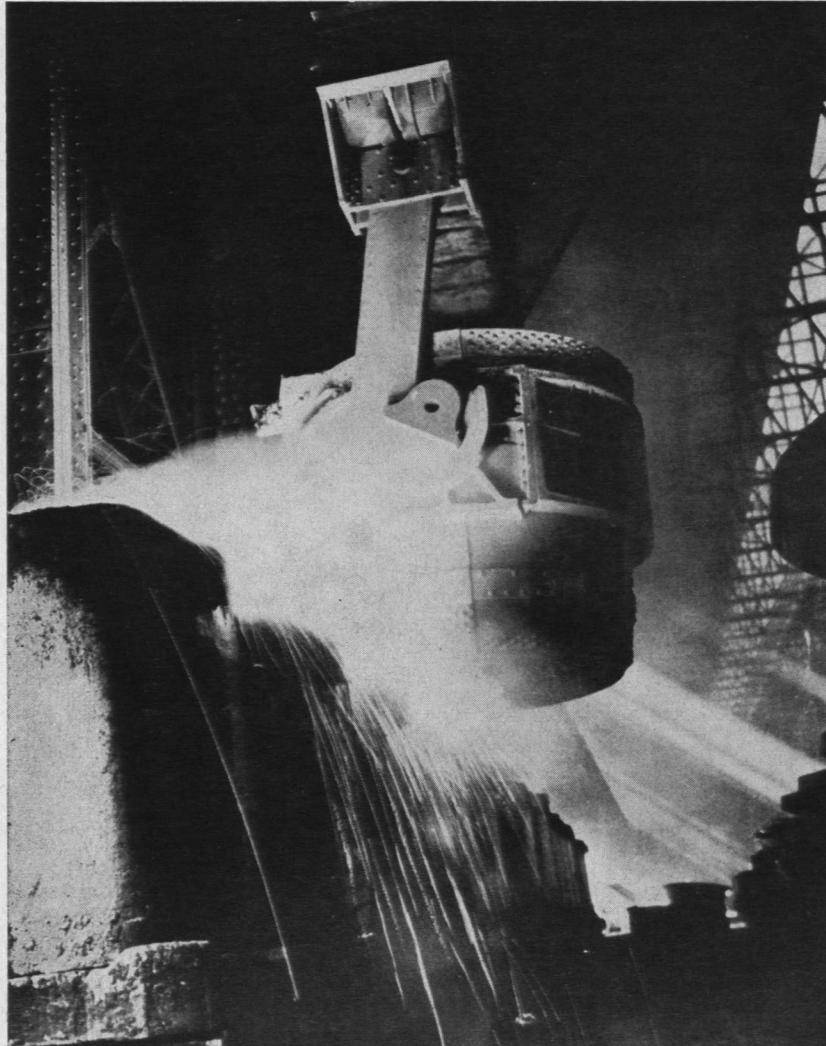


The **WITNESS**

SEPTEMBER 1, 1960

10¢



PROBLEMS OF THE SPACE AGE

Faced by Central Committee of World Council

Full Report of World Council Meeting

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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.

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Story of the Week

World Council Central Committee Faces Worldwide Problems

★ An overflow congregation of 1,700 people in St. Giles Cathedral, Edinburgh, joined in a service of thanksgiving on Sunday, August 14, to mark the 50th anniversary of the first International Missionary Conference held in Edinburgh in 1910.

They prayed that the Church "will seek to recover the lost unity of the Church of Christ and proclaim Christ to the uttermost parts of the world."

The service opened with a fanfare of trumpets, followed by a procession of 200 robed church leaders from all parts of the world down the long center aisle of the historic church.

W. A. Visser 't Hooft, in an address to the congregation (in place of World Council president Dr. John Baillie who is ill), said that Edinburgh was the point from which the Churches began "a continuing fellowship, a living and working together — at first hesitantly, later with increasing conviction."

The general secretary told the congregation it was "missionary concern which led to concern for the total witness of the Church."

"We must go further," he urged. "The thing that began in Edinburgh cannot be adequately expressed in any organizational form. It is something deeper, richer and wider than any organization. It lives also in Churches which are not participating in the ecumenical

organization. It is the rediscovery of the basic truths of the Church, the restored awareness that it is of the very essence of the Church of Christ to be a gathered, reconciled people, not for its own sake but for the sake of the world."

He paid tribute to Dr. Baillie and other pioneers of the ecumenical movement who "did not think of ecumenical work as a hobby" but gave it their best years with total commitment and the conviction that this was God's will.

"They had to fight for this new and unheard-of thing that Christians of completely different backgrounds should work and live together and think of themselves as members of a world-embracing fellowship in Christ," he declared.

Commission Reports Of Form of Unity

★ Strong support was given in a discussion on a statement defining the theological nature and organization of the form of Christian unity.

The statement was presented

to the central committee by the commission on faith and order, which had met August 3-8 in triennial session.

The statement declares that the unity sought is primarily a local unity or "one which brings all in each place who confess Christ Jesus as Lord into a full, committed fellowship with one another."

It emphasizes that the unity sought "is not one of uniformity nor a monolithic power structure." The commission's statement also admits that there are certain issues in achieving this goal in which there is "not yet a common mind."

Henri d'Espine, commission vice-chairman, said that the statement implies that there would no longer be in each locality several churches, but one church comprising all those in that locality, who confess the Lordship of Jesus Christ.

Their union, he continued, would be based on the same baptism and express itself by the preaching of the same Gospel and by participation in the same bread.

The Swiss professor said that "it means the local community would be linked to the whole Christian community of all times and of all places by the fact that its ministry and members will be acknowledged by all."

He added: "By its very nature such a unity is visible but does not imply a single centralized ecclesiastical institution." "Are the member Churches of the World Council of Churches ready to make such a choice?" he asked.



d'Espine declared that "agreement on this point, if it could be realized, would inevitably represent a step forward in the pursuit of unity, a step which would be doubly significant in so far as the general impression which we give is one of stagnation in this matter."

Discussion

In a discussion which followed, Bishop Johannes Lilje, head of the United Lutheran Church in Germany, indicated general agreement with d'Espine. He said it would be a long difficult road forward and mentioned traditional problems raised by different concepts of baptism and the ministry.

Francis P. Miller, an American layman, emphasized the urgency of consideration of the progress in Church unity. He urged that the emphasis be focussed on the community level and illustrated the dilemma by citing a community of 35,000 in the USA which has churches of thirty-one different denominations.

The Archbishop of Canterbury described the goal set forth by the faith and order commission's report as "completely satisfactory," and in the "apostolic tradition of the New Testament."

The Rev. Charles Westphal, Paris, French Reformed Church, expressed "sadness and humiliation about the division of Christianity and slow pace of the Churches in coming to terms with the problem."

Metropolitan Mar Thoma Juhanon of India emphasized that in the early Church the experience of living in the Christian community was more important than doctrine. He criticized the over-intellectualization of the problem in the west and suggested it may be solved in India and the Churches of Asia while the-



BISHOP DUN (seated) and Canon Wedel attend World Council meeting

ologians in America and Europe are still arguing.

Bishop Angus Dun of Washington said that while Church leaders have expressed unity in top level ecumenical gatherings, this has not been brought home to the local church. He said of the multiplicity of churches on the local level, "we have a whole apparatus which keeps producing divided churches which force people to live in separation."

The bishop called upon Church leaders to "set before the Churches in the broadest terms some outline of the goal we seek."

Reinold von Thadden-Trieglaff, president of the German Kirchentag, said that modern men and women living in isolation in today's world look to the Churches for a new vision of unity but are always disappointed. He said they will remain disappointed as long as the Church only discusses and argues about unity and does nothing to achieve it. "People want to live not discuss unity," he declared.

Address By Secretary

W. A. Visser 't Hooft, general secretary of the World Council, addressed the meeting, calling for "that far more perfect union

which we are meant to have." Important as was the address, it is not further reported here since it was similar to the address he gave at the U.S. conference of the Council, which appeared in full in our issue of May 12th.

Responsible Parenthood Needs More Airing

A call for bold discussion among Christians of the doctrine of responsible parenthood in family planning was issued by Bishop Stephen F. Bayne, Jr., executive officer of the Anglican Communion, at a session of the central committee on August 17th.

He suggested that the time has come for a full ecumenical discussion of the whole area of the theology of sexuality and of marriage itself. He said that despite the "perplexity and division within the Christian camp" there is an astonishing degree of consensus particularly among Anglicans and Protestants.

The bishop said that it is of great importance that "the area of disagreement within the Christian family is not as to the principle of family limitation itself but rather as to the permissible means of such limitation."

He continued: "The fact of the population explosion is kindergarten knowledge, but it is not the gift of life itself which is the problem; it is the irresponsible stewardship of life."

"The theology of the family is in no sense a theology of population limitation, it is rather a truer and deeper sense of responsibility, person to person, husband to wife, parent to child, citizen to citizen," Bayne said.

The real problem, he pointed out, is not life itself but in the balance between our needs and resources. The bishop spoke of

the "uncompromising brutality of the destruction of family life in many parts of the world in our time, whether it be in the communes of China, the industrial areas of South Africa, or successive polygamy in North America."

"The corrosion of family life is relentless in our time and the flood of life is so pressing that none of us can rest content with old answers," he declared.

The bishop referred to the growing consensus among Christians that family planning in some form may be a duty for Christian parents. He suggested more ecumenical discussion on the technical and moral aspects of means of family planning.

Official Orthodox thought, the bishop commented, tends to be most conservative, regarding abstinence as the only permissible means. Roman Catholic doctrine has officially endorsed the use of periods of sterility. The Roman Catholics' discipline, he said, is still rooted in the categories of what is "natural" and now the widespread experimentation in the use of "drugs to induce temporary sterility looms on the horizon as a development which may lead to a reevaluation and reinterpretation of this whole pattern of moral theology."

At the least, he said, common study would be helpful as an exercise in understanding. "It is unlikely that other than Roman Catholic moralists will make extensive use of the apparatus of natural law, but it may be that study together will open up a way to a wider consensus as yet unsuspected. On the Protestants' side there is a clear need for something more authoritative than merely the wisdom of individual conscience. We need to study and speak together of the social duties which parenthood and family life must face."

"To think of Christian mar-

riage," the bishop continued, "as merely a device for procreation is to deal with men and women as if they were cats and dogs. The duty of procreation is a primary one but it is not the only one. There are duties to neighbors, duties to the community, duties to holiness, duties to vocation. Christian living is the act of reconciling differences in the light of our creation and redemption."

"Is marriage given to man and wife alone for their own selfish gratification or is it a vocation to holiness?" he asked. "If holiness, then what part in that holiness does duty to one's community and nation and the world play?"

Not Enough Food

Dutch agricultural economist, Egbert de Vries, director of the institute of social studies at the Hague, spoke on "Population growth and Christian responsibility" at the same session.

He said he believed it would be technically impossible at least up to the year 2000 to produce enough food in caloric value for the world's population. de Vries' attention was focused especially on the underdeveloped areas of the world.

People more fortunately located cannot say "am I my brother's keeper" and regard the world's problems as a local one. "Far too little is being done to assure the future food supply," he warned.

"A difference of one per cent in the rate of population increase would exactly double or halve the possible improvement in the standard of living. Common Christian responsibility cannot accept a state of affairs where the larger part of the world's population is on such a continuous treadmill," de Vries declared.

"This calls for world-wide Christian responsibility as part

of a common human solidarity. The action of Christians can help brethren in acute human need to live a family life without the nagging fear of more children who cannot be properly fed," the Dutch professor said. "We can also help them work out in faith and obedience how responsible parenthood can be exercised."

World Situation Discussed At Lively Session

O. Frederick Nolde, director of the commission of the Churches on international affairs, told the central committee that the leaders of the Soviet Union and the west should stop trying to fix the blame on each other for past failures, and should concentrate on opportunities for improving the world situation.

He said this course is necessary because "in this tense atmosphere, the possibility of further deterioration or of miscalculation places mankind in a precarious position which can be ignored only at a grave risk."

Nolde continued: "The international situation in its external manifestations is more dangerous than at any time since the breakup of the summit conference and perhaps since the end of the Korean war."

"It is equally important to recognize that in its fundamental aspects the situation is not different from that which existed before the Berlin crisis and the exchange of visits by the heads of governments," he said. "Although relations between the major communist powers and the western powers stand at a low ebb, an improvement is clearly possible if both sides are so minded."

The director outlined seven steps towards the solution of world tensions.

● An emphasis on peaceful

competition where differences exist, and cooperation where a fundamental principle is not compromised. But both would require "a stern effort," he stressed. "An emphasis on such competition and cooperation may avoid risks involved in the Soviet conception of coexistence and also dangers in the view advanced by such groups as Moral Rearmament that coexistence is impossible and morally undesirable."

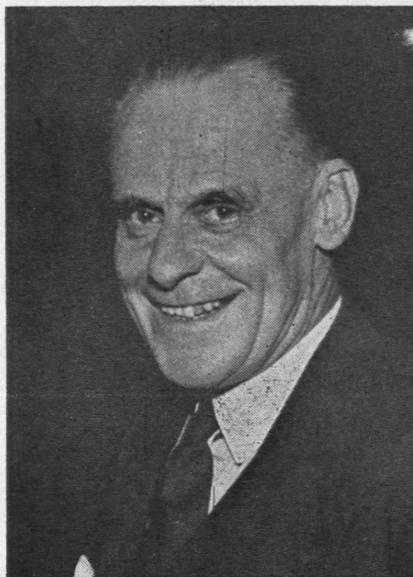
"According to present indications, a relationship of peaceful competition and cooperation could more readily be worked out with Soviet Russia than with the Peoples' Republic of China," he said.

● Identification of the factors in the situation which make for division, to help bridge the gap between the communist and the non-communist world. He told the Central Committee that the commission is concerned with studying the possibility of setting up an intergovernmental committee to study basic differences and the specific frictions they cause.

● An acceptance by all governments of essential rules of behavior in negotiation. "An international ethos is a fundamental prerequisite", he claimed, but since this has not been achieved there should be "a limited number of elementary but basic rules of conduct."

● A reduction and regulation of armaments under international control. The present deadlock must be broken, he declared, and the United Nations General Assembly should try to give "clear and unmistakable directives on an equitable starting point for disarmament or at the least for negotiation."

● Agreement on the cessation of testing of nuclear weapons with provision for control. Such agreement, he said, would "set the stage for agreement



W. A. VISSER 't HOOFT calls for far more perfect union

in other fields including arms reduction."

● Particular efforts to keep the situation from deteriorating where powers are in direct conflict and there is no acceptable solution. To retain the position in such a situation, "until a more favorable moment appears will in itself represent an advance." He added that where there is a danger that great powers will clash openly in new areas as in certain countries of emerging independence, all appropriate aid should be given in the form of personnel on the spot or of multilateral programs of economic and technical assistance.

● Emphasis should be laid on seeking a solution through normal channels such as the UN or at conferences at various levels "with patience and persistence." "The tensions of the moment have forced an emphasis on the technical aspects of power and defense" which threaten to paralyze diplomacy. "Blusterings, threatenings, and name callings should give way to calm consideration of problems on their merit and a readiness to conciliate rather than insistence on the perfection of the position."

Africa

A presentation by Sir Kenneth Grubb dealing with Africa emphasized that although new Africa will show many new political patterns, "Christian concern for the right of the worth of man involves insistence on respect for the rule of law as essential to a just society."

Sir Kenneth Grubb, a layman of the Church of England, is the chairman of the commission.

"The rights of African states to devise their own systems must be respected," he said, but the Churches must be concerned that new states have laws dealing with such fundamentals as freedom from arbitrary arrest, an independent judiciary, public trial, and the right of habeas corpus; provision should also be made to protect equality before the law of all persons and communities.

"Former colonial governments should be willing to assist their former wards with capital, technical resources and personal services, rendered not as masters but as equals and friends," Sir Kenneth declared.

He also expressed concern that the Church in France should continue to press for a resumption of negotiations on Algerian problems.

Hromadka Speaks

In a discussion on the report Prof. Josef L. Hromadka said that "the most sinister and difficult problem rests in the Far East with the Peoples' Republic of China."

Hromadka, dean of the theological faculty at the University of Prague, is a member of the central committee.

"We can make a step forward if we do everything in our power to get China into the United Nations. Summit talks are impossible as long as China is separated from all international consultations and discussions," he said.

"The problem of the Soviet Union is not as serious as the problem of China," Hromadka asserted. "I don't consider myself a member of a Socialist country but a member of the Church of Christ in making this plea."

"The situation is grave," he declared. "The Churches must recognize responsibility for the breakdown at the summit and ask what they can do in the future."

Bishop Johannes Lilje, head of the United Lutheran Church in Germany, underlined the necessity that the Churches should learn to deal with certain problems with patience and persistence. "We must try to understand each other across the Iron Curtain and take each other seriously," the bishop urged.

Message From Russia

His Holiness Alexis, Patriarch of the Orthodox Church of Moscow and all Russia, sent a message urging unanimous Christian action to prevent war.

In his first formal message to a meeting of the WCC Central Committee, the Patriarch declared that "Christian oneness of mind could become a force able to lessen the present sharp division of the world."

The message continued: "By united actions Christians could contribute to the abolition of nuclear and other kinds of deadly weapons. Despite a general longing for peace there has never been on earth such an accumulation of weapons of mass destruction, the production of which absorbs man's creative forces and riches. There has never before been such a real danger of a sudden outburst of war."

The Moscow patriarch said that the resolution of the problem of general disarmament and the "day-to-day fight against hunger, poverty and



BISHOP LILJE of Germany urges greater East-West understanding

disease depends to a great extent on united Christian action."

Two observers from the Russian Orthodox Church were present at the central committee meetings. They are Mr. Victor Alexeev of the Moscow patriarchate office of foreign Church relations, and Professor Vitaly Borovoy, professor at the Moscow Theological Seminary.

Patriarch Alexis paid tribute to the ecumenical movement and said the Russian Orthodox Church is "closely following the developments in the movement of the divided Churches toward unity." "We can only rejoice," he said, "when Christians come together in a common effort to reach one mind in resolving questions which separate not only themselves but all mankind. By doing so they confess the guilt of this dividedness."

A message was also received from the head of the patriarchate office of foreign Church relations, Bishop Nikodim,

citing the encouraging growth of mutual relationships between the World Council and "our Church in recent times."

Religious Liberty Subject Of Two Reports

Religious liberty was the focus of attention in a session on August 17 when two reports were presented. One dealt with the broad subject of the nature and basis of religious liberty; the other with "Christian witness, proselytism and liberty," and its effects on the relationships between the member Churches themselves.

A set of principles of conduct was proposed by a commission on proselytism under the chairmanship of Bishop Angus Dun, who pointed out that although the Council could not impose any code on its member Churches, the standards of practice set forth have fairly wide acceptance among them.

The goals set by the commission included the following:

- Respect on the part of the Churches for convictions of other Churches, and help for each other to "rise above our respective shortcomings" through frank theological exchange, common worship, and mutual service.

- Recognition of the right of the mature individual to change his Church allegiance if he is convinced this is God's will for him.

- The establishment and maintenance of religious liberty for all Churches and members in every land.

- The exertion of pressure by one Church on another in times of helplessness or stress, by offering material or social advantages, should be eliminated.

- Regard should be shown for the conscientious decision of marriage partners of different communions as to future Church allegiance, while making

clear the position of communion.

● Pastoral concern for the unity of the family is needed in regard to the Church membership of the children.

● Care should be taken in receiving members from other Churches if the motives for seeking new membership are "worldly or unworthy," such as being under discipline for moral laxity. A consultation between the Churches involved about changes of membership would be necessary, but if "conscientious motives are apparent, no obstacles should be placed in the way."

● Member Churches should aim to help churches already present in a given area, which are weak, to assist them to renewal and strength through exchange of personnel and resources, rather than establish competing missions.

The commission called on member Churches to disavow proselytism as defined in the report. "Proselytism is not something absolutely different from witness. It is the corruption of witness," it said.

Special Commission

A special commission on religious liberty headed by Alford Carlton of Boston, a Congregational missions executive, outlined the Christian basis for the right of every human being as a member of society to be free from coercion in religious matters.

The commission admits that Christians have not always taken the lead in originating or undergirding progress in human thought about liberty. "Too often we have taken over only reluctantly or tardily the fruits of general human reflection on these subjects, "Freedom has often been most grievously transgressed. Nor are the Churches of our own day guiltless."

The document underscored that the essential characteristic of the Gospel is that God

himself does not use force to win our allegiance. When either the state or society uses force in matters of religion, it denies its own nature under God, the commission said.

The commission was established at the request of the central committee in 1957 when members expressed concern about the curtailment of religious liberty in communist states, lands of Roman Catholic dominance, and non-Christian countries.

The document does not speak on specific situations but on the nature of religious liberty generally.

It continues: "Our mental and physical loves may be destroyed but the goal for which we were created, redeemed and called, cannot be wiped out."

The document condemns the use of any kind of force or coercion in connection with the propagation of the Christian faith. "Use of coercion by Churches under any circumstances," it says, "is an adulteration of the Christian witness, a direct denial of the principles fundamental to the Christian faith."

Christians must observe the same principle among themselves, the commission added. "Intolerance, misunderstanding and harassment of other Christians, and the suppression of minority communions all vitiate the message we proclaim."

It says that religious liberty is linked with other human liberties such as speech, publication and voluntary association.

The state should take measures to ensure conditions under which religious institutions grow, the commission said.

The document warned: "The positive task of the state is more urgent today than ever before, for human freedom is affected by such things as modern means of communication, propaganda and the use of

drugs and techniques for the distortion of the human personality."

Change In Procedure Noted In Vatican

Recent developments in the Roman Catholic Church in regard to unity were appraised in a report made by the executive committee. The report mentioned the forthcoming second Vatican Council as an event "which, while not dealing directly with the question of unity, is meant to have considerable influence on the ecumenical situation." It also referred to the new Vatican secretariat for the question of unity headed by Cardinal Bea.

The report said the developments show how much has happened since the Papal Encyclical of 1928 "which contained a wholly negative interpretation of the ecumenical movement."

The executive committee said that there is little doubt that the Vatican has come to see that the ecumenical movement is not inspired by vague humanitarianism but by basic Christian conviction.

It declared that the Vatican is now to become active in ecumenical conversation and will no longer leave the initiative up to individual Catholics, but will begin to speak and act itself in relation to other Churches and ecumenical organizations.

The Executive Committee said that the full meaning of the developments would only be clear later, but made five points:

● The fact that dialogue with the Roman Catholic Church is possible is to be welcomed.

● It is to be hoped that the informal discussions between Roman Catholic theologians and those of other Churches which have been going on will not be superseded by more official dis-

ussion. At the present stage, it is precisely informal discussions which can best contribute to the removal of misunderstanding.

● No Church should fear that the World Council of Churches will in any way seek to speak or act for its members in the matter of Church union. The World Council is not authorized constitutionally to act in such matters where each Church makes its own decision in full freedom. The point must be made, the report said, because the question is sometimes raised whether the World Council of Churches will enter into formal or informal conversation with the Roman Catholic Church about Church union. "The answer is that this is quite out of the question because of the character of our movement."

● The World Council may, however, take the opportunity to present to the new Vatican secretariat agreed-upon convictions on basic matters such as religious liberty and social action.

● It should be remembered that the creation of the Vatican secretariat does not mean that any of the fundamental differences which exist between the Roman Catholic Church and the Churches in the World Council of Churches have been solved. The change is in procedure and climate. The opportunity for "dialogue is to be grasped but it means that real problems will come too. Therefore our task in that dialogue will be to represent the insights which God has given us together in the fifty years since our movement was started."

AUSTRALIAN RAPS CHRISTIAN WEST

★ In many ways the "Christian West" has ceased to be Christian and has become merely anti-Communist, a prominent

Australian evangelist declared.

The Rev. Alan Walker, superintendent of Sydney's Central Methodist Mission, told a meeting of his organization that "a great fear, rather than a great faith, was directing the west." As a result, he said, the west "has lost the initiative to communism and is fumbling and stumbling in its policies."

He called for a Christian "world development conference" to "mobilize world resources for a war on want, illiteracy, and cultural and spiritual backwardness."

"The decline in religious faith and worship," he continued, is to blame for "the dangerous confusion in goal and purposes and the inability to fashion adequate positive policies."

Walker also charged that "western negativism" was partly a product of "the western world's exaggerated trust in armed strength," and that "pre-occupation with defense needs has squandered resources and stultified positive peacemaking."

He refused to accept the claim in some quarters that "arms superiority will buy time for more positive peacemaking."

"The increasing intensity of the arms race has merely deepened the obsession of the west with finding weapon-security," he said. "Setbacks such as the Summit failure and the defeat in Japan will continue unless the west releases some of its own imprisoned moral and spiritual resources by turning to its original Christian heritage."

SEABURY-SPCK HOOK-UP

★ Seabury Press and the Society for Promotion of Christian Knowledge have agreed to work closely together in the interests of the Anglican Communion. Outstanding new works

of Anglican writers will be published simultaneously in Great Britain and the U.S. Also books of both publishers will be obtainable in both countries.

SOCIAL WORKERS IN NEW YORK

★ Six young men and four women from England, members of the Clayton Volunteers, founded by an Anglican vicar, are spending their summer in New York's lower East Side supervising recreational programs for slum children.

The volunteers are named after the Rev. T. (Tubby) B. Clayton, 74-year-old vicar of the Church of All Hallows-by-the-Tower in London. The Clayton youths are part of an exchange program with the Winant Volunteers, a group of young American workers named after the late John G. Winant, American ambassador to England during the last war.

Since 1948 more than 500 Winant Volunteers have been serving during the summers among needy children in London slum areas.

Mr. Clayton, a social worker in London's East End, started his volunteers to keep alive the idea of youth exchanges first suggested by Winant.

GAITERS A SIGN OF BONDAGE

★ The Archbishop of Canterbury, opening a diocesan conference at Canterbury, said he considered gaiters a sign of bondage and those who wore them were in bondage as ministers to those whom they served.

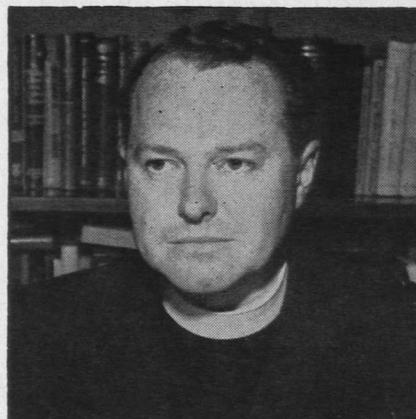
He preferred this interpretation of the function of gaiters to that which suggested that they were "for the prevention of the circulation in the lower limbs and gave rise to a swollen head."

SOFTNESS AND ITS ANTIDOTES

By John McGill Krumm

Chaplain of Columbia University

GOALS TO BE SOUGHT: INTEGRITY AND HONESTY; SEARCH FOR TRUTH; CREATION OF BEAUTY; EXPRESSION OF GOODNESS; HATRED OF INJUSTICE; LOVE FOR DIGNITY AND FREEDOM



MAY I introduce to you the hero of a recent novel,* whose dilemma is in many ways the dilemma of the well-meaning, liberal-minded intellectual of our times? He is a professor of English in a provincial university in England, and here is how he sees himself: "One was now a humanist — a humanist, yes, but not one of those who suppose that man is good or progress attractive. One has no firm affiliations—political, religious or moral — but lies outside it all. One sees new projects tried, new cases put, and reflects on them, distrusts them, is not surprised when they don't work, and is doubtful if they seem to. A tired sophistication runs up and down one's spine; one has seen everything tried and seen it fail. One is at the end of the tradition of human experience, where everything has been tried, and no one way shows itself as perceptibly better than another. Groping into the corners of one's benevolence, one likes this good soul, that dear woman, but despairs of the group or the race. For the mass of men there is not too much to be said or done." And so he goes his well-meaning way, expressing his good intentions in giving teas for foreign students and feeling ineffective and unrelated but vaguely superior to life. "Life was no longer for people like him a thing to trust so deeply."

I do not pretend to know how widely this amiable but passionless view of life characterizes our generation or this student generation, but

* *Eating People Is Wrong* by Malcolm Bradbury.

if it is widespread at all (and there are some reasons to think that it is), we are entitled to regard it with some alarm. For every day makes it clearer that mankind has reached a forking of the road where decision and conviction and resolution will be at a premium. Recent events make it clear that the lives of those who from our colleges and universities will be lived out in the tension of a continuing and sharp opposition and competition between two ways of life, both of them contending for the mastery of men's hearts and lives. The form that competition takes will determine whether anything that can be called civilization — perhaps even human life in any form at all — is to survive. We can only pray that the contest may be joined by the exchange of explosive ideas rather than hydrogen bombs, by the sharp encounter of faith, of conviction against conviction, rather than by the clash of tanks and bayonets and troops. But one thing is clear: the immediate future holds no likelihood of relaxed co-existence between our western way of life and the totalitarian police state of the communist movement.

In such a warfare — whether by ideas and convictions or by physical combat — we cannot afford the kinds of weakness that have appeared in this spot and that in our western society. Times are too fateful and issues too crucial for the luxury of indecisiveness and cynical and world-weary neutrality. To doubt whether man is good or progress attractive — and who does not recognize the signs of that sort of creeping

cynicism all around us — this is a fatal infirmity of the soul of our society. No one who cares at all about the future of mankind can fail to heed recent warnings about this kind of softness and flabbiness in our society and our generation.

Need For Convictions

GREAT faith is often placed in the results of our educational programs and facilities in the belief that they will serve to counteract these tendencies. That faith has, of course, not been so easy to maintain in these last few years. The two occasions, for example, during this past year when this university received maximum attention and publicity in the public press were unfortunately occasions in which the moral tone and character of campus life were most unfavorably represented. One was the sad and shocking case of one of our younger faculty members and the other was the discovery of widespread commercialized dishonesty in the preparation and presentation of term papers, theses, dissertations. Now, of course, these two incidents, distressing as they were and proof — if further proof were needed — that education does not automatically insure moral sensitivity, do not in themselves give grounds for any general indictment of the softness and amorality of this student generation. Indeed in some ways and on some matters, the moral sensitivity of this student generation is currently showing signs of vigorous revival. The widespread support of student sit-in demonstrations and the suspension of nuclear testing are examples of this encouraging revival. Whether one agrees with these techniques of social protest or not, they demonstrate tough convictions — convictions for which some one is prepared to suffer and to sacrifice, to spend and be spent.

But our problem is not really whether here and there, now and then, for this group of people and then for that, is some cause and some conviction compelling enough to give at least momentary strength and resolution to common life. Father Thurston Davis of the magazine *America* recently described the larger problem in this way: "What is really wrong, it seems to me, has to do with our loss of the Big Idea, by which I mean our loosening grasp on the meaning and purpose of human life. Our problem is that we no longer know who or what we are. We no longer collectively see ourselves as a people bound together by common affirmations, common assumptions, common loyalties to a commonly shared universe of values. For years we have viewed this

American pluralism as a product of our freedom and a source of immense strength. Now it is slowly dawning on us that it can become a debilitating disease. It is as though all at once we had lost our identification papers!"

If a society loses its identification papers, if it loses a sense of things that count supremely and for which all else must be sacrificed if necessary, if it loses its Big Idea — then, of course, softness and flabbiness and irresolution are bound to follow. If our main goals are easily realizable ones — social status, a five-figure salary check, the latest gadget, a tolerable marriage — then, of course, there is not much to get excited about. These things are surely within the reach of most of the graduates of this university. Only if the goals are more distant ones, less easily measured, far less readily grasped — goals like integrity and honesty, the search for truth or the creation of beauty or the expression of goodness, passions like the hatred of injustice and the love of dignity and freedom — if these are the goals of life, then one is committed to a lifetime of endless effort, of frequent despair, of tortured inadequacy, and one must somehow learn deep lessons of forgiveness and self-acceptance and tolerance and hope and the courage to try again.

HARRY Golden said recently that the civilization that perpetuates itself is the civilization that lives for tomorrow rather than today. "The New England farmers," he writes, "who moved the rocks on a wood-sled, the Swedes and Germans who endured the blizzards of the Northwest, the Oakies who fed the dust-bowl, the Jews from Eastern Europe who came to the metropolitan ghettos at the turn of this century were all segments of a society that lived for tomorrow. If we beat the game by playing for the present, it will be the first time any one has done so."

America has been a land of implausible hopes and extravagant dreams. To it have come men and women who were not satisfied to live as others around them lived, who yearned for wider freedom, greater opportunity, higher dignity. They lived in faith and they lived by promise of what as yet they could not see.

Some of you heard Dr. Frank Graham speak and he quoted William James's phrase "a moral equivalent for war." Something else this generation needs desperately is a moral equivalent for immigration — how to live in contemporary America with an awareness that there are new frontiers needing to be crossed, new qualities of

life to be achieved, new levels of sacrifice and generosity to be attained. A humanism that derives its values from the statistics of average humans is never going to create any burning passion or tough conviction. The only kind of goal that can be an antidote for softness is one which looms far above what most people do and what most people are. If the communists live for a beckoning tomorrow, and we live for nothing more exciting than what we have today, then the conclusion of Harry Golden is inevitable: "The civilization that perpetuates itself is the civilization that lives for tomorrow." Our fathers were looking toward a new world, and much of what they looked for their children have discovered and enjoy today. But what is now our pilgrimage? Have we no vision of an even more elusive and unattainable horizon? What are the foundations of the new city toward which we should be looking? What are the hopes and dreams which will compel our sacrifice and justify our exertion?

IT IS a vision of human possibility and human hope that has been the great gift of the religion of the Bible to our civilization. It has created and nurtured the kind of faith of which we heard in the lesson from the Epistle to the Hebrews that has kept men at the search "for a better country, that is an heavenly" and for a fulfillment of quality and character of life as individuals and in society that is "not yet seen." The Bible holds up before us the well-nigh impossible requirements of the God who created us in his own image and thereby set for us our destiny. He calls us to an incredible and implausible quality of life — purity of heart, holiness of life, a brotherhood of service and love, a freedom and responsibility that come from a knowledge of our human dignity, a patience and a forbearance and a hope that come from a knowledge of his divine sovereignty and providence. In all times and in all ages, men have felt the pull of that impossible dream, and they have set out toward it in pilgrimage again and again. It is, I believe, the peculiar glory of the biblical faith to set that ideal before men as the plan and purpose of God himself toward which all men are destined to strive.

This university is not in the business of propagating religious faith, but the history of its founding and the history of its life justify us in saying that it cannot long continue without some such faith and some such hope and some such conviction and some such passion as we

have been considering. To you who graduate we have tried to convey not just information but something of the faith by which this university lives. We have sought to kindle some of the fire of the convictions which enable a man to live for a tomorrow that he can never fully realize within the limits of the span of his life. Unfortunately perhaps, we are not all agreed — we who teach here — as to just what that faith and those convictions are, how best they can be expressed, what they mean. We give a very uncertain note; and yet that very uncertainty is evidence that we respect the right of difference and that our convictions include the sacredness of the individual conscience.

In many ways this university is one of the great centers of scholarly attainment in the world, but in this matter of articulating a faith which can give life its strength and its direction and its resolute purpose we are often only confused and stumbling amateurs, victims (as our society is) of a loss of nerve and a loss of faith, of a loss of the Big Idea. You must pardon our irresolution and uncertainty. We hope you see in it at least the evidence that we are serious and troubled and concerned, and that we are not content with cliches and sterile formulae which are not powerful enough to confer real conviction and to enlist all the energies and faculties of the self — minds as well as hearts and wills.

A Charge

MEN and women of Columbia of the class of 1960: We charge you to take up the unfinished business of forgoing for yourselves a faith for living which is deep enough and wide enough and compelling enough to sustain lives which will surely be lived in the midst of some of the most crucial events of human history. Perhaps less than in any other area of human responsibility have we prepared you in this place for this inescapable challenge. One thing is certain: Unless within your life-time there is a new birth of some such faith human history will pass into a new dark ages with incalculable losses in human dignity and human creativity. We invite you to carry forward this search which has been begun here only fitfully and occasionally. We ask you to be open to the claims and calls for faith from which in some ways an academic life these days protects you; to discriminate about them, and to be ready to respond to that which commands your deepest response and the fullness of all your possibilities.

A Commencement Sermon At Columbia University

The Mind of God for His Creation : Series

THE LESSON OF CAIN AND ABEL

By Terence J. Finlay

Rector of St. Bartholomew's, New York

"Thou shalt do no murder."

THESE words are sharp and final. In the Book of Exodus, which records the giving of the Commandments to Moses on Mount Sinai, this sixth Commandment reads: "Thou shalt not kill." But the Hebrew word for kill really means a violent, unauthorized death. Therefore, in the Revised Version, found in our Prayer Book, the better translation, "Thou shalt do no murder," is used. There is no mistaking its implications. The willful taking of another human life is forbidden by God, and anyone who takes another's life in this way is guilty of breaking the sixth Commandment.

All along we have noticed that the Ten Commandments were given to a people who needed them. This is true of the Sixth Commandment, for these people were living in primitive and crude days when human flesh was cheap. If one had good reason for hating his neighbor, it was sometimes very easy to kill him and remove him from the scene. In God's infinite wisdom, he knew that there must be respect for human life, that it must be regarded as sacred, and that anyone who took such a life must pay the most severe penalty. So this Commandment has come down to us through the ages as one of the great laws upon which a civilized society builds its existence.

Would you be so presumptuous as to say that, although we have made tremendous advance in many fields, this Commandment is not necessary upon the statutes of our land? If this Commandment were easily broken; if there were no severe penalty, then no one's life would be safe. So there has grown up within us the feeling that the taking away of a human life in a violent manner must be punished.

It is not my purpose to deal with the merits or demerits of capital punishment, although we have had it brought vigorously home to us through the press, television, and other media of communication in the recent case of Caryl Chessman. But I would suggest that, although we have advanced in so many ways, there are

still far too many ruthless and horrible murders taking place in this country, of which we boast that it has one of the highest forms of civilization and the highest standard of living that the world has yet known. Can you blame people who read our newspapers, who watch our television, who are exposed to these means of communication for the first time, if they wonder where is this highly vaunted standard of living of which they have heard; where are these God-fearing people on the North American continent?

Power of The Press

WE KNOW, of course, that unfortunately the press does not deal only with "all the news that is fit to print," but also with what the publishers feel will sell their newspapers—and let us be honest, we do read these things. We have perhaps too one-sided a picture; yet no one who seriously considers the effect of our press, of television, of radio, of movies upon a growing generation, can fail to have a sense of uneasiness. So it is well that this sixth Commandment should still be stressed, for there are many people who think, because we pride ourselves on our freedom, that it apparently gives them a personal freedom to take human life readily and without paying the most severe penalty.

"The Anatomy of a Murder," by Robert Traver, is a current best-seller. In the Book of Genesis, the Scriptures deal with the anatomy of a murder in the eyes of a God-fearing people. Cain and Abel were brothers. They had grown up in the same home and must have had, in the beginning, the feeling of brotherly love that we have with our brothers in the home. Yet between them there developed jealousy and enmity. Cain perhaps had reason for some resentment against Abel, because his brother's gift apparently received a blessing and his own was rejected. But to allow that resentment to grow into bitterness, and bitterness to hatred, and hatred to murder, was wrong.

THE Bible gives us a wonderful mirror which reflects the characters of men and women, not merely of the past, but men and women like

ourselves, because there is still this feeling of bitterness among the brotherhood of man. After Cain had slain Abel, God said to him, "Where is thy brother?" Cain answered, "I know not. Am I my brother's keeper?" From that day to this, men have sought to evade the responsibility for their treatment of their brothers by saying, "Am I my brother's keeper?" The truth, of course, is that we are our brother's keeper. If we are members of a society, if we are children of God, made in his image, then what happens to our brother concerns us. And if we kill our brother, whether he be of our immediate blood or that larger family relationship, then we must pay the penalty; and the man who commits murder still bears the mark of Cain. He has lost his right to be a member of society and to move freely among men. He must be removed by force or be incarcerated, so that he is not permitted to bring heartache and disaster into other homes. The anatomy of a murder always begins in the human heart.

There are still people who allow their resentment to grow. They nourish it with the daily watering of their feeling of rejection until it flowers into a hideous growth called hate, which darkens and influences their whole outlook upon life. Jesus, who knew what was in the heart of man, took this Commandment, and made it more heartsearching and positive than we find it in its first state. In his incomparable Sermon on the Mount, he said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire."

Here Jesus shows us that the Commandment, "Thou shalt do no murder," implies that we must not allow ourselves to be carried away with unwarranted anger against our brother, against those who have injured us. He does not say that at times anger is not justified — "without a cause." But often we become angry at the slightest pretext; we allow ourselves to be carried away in a fit of temper, and say and do things that often bring terrible consequences. Many a murderer who has killed in a moment of violent anger, without premeditation, has afterwards been plunged into the deepest grief. But once a human life has been destroyed, how can it

be brought back? So some kind of restitution must be made.

Spirit of The Commandment

YOU may say to me, "Why preach about this Commandment to us? There is not a soul in church today who has committed murder." I do not believe for one moment that anyone has. But do you not see the implications: that when we allow ourselves to be carried away by anger, which will develop into hatred against our brother, we are breaking this Commandment? Is there any one among us who has not at times had this very human feeling of resentment, the desire to strike back at those who have injured him? But if the love of God dwells in our hearts, if we believe in the teachings of Jesus Christ, we can rise above this human weakness, and live the kind of life which we call Christian and God-fearing. There is a great responsibility placed upon us.

Jesus reminded his listeners that one of the great sins implied in this Commandment is the danger of becoming contemptuous of those around us. "Whosoever shall say, thou fool, shall be in danger of hell fire." It is so easy for us to find people whom we feel to be less worthy than ourselves, who possess less intellectual qualities than we have, and to despise them. I believe that nothing so cheapens a person as to despise and have contempt for those he feels are beneath him either intellectually, socially, or spiritually.

If we can see them as our brothers, which they are; if we walk as men and women in God's sight, seeking to love those who are related to us in the brotherhood of mankind — and not simply use this as a beautiful phrase for oratorical purposes — then we shall be keeping not only the letter but the spirit of the Sixth Commandment.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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The Witness — Tunkhannock, Pa.

MIZE ELECTED BISHOP IN SOUTH AFRICA

★ The Rev. Robert H. Mize, director of St. Francis Boys Homes in Kansas, has been elected bishop of Damaraland, one of fourteen dioceses in the province of South Africa. He is presently on the staff of the cathedral at Capetown on a year's leave from his Kansas post at the invitation of Archbishop Joost de Blank.

The election marks the first time that a clergyman of the Episcopal Church in the U.S. has been chosen as bishop of another Church within the Anglican communion.

HUMAN RELATIONS HANDBOOK

★ The Rev. Cornelius C. Tarplee, associate secretary for intergroup relations of the National Council, asks The Witness to call attention to "Resource Handbook in Human Relations", published by the Council on Human Relations, 281 the Arcade, Cleveland, Ohio, at \$1.15. He writes:

"Certainly every rector, program committee and educational leader in the average parish has been confronted with the challenge to provide effective programs that deal creatively with the subject of prejudice and the many problems which face church people in the area of intergroup relations today. The Cleveland Council on Human Relations has provided in this handbook a real treasure house of resources which can be used by any imaginative leader to plan engrossing and inspiring educational activities ranging from discussion sessions to parties. The resources are selected from an almost universal range of agencies, organizations and churches and arranged under ten convenient headings. In addition to lists of pamphlets, books and films, there are poetry, drama, music and dance

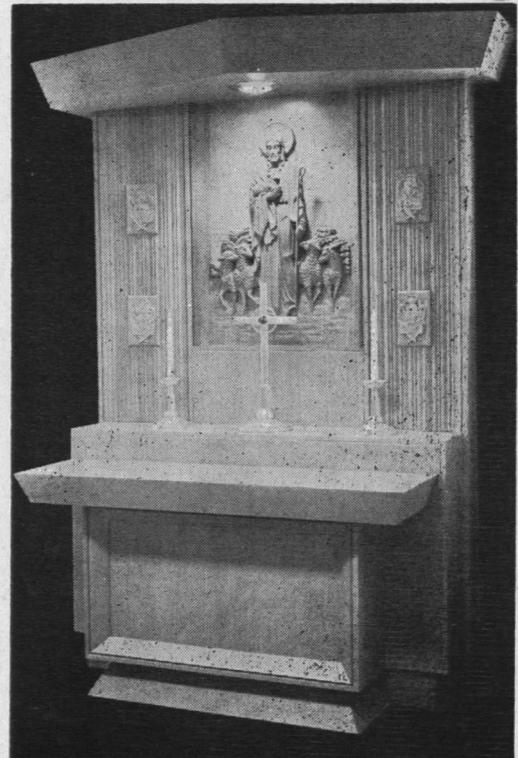
materials. Listed also are agencies from which additional materials can be ordered and many interesting summer camps, work shops and other activities open to active and interested people, especially those in high school and college. The handbook may be ordered from the above address, or through the associate secretary for intergroup relations, box 853, Lynchburg, Virginia."

NEW ORGANIZATION MEETS IN BOSTON

★ The Episcopal Society for Cultural and Racial Unity is to meet October 5 at 8 p.m. at St. John's, Roxbury, Mass. The address will be by Archdeacon John Burgess. Those interested in finding out what the new organization is all about are invited to attend.

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ACTION ON CHINA URGED BY CENTRAL COMMITTEE

★ Latest news from St. Andrews, Scotland, where the central committee of the WCC is meeting, is that a statement was approved on August 23rd, urging action "to help in the creation of conditions which will permit the 650 million people of China to share in the benefits and accept the responsibilities common to all members of the international community."

The statement, approved by the ninety members with but one voting against and one abstaining, said that certain measures "especially in relation to disarmament and nuclear weapons testing can be effectively applied only if the people and government of China are in a position to contribute to their formulation and application."

The statement will be submitted to the Churches that are members of the World Council.

BISHOP RICHARDS ISSUES PASTORAL

★ Members of the Church in Central America were exhorted in a pastoral letter by Bishop David E. Richards, to "an effort in prayer that is clearly related to the effort of the Organization of American States to establish peace and concord in Latin America."

The letter, read on Sunday, August 7, at the Church of the Good Shepherd in San Jose, Costa Rica, urged the church's congregation and "any who trust in God to be the sovereign king and ruler of all men and

nations" to make special acts of intercession before and during the meeting of the Organization of American States, which opened on August 16 in San Jose.

The letter declared that "the Church in no way claims the role of judge in regard to the actual issues to be considered". In the life of prayer, it stated, "the Church must offer leadership and for this reason we see that our task in the days ahead is to match our effort in prayer with the profound, critical, historical importance of the effort to be made politically and economically to secure peace for our hemisphere."

STUDY CONFERENCE FOR STUDENTS

★ The study conference for college students, teachers, workers and chaplains was held at

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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, 10:15 (Spanish) & 11;
Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Meyers, S.T.D., Vicar; The
Rev. M. J. Young, P.-in-C.
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.
The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

Oberlin College, August 24-31. Leaders included the Rev. P. T. Zabriskie and the Rev. S. J. Wylie of the division of college work of the National Council; the Rev. W. B. Hawley, rector at Oxford, Ohio; Dean Robert F. McGregor of Trinity Cathedral, Newark, N. J.; Prof. Graham Hereford of the University of Virginia and Emma Benignus of the department of education of the National Council.

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BOOKS...

Kenneth R. Forbes
Book Editor

Exploring The Bible by Kendig B. Cully. Morehouse-Barlow. \$1.75

This substantial volume is a part of the publisher's "Episcopal Church Fellowship Series" for Church schools. It is designed to be put in the hands of pupils of high-school age for a systematic study of the Bible under the guidance of a competent teacher. It is divided into four parts; "The Law", which is a concise story of the Pentateuch; "The Prophets", which takes Hebrew history through the peak of its power, its failure and exile and the eventual return and rebuilding. "The Writings" include sample references to the major and minor prophets, which indicate the last days recorded in the Old Testament. The final section of course is the New Testament. The inclusion of nine maps is useful in following much of the Scripture history.

The contents of this book is valuable and especially shows a genius for condensation of the vast material which is the basis of the study. It could be most useful for grown-ups as individuals or in study groups. Whether it will be equally good for youngsters of high-school age will depend wholly on the quality and experience of the teacher.

The Church And The Fine Arts by Cynthia Pearl Maus. Harpers \$6.95

Here is another giant book of 900 pages, containing 112 photograph reproductions of famous paintings. Its general purpose is to create an anthology illustrating the life of the Christian Church, from its beginning to the present, by the major fine arts; — pictures, poetry, stories and music. The work is divided into sections, as the Church herself is. It begins with the Apostolic Church in Palestine and the following sections illustrate the Eastern Orthodox Church, the Roman Catholic Church, the Protestant Reformation in Europe, the Protestant Church in North America and a final sketch of Christianity, A World Religion.

The whole book is of absorbing interest to all sorts of people, young and old. The pictures and the stories will be keenly appreciated by children, but all the contents are likely to interest most grown-ups, especially the text or interpretation of the least familiar sections.

One wonders how the publisher can put this attractive and elaborate volume before us for the comparatively low price. Parish libraries would do well to put in a copy.

The Day Of Light by H. B. Porter. Seabury Press. \$1.75

This is a scholarly and interesting essay on the history and significance of Sunday from the point of view of practicing Christians, or, as the author expresses it in his subtitle, "The Biblical and Liturgical Meaning of Sunday." He introduces his study with a description of the place which the Sabbath held in Jewish history and goes on from there to a study of Sunday's place in Christian fellowship, which includes its relation to the development of the Christian Year, Saints Days and other Holy Days. A valuable 82 pages for parish reference libraries.

He Sent Leanness by David Head. Macmillan Co. \$1.25

This is a short 62 pages, but filled in odd fashion with funny prayers! Yes, 'funny', but by no means irreverent, for the many prayers — and meditations — are what you would hear if you eavesdropped on the average Christian, at the same time reading his mind. Though amusing, it is a collection that will have us blushing with shame. It is, all of it, profound theology written by a person who knows not theology alone, but the Christian religion and the difficult but rewarding art of prayer.

If you have a swelled head or an embittered heart you'd better take a generous dose of the medicine in this tiny book.

Modern Catholic Thinkers. Edited by A. R. Caponigri. Harpers. \$15.00

This big book of 650 pages is exactly what its title indicates, —

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