentialisme—c'est moi!"

This is both humorous and significant. It betrays what is the case, namely, that there is no such thing as Existentialism, though there are existentialists.

For system is anathema to the existentialist. He does not seek for truth, if by truth is meant a neat system of armchair propositions to which every reasonable man must assent. Truth is not to be had on such cold-blooded terms.

Truth is not objectivity but subjectivity; it means nothing unless it is my truth, truth which I have fought for, truth which is truth for me, which I have beheld with mine own eyes and not another's. Truth is not worth having unless it is something to which I can commit myself.

It is this personal intensity, this "inwardness" which unites such diverse characters as Berdyaev, Heidegger, Marcel, Sartre, Camus, Jaspers and Bultmann.

All these are existentialists. They have nothing

in common except this inwardness. One is a Catholic, another is a Communist; one is a Christian, another is an atheist. Existentialism is not a philosophy, but many philosophies — all of them held with passion.

Perhaps that is too sweeping. There are indeed other likenesses if we look for them besides inwardness, likenesses which may be introduced by a story.

There was once a little girl who was set by her fond Mama to recite before tea-time guests. She began unfortunately with an enormous sneeze.

"Don't sneeze, darling, it's rude," said Mama.

"But I didn't," protested the child, "it sneezed me."

In a similar sort of way, only much more seriously, all existentialists are very much impressed by the fact that man is by no means in control of his own destiny. Man is the one who is controlled. He lives out his little life in the world between two inexorable limits.

At his birth he is "thrown into existence" without his asking. At his death, he is taken away without his consent. In between, he is a

prey to all life's fortune, subject to all its vicissitudes. He makes his little plans, ah yes; but fate is what decides. And all the why and wherefore of it is dark.

Heart of Being

FOR THE TOTALITY, Being, the "Comprehensive," the "World-in-which-he-lives," has no plan or purpose which is plain and obvious for all to see. It is beyond good and evil. Mystery is at the heart of Being; and Being is silent.

Yet man, in spite of all, has the power, in face of the Enigma, to insist on the purposefulness of life with a cry of Nevertheless! It is with this Nevertheless that man defeats ultimate despair and comes to his true self. With his Nevertheless he chooses to choose.

The power of choice is what distinguishes man from all other things which participate in being. Choice, self-determination, the Nevertheless, enables him to stand out from being and to achieve Existenz, authentic being, real living, responsible manhood.

Those who are interested in the social and historical background of the various fashions in philosophy probably wonder from time to time why it is that this somewhat strenuous form of philosophizing has gained a good deal of currency in France over the last years. Most of the Existentialist philosophers of our day have some sort of French connections. Marcel, Camus, Sartre, are all French. Berdyaev was head of the Protestant faculty in Paris.

It may be a pure speculation on my part, but is not all this emphasis on choice, inwardness, mystery and control somehow connected with the experience of the Occupation?

Alien Control

UNDER OCCUPATION one is under an alien control—a fact which obtrudes itself at every turn. Moreover, under occupation, one cannot for long sit on the fence; one must choose whether to collaborate or to join the underground — circumstances will demand it. And again moreover, it is only by such a choice that men gain an inner freedom and act responsibly. The climate of occupation would be indeed just the sort to favor the growth of the existentialist temper.

But what to choose? That is the question. The citizen must make his choice; so must the thinker. And it is just at this point of decision that the dividing line comes between existential-

ist and existentialist. Some take Soren Kierkegaard for their master; others take Friedrich Nietzsche as their guide. And that particular decision is determined by a much more fundamental choice—the choice for theism or atheism.

To the theistic existentialist Kierkegaard, the most exciting of all theologians, makes a tremendous appeal. In revolt against an over-optimistic rationalism and system-building, opposed to "official" Christianity; with his emphasis on subjectivity and inwardness, on seeing the truth for oneself; with his belief in the mysterious and paradoxical character of experience and the necessity therefore of "the Moment" and the making of a "leap over the abyss" before faith can find its God, Kierkegaard has certainly influenced Berdyaev, Jaspers, Marcel and Bultmann.

And Nietzsche — the greatest of all atheists — for whom the world is tragic because "God is dead"; who taught that if the whole toil and moil of the world's existence is to have any purpose whatever, it must be given a purpose by the effort that man makes himself.

History must be redeemed from vanity and vacuity by the self-dedication of man to the possibilities of the future, to the emergence of the "superman" who shall "transcend man as he is today as today's man transcends the ape from which he has sprung."

Transvaluation

AND THIS DEMANDS a "transvaluation" of Christian values. Man must become hard if he is to become great. In the little atheistic existentialists of France today one catches faint glimpses of the grandeur of the 19th-century German.

Has existentialism any message for our own English theologians? Yes, I think so.

From over the Channel the existentialist is a standing reminder to the anti-metaphysical philosophers of our country that man is a metaphysical animal, and that no amount of positivism and linguistic analysis will stop him from adopting some sort of "worldview." *Naturam expellas furca, tamen usque recurret.*

But what "world view"? There are so many!

Much depends upon our sense of what is important. We cannot see life steadily and see it whole, much as we should like to; we can only see parts of it. And being human as we are and in the human situation, we must inevitably select certain features of life and use them as "key-

features" or clues with which to unlock the mystery of Being.

Key-Features

BUT WHAT INFLUENCES our sense of importance, what decides our choice of key-feature? What makes us choose good or evil achievement or frustration, the life of Christ or the life of the liver-fluke as the place of understanding where wisdom shall be found?

Perhaps there is not only a logic of thinking, but an ethic as well. Perhaps our choice of what is truly significant is really decided by what we ourselves are. Perhaps this was in our Lord's mind when he said: "Blessed are the pure in heart, for they shall see God."

Talking It Over

By W. B. Spofford Sr.

"THE BRIGHT PEOPLE don't stay in our churches — we are losing the top ten percent. We aim for the lowest common denominator. What we teach is of interest to the twelve and thirteen year olds, not to well-educated adults. Loyalty keeps many a college graduate in the church, not interest. Nobody has helped him keep his theology up to the level of his knowledge of science and his business life."

Those remarks were made to a group of professors in theological schools of the Lutheran Church by Granger E. Westberg, who, as a theologian and a physician, teaches both in the medical and theological schools at the University of Chicago.

Another speaker, Edmund A. Steimle, who teaches preaching at Union Seminary, said that "our pulpits have not helped much in keeping before the eyes of our people that the God who is the center of all is not a private little diety, cultivated and cared for in the hot-house atmosphere of the church."

Because of this image of God, the professors were told that man often goes out of "our churches into a world of science and power politics and cold war and a highly competitive economy and he knows full well that except for some possible eventuality after death, what happens to him that afternoon or next week or next year, is not in the hands of God at all."

This image of God, Steimle declared,, leads

man to believe that his future "is in the hands of Wall Street and Congress and labor unions and the men at the summit, to say nothing of impersonal forces over which he has no control whatsoever such as inflation, the production level of steel furnaces and the success of communist propaganda in Latin America."

The Lutheran professors spent three days discussing what got this man to the place where the God he meets in church seems unreal, remote and irrelevant.

The man in the Episcopal pew isn't any different. It is with the hope of bringing more reality into the picture that Witness editors planned the series on Issues in Dispute, announced in our January 18th number.

Since then readers have sent other issues they would like to have discussed:

Has a patient the right to die?

Should we be for capital punishment?

Should Roman Catholic schools get tax money?

Is tithing fair as an obligation?

If Russia and China split, should we make common cause with either?

Should we support governments by interfering in their internal affairs?

What about bomb shelters?

Whether any or all of these questions will go in the series remains to be determined. One thing for sure — none of them are unreal, remote or irrelevant. So, as we said in the last issue, we hope somebody in your parish will take the responsibility of getting at least a few people into a huddle to discuss them.

The kickoff will be our February 15th number.

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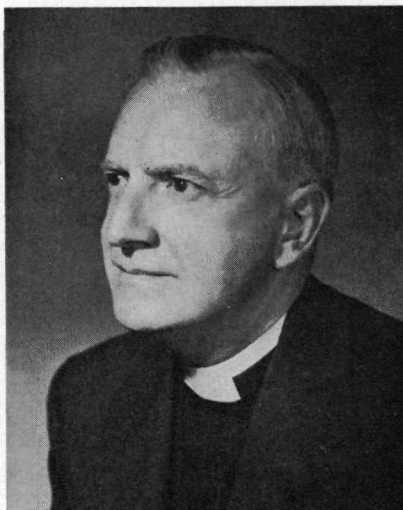
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THE CHURCH IS CATHOLIC

By Francis P. Foote

Director of Vocations, Diocese of California



AN AFFIRMATION in the creed which we say every Sunday is "I believe in . . . the holy Catholic Church". Yet every time there is a class for confirmation, and many times during the year, men and women ask, "Are you Catholic?" — or, "Are we Catholics?"

What is the Catholic Church — and in what sense are Episcopalians Catholic? There are five other questions, five other affirmations, which we shall make in this series. We begin with this one.

First, and most obviously, Catholic means universal, or world-wide. In Prayer Book language, "The Church is Catholic; because it is universal, holding earnestly the faith for all time, in all countries, and for all people; and is sent to preach the gospel to the whole world."

The Episcopal Church is surely a part of this fellowship. It is not necessary for every branch of the Church to be in every part of the world, but our Church is in some part of every continent. Besides the older parts of the Anglican Communion there are major missions in Asia, Africa, both the Americas, and churches in Europe. This Church, with its oldest bishoprics in England, yet is at home in many languages and races. There are bishops of Chinese and Japanese birth, and bishops who are natives of India and Africa. The Prayer Book has been put into many languages (with many local variations and adaptations),

including Spanish and Portuguese in Latin America.

Christians of many denominational backgrounds use the name Catholic. It is in the printed service books of the Methodists, and Presbyterians and Lutherans; for they are also parts of the universal Church, the Church in the whole world.

Here another fine Prayer Book statement comes to our aid; "The Church is the body of which Jesus Christ is the head, and all baptized people are the members." At the level of baptism we are one family in the sight of God.

In earth's scattered places the Church is at home. It is not a stranger; it belongs. One of the loveliest facts I know is the "naturalization" of Christ and the Holy Family by artists of all nations. He is a blonde Nordic in the art of Scandinavia, and an Oriental in the Christian art of Japan. Just so there are priests and bishops of every known color of skin, all with equal right claiming Christ, and professing to be part of the Holy Catholic Church.

Catholic Is History

IN A FURTHER SENSE Catholic refers to all times. "The communion of saints", which is the descriptive phrase applying to the Church, in the creed, carries a grand richness of meaning, implying not only world-wide, but age-long. The Church has proclaimed the gospel in all generations. Think of the eras compassed by its sweep!

It was good news to the Christians in the catacombs, and to those who paid for it with their lives in the arenas of heathen Rome. It was heard by the early Britons of England and Wales, in Ireland and Scotland, and later by the invading Angles and Saxons. It was carried to the Goths and the Slavs. The good news was the banner of the Crusaders, who with their faults and their often misguided zeal, believed that they were fighting for the cause of the Divine Christ. It was this gospel, proclaimed by the Catholic Church, that held high the light of learning in the Dark Ages; when Europe was swept over by heathen hordes, and only in cathedral and monastery was there sanctuary, and civilization, and hope.

So not only is the Church Catholic in terms of geography, but in terms of history. "All times" have been hallowed by the preaching and sacraments of the word of God, and by his presence in his saints, and prophets, and priests.

Place of Rome

AT THIS POINT we must mention the place of the Church of Rome, the Church which calls itself Roman Catholic. Is it the one true Church — was Saint Peter the first pope — and did the Lord Christ give to Peter and his successors the sole custody of the souls of mankind?

We say several good and positive things about the Church of Rome. It is a very large and very real part of the Holy Catholic Church. It has produced a shining array of saints and scholars. It has, in its monastic orders, both for men and women, shown forth the power of devotion in schools and hospitals, and all kinds of works of social welfare. In our own time, some of its priests and bishops have proven to be heroes and modern martyrs as they have bravely opposed tyrants.

But we also say; the Church of Rome is not the whole of the Catholic Church. (There is at least one branch of the Church that is older, namely the Orthodox Church in the Holy Land.) We say that for centuries after Christ there was no one head on earth of the whole Church, in Rome or anywhere else. The Bishop of Rome only gradually assumed power, as his see city naturally drew Christians to look to his office for help and example. We say Saint Peter was called the Rock, but the Rock on which the Lord founded the Church was the faith which Peter professed, not the man himself. In saying this we are taking the evidence of the era shortly after our Lord's time;

when a majority of the early Christian writers, in commenting on the words of the gospel, said that it was Peter's great affirmation, "Thou art the Christ, the Son of the Living God", which was to be the foundation of the Church. The Church would be based on faith in Jesus as the Son of God, not on the man who said it. This makes supremely good sense to many of us!

Our Mother Church

THERE IS ONE MORE WAY in which the word Catholic is used; in the sense of continuity.

Some branches of the Church have retained more, others less, of the heritage of undivided Christendom. We speak of the catholic ministry, of bishops, priests, and deacons; and of the catholic sacraments. From the days of the reforming movements, in the early 16th century, on the continent of Europe, some Churches seemed eager to have done with any semblance of the ways of Rome; others were careful to keep what they believed to be indispensable.

The Church of England, our mother Church, was careful in this way. For the most part the same men remained in the Church before the break with Rome and after; there were the same cathedrals, in the same dioceses. It was not a new Church, but an ancient Church, cleansed and renewed; not a Church that named itself after any man, Luther, or Calvin, but a Church which treasured the same ministry and the same major sacraments. We, as Anglicans, do value the succession from the days of the Apostles, not by way of claiming a monopoly of God's grace, but by way of being sure that we are part of the unbroken line from the beginning. We are grateful that our Church was not founded on, or by, any man, however great or good.

It may seem to some to be undue boasting, but I believe this to be true; that the Anglican Church is more truly Catholic than the Church whose head resides in the Vatican. Our branch of Christ's Church deliberately, and quite intentionally, pruned away much of the trimming and false front which had been added to the medieval Roman Church. We have consistently refused to adopt the accretions which that Church has kept putting on, accretions which have added to and actually changed the historic faith of the Christian ages. We have no intention of adopting a theory of infallibility of any bishop; or of taking on the dogma of the assumption of the Virgin Mary (that she went bodily, without death, to heaven); or the practice of veneration of the

bones of the saints. These are, all of them, un-Catholic additions to the gospel of Christ.

So we say again, with a deep sense of gratitude to God, that we believe "one Catholic and Apostolic Church"; we believe that the unity of Christ's people is his will, that all who profess

and call themselves Christians are in his sight citizens of his kingdom; that we belong to a Church which is a part of the visible Church on earth, holding earnestly to the faith for all times, all countries and all peoples; and that we are sent to preach the gospel to the whole world.

THE NEW BOOKS

Awakened China; The Country Americans Don't Know by Felix Greene. Doubleday. \$5.95

The most important reason for the author to undertake this utterly unique book is expressed in its subtitle. Very few U.S. citizens know anything of vital moment about the Peoples Republic of China because their government sees to it that their representatives — the editors and correspondents of our newspapers and magazines — are prevented from going to China and their opposite numbers in China from coming to the U. S. As a consequence, our average citizen reads only garbled accounts of the life and work of the 600 millions of Chinese hard at work building a nation.

The author of this book has lived in the U. S. for 25 years, but is a subject of Great Britain and travels on a British passport. He has made two trips to China, the first in 1957. It is encouraging to our American self-respect that his second trip was taken as part of a contract with one of our large and respectable publishers to write this book, of which Pearl Buck says: "This is the most realistic book that has yet been written about the China of today." It is a 400 page volume the contents of which no interested reader will wish to do any skimming or skipping. He will not be bored on any page.

The first 100 pages are filled with vivid pictures of Hong Kong, Peking and the great steel centre, Shenyang and Anshan, "the Pittsburgh of China". The book's next section tackles what is for many the most controversial subject in China's present activities, the Communes.

The author has made an especial effort — and a successful one — to understand the Communes by personal observation of many of them and by conferences with the diplomatic personnel of neutral nations. Remaining as he did in China for five months and traveling, as he did, for over 10,000 miles, he saw the lives of the people of all sorts — peasants,

By **Kenneth R. Forbes**

industrial workers, scientists, artists, historians — and he discovered that their verdict on the Communes was practically unanimous, that the Communes were started by peasants and others who saw their need, and not by party leaders; that they have already accomplished much; that they have not tried or wished to 'break up the family life' as they have been accused of doing; that the Commune members are eager, proud and happy in their work, especially the mothers who are now an active part of the labor force, relieved of much of the household chores. The author devotes a chapter to "press coverage", which is a shocking expose of newspapers and magazines taking long-distance gossip for facts and publishing it abroad. Read this chapter and blush for your government's China policies.

All the contents of this book are eloquent and vivid, but strictly factual and precise. Enlightening report on education, a long chapter called "the Chinese case", which explains all too clearly the reasons for China's present bitterness about the U. S.; much about food and famine, another subject where gossip has substituted for facts. A short appendix giving the text of the author's interview with Chou-en-lai, food rationing and language reform.

A desperately needed book whose author has done a magnificent job. He has earned the deep gratitude of all loyal Americans. Witness readers can co-operate with him now by seeing that your public libraries have this book available on their open shelves.

Some Moral Problems by Thomas Wood. Seabury. \$1.25

A very valuable little book, whether one agrees with all of its author's conclusions or not. He is, however, well qualified to speak on these puzzling problems, as he faced them repeatedly in parish work for years

and is now professor of pastoral theology at St. David's College, Lampeter, England.

The special problems the book deals with are: Gambling in its varied forms, then a complex of medical-legal questions — e.g. euthanasia, sterilization, artificial human insemination, abortion, followed by a remarkably thorough and objective consideration of world peace and war in which nuclear bombs and the menace of all-out nuclear warfare—dominate.

A good and modest book which deserves careful study by adult mature minds. It is all contained in less than 100 pages.

The Pastor; The Man and His Ministry by Ilion T. Jones. Westminster. \$3.50

This is a simple, straight-forward book of counsel and advice to young Protestant ministers and theological students. The author has had long experience as a parish minister and as a teacher of practical theology. The foundation of all he has to say to his readers and students is his insistence that the Christian minister shall be clearly conscious of God's will or "call" that he should devote himself, at whatever cost, to the difficult and life-time task of representing Christ in his work of reconciliation.

From this basic counsel the author goes on to those important fields which the young clergyman must cultivate in the community, the local fellowship, the study and the intimate life of family and friendships.

A good, sound job that better be pondered on by young hopefuls in seminaries and first parishes.

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'Humanity First' Foreign Policy Advocated by Harold Stassen

★ Only a U.S. foreign policy that puts "humanity first" will advance the future well-being "of all mankind on this earth under God," and make America secure, Harold Stassen, a former member of the Eisenhower administration, told the National Council of Churches' staff association.

Such a foreign policy, he stressed, will "reflect the religious convictions of America and merit the full approval of the Church."

He also called for a stronger United Nations, establishment of a "world food bank," setting up of a worldwide communications network and the admission into the U.N. of Communist China.

Mr. Stassen asserted that an American foreign policy "based on national self interest alone is too narrow and too selfish, especially for the modern world."

He described a "humanity first" policy as a positive reflection of this country's basic religious foundations.

"It would be a tragedy," he said, "if we endeavor to represent our religion in an exclusively or predominantly negative attack upon opposing political systems in the world. This is especially the case when such negative attacks take the form of adopting some of the means and methods of totalitarian opposition. I consider it very unfortunate when loyal and honorable citizens are castigated and vilified for their sincere expressions of differences of view."

Stassen stated that the most effective opposition to any totalitarianism "is the affirmative approach of endeavoring to

apply the great principles of our religion to the whole range of social, economic and political questions."

Strengthening the U.N., he continued, "would make it increasingly the forum in which the most difficult problems of the world have a better chance of resolution and carry less danger of triggering a war."

He suggested that this country "take an initiative toward bringing all the German people and all the Chinese people within the U.N. organization."

"Obviously," he observed, "this could only be done by bringing in those governments which currently speak for and represent and administer both portions of the Chinese people. Joining will facilitate true progress for mankind as a whole."

Creation of a world food bank, Stassen stated, would be one application of the "humanity first" foreign policy. Such a bank, he said, would be available to any people suffering from food shortages "with only their commitment that in future years as their crops moved into surplus and their supplies were more than adequate, they would return what they had withdrawn, and more, to the reserves."

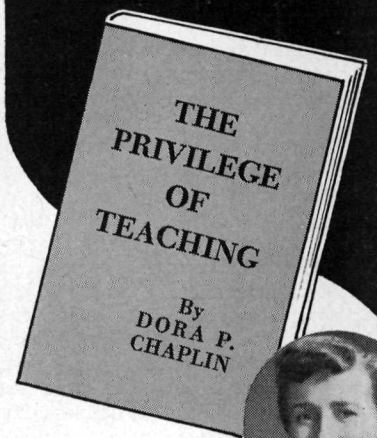
In urging a worldwide communications network "through the use of satellites in outer space," he said this would not only bring people closer together, but could be "an assured method of maintaining that openness and knowledge and arms control that would decrease the miscalculation of war."

The National Council's staff association is an independent organization composed of the

employees of the Council in New York. The association advises the administration of the Council on questions concerning the welfare of employees, personnel problems and the like, making recommendations and criticisms.

The Privilege of Teaching

Its Dimension and Demand For All
Who Teach the Christian Faith



Dr. Chaplin is Associate Professor, Dept. of Pastoral Theology, General Theological Seminary, N.Y.C.

"Dr. Chaplin builds this book squarely on two key truths about Christian education. I quote an admirable statement of the aim in view: 'Our constant aim in the education of a Christian is to lead him, through his sacramental life in the Church's worship and work, to discover Almighty God in Christ Jesus and to be transformed to God's will and purpose.'

"Roughly a third of the book is about the needs of the teacher himself or herself—a most helpful and realistic series of chapters, filled with sensible Christian doctrine. Another third deals with the complex relationships of teacher and pupil and home. The final third comes down to completely helpful, practical suggestions as to the art of teaching itself. I cannot imagine a more useful book, especially in this respect, to give to Church school teachers as they launch into what will be for many of them a strange and frightening sea.

"I do commend this book, most enthusiastically and confidently. It is unafraid of a big God and a basic theology, yet utterly plain and gentle in the way it leads us along. It is written for lay people, yet the clergy would gain enormously from it. It is a book, in sum, which speaks to all our present concern and eagerness in Christian education, in most clear and fundamental terms."

—Stephen F. Bayne, Jr.
From the Foreword



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Disarmament Not Bomb Shelters Needed Says Margaret Mead

★ A Jesuit canon law expert and a Harvard University Divinity School professor expressed reservations on a proposal made by anthropologist Dr. Margaret Mead to debate the feasibility of establishing a world-wide fallout shelter program.

What came in for particular criticism were reports that Dr. Mead had suggested constructing such shelters expressly for newly-weds in order to ensure the survival of the human race.

Dr. Mead, an Episcopalian, in a telephone interview in New York, vehemently denied that the reports were accurate. What

she had suggested at a Denver meeting of scientists, she said, was that newly-weds be placed in fallout shelters for two weeks to prepare them for the possibility of surviving nuclear warfare.

Stressing that she was an advocate of disarmament instead of fallout shelters, Dr. Mead said her proposal was to start a debate over fallout shelters in order to "clarify the issues."

"Let's discuss fallout shelters for everyone," she said, pointing out that only the rich are able to afford them now.

On the question of who should be permitted in fallout shelters

if space were limited, Father James Risk, S. J., said that preference to young people over the old would be "discriminatory."

Father Risk, who is serving on the staff of Boston College while on sabbatical leave from the Gregorian University in Rome, declared that some older people might have as much or more to offer society. As an example he pointed out that some positions in government might be better filled by older persons.

The Rev. James L. Adams, a Unitarian minister and professor at the Harvard Divinity School, said he did not favor the shelter debate proposal of Dr. Mead.

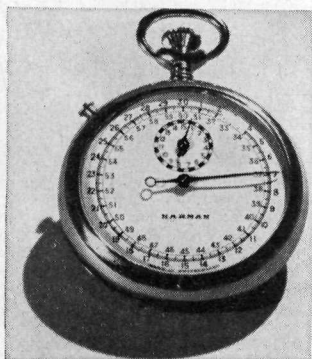
"I would prefer," he said, "to see the energy devoted to resourceful innovation, looking toward peaceful and adjusting international action or toward the end of gradual disarmament and a peaceful use of nuclear power."

Elaborate plans for fallout shelters, Prof. Adams declared, "wrongfully presuppose the inevitability of nuclear war."

NEW CONCEPT REQUIRED FOR MISSION

★ The accelerating rate of social change requires a new concept of mission and strategy, the Rev. Meryl Ruoss, chairman of the board of national missions, United Presbyterian Church, told 22 rectors of central-city parishes from all over the United States at a meeting of the Church and city conference, at the College of Preachers, Washington Cathedral, January 9-12. The meeting, which convened under the chairmanship of Dean Paul Moore of Christ Church Cathedral, Indianapolis, considered the challenge being faced by the downtown church confronted by the changing nature of the modern metropolis.

Ruoss, who was guest lec-



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turer at the conference, said, "The Church does not have a mission; it is mission. It must re-discover its role as an outpost in an alien world." He suggested that parishes, dioceses, and national Church leadership needed to understand what was meant by planning, as they considered their changing task in the next 40 years.

Consultants at the conference were Knox Banner, executive director of downtown progress; Harry Boswell, chairman of the Maryland state economic development commission; James Banks, assistant commissioner, urban renewal administration; and Miss Mary Small of the staff of the national Capital planning commission.

The group re-elected Dean Moore as president, the Rev. Stanley P. Gasek, rector of Grace Church, Utica, as secretary, and the Rev. Charles D. Kean of Washington as treasurer. Kean, the Rev. Rex B. Wilkes, rector of Grace and St. Peter's Church, Baltimore, and Dean Lloyd E. Gressle, St. John's Cathedral, Wilmington, Delaware, were named program committee. The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, and the Rev. Gordon S. Price, rector of Christ Church, Dayton, Ohio, were named a membership committee.

MALCOLM STRACHAN FUND RECEIVES GIFT

★ An anonymous gift of \$5,700 has come to the Malcolm Strachan memorial fund, established last year "to strengthen the work of the Christian teacher in a secular classroom."

The fund, which began with some \$4,100 in gifts of varying

amounts, is in memory of the Rev. Malcolm Strachan, former master at Groton School, where he was chaplain and head of the English department. He was on leave 1954-55 to organize the unit of parish and preparatory schools for the department of Christian Education, serving as its first officer. He resumed teaching afterward, and died Sept. 20, 1960.

The National Council created the fund and as it grows will administer the income in ways that will further the teaching of so-called secular subjects in relation to Christian revelation.

ARCHDEACON MacLEAN CONSECRATION

★ Consecration of Archdeacon Charles W. MacLean as second suffragan bishop of Long Island will take place at the cathedral, Garden City, February 14th.

The Presiding Bishop took order for the consecration upon receiving the required consents

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from other bishops of the Church.

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DENVER DEAN GOES TO WINNETKA

★ The Rev. William S. Lea, dean of St. John's Cathedral, Denver, since 1957, is now rector of Christ Church, Winnetka, Illinois.

Bishop Benjamin Dagwell, retired diocesan of Oregon, and former Denver dean, has returned to that city to be in charge of the cathedral through April.

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Rev. William D. Dwyer (Priest-in-charge)
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

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- BACKFIRE -

Frederick C. Grant

Professor at Union Seminary

Congratulations to the Witness on the new accessions to the Editorial Board, and especially the new Chairman! Norman Pittenger is one of the keenest minds we have in the Anglican Church, and one of the most independent and courageous.

But I was sad when I read Mr. Lee's article on Humanists. The Victory of Samothrace is imply not a symbol of humanism but the opposite! She was not a figure-head (does Lee think the Greek warships were like Yankee clippers?) and instead of symbolizing man she symbolizes God. She is not standing firmly on the deck, but lighting, on the balls of her feet, bringing victory to the Greeks in a hard-fought fight the battle of Cos, about 250 B. C.). So thankful was the admiral that after the battle he dedicated — not any shattered hulks but his own flagship which had won the victory (with the goddess' help), uncathed and valuable.

The whole sculpture stands for piety and devotion, not human self-reliance. It is too bad people do not study before making rash assertions! See any modern work on Hellenistic art, like Dickins' famous work.

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With regard to the editorial "Issues in Dispute" I offer the following comments:

What Should Be the Chief Service: — I question the choice of Rev. Dr. Miller in presenting Morning Prayer. Randy Miller is one of my favorite clergymen and one who has brought much to my life both personally and through his books. His qualifications are unquestioned. However, I feel he a much too controversial a character to be given a fair hearing and since I fear the results of the trend to a preponderance of Communion services I want the Morning Prayer side to be given the best opportunity to be heard. I shudder at the thought of our priests being helpless without a bottle of wine as so many of their Roman counterparts are. I believe this question is far too important to be limited to one debate and I suggest that it be expanded to several. Possible contributors might be Dr. Alfred Price, St. Stephens, Phila., Rev. Morris Arnold, Christ Church, Cincinnati, Rev. John Spong, Tarboro, N. C., Dean Grey, Cathedral, Orlando, Fla.

Is the Episcopal Church

Doing a Good Job Overseas?: — I fail to see any debate in this subject. The answer is obviously no. A more provocative subject would be Is the Episcopal Church Doing a Good Job in the United States.

Suggested Subjects: — The English Church seems to be having difficulty over the existence of the devil in their present Prayer Book revisions. A lively subject might be "Is There a Devil?" "Should We Have Open Communion?" is certainly still an issue in wide dispute.

"Is the Virginity of Mary Necessary?"

I like your idea for this series and am looking forward to some very enlightening articles.

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