

The **WITNESS**

MAY 23, 1957

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GENERAL SEMINARY MISSIONARIES

STUDENTS at the Seminary use the map of the National Council of the Church around the world to point out the overseas posts of twenty-seven General graduates to Bishop Heber Gooden of Panama

ARTICLE BY JOSEPH L. HROMADKA

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
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mon, 4.

Weekdays: Morning Prayer, 8:30; Holy
Communions, 7:30 (and 10 Wed.);
Evensong, 5.

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Service 12. Daily: Morning Prayer,
9; Evening Prayer, 5:30.

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The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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In Leading Churches

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Services of Spiritual Healing, Thurs.,
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Eu. Saturday-Sacrament of Forgiveness
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12 N, HC: Evening, Weekday, Len-
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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9 a.m., Holy
Communion: 11, Morning Prayer and
Sermon: 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

General Convention Changes Proposed by Committee

By John C. Chapin

Secretary of the Committee

★ As a result of three meetings during 1956 and 1957, the joint committee on the structure and organization of General Convention has moved boldly and constructively into some of the crucial issues affecting the efficiency and productivity of the Episcopal Church's triennial meeting.

Some action has already taken place in the field of early election of convention delegates, and specific recommendations have been pinned down in three important areas:

One, the Convention's schedule of work; two, the question of proportional representation for deputies; and, three, the parliamentary procedure for voting by orders. Besides these, the joint committee has received and considered a wide range of other suggestions.

As a result of a letter from Bishop Brinker of Nebraska, and member of the committee, to the whole Church urging the early election—preferably in 1957—of deputies to the 1958 General Convention, some 54 dioceses and missionary districts have indicated the probability of holding their elections in 1957, with only 26 definitely holding off until 1958. It is expected that this early election of deputies will greatly facilitate the task of Canon Theodore Wedel, president of the House of Deputies and also a member of the

joint committee, in selecting widely representative committees far enough in advance so that they may meet and fully prepare themselves for their tasks at General Convention.

The time schedule for the first week of Convention came in for a good deal of discussion on the part of the committee. The result of pooling many ideas led to their recommendation of the following schedule for each day, Tuesday through Saturday, of the first week:

8:30 A.M. to 10:00 A.M.

Meetings of standings, special, and study committees

10:00 A.M. to 11:00 A.M.

Call to order and presentation in each House of a department of the National Council

11:00 A.M. to 11:20 A.M.

Order for Morning Prayer

11:20 A.M. to 12:30 A.M.

Discussion of department report

The study committees referred to are an innovation planned to parallel the six departments of the National Council, with representatives of those departments meeting

with their respective study committee for presentation and discussion of their work.

The next principal issue considered by the committee was the unwieldy size which the Convention has grown to, with 652 deputies now making up the House. Many suggestions were received by the committee, with a vast majority calling for some reduction in the unwieldy size of the House of Deputies. Accordingly a plan has been worked out that will be recommended by the Committee on the basis of the figures presented in the box below.

It was stressed by the committee that nothing in this proposed proportional representation in any way abrogates the right of voting by orders.

The next issue that the committee dealt with was the question of voting by orders. Voluminous correspondence had pointed out that the business of Convention could be—and in certain instances had been—completely tied up and delayed for substantial periods of time when a very tiny minority saw fit to call for a vote by orders. Under present canons as few as four men can hold up the proceedings of the entire House

Number of Active Clergy*	Number of Dioceses	Proposed Deputation in each order
Under 50	32	3
51 - 125	31	4
126 - 200	8	5
Over 200	4	6
		TOTAL 568

* Omitting 47 National Council officers

of Deputies of 652 members. In order to maintain the democratic right of calling for a vote by orders, and yet to give added substance to such a call, the committee decided to recommend a resolution calling for an amendment in Rule of Order No. 28 to prohibit vote by orders unless "required by the entire clerical or lay representation from at least three dioceses, before the voting begins".

Additional action was taken dealing with such issues as a joint committee on commissions, improved liaison between the House of Deputies and the House of Bishops, better coordination between newly-elected deputies and their Provincial Synod, etc.

The Committee on the Structure and Organization of General Convention, as originally constituted, consisted of Bishop Edwin A. Penick of North Carolina, chairman; Bishop Howard R. Brinker of Nebraska; Bishop Benjamin M. Washburn of Newark; Dean James A. Pike of the Cathedral of St. John the Divine, New York; Dean John P. Craine of Christ Church Cathedral, Indianapolis; Canon

Theodore O. Wedel of the College of Preachers, Washington, D. C.; Mr. Jackson A. Dykman, Brooklyn; Mr. Thomas B. K. Ringe, Philadelphia; and Mr. George L. Bortz, Detroit, Michigan.

Due to the deaths of Mr. Ringe and Mr. Bortz, Mr. Robert McCracken, of Philadelphia, and Mr. John C. Chapin, of Detroit, were elected as lay members. Due to the election of Dean Craine as Bishop-Coadjutor of Indianapolis, the Rev. Henry Rightor of Maryland was elected as a presbyter member, and Bishop Craine was co-opted by the committee itself for continued duty.

Commenting on the recommendations of the committee, Bishop Penick, the chairman, stated "We are anxious to make recommendations which will help to make General Convention a more efficient and more productive instrument of the whole Church. We welcome criticisms, comments, and additional constructive suggestions. I will be happy to have anyone write me at 802 Hillsboro St., Raleigh, N. C."

disarmament conference" held twenty years ago as having stated: "In such a situation as the present nothing can help us but faith . . . The obstacles are not in the world around us, but in our minds and hearts. We will the end but we do not will it hard enough to risk the means."

"That is still our position today," the message stated. "We long for international understanding and peace, but we cannot bring ourselves to pay the price. In the Churches we find a real desire for renewal, for unity, for evangelism, but not enough readiness to consecrate ourselves so fully to the service of Christ that we become the willing instruments of his saving work."

"Now Whitsun comes to tell us that the one and only way in which our weakness can be transformed into strength is by receiving the life-giving Spirit which turned disappointed disciples into courageous witnesses."

Declaring that "we are often in such a hurry to do things for God that we forget God himself and do not wait for the Spirit," the message concluded by saying:

"May the fellowship in Christ which we have in the World Council show the nations that there exists a people of God which lives in the strength of the Holy Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable men to carry out God's gracious plan for his children."

The seven World Council presidents who signed the message were: Dr. John Baillie, former principal of New College, Edinburgh, Scotland, Presbyterian; Bishop Sante Uberto Barbieri, Buenos Aires, Argentina, Methodist; G. K. A. Bell, Anglican Bishop

World Council Presidents Issue Whitsuntide Message

★ The need for more courageous Christian witnesses everywhere to bring about "true international understanding and peace" was stressed by the World Council of Churches in its 1957 Whitsuntide message.

Signed by the council's seven presidents, the message was sent to its 165 member churches to be read from pulpits on Pentecost Sunday, June 9.

The message made clear reference to the dangers of atomic warfare, declaring that

"the nations are looking with fear to an unknown future." Meanwhile, it said, "grave problems of human relationships which cause the suffering of millions of our fellow-men remain unsolved."

"This is not because the necessary intelligence is lacking, or even some general goodwill," the message asserted. "It is rather because men have not the power to do the good that they know they ought to do."

The message quoted the chairman of "the inconclusive

of Chichester, England; Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany; Juhanon Mar Thoma, Metropolitan of the Mar Thoma Syrian Church of

Malabar, South India; Archbishop Michael of the Greek Orthodox Archdiocese of North and South America; and Henry Knox Sherrill, Presiding Bishop of the Episcopal Church in the United States.

Church and Freedom Observance Launched in New York

★ A year-long Church and freedom observance, featuring exhibits, worship services and study conferences in about thirty Episcopal cathedrals throughout the United States, was launched at the Cathedral of St. John the Divine, New York.

Deans of each participating cathedral are cooperating on the project with the division of Christian citizenship of the National Council which was given a grant for the displays by the Fund for the Republic.

The celebration emphasizes "Man's Freedom Under God" and this theme is developed in exhibits illustrating man's relationship to his faith, mind, labor, law, and everyday living.

Objectives of the observance are to show that the Christian religion is inseparable from daily living, that understanding of freedom and its development in human affairs grow out of Christian faith, and that freedom is today's vital concern and not merely a past achievement.

The exhibits include a reproduction of the Magna Carta, Lincoln's draft of the Emancipation Proclamation, reprints from John Locke's 1689 "Letter Concerning Toleration," a 3rd century mural depicting Christians before a Roman judge, cartoons, news clippings, badges worn by Jews in Nazi-dominated countries and maps showing countries that have gained their in-

dependence since the end of World War II.

Following their display in New York the exhibits are to be shown in the participating cathedrals in various parts of the country.

Immediately after the cathedral service, Dean James A. Pike presided at a panel discussion in connection with the celebration.

Judge Harold R. Medina of the U. S. circuit court of appeals and Whitney North Seymour, chairman of the committee on civil rights of the New York bar association, discussed the grounding of civil liberties in Christian doctrine and the motivation in Christian ethics for defense of the civil liberties of others.

Among the panelists during the celebration here were Bishop Donegan, Prof. Harry W. Jones of the Columbia University Law School, and the Rev. Cornelius C. Tarplee, associate executive secretary of the division of Christian citizenship.

The country-wide celebration will end at the Washington Cathedral early in 1958.

PSYCHOANALYSIS IS HELPFUL

★ The Rev. Roy S. Lee, vicar from Oxford, England, speaking at a symposium in New York on religion and psychiatry, said that there is a growing reapproachment between the two.

He noted that in analysis patients were led to face up to

themselves instead of running away from the source of their unconscious fears. Religion has been seeking to take advantage of this approach, he observed, by training counselors and pastoral psychologists to aid troubled individuals.

He emphasized that analysis did not dispense with the need for religion.

"Fixation and repression arrest mental growth, and psychoanalysis sets it free to go on again," he declared. "Religion is concerned with growth, so that ideally it takes over in the person after psychoanalysis has done its task."

The clergyman acknowledged that what sometimes might pass for religion was "in many instances neurotic." He said he was referring here to a faith that formed little more than a defense against "our repressions—unconscious fantasies, fears, guilts, aggressions and so on." Lee defined this as a "pseudo-religion" and indicated it was this form of faith that Freud had attacked.

He maintained that if rightly understood "the facts of science, history and human relationships will lead us on to God."

BUTLER SPEAKS ON SOUTH INDIA

★ The Rev. John V. Butler, rector of Trinity Church, Princeton, N. J., was the speaker at the spring meeting of the Auxiliary of Rhode Island, held at St. Martin's, Providence, his former parish. He was a member of commission that visited South India last summer and spoke on his observations.

BENNETT LECTURES AT BEXLEY

★ Prof. John C. Bennett of Union Seminary gave lectures at Bexley Hall on May 1 and 2 on the Christian faith and the political order.

Northern India and Pakistan Plan Church Mergers

★ Plans for the merger of Anglican and Protestant Churches in Northern India and Pakistan now provide for separate United Churches in the two countries rather than one for both of them.

The decision was made by a negotiating committee which said the revised plan will be discussed and voted upon by the seven Churches involved. The committee said discussions are expected to continue until 1960, and the two United Churches might be inaugurated in 1961.

The bodies contemplating union are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist Missionary Societies; the Baptist Church in Northern India; the Church of the Brethren; and the Disciples of Christ.

The Church of the Brethren and the Disciples are recent participants in the union discussions, the original scheme having embraced only five bodies. Although Baptists in Northern India are in the plan, the Baptists in East Pakistan are keeping out of it for the time being.

The negotiating committee said that the two projected United Churches will be in full communion from the start. They will be formed on the same basis, it stated, and provision will be made for liaison committees and joint conferences "so that the closest connection may be maintained."

T. Donald Sully of Allahabad, an Anglican clergyman, was named secretary of the negotiating committee. He had previously served as joint secretary with Augustine

Ralla Rama, also of Allahabad, who died March 15.

Sully will function under the direction of a working committee headed by the Rev. C. C. Pande, a Methodist minister of Bankura, West Bengal.

BUILDING PROGRAM IN WINTER PARK

★ Site plans have been approved for what will eventually become a \$250,000 building program in the Tanglewood sub-division of Winter Park, Florida.

St. Richard's, a mission, which is in charge of the Rev. Frank M. Brunton, plan a large parish house, a church seating 500, a grade school for 500 children, a rectory, playgrounds and space for parking 120 cars.

The congregation is now holding services in the auditorium of a school.

SKEPTIC HOUR FOR STUDENTS

★ A Methodist minister proposed that clergymen serving college students hold "skeptics hours" for those who have rejected religious ideas they learned in childhood.

The Rev. Cecil F. Ristow, pastor of University Methodist Temple, Seattle, Wash., addressed a three-day national Methodist seminar on campus evangelism at Nashville, Tenn.

"When a student comes to college his religious ideas are more likely to be borrowed from parents and friends than to be truly his own," he said. "The questions he once asked as a child he now asks with deeper penetration and a new skepticism. Answers that satisfied him in childhood no longer convince him."

He added that student members of a congregation "will

often feel the need to challenge the assumptions of the preacher, and they must know that he will respect their dissent, welcome their questions and hear them gladly."

The most urgent and universal question that must be answered, Ristow said, is "what is the meaning of existence?"

It is the task of the Church, he said, "to convince such questioners that life has glorious meaning, and that the key to that meaning is to be found in Jesus Christ. The gospel we proclaim is the Church's answer to life's ultimate question."

SOUTH FLORIDA CONVENTION

★ The Rev. Floyd Freeston, professor at St. Andrew's Seminary in the Philippines, currently on leave to study in New York, was the banquet speaker at the convention of South Florida, held May 7-9 at Daytona Beach.

Clifford Morehouse of New York was the speaker at the churchmen's dinner.

Highlighting the meeting of the Auxiliary was an address by the Rev. Paul M. Cassen, director of the ministry to migrants in the state.

W. MASSACHUSETTS CONVENTION

★ For the first time in the history of the diocese of Western Massachusetts, youth delegates attended the convention. It was held at Christ Church Cathedral, Springfield, May 17-18.

The banquet speaker was President Nathan M. Pusey of Harvard. The preacher at the opening service was Bishop Frederick Lawrence, suffragan of Massachusetts, and the Presiding Bishop was the speaker on the closing day, with delegates to the Auxiliary meeting also attending.

The Gospel In Czechoslovakia

By J. L. Hromadka
Theological of Czechoslovakia

WHAT separates us is abstract ideological prejudices. We must break through this wall of abstract thoughts, abstract ideology, and find the way to each other as human beings and speak with each other. For us in the "East," as here in the "West," it is in the end a question of the same issue, of men and women. All ideas and social systems exist to help men. It is the great task of theologians and the Church to understand that it can not be solely a matter of the western Christian civilization or of communism as ideology and political system, but instead men in both instances. In this perspective we must try to understand one another, and here we must help one another.

I should like to treat my theme, free from this abstractness, and present it in a personal and topical way. Our struggle today that we must fight through as Christian theologians and members of the Christian Churches, is not a battle for ideologies, but for the genuineness of our testimony.

It is true that abstract social perceptions are also very important, but they take a secondary place. It is first a question of how I personally bear witness and how I come to know and understand the people I see with my own eyes; whether I am in a position to help them in their situation.

The history of our state is in motion. One must not observe it statically. One must also see the differentiations. Absolutely the same kind of people live there as here, with their cares, disappointments and joys. We still have many shortcomings.

We must as theologians see this as something which spontaneously concerns us. Most of all we must not do our work in a cramped manner. I was once asked in America how many Communists I had converted. I can answer such a question only in this way: I must always ask myself first if I am converted, if my faith is pure, if I have in any way the right to complain of communists. The more one sees himself concretely and realistically, the more modest one becomes, and the more one learns to love people, whether they are

communists or not. I endeavour to see in the person I am facing, not a communist or a non-communist, but a man. My efforts are directed toward freeing me from prejudices, in order to fulfill, across all ideological boundaries, my proper task, to bear witness as a Christian.

Proclamation

IT IS a matter which lies close to my heart that the proclamation of the Word should be true witness and not a philosophical contest with communism or any other ideology. It is certain that Christian testimony has also philosophical consequences. But, proceeding from the word and testimony, we must in full freedom of faith tackle the ideological and social-political problems. We are lost if we allow the plane of the Gospel to be abandoned and the plane of *Weltanschauung* to be mounted. For then is our Christian testimony weakened.

Permit me a few more personal remarks. I began my course as theologian in the times of the Austrian-Hungarian monarchy. I also took my examination under the monarchy. I remember how the picture of the Emperor Franz Josef I was hung in the professor's room in Vienna. Today I hold office as Dean in a room where the picture of our communist president hangs on the wall. That is the span of time of my personal development: the monarchy, the First Republic, the terrible year of 1938, when everything that represented liberal democracy collapsed in our country. It was trampled on and smashed, and left in the lurch by the liberal democracies of the West. Then came the Second World War and at its end the Soviet Army was at the Elbe. The Soviet power was one of the greatest powers in the world. On this basis began the attempts to find a new path for the postwar man.

I must hold all this in view in relation to the question of how we have carried out the proclamation of the Word. I myself have followed the entire political development with keen personal interest. I have early grappled politically and theologically with the problem which was arising. In this great concern that

Lecture delivered in March, 1957, at the Theological Faculty in Bonn

our preaching should be a true proclamation of the Word, the development of Protestant theology from 1920 to 1950 has helped us immensely. At the beginning of my theological career I was a rabid enthusiast for liberal theology. I was concerned with a humanistic religion. In Heidelberg I was a pupil of Troeltsch. But then came the First World War and the collapse of Austria-Hungary and Germany. There came the Revolution of 1917. And in this enormous historical upheaval we wondered if our liberal theology was correct, and if we had mastered theology in its deepest depths. The development since 1930 has helped us.

I consider it an undeserved grace that we have experienced this theological upheaval in this time. It has taught us to grasp the Word of God anew. And the older I become, the more thankful I am that I am a theologian. For nothing is more important today, this we can stress emphatically, nothing is more important than the Word, which truly comes from above and not from our soul, from our moral consciousness, but from above as Wonder and Event. Since 1930 I have been experiencing this in my very existence and in everyday life, and now we long to preach effectively this Word of God as genuinely as possible. For the Word of God is the testimony of the real presence of the Almighty God in Jesus Christ in the deepest depths of our sinful life.

Threefold Aspect

WE SEE the preaching of the Word in a threefold aspect as the exercising of the prophetic, priestly and kingly office of Christ. We must tread the place and spot where actual persons stand. We must take on ourselves the sins, the cares and sorrows of men. That means that we must not sit in the seat of judgment, that we cannot consider moralizing condemnation as our task. Nothing is easier, but also nothing less necessary, than an abstract moral position. In order truly to bear Christian witness we must keep in view the difficulties and also the joys and hopes and arduous labor of men. Thus we must also see the men who are, by God's decree and consent, in leading positions in our country and who are endeavouring to do something for the people.

Our office is indeed a kingly one. We must demonstrate to the communists and the non-

communists that all men stand under God's dominion. Not in a sentimental and edifying way, but relevantly and effectively. It is difficult for us to find words to express the fact that this message concerns reality and life. This is where our true task in debating with communism lies.

In this respect we must ask ourselves where we must take communists seriously and where—theologically—it is not worthwhile taking them seriously. This is not a simple matter. Much that seems important to them is superficial and has no serious aspect.

We must take them completely seriously when they say that one must understand every idea, each and every theory, in a practical way; that theory and practice belong together. I still remember the time when philosophy was treated abstractly in the seminaries, and no concern was felt over making it a reality. We must as Christians understand that we are not mere observers, but should be co-fighters; that we must fight in practice for every idea, every principle, and that it is not permitted us to speculate apart from life, so to say, or hold academic discussions. All our theological categories must be verified in practice.

I do not know whether you understand me, but I must say to you that I cannot take atheism seriously in the conceptions of the Marxists. Here Marxism has accomplished little that is new and creative. Brochures are published which were already out-of-date at the end of the last century. Since so little concern was devoted to the justification and defence of atheism, one can not really take it seriously.

However, Marxist atheism does not have simply the character of a negation, but that of a positive desire. It is an attempt to make men as free ideologically as they are to be economically, to overcome the self-alienation and spiritual enslavement. It is a question here of radical humanism.

Insofar as it concerns true humanity, we must understand the communists when they reproach us that our faith is a relic from an unscientific age, or that it is only camouflage. Therefore we must not take seriously the atheism, but the motives for its criticism of religion. It is good for us when communists come and say to us: search to see whether your interest in religion is not a facade. We must even admit to them that Christianity often presents only a facade.

But atheistic communism is something

more. And here we, as Christians in West and East, find ourselves in one boat. It is a radical expression of modern titanism. And although Marxism and existentialism are far different, this motif is the same for both. Individual titanism here, collective titanism in our parts: this conflict is our great task as Christians.

What is Man

WHERE we must wage the decisive battle is the image of man. The true representatives of Marxism say to us that in the last analysis the new state, the new order is not an end in itself. It is not a question of the regime or of the system, but of man. We must take this seriously. For genuine communists this is true. If it often appears that thinking in power terms has the chief stress, this is caused by the situation in the postwar period. The true essence of socialist endeavour can not be demonstrated until there is peaceful co-existence.

But here arises the decisive question: what is man? The real task centres around the question whether it is possible to ensure and found dignity and freedom of men through a new order and a new system alone.

The Church has here the mission of helping communists to understand better than they do now the prerequisites for achieving their final goal. In this respect I believe that if the Marxists penetrate to the deepest depths of their own theories, and if we as Christians and theologians do the same, we can then best speak with each other about the real questions of human existence.

I should like to ask if you are not allowing yourselves to be confused by the propaganda slogan of a "godless state." There is no godless state, just as there is no "Christian" state. It is a matter of believing and non-believing people in each state. I am no second-class citizen. I am a citizen, in the same way Communists are. Of course we must as Christians struggle in all honesty and courage for such a position, and not allow ourselves to be left in the corner. We must show where the others are wrong and where they do wrong. But in an honest, unambiguous manner.

The Gospel is Yea and Amen. Only on the ground of this Yea is it also a judgment. We must also hear this judgment on our Churches. The world which lies in the evil is inherent in us, in our own Churches. And when we are called on to struggle with the world and its

evil, we must first begin with ourselves. Only then can we establish the evil of others. I speak about both these things not only here, but also at home.

I believe that it pertains to our spiritual office to join in the new society. In the matter of religion the communists have discovered nothing new. Our priestly office consists in confronting the new society with a new reality, through our behaviour, and to offer demonstration of the spirit and power that their criticism cannot be directed against the faith to which we adhere nor the Churches to which we belong, that faith in the Word of God may transcend all ideologies and that no ideology is in a position to overcome the Gospel. But this is no task of discussion, but of witness and behaviour.

The frightening question for us is: what have we to offer the new society in true witness? It will also be a society of sinners, and it cannot get along without forgiveness and without love.

In conclusion let me make a personal confession: never have I had so much joy in theology. Nothing is more important in this period, in the eastern and in the western world, than Christian testimony of the Word which became flesh in Jesus Christ; there is nothing the world needs more. Theology is the most relevant thing today. But lazy, good-for-nothing preachers are the very plague that the Churches have to suffer, and which they must overcome.

Don Large

You Can't Hatch a China Egg

WHETHER or not the poultry farmers of this day and age still maintain the old practice, I haven't the vaguest notion. But from out of the mists of my boyhood, I recall how these farmers used to place china eggs under their setting hens. This mysterious phenomenon always intrigued me, but I could never really find out what this particular act was meant to produce. I merely assumed—and still do—that it was somehow intended to deceive the innocent chicken.

Whether the nesting bird was actually fooled by this mumbo-jumbo, or whether she simply

played along with the foolish farmer to placate him, I never found out. But I do remember that the agreeable fowl always nestled gravely over the glass sphere for the required length of time.

Of course, nothing constructive ever happened. No matter how long or how patiently she sat on that particular type of egg, the results were essentially negative. Her intentions may have been admirable—and her position was indeed excellent—but nothing good ever happened to the glass object over which she so faithfully brooded. The bald truth of the matter seems to be that you just can't hatch a china egg.

Now, you and I would rise up in righteous wrath if anybody were to imply that we ever did anything as foolish as what that hen was blissfully engaged in doing. It would be insulting to suggest that we spent much of our time trying to hatch china eggs. But too often we do exactly that. We brood upon unworthy ideas which don't deserve to be born in the first place. Caught up in the trivia of a complex existence, we often nurse pointless projects which, by the very nature of their artificial character, are never going to hatch. Or else we waste time brooding over trivial programs which aren't worth hatching.

And the same china-egg nonsense too frequently applies to the way alleged Christians try to hatch something good out of their faith. They settle themselves momentarily in the

nest at the time of baptism, and again in the hour of the marriage ceremony, and finally at the time when the burial office is to be read. The china egg is thus occasionally warmed. But because it's only a china egg, and not the real thing, they look reproachfully upon the artificial object, and the artificial object stares unblinkingly back at them.

As Bishop Mosley of Delaware once wrote of such people, "They say they are Christians. They marry in the Church; bring their children to be baptized; and their family sees that they have a Christian burial. But what they do with the rest of their days is often one of the great mysteries of the faith. Never in their lives did the great flaming truths of the Gospel penetrate, enkindling their minds and setting their souls afire. Never in their entire lifetime was there an actual act of committal to Christ. Never was there a point at which they could pray, 'Lord, I believe; help Thou my unbelief!' Of the rich banquet that Christ provides, they took a grain here and a kernel there."

They never settled down in the appointed nest to hatch the greatness which their Creator had placed within them to be hatched.

As with the china egg, so with almost every substitute—it often looks like the real thing. But nothing happens. There's no constructive result. And that's the real test. So if you feel an emptiness in your life turn around and take a good look!

The Inescapable God

By Albert B. Buchanan

Assistant Minister at St. Bartholomew's, New York

IN ONE of his books the late Archbishop Temple, a great leader and hero of the Christian Church, asked a question with which I should like to begin my thoughts: "What is the most cultivated art practiced by mankind? In what art is man most universally proficient?" Archbishop Temple said, "The answer is simple. There can be no question. It is the art of self-deception."

I am thinking mainly of the relevance of this practice to the religious life of our people and our Churches. The Church programs in our nation are truly impressive. The practice of going to Church in this great country is respectable, sensible, reasonable, and partici-

pated in by great numbers. But many leaders in religion have begun to wonder seriously just how much this means. Is the true God encountered or known by great numbers of these people? Are lives being changed? God does not just do something for us in Christ; God does something to us in and through our victorious Lord. A genuine encounter with God means that we are transformed and renewed as individuals; that Christ's Church is renewed; that our communities are renewed. But there are grave questions as to whether or not this is what is happening within the Church.

The Church is not just a refuge for the be-

wildered and the anxious. Sometimes I cringe when I see the clergy and many of the laity turning the Church into a great refuge for the weak and the bewildered. It shall always be this, but it must not be this alone. It cannot be this at all unless the strength and grace of God through Christ operates in the Christian community. There has to be someone here to reach out to the weak and the defeated, and lift them up, not with techniques but with the love and power of the living God, which comes to us as we give ourselves completely to him.

I wonder if we have not made our religion a rather unadventurous thing, a comfortable and undemanding thing. The House of God is a house of love, and it can only be a house of true love if it is a house of judgment. We are sometimes inclined to slip away from the justice and judgment of Almighty God, and this is tragic. Here in this house there is a refining fire where, encountering God, we are melted down and reborn from the ashes of our fears, our failures, and our regrets. Through that rebirth the Church is constantly renewed, and so is the vision and health of our community.

The great Easter truth is that God here proved ultimately and finally that he is God and that he is in control. He is in control of history, of every moment of our lives. He is Lord of all and he is inescapable. This is deeply and nobly expressed in the 139th Psalm.

God is the controller of all. He is the source of our lives. Without him there is no meaning, no truth, no hope. We resent God's control and power; and, like children turning and rebelling against good parents, we rebel against him. The nature of man is such that he tries to find ways of escaping the truth of God, of God's law and God's love. This is the meaning of our Lord's teaching, crucifixion, and victory. It is only through the forgiveness and grace of God that we can find the strength to live in him. It is not easy. Faith is a matter of struggle, struggle with our pride, our doubts, our fears, and our very souls, until we are reconciled to God.

"If I take the wings of the morning and dwell in the uttermost parts of the sea; even there thy hand shall hold me." How contemporary and timely these words of the ancient Psalmist are. This very day wings have been taken all over this land and souls have flown

off to the uttermost parts of the sea, and much of it has been done to escape the meaning of the life that God has given us. You say, "It is done in the line of duty." Yes, but many people are so engaged in constant activism because they are empty in themselves; by running hither and yon they seek to escape from themselves and the boredom and meaninglessness of their lives. Is it that we cannot help losing ourselves in this pattern of life, or is it that we do not wish to know ourselves; to live with ourselves and the God who made us; to accept the responsibility of growing up and being real sons and heirs of our Lord Christ, capable of real feeling toward God, ourselves, our families, and our neighbors?

Wings of the Morning

LIFE tempts us to take the wings of the morning and flee to the uttermost parts of the sea. But even there the hand of God shall meet us and the hand of God shall hold us. We cannot escape him. Somehow or other, in the name of our belief in the living God, we have got to break this pattern of self-destruction which grips our people if we are to be healthy individuals, with healthy families and more or less healthy communities.

"If I make my bed in hell, behold, thou art there." The Psalmist does not cease to speak to our modern condition, for who of us does not know the attempt to flee God by seeking refuge in some hell? This comes mainly because of our inability or our unwillingness to face life and ourselves, to grow up, to stand the pain of self-knowledge, to give of ourselves. We cannot do it, so we get drunk; and as Dr. Stinnette said, every one is a little drunk in this world—not just with alcohol but with many things. Living in this world, as we do, we are constantly tempted to try to find meaning on the level of the sensual.

If we know the love of God and live in that love, then these things are ours to master and to use to the glory of God. But the greater portion of mankind tries to use the sensual aspects of life as a means of drugging the heart and mind, and to escape the demands, the boredom of life. Or we can thrust ourselves into hell because we have been hurt by life and are bitter. But even there we encounter the living God.

"If I ascend up into heaven, thou art there." You may say, "What can this possibly mean?"

It is a very real statement. There are many of us, in the Church and out, who try to create our own imaginary heaven. It is one of the great problems of mankind—people who try to live in artificial paradises of their own making, or their imagining, people who refuse or who cannot find the strength to come to grips with the reality of life as God has made it, but try to make an ersatz and unreal world into which they might comfortably escape. This is the depth of human tragedy.

Let us face the facts of life. We cannot escape God. We must face him. Let us be sure always that it is the God of our Lord

Jesus Christ who is worshipped at our altars, that we may avoid the blasphemy and destruction that come from trying to escape the true God and to live by false gods, to live by laws that are of our own making. There is no escaping God, and let us thank God for that. Our moments and our days are in his hand. There is ultimately only God's judgment and God's love.

"Search me, O God, and know my heart!
Try me and know my thoughts!
And see if there be any wicked way in me,
And lead me in the way everlasting!"

Service of Church Bookshops

By Leon McCauley

Manager of the Seabury Press

THERE are many unsung heroes and heroines working for the Church. Material gain is not their goal; rather, it is spiritual gain. By placing before clergy, teachers, and other laymen the printed word—the books, pamphlets, and magazines of the Protestant Episcopal Church—they spread the Good News.

These workers are to be found in the Episcopal Church interested bookstore, the storehouse of the material produced by The Seabury Press, official publishing house of the Church, and other publishing houses.

Knowing the importance of bringing religious books together under one roof, and the importance of making various materials available for inspection to clergy, teachers, and other laymen, these religious booksellers are eager to give their time and energy for less monetary reward than they could realize in other fields.

Our Church is a teaching Church, and it uses a great deal of printed material. Every day, every week, every year finds our stockpile growing—books, pamphlets, magazines, study courses, Christian education material, and other devices utilized to spread the News.

The secular bookstore cannot be expected to stock all our teaching pamphlets, and the booksellers in secular stores cannot be expected to have a full knowledge of our line. Nor can we expect the clergy, the teachers, and the laity always to invest in material without examinations.

This leads us to the important role religious bookstores plays in the Episcopal Church. In the bookstore a clergyman is able to browse, walk from display to display, examine Church books, search for those best suited to his parish. Also, he can consult with a bookseller who is well versed in the problems of the various parishes in the community, and well versed in the Church's books—old and new.

An hour with an Episcopal Church bookseller is worth any buyer's time. The Seabury Press does its best to keep the clergy, teachers, and laymen informed about material, but it cannot perform an up-to-the-minute on-the-spot job.

Vital to Teachers

THE religious bookstore is vital to our teachers. Although displays at diocesan headquarters inform teachers of new material, not too many teachers get to see them—and those who do, see them at the most once or twice a year. How practical to have an Episcopal bookstore nearby! National headquarters has extensive displays. But how often do clergy, teachers, and laymen get there? Once or twice in a lifetime?

The religious bookstore has as full a line as space and economics permit. The teacher is able to examine and decide on the books needed for the various courses. A book seen and examined may help eliminate wrong orders, eliminate the headache of ordering too many

or too few, or eliminate returns because what was ordered did not fit the particular course in a particular parish.

The layman is also benefited. A religious bookstore is important to him. He is able to find our Prayer Books, Bibles, and Hymnals in most bookstores, but what if he wants help for his family, his friends? The Church bookstore is his answer. He may want a book about Church history, a book containing inspiring sermons, books for his children, a gift for a Church friend, a book to help him be a better Christian. He may have read about a prominent clergyman and want more information about him. Where to go? The Church bookstore, of course. He may want more Episcopal magazines. Where to find the list? The religious bookstore. There, he is able to examine the whole lot and decide which to order.

For a good number of years, our Church has used non-official Episcopal Church bookstores, and the diocesan bookstores to fill its needs. Unlike other large communions, such as the Methodists and the Baptists, who have enlarged and increased their own official outlets, our Church has been content with private organizations to present the material the Church needs.

Six years ago, however, our Church felt the need of its own publishing house. It was a move forward. The Seabury Press was set up as the official publishing house of the Protestant Episcopal Church. Shortly, Episcopal Church interested outlets began to increase; the new ones included The Seabury Bookstores in New York City and in Greenwich, Connecticut. In two years, today, the total number of Episcopal Church interested outlets numbers eighty.

The Protestant Episcopal Church has nearly three million communicants, and there is a definite need for religious or diocesan bookstores, within easy reach of the clergy, teachers, and other lay people. The Seabury Press is doing its utmost to spread the word of God through the medium of the printed page—books, pamphlets, magazines, study courses, and Christian Education materials. Our bookstores are doing the same.

The religious bookstore has a definite place in the Church—it is a cog which moves the Church forward, spreads the doctrine, the Word of God.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 5th Sunday after Easter

St. John 16:23-33

"I have spoken unto you, that in me ye might have peace."

The 16th chapter of St. John is the Gospel source for three consecutive Sundays, though the Prayer Book rearranges the sequence. In the original order verses 5-15 speak of growing in knowledge, with the aid of the spirit of truth; verses 16-22 of creative effort, with vision; verses 23-33 have the theme of **inner peace through prayer**. The content and topic of each section is related to the others with recurring words and ideas so that the whole is a symphonic unit moving to the finale of v. 33, "I have overcome the world". This is the goal of the experience that is promised. The victory is Christ's, but also of the believer in Christ.

The movement of thought in this chapter can be felt in the following instances with particular strength: the coming and going movement, verses 10, 16, 28; the my-your relations, verses 15, 23; the tribulation and cheer reactions, verses 20, 33. Then there is the "in me-in the world" polarity which attains its definite expression in the concluding verse. The rhythm and wording of this whole composition vividly describes the life it offers as the result of a two-way action: God to man and man to God, meeting in Jesus is not himself a static point, but ever moving in the eternal orbit "from the Father into the world" and from "the world going to the Father" (v. 28). Historically, the evangelist found the evidence for this orbital movement in the incarnation and ascension (cp. 1:51) and in the presence of the spirit-Jesus (see the preceding Sunday Gospels).

Some of the phrases bring us echoes and reminiscences of real historical situations. "Now speakest thou plainly, and speakest no proverb" (i.e. "figure", RSV, v. 29), reminds us feintly of the discussion in the early Church about the use of parables (cf. St. Luke 8:4-15 and the comment on the Sexagesima Sunday). Under the guidance of the spirit of truth we all can now understand Jesus' purposes. "I am

not alone, for the Father is with me", denies the charge of unbelievers that Jesus on the cross was abandoned by God (cf. St. Mark 15:34, and note that the Johannine crucifixion scene has no such dark color). "You will be scattered", preserves the note of the disciples' desolation not only after the crucifixion, but also after the ascension until they gained the sense of his spirit-presence at Pentecost. The whole chapter is, of course, the deposit of the soul stirrings of the evangelist's congregation in their own critical day.

Primarily "the hour" and "that day" refer to the departure of Jesus in the ascension; but the evangelist's people heard these words as predictions of their own situation. For them "that day" spoke of the new and perilous time at the brink of which they knew they were standing. Distress unknown awaited them. But when is this not contemporary for every one who is serious about his following Christ? Alone against the world is often enough the Christian's apparent situation. But is he alone? Not if he is in Christ. There are also times when the sensitive soul will be haunted with the thought of having left Jesus alone (v. 32). But this, too, is not possible because God is always with Jesus, therefore God is also with Jesus' followers. This is comfort for the disciple in the days of his loneliness. This is the final word of Jesus' "farewell" (ch. 16).

This is not gospel for the world, but for those who are in the orbit of Jesus (v. 27). "In me" is the same as "in my name". We may even narrow the meaning to "in my place". He who asks in Jesus' place (v. 24) is where the Father can give (v. 23, 27) him what he asks. (Note that the comma after "my name" in v. 23 should be after "Father", so the RSV and the Nestle Greek text, which the 1 gives verses 23, 24 supplementary meanings). The best that the Father can give is peace and that is what he asks for who really is in Christ. In him there is not tribulation, but victory (v. 33; Jo. 4:4; 5:4f; Ro. 8:37). Outside of Christ and in the world there is tribulation and defeat.

For Rogation Sunday it is of utmost importance that this inner meaning of prayer be understood. This Gospel does not lend itself to a lesson on asking for things, in spite of the traditions attached to Rogation Sunday. Its purpose is to describe the Christian's relationship with God as like that of Jesus with the Father. This "correspondence with

Christ" (to borrow Wm. Temple's phrase) is the primary principle of true Christian prayer and the essential condition for the peace and joy that put the world and its things in their place. It is the Johannine elaboration of Jesus' own, "Seek ye first the kingdom of God" (Mt. 6:33).

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

"The parson," said Mr. Poindexter in his speech to the Clericus, "should have his head in heaven but his feet firmly planted on earth."

Mr. Poindexter was a successful, a wealthy, a distinguished, man. He was the president of the great steel corporation and he had risen from the ranks. The Clericus was fortunate in securing him.

"We look to the parson," he went on, "to uphold morality, to preach the gospel of love. Hence the need to have his head in Heaven. But he must preach it to men who must take part in the fierce competition of the world. He must walk among them. We seek in him an example of godly living which we should emulate even though it is hard to imitate. We laymen are all too apt to lay up treasure on earth. Indeed, our economy makes it necessary that we should, for new capital is always needed. But all the more should the parson, whose earthly securities are few, remind us that our heavenly securities should be many. He is, it might be said, our heavenly investment broker, and as such is worth more than many stockbrokers."

The clergymen present were delighted at so flattering a description and so admirable an ascription. At least, all of them except old Simon Jawkins and nothing ever pleased him.

"It's all very well," he said, "but it seems to me that people want their heavenly securities too cheap."

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Christian Broadcasters Set-Up Permanent Organization

★ "Radio and television have added a new dimension to modern life, and religion must recognize and come to grips with it," more than 200 radio and TV experts from all over the world were told April 25. The setting was the picturesque Kronberg Castle near Frankfurt, Germany, where the first international conference of Christian broadcasters met through May 1 to exchange ideas and plan joint strategy.

"Radio and television have given millions of people of many races and creeds a body of shared experience, drawing them closer together," the Rev. S. Franklin Mack told the assembly. "For the first time in history, the leaven of the Gospel is everywhere at work," he said, "and for everything which threatens to paralyze modern man with fear, there is a positive potential to offer him hope."

Mack, who presided at the meetings, is co-chairman of the world committee for Christian broadcasting which sponsored the conference.

"The great weakness of much preaching and not a little religious broadcasting is that it is couched in the technical jargon of the theological seminary," Mack said. He urged religious broadcasters to speak to modern man in his own idiom. This would apply particularly, he said, to the non-Christian or "the careless, indifferent Christian."

"Our aim," Mack told the group from 17 countries, "should be to stab awake, to disturb complacency and to create tensions that can be resolved only by moving toward Christ and the Church."

The delegates voted to make the World Committee for

Christian Broadcasting a permanent organization.

At its closing session, the conference adopted a resolution urging all Churches to recognize the unique importance of radio and television for the Christian message. The resolution said the Churches should train qualified staffs of experts for this work.

At the same time, the conference urged the new permanent committee to investigate the reaction of individual social groups to Christian programs, and to arrange for the exchange of program material between individual countries and continents.

Earlier, the conference heard a talk by Pastor Martin Niemoeller, president of the Evangelical Church in Hessen-Nassau, who said Christian radio and television work must "offer a real aid in life to modern man."

He emphasized the importance that such activities

could have "for the spiritual revival of the whole people and for the younger generation, in particular, by combating the de-personalizing influence of the present era."

Another German participant in the conference was Manfred Mueller of Stuttgart, chairman of the German TV programming board, who warned of the dangers of TV for the family.

TV brings entertainment into the home, he said, but in certain respects "it is an intruder which is often allowed to drive a wedge between parents and children."

Mueller also said that although the TV set often unites the whole family around itself, it tends to "degrade the family to a passive audience and makes its members forget that each has to contribute a share toward family life." He added that "this development must be halted by a more careful selection of programs within the family, and greater attention on the part of programmers to the situation and needs of the family."

No date was set for the next conference on broad-

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casting, but it was announced that regional conferences would be held within the next year under the sponsorship of area representatives of the World Committee.

TELEVISION HAS NEW USE

★ A Methodist clergyman of Washington, D.C. said he is thinking of buying a television camera "to keep it turned on my congregation all the time."

Theodore H. Palmquist, pastor of Foundry Methodist church, told a meeting of the Washington Federation of Churches that a recent telecast of a series of Lenten services from his church had an electrifying effect on the congregation.

"I was amazed at the difference it made," he said. "Nobody nodded during the sermon; nobody yawned; everybody sang the hymns; and every head was reverently bowed during the prayer."

"You see," he added, "nobody wanted to have a neighbor say, 'I saw you sleeping during the sermon at your church' and you can never tell when that camera is focused on a close-up of the congregation."

In a more serious vein, Palmquist asked, "Why can't we all behave as though the television cameras were turned on us? After all, God is with us any time we are at worship and isn't what he sees more important than what the neighbors see?"

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CONVENTION OF COLORADO

★ Bishop Kellogg of Minnesota was the speaker at the dinner held in connection with the convention of Colorado, meeting at St. John's Cathedral, May 14-16.

A feature of the convention were exhibits by departments and institutions of the diocese, shown in the Dean Paul Roberts Building, recently completed.

BISHOPS ADDRESS CONVENTION

★ Bishop Juhan, retired bishop of Florida, and Bishop Wright of East Carolina were the headliners of the convention of South Carolina, held May 7-8, at St. Helena's, Beauford.

NEW PARISH HOUSE AND ORGAN

★ Bishop Bayne of Olympia was the preacher when a new parish house and organ was dedicated April 25 at St. John's, Northampton, Mass., by Bishop Lawrence. Bishop

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THE SISTER SUPERIOR, C.S.M.

Bayne was formerly the rector of the parish.

The Rev. David Cochran, the present rector, dedicated each room in the new parish house.

A LARGE PARISH IN SOUTH DAKOTA

★ The parish of the Good Shepherd, which is a church-on-wheels in South Dakota, now has 396 communicants and 611 baptized persons. Without this mobile chapel these people would be entirely out of touch with the Church.

ROGER BARNEY GOES TO PARISHFIELD

★ The Rev. Roger W. Barney, archdeacon of New Hampshire, is to joint the Parishfield Community, conference center of the diocese of Michigan, in August.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.
ST. PAUL'S CHAPEL
Broadway and Fulton St.
Rev. Robert C. Hunsicker, v
Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3. C Fri. 3:30-5:30 & by appt.
Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 a 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, v
Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5. Thurs. Sat. HC 9:30. EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. William Wendt, v-in-c
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

Christian Living by Stephen F. Bayne, Jr. Seabury Press. \$3.50

This is the last volume of *The Church's Teaching* Series published by the Church's official Seabury Press. Bishop Bayne of the Diocese of Olympia is the author,—assisted by the "Authors' Committee of the Department of Christian Education"—so that the contents of the book is in some measure a co-operative task. It is a book on Christian Ethics applied to the various phases of our life together. Beginning with a section entitled *Freedom and the Free Man*, it goes on to set forth the activity of Christian belief in *Personal Life, Family and Work* then in *Church, Community and Nation* and concludes the study with a section on *National and International Life*.

This book consists of 324 large, closely-printed pages and is equipped with a useful bibliography, a short index and the "master index" for the entire *The Church's Teaching* series.

The Dynamics of World History by Christopher Dawson; ed. by John J. Mulloy. Sheed and Ward. \$6.00

Convinced that Christopher Dawson's conception of history ranks with Spengler's, Northrup's (who is never actually mentioned), and Toynbee's, the editor and publishers of this book have helped a lot to support their claim by putting the English Catholic scholar's work together in one coherent compilation. It is a selection of writings over the past 35 years, and the fruit of a consciously Christian intellect applied to the perspectives of world history and the mergers of civilizations and cultures.

The first part elaborates a "sociology of history" and applies it to such historical emergents as the patriarchal family, to the decline of archaic cultures, stages of man's

religious experience, the role of religion in civilization, the conflict of urban industrialism and "organic" culture (big metropolii will disappear), and the tension between "bourgeois" life and Christianity. The second part offers a Christian critique of the major philosophies of history: St. Augustine's, Gibbon's, Marx's, Spengler's, Wells's, Toynbee's. In five excellent chapters he theologizes history, starting with the belief that the Incarnation was not only a theophany but a new creation, a divine guarantee of the historical process.

In the final section he discusses the present tension between East and West. (Africa isn't even mentioned, except once in connection with Tertullian, Cyprian and the Donatists!) Dawson saw the present eclipse of Europe as certain and asserted that "the Catholic Church stands as the one mediator between East and West."

—Joseph Fletcher

The Twelve: The Story of Christ's Apostles by Edgar J. Goodspeed. Winston, \$3.50

Dr. Goodspeed has written many books, including lives of Jesus and of Paul and now the Apostles. The difficulty is that while there is some information about three or four of them, about most there is no information at all—except later legend. For example, what is known of Bartholomew or Thaddaeus, or Simon the Zealot or James the Less? Legend does not help much, for its motivation is only too evident and its materials are the usual run of miracle stories. But such as the material is, Goodspeed makes good

use of it, and produces a readable book. The historical positions *vis a vis* the New Testament are those familiar from his other works.

—F. C. Grant

The American Lectionary by Bayard H. Jones. Morehouse-Gorham. \$2.00

This is a reprint of the volume originally published in 1944 by the liturgical commission's committee for the creation of a new lectionary. In addition to printing the lectionary in full, the book tells the story of the development of the new lectionary by the committee and the principles by which it was guided. Liturgical scholars will wish to have it in their libraries.

Albert Schweitzer; The Story of His Life by Jean Pierhal. Philosophical Library. \$3.00

This is an English version of the German book, "Albert Schweitzer; Das Leben eines Guten Menschen" and it is an admirably done piece of work. For those who know little of Dr. Schweitzer save that he is a fabulous and versatile Christian missionary, philosopher and musician, this book is a God-send. It is a vividly written biographical sketch, describing his life from childhood to the present. The author's sources are chiefly the voluminous writings of the Doctor himself and there are just enough quotations from his works to give to the very much condensed story the atmosphere of authenticity. Every reader will find that the hero of the story comes alive in the pages of this book.

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RESOLUTION BECOMES CAMPAIGN ISSUE

★ A resolution on race relations adopted by the 1955 General Convention has become a campaign issue in an local election in Virginia.

The resolution, which called on the Church to break down "all racial barriers within the Christian fellowship," was introduced by Albert A. Smoot of Alexandria, a delegate from the Virginia diocese.

Mr. Smoot, a vestryman of St. Paul's Church, is a candidate for the Democratic nomination to the Virginia House of Delegates. Opposing him is a fellow-member of St. Paul's, James R. Thomson, who has made an issue of Mr. Smoot's Honolulu resolution.

Mr. Thomson, who is running on a platform of all-out opposition to racial integration, charged that the resolution "actually encompasses intermarriage between white and black people."

Mr. Smoot replied that his opponent is guilty of a "distortion which does not hesitate to profane spiritual values in order to garner votes."

"The aim of the resolution," he said, "was to affirm adherence of our Church to the principle of faith that there are no distinctions of race or color within the Christian fellowship."

LAVISH FUNERALS ARE HIT

★ Too many persons have lavish funerals their families can't afford, the Rev. Steen Whiteside told the ministerial association of Eugene, Oregon.

The Episcopal minister said he drives a Ford and can see no reason when he dies "to park my carcass in a Cadillac." He said burial is no time for a family to be held up to a standard of cost which the deceased never had.

The propriety and economics of present-day funeral prac-

tices came under close scrutiny by the ministers at their meeting. Other ministers were critical of funeral parlor lighting effects on open caskets, which they said, takes emphasis away from the word of God.

One pastor said he thought music requested for funerals sometimes was in poor taste.

The Rev. Ingward Olsen, a Lutheran, said ministers are happier when a memorial is given in place of flowers.

The association voted to poll local morticians on their criticisms.

BISHOP HOBSON TO RETIRE

★ Bishop Hobson of Southern Ohio has announced that he plans to retire as of May 16, 1959, his 68th birthday.

He requested a coadjutor at the convention meeting May 6-7 at Christ Church, Dayton, with the election to be held later.

EDMUND OXLEY RETIRES

★ The Rev. Edmund Oxley has retired as rector of St. Andrew's, Cincinnati, after serving the parish for more than forty years.

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declares Bishop Gray. He says that many parishes have reported that attendance at services has doubled: some even reported attendance to be four-fold.

"The crusade", he said, "should result in a tremendous spiritual advance in the life of the diocese."

BETHLEHEM AUXILIARY HAS ANNIVERSARY

★ The Auxiliary of the diocese of Bethlehem celebrated its 75th anniversary on May 7-8 at the Cathedral Church of the Nativity, Bethlehem.

Bishop Ludlow, retired suffragan of Newark, was the preacher at the thanksgiving service, and addresses were given by Bishop Warnecke and Prof. Dora Chaplin of the General Seminary.

AUXILIARY MEETS AT COLUMBUS

★ The Auxiliary of Southern Ohio held its annual meeting, May 14-15 at St. Paul's, Columbus. A featured speaker was the Rev. Edmund K. Sherrill, rector of Trinity, Sao Paulo, Brazil.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Assistant Secretary of the Overseas
Department of the National Council

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

THE WITNESS — MAY 23, 1957

BACKFIRE

Theodore P. Ferris

Rector of Trinity Church, Boston

Needless to say the general policy of The Witness has always drawn me to it. But the editorials that are appearing now put The Witness, in my judgement, in a class by itself. I was going to say that they put it way out in front of all the Church papers, but I suppose that isn't quite fair.

The one on Percival (3/7) should be required reading for every dean and faculty of every seminary. The one about honesty was one of the few things that I have read in recent years in a Church periodical that made any real sense. And I was greatly encouraged by the one called Post-Easter (4/25) for the simple reason that it treated me, as a reader, as something more than a pipe into which to pour pious drivel.

I would be greatly interested to know how the Church in general responds to these. I would not expect an overwhelming response but I am sure there must be a great many people who would give anything to find something coming from the Church that does not have the tone of an official organ.

I would love to talk with the Witness editor someday and tell him how good it is to have a little salt added to an otherwise pretty sugary diet.

J. Fisher

Layman of Delafield, Wisconsin

The Witness editorial *Post-Easter Thought* (4/25) makes Christianity

everything it is not, that is a Theosophy. What is a "Resurrection experience" without a Resurrection, in an "historical" religion, pray tell?

A. F. Gilman

Layman of Palatine, Illinois

When our Lord sat down with his disciples on that last Thursday evening before he went to the cross, did he intend to lay the ground for a mystery drama to be taken part in by a select few? Or was he summing up his whole life's work in a last effort to make them see how God wanted them to live?

The whole story of the Gospels cries out that the latter interpretation is correct. Immediately after the Resurrection we find Christians using the breaking of bread and the sharing of the cup as a means of recognition of each other and even of Christ himself. There was nothing very dramatic about it.

If Christians everywhere were inspired by the true spirit of Christ, which was to help all men everywhere and to be "the servant of all", what a different world this would be.

Charles D. James

Layman of San Francisco

The editorial of May 2 on a *Memo to a Scholarly Church* may have made sense to the scholars but as a mere layman I did not have any idea what it was all about. It was just two good pages wasted as far as I was concerned.



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