

The **WITNESS**

FEBRUARY 13, 1958

10¢



BOYS CLUBS ARE AN IMPORTANT PART OF WORK
DONE BY TRINITY PARISH, NEW YORK CITY

Helen Mears Writes About Peace

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
and Sermon, 11; Evensong and ser-
mon, 4.

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

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9
a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
8 and 9:30 a.m. Holy Communion.
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
10:30 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Fridays, 12:10.
The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City

Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11;
Evening Prayer, 5.

GENERAL THEOLOGICAL
SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
New York
Daily Morning Prayer and Holy Com-
munion, 8; Cho Evensong, 6.

COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL

New York
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday); 12 noon Sun-
day; Holy Communion, 9 and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS

5th Ave. & 53rd Street
New York City
Rev. Frederick M. Morris, D.D.,
Sunday HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD 12:10; Noonday
ex. Sat. 12:10.
*Noted for boy choir; great reredos
and windows.*

PRO-CATHEDRAL OF THE
HOLY TRINITY

PARIS, FRANCE
23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN FAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, JOSEPH H. TITUS. Columnists: CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; FREDERICK A. SCHILLING, Explains the Gospels; JOHN ELLIS LARGE; PHILIP STEINMETZ; PHILIP MCNAIRY.



CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, E. L. Parsons, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and semi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.
The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sundays: 8, 9:20 and 11.
Holy Days 11; Fri. 7.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday-Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
The Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 10 and 11 a.m.
Wednesday and Holy Days 12:10 p.m.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO

Very Rev. William Lea, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11.
4:30 p.m., recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS

20th and St. Paul
BALTIMORE, MD.
The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.,
Ass't to the Rector
Sunday: 7:30, 9:15, 11 a.m. Holy
Eucharist daily. Preaching Service-
Wednesday, 7:45 p.m.

TRINITY CHURCH
MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverser, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noon-Day, Special services an-
nounced.

CHURCH OF THE INCARNATION
3966 McKinley Avenue
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahon, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. and 7:30
p.m. Weekdays: Wednesday and
Holy Days, 10:30 a.m.

CHURCH OF ST. MICHAEL
AND ST. GEORGE

SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister
of Education
The Rev. David S. Gray, Asst., and
College Chaplain
Sundays: 8, 9:30, 11 a.m., High
School, 4 p.m.; Canterbury Club,
7 p.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Enthusiasm For Christian Ethics Form of American Idolatry

★ Much modern American enthusiasm for Christian ethics is "a covert form of idolatry," Joseph Sittler, professor of theology in the Federated Theological Faculty of the University of Chicago, charged at the annual ministers' week at the seminary. Protestant clergymen from 17 midwestern states attended.

"If God is sought in order to integrate the personality, the actual god is not God but the integrated personality," he said. "When men are urged to renovate their religious values in order that the republic may be more firmly glued together, this covert idolatry reaches a peculiarly pernicious and untruthful pitch."

He scored many popular invocations of the blessing of God upon man-made political programs. "Having figured out and announced what our role is . . . the entire structure . . . is immersed in the tub of the waiting blessing of God," he said.

He charged that the understanding of Christian ethics "as a lubricant for the adjustment of the personality, and as an adhesive for public policy, does violence to the reality of both Christianity and politics."

This concept of Christian ethics "makes the Holy a disposable object to be manipulated for mortal purposes, and it does violence to political order because it tempts to such an

identification of our purposes with the purposes of God as to engender both arrogance and insensitivity," he said.

Sittler urged that Christians remain aware "that ethics is a function of faith, that ethics is faith-doing" and thus avoid much current confusion in contemporary talk about Christian ethics.

Victor Obenhaus, associate professor of the church in agricultural and industrial life at the Chicago Theological Seminary, charged that Protestant "town and country churches have fostered a type of pietism that has been largely unrelated to the major issues of American life and world life."

Because of this, he said, "religion has come to seem irrelevant to a great many people in rural areas." He added: "Probably for the first time rural people are now under compulsion to select the values they are going to live by. Heretofore, they have been carried along by a religious culture. But this is no longer true."

Obenhaus said churches should help farmers adjust to technological advances in agriculture so that they can become more aware of their role in the world economy.

Minninger Director

Dr. Gardner Murphy, director of research for the Minninger Foundation, Topeka, Kans.,

dealt with fears in the atomic age, and declared that they must be frankly faced as one of the key problems.

He urged the development of "a broad and rational perspective"—in other words, "wisdom"—so that the "rational fear" of armament efforts and of Soviet domination may result in a recognition of "new efforts at a strategy for peace."

Also to be feared, Dr. Murphy said, was smugness, which he defined as "self-satisfaction, the easy confidence that our own civilization is pure, or final, or has all the answers."

He urged also the "fear of moral contradiction, or hypocrisy." As an example of hypocrisy, he cited racial and religious discrimination "through most of the Christian world."

Seward Hiltner, professor of pastoral theology at the University of Chicago, speaking on the same subject, admitted that "our situation is unprecedentedly fearsome" but the fears are not being faced as they should be.

He said this was due to the supposed remoteness of the threat to human life implied by atomic energy, the paralysis induced by the enormity of the threat, and provincialism resulting from our moral righteousness which prevents the deepening of fear of the atomic age.

Americans are a "fix-it" people, Dr. Hiltner said. "Unless absolutely proved otherwise, we believe everything can be fixed . . . Thus . . . we abide in

the illusion that we need face the problem only when certain we know how to fix it."

He said this was a sign of "our religious and spiritual immaturity," and added: "Christian faith may, through the realism of mutual support, evoke the courage with which our central fear may be faced, and thus help to unleash the resources we so desperately need to draw upon."

Alexander Miller, associate professor of religion at Stanford University, dealing with "Christianity and Communism: two faiths in conflict," said "the trouble with Communism is not so much that it is godless as that it exalts a false god into the place of God."

Missionaries to Japan Discuss Problems With Executives

★ In an informal meeting at Brugler House, Greenwich, Conn., January 24-26, seven missionaries on furlough from Japan discussed aspects of their work, its problems and needs with Bishop J. B. Bentley, director of the National Council's overseas department, the Rev. Claude L. Pickens, Jr. and the Rev. Gordon T. Charlton, Jr., of its staff.

Much of their discussion, based on their experiences abroad, centered around the requirements for successful missionary work in Japan. "The desire to go abroad must be largely related to the desire to learn", declared the Rev. Donald E. Bitsberger, who has spent three years in Japan. "A missionary shouldn't go abroad solely because he believes he has something to offer. The Japanese are very sensitive to pretentiousness; they are complimented when a foreigner takes an intelligent, non-sentimental interest in Japanese things, and this interest can

Marxism, he continued, by its "deification of technological forces," forced out of life "the dimension of freedom and responsibility." Communism's idolatry of history sets it in radical opposition to Christianity, he said. The effects of this idolatry are "catastrophic" for it forbids criticism of Soviet society, he added.

"It is a more extreme form of that analogous idolization of 'the American way' which tends also to treat criticism as subversion," Miller said.

Chairman of the Ministers' Week committee was Perry LeFevre, assistant professor of theology and education in the Federated Theological Faculty.

open doors to him, even if he doesn't speak Japanese."

A "non-activistic" approach was urged by the furloughing missionaries, who felt that the Japanese react unfavorably to the American desire to "get things done and see immediate results." It was suggested that men of "slow and lethargic temperament from rural backgrounds" would be more desirable than "bright young men". The Rev. John J. Lloyd, a veteran of ten years service in Japan, dissented. "Activism and impatience don't make it impossible to work", he declared. "The Japanese can endure this if you're not too self-righteous and have some love and concern for helping the Church", he said.

According to the Rev. Richard A. Merritt of the diocese of Tokyo, a missionary in Japan must be willing to "sit around and listen, and be interested in people because they're people." He stressed the importance of being acquainted with the cul-

tural situation and called for a syllabus for missionaries which would include resources for both materials and experiences.

The missionaries voiced a two-way need for literature: both that translated from Japanese books and newspapers, including secular sources, and for tracts in Japanese such as those published in English by the Forward Movement. Bishop Bentley acknowledged the need and declared that the National Council might be willing to subsidize people to do the necessary writing and translating.

Among the problems considered by the missionaries on furlough was the degree to which a missionary should incorporate the economic and cultural standards of the Japanese people into his life and that of his family. They felt that the Japanese do not expect missionaries to live as they do, nor can they believe that foreigners can "become Japanese". One confrere declared: "They want us to love their culture and to know their needs and problems, but they also want us to be what we are: living ambassadors from a foreign Communion."

A concern that the Church should be aware of present economic and social conditions in Japan was voiced. Although the living standard has risen since the war, the economy is suffering a recession, according to J. Earl Fowler, a veteran lay missionary who has spent the last four years in Tokyo. "The Church should become acquainted with the facts of Japanese life and influence United States public opinion to help Japan meet its problems", he said.

The missionaries agreed with the Rev. Donald E. Bitsberger that working with foreigners in Japan, including Americans, "may be one of the Church's most important tasks in Japan."

The Sweet Amen of Peace

By Helen Mears

Author of *Year of the Wild Boar* and *Mirror for Americans—Japan*

IT WAS the week before Christmas in the year of our Lord 1957. All over the country, the bright Star of Bethlehem was being commemorated.

At the same time, however, our press reported the successful, if brief, appearance of a very different sort of star. On Tuesday a week before Christmas Eve, the military-scientists of our air force missile test center at Cape Canaveral, launched an Atlas ICBM missile, designed to carry a nuclear warhead for 5500 miles and vaporize millions of people in a split second. Spectators gathered from miles around to pay homage to this man-made meteor, and a correspondent for the Times reported the awesome and joyous event:

"At 12:35 the fueling stopped. The tension on the beach had mounted. At 12:35 a cloud of white steam blossomed around the missile, like a white fireball. 'There she goes' a man cried. 'Get going Atlas, go' pleaded a fisherman from the jetty. The missile struggled upward. The golden jet of its exhaust blazed through. It was like a molten nugget of pure gold burning its way into the sky . . . 'Keep going' a man called to the missile, still uncertain. The Atlas appeared once more, a tiny golden speck in the blue of the Southeast . . . Spectators on the beach shook hands and slapped one another on the back. Everybody was smiling. The elation quickly spread down the coast. Waitresses, telephone operators, teen agers, the motel manager shared the joy of the achievement."

A new star blazed across the sky. Like the Star of Bethlehem it too appeared to the watchers to bring tidings of great joy. But how different the symbol, and different the joy! The Star of Bethlehem symbolized love and creation, humility, brotherhood, and life. The Star of Cape Canaveral symbolized hate and fear, arrogance, power and death. This symbolic star of our modern Christmas week was Atlas: the Destroyer.

On the same day, our press reported another cause for rejoicing:

"The first class of airmen trained to fire inter-continental guided missiles was graduated today . . . Most of the 150 men will be assigned to the

Strategic Air Command's first operational long-range missile squadron . . . Addressing them, Maj. Gen. Alfred F. Kalberer, deputy commander of the Fifteenth Air Force at March base said, 'Today marks the initial step in the integration of missiles and missile airmen in the SAC. We are now literally facing a future where space is about to become a military field of operations.'

Did these young airmen sing as their Christmas carol: Glory to Atlas in the Highest; and on Earth, death—enmity toward men?

In that same pre-Christmas week, several national magazines, as well as our press, reported that our strategic air command, flying from "35 bases scattered around the world in a dozen countries", keeps a considerable number of its giant bombers, armed with nuclear weapons, constantly in the air, ready to launch atomic death and destruction at any moment. On base, other flyers, on constant alert, live as teams, always together, ready to man their engines of death in fifteen minutes at any hour of the day or night. And Life magazine, in its special holiday issue (describing the activities of "millions" of Americans "as ambassadors over the earth") told us that in the distant Pacific "from Malaya to Hawaii to the Coasts of Siberia and Red China", our "friendly" seventh fleet "carries Regulus missiles, homing torpedoes and atomic bombs that can be delivered 1000 miles inland at blazing speeds and at a moment's notice."

Singing, "Our faith looks up to thee", whom do we Christian worshipers have in mind—the Prince of Peace, or our airmen of the SAC, trained and toughened for constant readiness to exterminate millions of our brothers?

Defensive

IT IS said, of course, that our military power is purely defensive, to be used only to defend ourselves against the evil purposes of the godless communists. We are told that we must stay armed, and keep arming, until their minds and hearts are changed and they, like ourselves, seek "peace with justice". But why should we suppose that those we call "godless" will respond to the spiritual power of God's love, when we ourselves, who profess to fear and love God, so con-

spicuously reject Christ's command to love our enemy and instead put our trust in bombers and nuclear missiles?

Such troubling questions were inescapable during the past year's Christmas season, and must continue to trouble us. For can it be that all our terrible man-made stars are the outward and visible sign of an inward and spiritual illness which causes us to listen to the voice of Satan and believe that we are hearing God?

This terrible question was emphasized again in the pre-Christmas week when the leaders of the West journeyed to Paris to attend a NATO Conference called ostensibly so that the wise men of Christendom might consult together how best to defend and fulfill the promise of our Christian heritage and values. These Western leaders, and especially the Americans among them, emphasized repeatedly their Christian commitments. On the Sunday before the formal conference began, the President of the US, the US Secretary of State, and the American General who heads the NATO alliance in Europe attended a service in the American Cathedral in Paris. To emphasize the righteousness of NATO's aims several prominent statesmen took part in the service. As reported in the press, "This Episcopal service was marked by scriptural readings by three diplomats, Secretary of State Dulles, L. Dana Wilgress, the Canadian Ambassador to NATO, and W. Randolph Burgess, the US Ambassador to NATO."

The Times did not say what scripture was read, but if Secretary Dulles read the Christmas story it must have aroused soul-searchings in the hearts and minds of these Christian wise men and statesmen.

In the Biblical Christmas story the government of that day did not welcome the sort of new age symbolized by the Christ-child, born of a lowly mother, cradled in a manger. Herod, the king, feared this child, who came to offer peace and brotherhood and love. So Herod sent the wise men to spy out the child's resting place so that he might be destroyed. King Herod, however, did not admit that the death of the child was his desire. On the contrary he said "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." And it was the word of God, which the wise men heard and understood, which warned them of Herod's evil purpose concealed behind his expressed veneration. And the three wise men of old "being warned of God in a dream that they should not

return to Herod, they departed into their own country another way."

Terrible Parallel

READING this story in the context of the NATO conference suggests a terrible parallel. For although Secretary Dulles, like Herod, made public declaration of his allegiance to God, his leadership at the conference seemed designed to frustrate Christ's teachings. As the press reported the NATO meetings, Secretary Dulles fought strongly against any sort of negotiation or consultation with the leaders of the government which is called "the enemy". Instead he strongly urged the NATO governments to "develop the capability for the employment of nuclear weapons"; to permit the installation in their countries of US missile launchers and stockpiles of H-bombs and missiles; and—as a special Christmas present, offered to help finance the NATO governments to produce nuclear weapons of their own.

Secretary Dulles, despite his professed allegiance to Christianity, puts his faith in military might rather than in spiritual power. He pays unceasing lip-service to Christ, but his policies suggest a purpose deadly to Christian aims and values.

At the conclusion of the NATO conference our President again asserted a religious basis for US policies. As the Times reported it:

"In a move that surprised but deeply moved many of his Atlantic pact colleagues, the President had brought the Council deliberations to a close by asking for thirty seconds of silent prayer. The President asked for recognition just before the final gavel sounded. He said he thought the deliberations should end 'on the highest note'. He hoped the decisions taken here would 'have the approval of our peoples'. The President said 'Maybe a higher power would want us to bow our heads and say a silent prayer for thirty seconds.'"

But perhaps a "higher power" would prefer a different sort of conference altogether. For in view of the actual policies proposed and urged by the US representatives it is possible to wonder what sort of prayer they offered in those thirty seconds. Did they pray: "Oh God help us get our sputnik up into orbit soon to prove that we Christians can do anything those godless communists can do. Oh Christ, Prince of Peace, help us convince our European Allies that they must accept our missile-launchers and nuclear stockpiles so that our military posture may awe the godless

communists so that they will accept our policies? Or, if war comes, grant that we may triumph over our enemies even if we have to destroy thy Earth in the process. And dear God, please enlighten our people so that they will willingly support our mighty military forces which seek your honor and glory even unto the end of thy world.”?

In the context of the NATO conclusions, this would seem to be the real prayer of our leaders. But to what sort of God would such a prayer be acceptable? Would it be a God who sent his only begotten son to bring peace and good will to men? Or would it be Moloch, his mouth gaping for human sacrifice?

In a period of almost 2000 years, man has progressed to the point where he can hurl himself and his deadly missiles into the heavens. Monstrous in battle-dress, more appropriate for hell than heaven, our young men are shot up toward space, higher and faster, while their missiles blaze like meteors across the void. In this world the God they pray to seems to be just a super-power capable of giving more force to their propulsion-system; or a super-computer capable of more accurately guiding their H-bombs onto target.

In our increasingly pagan society, the Christmas “season” begins in mid-November, and

is forgotten by New Year’s Day. Yet the discord between the teachings of the Christmas story and the actual events which illustrate the policies of our leaders during this last “season” raised questions too terrible to be forgotten. Looking back, and remembering, it becomes necessary to ask was that launching of Atlas on Cocoa Beach in Florida our real Christmas celebration?

Were the Christmas hymns and the Christmas stories we heard so often—over the radio, on TV, in our press and magazines, in our department stores, and finally in our Churches and Cathedrals,—merely the ritualistic expression of meaningless habit, a reflex comparable to the jerks of a chicken whose head has been cut off? Is our true God, not the Father and Son and Holy Spirit, but Moloch—whose star is the flaming missile and whose message is not love, but hate; not creation but death?

And are those religious services at which our political and military leaders publicly announce their devotion to God, merely a modern version of the Witches’ Sabbath at which the words and rituals of Christian worship are used to venerate Satan?

In a dawning Space-Age, these questions must be answered.

Anti-Ecumenicals: Why We Feel That Way

By John E. McMillin

Communicant of Epiphany, New York

A FEW weeks ago, at a parish supper given by Trinity Church in New York City, I shocked and hurt a bland, moon-faced young Chinese student who murmured dreamily to me over his coffee cup, “some day all Christians will be members of just One Big Church.”

“Frankly,” I told him, “I think that’s the worst possible thing that could happen to the Christian religion. I am totally opposed to it, and I believe it is a completely muddle-headed idea.”

He blushed as pink as a wild strawberry, and looks as if I had just told him a dirty joke. He was so startled, in fact, that he turned away in mild-eyed melancholy silence, without even asking me to explain myself.

I am sure I was too hard on him, and I know I owe him an apology. But apparently it has never occurred to many sweet, earnest exponents of ecumenicalism that their views are actually offensive to some of us who also “profess and call ourselves Christians” and that we honestly re-

gard the whole movement as dangerous and destructive.

In recent years there has been so much sentiment in favor of Christian unity, so many meetings and conferences and convocations and publicity releases, that the case against ecumenicalism is almost never heard. And perhaps, even for those who do not agree with us, it may be worthwhile to examine what we mean and why we feel as we do.

In the first place, our position is not contrary to the Creed, or to orthodox Christian theology. We firmly believe in “One Catholic and Apostolic Church” both as an ideal, and as a human reality. We believe that all Christians today, regardless of sect or denomination, are actually united in a spiritual sense, through their acceptance of Jesus, and we believe that this spiritual unity should continue always.

What we do not believe in is one big Church organization—at any time for any reason, or in

any place. We are opposed to it for exactly the same reasons we are opposed to One Big Corporation to dominate an industry, or One Big Political Party to dominate a nation, or One Big State to dominate the world. We think that in the religious field, it would lead to exactly the same errors, abuses and suppressions of human rights. And we feel that we have real historical justification for thinking this.

Early Church

ONCE the early, undivided Christian Church had achieved a position of power in the Roman Empire, the signs of its corruption began to appear. Those modern day Christians who yearn so wistfully for a return to pre-Reformation times should re-read their histories, without rose colored spectacles. It is hard to see how any sensible person could wish to restore the rigid formalism, the inquisitions, the indulgences, venality, persecutions and religious darkness of the Middle Ages. Yet many sentimentalists seem unable to realize that all these were the products of "One-Churchness," in at least some respects.

Today, when you back them into a corner, many adherents of the Christian unity idea profess to base their beliefs on the practical foundations of economy and efficiency. It would avoid "duplication of efforts" they say. It would make it unnecessary to maintain many different church buildings, many different janitors, organists, welfare workers and mortgages. By a pooling of resources, effectiveness and influence would be increased.

But would this necessarily happen? Many a merger-minded business executive has found, to his sorrow, that efficiency decreases, rather than increases with size. The whole is always not equal to the sum of its previously independent parts. Why should anyone believe that a group of individuals would give to One Big Church, the same loyalty, devotion, hard work and financial support they had previously given to their own separate Churches? It seems to me far more likely that they would not. And that unity would bring greater weakness, rather than greater strength.

Some exponents of ecumenicalism brush such objections aside, out of a hopeful conviction that a single Church would, magically, combine all the "best qualities" of the various Christian sects. Such reasoning reminds one of the story of the actress who announced to George Bernard Shaw that she would like to have a child by him since such a baby would have "your brains and my beauty." Shaw, of course, replied gloomily that

the child would be more likely to have "my beauty and your brains", and so I think, are the prospects in ecumenicalism.

Certainly I myself shudder at the prospect of ever joining One Big Church which combined, in awesome unity, the ugliness of Presbyterian ritual with the fuzziness of the Episcopalian mind. Yet I see no reason to believe that the results could ever be otherwise.

Basic Objection

THE real objection to ecumenicalism, however, rests on much more serious and substantial grounds. It is based on the conviction that Christianity needs today more sharp, honest, vigorous differences of opinion, more pioneers along the frontiers of our faith, more inquiring, protesting, disagreeing souls who seek to expand, and not contract the limits of Christian understanding.

To many of us, the whole ecumenical movement implies, by its very nature, a kind of bland, soft, comfortable, return-to-the-womb type of thinking, a limp denial of the importance of individual religious convictions, and a shrugging indifference to the kind of spiritual heroism, represented in a Luther, a Fox, or a Wesley.

We doubt whether Christianity has ever needed such an attitude, and we are certain it does not need it today. We have no lack, in modern America, of meek, convictionless Christians who feel that "all Churches are pretty good and there isn't much difference between them." We have an alarming number of flickering Christian minds which are almost now convinced that "all the world's great religions are exactly the same, and it's just a question of where you happen to be brought up." We have tolerance for many faiths which are not our own, and we have stretched that tolerance so far that in many cases, we have lost all sense of self-respect and personal conviction.

These things are not healthy, either for Christian individuals or for the faith that we share. Rather than spend our time and energies in sentimental movements designed to promote the least common denominator of Christian Unity, we ought to be devoting ourselves to the development of individual Christian thinkers and teachers who, in their integrity and by their differences and disagreements will stimulate and revitalize our Churches.

Everything that could be said, felt and understood about the Christian religion was not said in the 1st Century, or in the 13th, or in the 16th. No one Church ever has been, or ever can be, the

sole repository of all Christian truth. We need more light, not less. We need more Churches based on real convictions, not fewer based on compromises. We need more men, not just bigger machinery.

Pointers for Parsons

By Robert Miller

MY FRIEND Gilbert Simeon and I did not play golf, but we enjoyed the freedom of the country club's links, and we liked to walk over them. The club honored the clergy with a complimentary membership. It was a tribute to our Church, our faith, our office, our character and our respectability. We accepted it gladly and so had many a good talk.

Often we talked of the editorial in the Witness, and the other day it happened that I had just read one of them called "Practically All We Know About God." I said to Gilbert that it was certainly stimulating and he said,

"Do you mean you don't like it?"

I answered "No. Or rather, yes. I often get irritated over those editorials."

"I've noticed that. But your Pointers are not exactly soothing," smiled Gilbert. "But what is it about this one?"

"I think everything. The editor says that he is unhappy about the word 'Christian.' He never uses it himself if he can help it."

"Well, I don't know that you use it so very much."

"You might just as well say I don't often use the word 'American.'"

"No, I suppose you don't. You mean you are none the less both Christian and American even though you seldom have to say so."

"Yes, and I'm not unhappy about either word."

"What else does it say?"

"It says he has a friend who asked him if he could be a Christian without believing in God. And this friend finds God quite incredible."

"So do I," said Gilbert surprisingly. "He is beyond all thinking. His thoughts are not our thoughts. But I find it a joyful thing to believe in the God and Father of our Lord Jesus Christ. It is the soul's assurance."

"He says that there is nothing in the Church as at present constituted that his friend finds attractive."

"Nothing? His friend must know very little of the Church. Why, even this editorial you are

talking about is attractive. But there is so much in the Church that attracts me, its faith, its people, its worship."

"I find it so even though I am often impatient. But the editor brings in Bultmann and mentions a lot of things we do not believe in, 'the three-story cosmos of heaven, earth and hell; the hierarchy of angels, miracles, and I guess in God active in history.'"

"I'd agree about the three-story cosmos but not about the rest."

"His argument is that a modern speaker cannot 'ornament his discourse with angels or the trumpet of the judgment.'"

"Do you remember how the Venerable Bede got his title . . . from the angels in the empty church saying 'Amen, very venerable Bede.' I am on the side of the angels. As for the trumpet, we have no difficulty with it when we listen to the Messiah. I don't take Paul's words 'the trumpet shall sound' as literally as they did in that play *Green Pastures*. But I do believe that history has its consummation and end in what we call the Second Coming."

"What about judgment?"

"I think we are always under the judgment of God. We do not always know it."

"Nations too?"

"Yes. Certainly nations too. That was one of the insights and one of the warnings of the prophets."

"But what about the Last Judgment?"

"That's a hard question. The Old Testament has no doubt of it, but in the New Testament it seems very near. 'The day is far spent,' says Paul. It may seem distant to us. I remind myself that Time is relative, that God is 'above time,' Must the last Judgment be 'in Time?' Or at the end of Time? I lose myself in such thoughts. But I do not want to give up a belief that has so much to support it."

"I think the editor would say the Last Judgment was a symbol."

"Would Jesus have said so?"

"It doesn't seem likely. But the editorial says that the only things we take seriously are 'cancer, the hope of love, the Sputnik, and running one's own life.'"

"I don't agree with that at all. If I were to make such a list I would say that the things to take seriously were the fact of love and the fact of sin, and the over-riding fact of God."

"It sounds as if you had a religious vocabulary."

"Of course I have a religious vocabulary. I

talk of the Trinity, of baptism, of sacrament, communion, atonement, sacrifice, grace. These are not just so many words."

"This editorial says that 'democracy and God are even less than dead things; they are dead words.'"

"Democracy is very much alive when the editor can say that in print. And God is 'not the god of the dead but of the living.'"

"This friend of the editor—I gather that he suspects deep down that the Church won't let him come in unless he believes in God."

"I'd be very glad to have him in my congregation."

"Suppose he was in, and suppose he asked for baptism."

"If he didn't believe in God I don't see how he could. I don't see how he could take the sacrament or even mean the prayers."

"I guess the fellowship of the Church might attract him."

"He could never enter into it fully unless he believed in God, and in God's revelation. Dead mythology has nothing to do with it. Such a man could try and follow the way of Christ. But we cannot accept his negations as our beliefs. What does the editorial say next?"

"I don't understand it very well. It talks of Bultmann and Existentialism and Jesus. It says the New Testament may not be a revelation of God but it is a revelation of something. And then it asks the gentle reader what he really thinks about God. Look, I'd better read you the passage," and I took the page out of my pocket and read it. Gilbert took it from me. He read it, and we walked on in silence. Then he spoke.

"I don't think God put the Sputnik up in the air as a token of our coming punishment for Hiroshima. I think the Russians put it up. Man made satellites may work great mischief. Man may use his increasing knowledge of nature for good or for ill. That is very much the case with atomic energy. As for our bodies being lifted out of the grave I don't think they are. What we call our physical body decays and crumbles to dust. But Paul says we are raised a spiritual body. John says that it doth not yet appear what we shall be but . . . we shall be like him, that is, like Jesus. How can I be more specific? Isn't it enough for me to believe that I shall survive death, and by 'I' I mean my personal, unique, self-conscious being?"

"It's enough for me."

"As for his next question 'that it has to be OK for our daughters to go out with Negroes' I would

say yes, but in large areas of this country it would be unwise and dangerous."

"Then I guess you would say, 'Yes, we have got to love Mr. Krushchev'?"

"Certainly, if I can. How does God want me to go about loving him? I don't know, unless it be that I find myself longing to live at peace with all men. Am I sure that what he calls 'that business about selling all your goods and giving to the poor' was meant for somebody else? I think it was meant for the rich young ruler, and I do not think it can be taken as a commandment binding upon all Christians."

"I don't know if you'd qualify or not, Gilbert?"

"Qualify as what? As a Christian? I claim the name and admit that I fall far short of what I should be."

"Well, what about this question?"

"Which?"

"Can you say you really believe in God if all your ideas about God are wrong?"

"Yes. I believe in the editor although I hope all my ideas about him are wrong. Or at least that most of them are. But joking aside, I think he is very earnestly looking for God which means to me that he is looking for the truth, and he is making us think hard about what we believe too easily, too thoughtlessly. He is courageous, exasperating, and in earnest. And I love him more than I do Mr. Krushchev."

By this time we were back at the club house and it was time to be getting home, but we made a date for next week. And as I got the Witness on Monday mornings I had read the conclusion of Jock Brown's editorial, and naturally wanted to talk it over with Gilbert.

"You remember that editorial," I began. "This week he argues that lots of intelligent people cannot make their way through the God-mythology to God himself."

"Yes?"

"And he asks 'what good grounds do we have for taking the God-business any more seriously' than such people do."

"I would have to say that God is very real to me. Indeed, he is more real than intelligent people. I pray to him, and find prayer a very great help. I do not pray to intelligent people. You see, God is more real."

"Isn't that very subjective?"

"But of course. Yet I think I am very objective about it."

"The editor suggests that one might become, not a Christian, but a follower of Jesus."

"If a man really becomes a Christian how can he avoid following Jesus?"

"Well, it's argued that a lot of us preachers make following Jesus involve little more than being a good citizen and a good churchman with Peace of Mind."

"But being a good churchman and a good citizen involve a lot anyway. I don't know about peace of mind. It might more easily be a permanently uneasy conscience."

"That is what I think the editor has. He really cares about things."

"What things?"

"Truth, for one. He's scared of believing anything about God that may not be true. He can't stand what he calls that three story cosmogeny. He's rather suspicious of Paul and the Apostles. He's dead against racial discrimination, whether it be Jew or Colored that is discriminated against. He thinks Soviet hegemony would be better than an atomic war. I would say he proposes to take the spirit of Jesus very seriously but he doesn't like Second Comings and eschatologies."

"If he thinks all that and says so in print he certainly has courage."

"He sure has. In the Witness there is far more courage than news."

"But I do not feel that our Church or indeed any Church can adopt all his ideas and throw overboard its own. Does the fact of the Incarnation or the idea of the Atonement mean nothing to him? Must we throw overboard all the New Testament, or nearly all? And I find myself coming back again and again to the problem of my parish. How would the editor present his ideas to the vestry or the Young People's Fellowship? What would he say to the parents of a child brought for baptism?"

"I don't know. He rather suggests that it was the Apostles that insisted on baptising."

"But why was Jesus baptised?"

"That doesn't come up. I guess, though, he wants to put the whole stress on loving God and doing his will. Even people who don't believe in him can do that."

Gilbert lapsed into silence as he often did. It was a long time before he spoke. Three holes, at least.

"I think the editor should be encouraged," he said, "and we must not be too discouraged. He seems to be telling us to do some hard thinking. I am sure he is right, but I wish he would remember that hard thinking is not easy and most of us parsons have to do a lot of it. And much of it about concrete things too."

Don Large

Bible Quoters

FOR several years now, I've been venting my ire at the awe in which uncritical folk insist upon equating Biblical knowledge with spiritual virtue. Their logic would appear to go this way: if a man can quote the Old Testament glibly enough, it follows that he must be a good chap. Or if he can recite all of the New Testament parables by heart, he must be one who reeks of piety.

But the old truism still remains true: the Devil himself, under proper provocation, can trippingly reel off all the begats in Matthew—and he can do it without having the vaguest notion of what the Gospel is all about, or caring less. It's also true that the odor of sanctity is not always necessarily a pleasant smell.

All of this was brought home to me again by a recent misadventure aboard tv's \$64,000 question. Because so many people have such a hushed admiration for anybody with the facility to quote, with a glib tongue, what "the Bible says," it becomes good entertainment and good advertising for the sponsor of a quiz show to find a contestant—preferably an off-beat one—who is steeped in the lore of the Word.

It therefore goes without saying that the gentlemen who run the \$64,000 question felt themselves fortunate when they ran across a certain Nigerian lad named Theophilus Adepoju Aderonmu, who obviously knew his Bible backwards and forwards, especially backwards. There was apparently nothing that Theophilus didn't know about what the Good Book had to say on any subject under heaven. The sponsors had undoubtedly uncovered a veritable gold mine of scriptural knowledge. And the precious metal flowed freely in both directions, for the young medical student had already won \$64,000 and was still going strong.

But then the show suddenly split at the seams. Theophilus still knew what "the Bible says," but it had now become less clear that he was practicing what the Bible was driving at. It was all right when, in a heart-to-heart chat with m.c. Hal March, it turned out that he wanted to be reconciled with his ex-wife. But then millions of open-mouthed admirers—their eyes glued to the tiny screen—were shocked to learn that their Biblical hero had another wife. Furthermore, to

compound the disillusionment, it was revealed that Theophilus was not a student at the University of Chicago, as he had claimed. In fact, to tear away the last shred of illusion, he wasn't a student anywhere.

We're honestly sorry for the young man. Like many of us, he had probably permitted one thing to be added to another, until he was in over his head. But he at least provides a concrete example from which a valid lesson may be learned. Namely, there's nothing wrong with learning every story in the Bible by heart. But if the Holy Spirit is to be breathed into the business, then that which is learned by heart needs to be taken to heart. Mere feats of memory are no guarantee of piety. A Bible-spouter may end up as just a spouter. Fresh breezes are never generated by hot air. A man who talks by rote about the Bible doesn't always know what the Bible is talking about. And an exhorter who resoundingly slaps with his right hand the open Bible in his left hand may know what "the Bible says," but that ability is often a far cry from what the Bible itself is driving at.

Now, if you'll please pardon me, I'll look up a fitting text in my handy concordance, since I've frankly forgotten exactly how the quotation goes.

Religion and The Mind

By Clinton Jeremiah Kew

Do-It-Yourself Psychotherapy

In a large number of letters which arrived this morning, over 70% of the writers asked how they could conquer their anxieties by themselves. The substance of the remaining 30% stated that they wanted religion to do more for them, but they were unable to make it work effectively enough in building successful lives.

Daily life appears to be separated from any religious values. As Dr. Formn has suggested, "belief in God has been transformed into a psychological device to make one better fitted for the competitive struggle." The love of God and the love of man have been exchanged for a kind of do-it-yourself philosophy which will make us successful in our business activities and create more happiness in our living if we know how to use God in our "personality package."

A recent cartoon in a magazine depicted two ladies sitting in a living room chatting. In the

background the husband of one of the women was shown leading a steer—marked for slaughtering—through the rear of the room. As he did so the wife remarked to her friend, "Charles is a great do-it-yourself enthusiast."

The humor of the cartoon is obvious: Few of us, particularly apartment-dwellers, would undertake to butcher, quarter, and dress a steer in order to obtain the necessary household meat. The truth contained in this drawing is less easy to see: Although people may desire to do so, we cannot do everything by ourselves.

Society is built on intrapersonal relationships, and intrapersonal dependencies are the first things we become aware of as we grow up. The average householder does not attempt to put out an indoor fire; he calls the fire department.

"HOME CARE FOR THE EMOTIONALLY ILL"

by Herman S. Schwartz

An Indispensable Volume For The Home

Mental illness strikes every fifth home in the United States! Do you *help* or *hinder* your emotionally disturbed loved one? For the first time, here is a book that gives the layman the basic physical and psychological information on how to cope with the problem of caring for an emotionally ill friend or relative . . .

Intelligent tender loving care at home under your doctor's guidance can often miraculously bring your loved one back to normalcy . . .

Ignorance — Panic — Improper Guidance often tragically sends a loved one to an institution unnecessarily.

19 complete chapters . . . each dealing with a specific problem (some typical examples)

"If Mental Illness Strikes"

When He May Be Kept At Home

When Hospitalization Is Necessary

"The Death Wish"

Danger Signals And Danger Periods

Hospital Procedure For The Home

"The Alcoholic"

Who Is An Alcoholic

"The Aged In Your Home"

Fighting For Sympathy

Roots of Irritation

"The Chronic Patient"

The Chronically Sick Child

Emotional Care

"Spiritual Aids"

To Re-awaken Spiritual

Leanings

"Can I take Care Of Him?"

Your Emotional Stability

"What Help Do I Need?"

Where Can I Get Help

How Others Did It

"Harmonious Relations"

Controlled Sympathy

No Mental Probing

"Relaxation For the Patient"

Quieting The Patient's

Thoughts

"Psychological Aids"

Safeguarding The Ego

"Coaxing The Patient's

Appetite"

Feeding The Apathetic

Patient

Dr. Nandor Fodor, eminent psychoanalyst, says:

"This is the book of a dedicated man who has a passionate interest in the welfare of the mentally sick. It is a positive contribution to the therapy of the mentally disturbed.

Dewey Anderson, Ph.D., Executive Director Public Affairs Institute, Washington, D. C., says:

"You are offering a long needed treatise . . . The approach to the home situation and the patient as a worthy member of it is invaluable."

\$5.00 — Money Back Guarantee
SESSIONS PUBLISHERS — Van Loon Street
—ELMHURST, N. Y.

Should a member of the family have an accident which involves a broken bone, the natural thing to do would be to call a doctor or go to a hospital. It is true that some rash individuals might try to put out a roaring blaze or set a broken bone; sometimes they are successful but more often they are not for the simple reason that they lack the equipment and training to cope with such situations.

In the field of our emotions, it is surprising to find that people who will act quickly and intelligently in other aspects of life to rectify damage, are frequently the very ones who are the most reluctant to seek experienced help. How often have you heard people say, "Well, sure, I know I have problems. Who doesn't? That's life, isn't it? But I can take care of them myself." Such an individual is usually a person of sincerity, but the fear of the unknown, which seems to be inherent in all mankind in varying degrees, very well might prevent him from asking for aid when, emotionally, he needed it the most. His reasoning carries two fallacies: Neither is he really "living" nor can he "take care of" his problems himself, for the same reasons that he cannot put out fires and set broken bones: he has neither the equipment nor the training to do so. Until such time as mental and emotional checkups become as accepted as regular physical examinations, it seems important to clear away some of the fog that shrouds the practice of psychotherapy.

Emotionally speaking, it is not so much the things we do which we know are bad for us (such as overeating and underexercising), but rather the things that we do of which we are not aware (such as fortifying our neuroses by leaving unresolved our infantile concepts of life), which can drain our lives of true creativity. To be more specific most of us know at least one person who has divorced his or her mate in order to solve a certain problem, only to remarry and discover, perhaps, too late, that the second husband or wife has many of the same characteristics as the first, thus compounding the original problem. The reason for this, of course, is that the psychological patterns remain unchanged regardless of change of mate, job, or residence, so that the person is powerless to prevent the repetition of certain difficulties.

The cornerstone of psychotherapy is the formation and solidification of a new relationship. Our problems stem from faulty personal relationships made at an early age: These can be solved only by re-forming new and sound personal relationships with others. Since former uncon-

scious as well as conscious habits cannot be re-directed by merely "talking it over" alone, it seems to follow that there cannot be a permanent change in a personality unless, under the sympathetic professional guidance of a trained therapist, we "talk it over" with somebody who can give us insight into our own problems, thereby freeing us to really help ourselves.

God created man in his Own image. But God made it quite clear from the beginning of creation that man was man, neither an animal who has to accept his environment passively, nor a god who could transcend all mortal conflict. Man must labor on this earth, and while his imagination and his spirit may soar to celestial heights, he is confronted with his personal limitations. Some things man cannot do. Our Lord told us that we could not live "By bread alone." A broader interpretation of this is that we cannot live alone. We cannot live without God. We are told that where two or three are gathered together in His name, He will be in their midst. There is no do-it-yourself religion. We cannot exchange love of God for economic success. Religion is an experience!

The attainment of love and faith are the goals of mankind. Love and faith by the very nature of their being are ineffective unless they are shared!! These goals, then, of shared love and faith cannot be reached if our personalities are filled with hoarded hatreds which have accumulated in our psychic storehouses since childhood, thereby isolating us from those around us and keeping us isolated.

By the combined efforts of another person and our own desire to live a better life, and the faithful seeking of God, the hallways leading to our hearts can be cleared of childish debris to make room for the harvest of love and faith.

Dean Sherman Johnson

Of Church Divinity School of the Pacific

If I always agreed with *The Witness*, it would not be a very good paper. I admire it even when it rubs my prejudices the wrong way or rouses me to sincere disagreement. *The Witness* under Bill Spofford has always stood for clear thinking, truth and candor and these are permanent elements in the intellectual life of a good Christian. I wish that some of the editorials, such as *The Necessity of Being Human* could be read by every



SHERMAN JOHNSON

seminary student.

EUROPEAN LEADERS MEET IN BERLIN

★ Need for closer cooperation among the Protestant Churches in Europe was stressed at a meeting of prominent churchmen from six European countries. Also emphasized was the importance of more contacts between Protestant, Anglican and Eastern Orthodox bodies in both East and West.

The meeting took place in the West Berlin home of Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, who also is European president of the World Council of Churches.

A report on the discussions issued at the close of the conference said that although fruitful cooperation has already been achieved between various Church groups, it is still necessary to discuss important issues on a wider basis.

The report said that closer cooperation would help greatly to strengthen Church life all over Europe and also to expand the ecumenical work of the World Council of Churches.

The conference voted in this connection to call a meeting of Church leaders on a larger scale at which topics would include the Churches' work for peace and the changing structure of

political, social and economic conditions in Europe. Other topics, it was agreed, would be the Christian's responsibility in public life, and the threat arising from the increased secularization of European life and culture.

Named to plan the discussion themes for the projected conference were Bishop Dibelius and two of the leading participants in the meeting here. They were Dr. Egbert Emmen, secretary general of the synod of the Netherlands Reformed Church; and Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany.

Others taking part in the sessions were Anglican Bishop Leslie S. Hunter of Sheffield, England; the Rev. Kenneth Slack, secretary general of the British Council of Churches; Conrad Bonnevie-Svendsen, of the Norwegian State Lutheran Church; Sven Lerfeldt, ecumenical commissioner of the

Lutheran Church of Denmark; Ernst Wilm, president of the Evangelical Church of Westphalia, West Germany; and Hans Harms and Robert Mackie, representatives of the World Council of Churches in Geneva.

No delegates were present from the Churches of Eastern Europe.

YOUNG PEOPLE MEET IN RHODE ISLAND

★ Canon Edward West of New York Cathedral was the headliner at a conference of young people of the diocese of Rhode Island, meeting at the new conference center in Newport, February 7-9. The discussion was on the Anglican Church throughout the world.

The Parish of Trinity Church

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, Vicar
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; 4D, HC, 12; C Fri. 4:40 and by app.

ST. PAUL'S CHAPEL

Broadway and Fulton St.
Rev. Robert C. Hunsicker, Vicar
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., Vicar
Sun. HC 8, 9:30 & 11, EP 4, Weekdays HC daily 7 & 10, PP 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., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. William Wendt, Vicar
Sun. 8, 10, 8:30; Weekdays 8, 5:30

ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton for vestments, threads, transfers and supplies. Ask for price lists.

FREE SAMPLES

Mary Fawcett Company

Box 325 W, Marblehead, Mass.

Write us for

Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-3306

POSITION WANTED

The Reverend John Kenneth Watkins, Dean of Southeast Alaska, Missionary to the Ketchikan area since 1947, Rector St. John's Church, Director Betton Island College Work Project and Youth Camps will be free to accept other work in the Church after July 15. Will go anywhere with a challenge. Prefer college community. Write Box 1140, Ketchikan, Alaska, for information.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 50¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.D.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE
2243 Front St., San Diego 1, Calif.

HARVARD PRESIDENT SPEAKS ON UNITY

★ President Pusey of Harvard University was the speaker at a dinner held in connection with the convention of the diocese of Michigan, held in Detroit on February 5th. He spoke on the ecumenical movement in the World Council of Churches. Headliner at the Auxiliary luncheon, to which the men were invited, was the Rev. Philip Zabriskie, head of college work of the National Council.

Questions dealt with at the convention included a vote on a million and a half dollar capital fund drive; the authorization of a diocesan budget of nearly a half million dollars; consideration of a report on the reorganization of the diocese.

In presenting the need for new capital, the sum was broken down for a million dollars for the new diocesan cathedral center; \$300,000 as a revolving loan fund for new churches; \$200,000 for housing for aged persons; with anything raised in excess to be used for advance work in the diocese.

BISHOP OF FOND DU LAC VISITS PROVIDENCE

★ Bishop Brady of Fond du Lac, Wisconsin, was the preacher at the annual candlemas acolytes festival held at St. Stephen's, Providence, R. I.: February 2nd.

RODENMEYER LECTURES AT CAMBRIDGE

★ Prof. Robert N. Rodenmeyer of the Church Divinity

School of the Pacific gave lectures on the pastoral ministry at the Episcopal Theological School, Cambridge, February 12-13. He divided his subject into five parts: pastor, preacher, administrator, teacher, priest.

MASSACHUSETTS STUDIES UNITY

★ In an effort "to bring the subject of Church unity down from the ecclesiastical stratosphere to the level of Christian concern," the Massachusetts Council of Churches sponsored a year-long study which was completed last week.

Announcing that the 52-member study group's first official report is to be published soon in pamphlet form, the Rev. Forrest L. Knapp, council general secretary, listed its four parts—our concern for unity, the unity we have, the nature of the unity we seek and some suggested next steps.

"We sought to focus attention on the issues which keep the Churches divided," Knapp said, "and to challenge the Christian conscience with both the spiritual and practical necessity

for an advance toward a fuller expression of unity."

Thirteen major Protestant denominations in the state collaborated in the study, which Knapp predicted "may make a significant contribution to organic unions throughout the nation and the world."

Among the 52 members of the study committee were Albert Buckner Coe, president of the Massachusetts Congregational Conference; Bishop Anson Phelps Stokes Jr.; Bishop John Wesley Lord, Methodist Church of New England; and Douglas Horton, dean of Harvard Divinity School.

NOW—a complete Vestment Service

1. CUSTOM TAILORED VESTMENTS for Altar, Clergy, Choir
2. CUT-OUT KITS for Ready-to-Sew Vestments and Altar Hangings
3. ALTAR GUILD SUPPLIES including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP to 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-28 Now for Details and Illustrated Catalogs Please address orders and inquiries to J. Theodore Cuthbertson, Inc.

Manufactured by

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

MEN - WOMEN LEARN REWEAVING MAKE MONEY AT HOME

Secrets of French Invisible Reweaving... Repair burns, tears, moth holes in Suits, Dresses... Like New. **VISUAL-WEAVER** makes it easy to learn Skill-Weave method of repair. Also learn the principles of French Reweaving. Big profit orders—spare time or full time. Send name, address today for FREE details. **SKIL-WEAVE CO., 335 W. Madison Street, Dept. 573, Chicago 6, Ill.**

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork. Nine courses.
OBJECTIVE: To teach understanding and practice of the Episcopal faith.
PRICES: Pupils' work books, each90
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75
No samples or books on approval. Payment with orders.

ST. JAMES LESSONS
P. O. Box 221, Larchmont, N. Y.

This Beautiful New \$1.25 Greeting Card Assortment

YOURS For Only 25¢

New 1958 BEST WISHES 21 Card All Occasion Ass't.

We offer this lovely box at less than wholesale cost to prove that friends, neighbors buy as soon as they see it. Make \$50, \$200 and more in spare time selling new greeting card assortments, gift wrappings, stationery, gift items. No experience needed. Profits to 100%. Bonus. SEND NO MONEY. Write today for the All Occasion box, plus other Feature boxes on approval, all details. If not delighted return outfit keeping \$1.25 box for only 25¢.

NEW ENGLAND ART PUBLISHERS
North Abington 268, Mass.

BOOKS...

Kenneth Ripley Forbes
Book Editor

Meditations On The Nicene Creed by Ileana, Princess of Romania. Morehouse-Gorham. \$1.85

This is a little book suitable for Lenten meditation and also valuable for the insight it gives into the faith and life of the ancient Eastern-Orthodox Church. The foreword by Bishop Scaife of Western New York describes the background from which the book is written, which is too little realized by most Episcopalians, laity and clergy alike.

Neville Gorton, Bishop of Coventry. Edited by Frank W. Moyle. Macmillan. \$2.50

The late Bishop of Coventry has been described as "A man such as St. Francis might have been had he been Balliol-trained". This unique and greatly loved chief pastor is memorialized in a collection of appreciative essays by twelve of his

MAGNIFYING GLASSES FOR FOLKS OVER 40



NOW, magnifying lenses for elderly folks who don't wear glasses regularly, who do not have astigmatism or diseases of the eye, and who have difficulty reading newspapers, the Bible and doing fancy work. It's no longer necessary to struggle and squint with an old-fashioned magnifying glass which has only one lens, because Precision Magnifying glasses bring you a magnifying lens for each eye and help stop eyestrain and discomfort. Permit restful reading hour after hour like you never did before. Try them at home on a five day trial plan that leaves no room for doubt.

PRECISION MAGNIFYING GLASSES A Blessing for Elderly Folks

Lenses are scientifically (not RX) ground and polished, then fitted into a frame of simulated zylonite. Truly they add to your looks, and, for reading purposes they're wonderful. Complete satisfaction guaranteed. Best order a pair today.

SEND NO MONEY

Just mail name, address and age. On arrival pay postman only \$4.00 plus C.O.D. postage. Wear them 5 days, then, if you aren't more than satisfied return for refund of purchase price. If you remit with your order, we ship prepaid, same guarantee. Order from:

PRECISION OPTICAL, Inc.
Dept. 848-B Rochelle, Ill.

friends in this delightful book. In conservative and self-conscious Anglican Church there has never been a Bishop quite like him.

A Month With The Master by Archie Matson. Harpers. \$3.75

Here is a book of Christian meditations by a Methodist minister which is based on the famous *Spiritual Exercises* of the Roman Catholic soldier, Ignatius Loyola. Mr. Matson describes the *Spiritual Exercises* in these words: "Ignatius applies the psychology of military drill to the life of the spirit. The theory is that by the persistent use of appropriate exercises the personality of Jesus and the life he incarnates become as much a part of the consciousness as one's physical surroundings".

The thirty meditations in this book, based on narratives in St. Luke's Gospel, follow pretty closely the method of Ignatius's *Spiritual Exercises* and if one throws himself into the spirit of the thing and gives his imagination free play, the result will be enlightening and useful in the developing of a dedicated Christian character. The last month of Lent would be an ideal time to try the experiment.

The Doctrine Of The Trinity by Cyril C. Richardson. Abingdon \$3.00

This is a radical challenge to Christian theologians on the Trinitarian doctrine. The author writes, not as a Unitarian, but as one who believes that "we must make distinctions in the God-Head, but that these distinctions fall into a neat, three-fold pattern is far from apparent".

Dr. Richardson examines in detail the New Testament basis of the doctrine and claims that all it actually does is to express the paradoxical nature of God,—that he is both beyond the world and yet related to the world. The classical formulations of the Trinitarian doctrine are then examined and analyzed and found by the author to be inadequate because they all lose sight, in one way or another, of this fundamental paradox. He believes that there must be a more valid and convincing way to express the truth of the mysterious distinctions in the Godhead.

This is essentially a book for theologians and philosophers and it will undoubtedly stimulate plenty of militant criticism and controversial writing in the near future. But the orthodox Christian may rest assured that there is in this treatise no comfort for the Unitarian.

Prophetic Faith In Isaiah by Sheldon H. Blank. Harpers. \$3.75

This is a careful analysis of the book of Isaiah by a distinguished Jewish scholar who is the professor of Bible at Hebrew Union College in Cincinnati. His treatment of the multiple authorship of the book and of the references to the "suffering servant" is peculiarly interesting. The book as a whole, however, is much more than an essay in textual analysis. It deals with the conception of prophetic faith that is common to all the major Old Testament prophets and although a competent scholarly job, it will appeal strongly to all Christians and Hebrews alike who are concerned with the function of prophecy in religious leaders, so needed in contemporary life, as it was in the times of the Old Testament. The author talks refreshingly in the language of the people.

Uncomfortable Words by Joost De Blank. Longmans, Green. \$1.25 and \$.90

The Archbishop of Cape Town has written this little "Lent Book for 1958" with the expressed purpose of disturbing and unsettling those who are at ease in Zion. He therefore

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST
National
CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

takes as his texts what he calls the "uncomfortable words" of the Master to demonstrate that it takes courage and hard work to qualify as a genuine disciple of Christ, that the Gospel is essentially revolutionary and that Christians worth their salt must expect opposition from the world and suffering as their lot. Christian leaders today must be prophets like Isaiah, Amos and John Baptist.

That the author practices what he preaches, is evident from the fact that he is a Bishop of the Anglican Church in race mad South Africa. An appealing and challenging book worth careful and prayerful reading.

The Formation of Christian Dogma
by Martin Werner. Harpers,
\$7.50

Martin Werner is best known for his thesis that the *Pauline influence on the Gospel of Mark* is non-existent. The present volume, which is announced as the book "Schweitzer would have written had he set his hand to it", elaborates the view that Christian dogma arose as a result of the failure of radical eschatology (i.e. of the Schweitzerian "thoroughgoing" apocalyptic kind) and the consequent necessity for establishing some pattern of religious thought by which men could continue to live and believe.

The thesis is not new: what is new is that it is carried all the way back to the Schweitzerian Son of Man conception, for which Jesus himself is made responsible. It was not necessary to go that far back—it is not necessary to attribute everything in later Christian thought to our Lord! The style of the book is heavy and overloaded. The original is probably in Swiss Deutsch, but the translation (by S. G. F. Brandon) is atrocious (see pp. xi, 5, 7, 8, etc.) And there are errors of fact which should have been caught by someone, translator, editor, or publisher: e. g., p. 41—the list of false messiahs is ridiculous. There are some good things in the book, but they are buried under a mass of rubbish.

It is a pity that these clever new books have crowded off the shelves

the great works of Harnack, Loofs, and the earlier generation of historians—our own Bethune-Baker included, though Norman Pittenger has recently brought out a new edition (abridged) of that classic work.

—F. C. Grant

Ethics and United States Foreign Policy by Ernest Lefever. Meridian Books. \$1.25

This book is one in a series of original paper-back books (not reprints) called "*Living Age Books*." Nothing could be more important, in this time of "alarms and excursions", than a sane and informed treatment of foreign policy from the standpoint of Christian morals. The author attempts to do this and has had considerable experience and training in the field of foreign affairs. He is a Protestant minister who spent three years following world war two in Europe as a field secretary of the YMCA. Subsequently he traveled extensively in Europe and Asia and was a correspondent in Germany for the Christian Century. On a grant from the Rockefeller Foundation, he did research in ethics and foreign relations at Johns Hopkins University. He should therefore be competent to write illuminatingly and convincingly on his chosen subject. In considerable measure he does so, particularly in making clear the ever-present gulf between the ethical ideal and the politically possible action, a fact which forever plagues the Christian statesman.

A particularly valuable chapter of this book is the one dealing at length with the United Nations, pointing out its strong and weak features and

some of its practicable possibilities for the future. The author also has very sound advice to offer in the matter of the ways public opinion can most successfully influence the formation and administration of the nation's foreign policy.

But when the book leaves the field of general principles that should govern policy making and diplomatic activity and concerns itself with specific policy making of the present and recent past, its assumptions are made regarding a number of instances of American foreign policy which are at least of very doubtful validity; e. g., the so-called Truman Doctrine relating to Greece and Turkey, the nature of the Korean War, etc. The author speaks frankly here simply as a protagonist of the Pentagon and the American state department and not as an objective analyst of the ethics of foreign policy.

STAINED GLASS



WILLIAM MORRIS
Great Peter Street
Westminster, S.W.1
LONDON, ENGLAND
American Representative
Ossit Church Furniture Co.
JANESVILLE, WISCONSIN

SAINT JAMES MILITARY SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

One of the few schools in the Midwest
specializing in only the elementary grades.
Small Classes—Individual Attention—Home
Atmosphere — Thorough preparation for
leading secondary schools—Athletics in-
cluding Riflery and Riding.

Summer School-Camp Combination
June 22 - August 1

MARVIN W. HORSTMAN, Headmaster

New Books

Published by
Morehouse-Gorham Co.



BLACKSTONE STUDIOS

JAMES W. KENNEDY

*Rector, Church of the
Ascension, New York*

is the author of
the Bishop of New York
Book for 1958

HOLY ISLAND

Holy Island is an actual place. It can be located on a map—the largest of the group of islands known as The Farnes, off the Northeastern coast of Great Britain—and history has hallowed it to the memory of the devoted saints who once lived and worked there. Using his own pilgrimage to Lindisfarne as a point of departure, Dr. Kennedy in this book makes Lent a Holy Island accessible to everyone here and now. Written for laymen, here is a Lenten meditation for each day in Lent, beginning with Ash Wednesday. Bishop Donegan says in the Foreword: "HOLY ISLAND is one of the most helpful devotional books that has appeared in recent years."

\$2.75

THE THIRD HOUR

By BEN A. MEGINNISS

Rector, Church of the Nativity, Dothan, Alabama

Foreword by The Rt. Rev. C. C. J. Carpenter,
Bishop of Alabama

"The author writes with a clarity and simplicity that appeal to lay people, because it leads them from their everyday experiences into the hushed quiet of those final hours in the earthly life of Jesus, in which the eternal values of His ministry and teaching are concentrated in the great drama of the Crucifixion." The Riddle of the Cross, The Chosen Cross, The Joy of the Cross, The Demand for the Cross are among the topics in this readable book.

\$1.35

THE PROMISES OF GOD

By CARROLL E. SIMCOX

Assistant at St. Thomas Church, New York



Dr. Simcox's new book is divided into forty pairs of short meditations. The first of each pair, based on an Old Testament passage, is meant to show us ourselves in that aspect of our being which is B. C. The second meditation, based on a New Testament passage, should be read later the same day; this gives us a standard for measuring how far into the era of A.D. we have actually moved.

\$3.50

MEDITATIONS ON THE NICENE CREED

By ILEANA, Princess of Romania

Author of MY INNER FAITH

Foreword by The Rt. Rev. Lauriston Livingston Scaife,
Bishop of Western New York

"It is easy to find technical discussions of the Creed and of its meaning. In our obsession with the study of history, we frequently pass by the devotional values. These values Princess Ileana has brought out superbly for us. Princess Ileana's book should do the Church excellent service in driving home the fact that the Creed has flesh, and that here, as truly as in the Holy Scriptures, we find the essence of the Christian life."—Lauriston Livingston Scaife

\$1.85

Postage paid on cash orders

MOREHOUSE-GORHAM CO.

14 East 41st Street, New York 17, N. Y.

29 East Madison Street, Chicago 2, Ill.

261 Golden Gate Avenue, San Francisco 2, Calif.