

The **WITNESS**

MAY 11, 1961

10¢



BISHOP SHERRILL & ROSWELL BARNES

President and Executive Secretary at the annual meeting of the U.S. Conference for the World Council of Churches. The big news at the meeting was the surprise announcement of the application of the Russian Orthodox Church for membership. Turn to Story of the Week on page three.

COMMUNISM AND CHRISTIANITY

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In Leading Churches

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Sunday: Holy Communion 7, 8, 9, 10;
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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-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.

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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.

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

Story of the Week

Russian Orthodox Church Asks Membership in World Council

★ The Russian Orthodox Church, which has remained outside the World Council of Churches since the Council's formation in 1948, has now applied for membership.

Making the surprise announcement at the annual meeting at Buck Hill Falls, Pa. of the U.S. conference for the WCC was Franklin Clark Fry of New York, chairman of the Council's 90-member central committee.

He indicated that the Russian Church's formal application for membership was sent to Geneva headquarters by Patriarch Alexei of Moscow, supreme head of the Church. Fry said the application would be acted upon in an early session of the Third Assembly in New Delhi, India, Nov. 18-Dec. 6. A two-thirds affirmative vote of member Churches — or 118 — will be required for a new applicant to be accepted and its delegates seated at the assembly.

In its application, the Russian Church did not list its membership, but disclosed it has 30,000 priests, 73 bishoprics, 20,000 parishes and 40 monasteries inside the U.S.S.R. It also said the Church has eight theological schools, including two academies and six seminaries.

(The 1957 World Christian

Handbook gives Russian Church membership as 90,000,000, but it points out that these figures are based on vague reports. Other estimates range from 30,000,000 to 90,000,000, with about 40,000,000 as the most generally accepted number.)

In his announcement Fry noted that acceptance of the Russian Church would be the culmination of an invitation made with "the full knowledge and to the general approbation of the charter members of the World Council in 1948." He said there were expressions of disappointment that the Russian body, embracing millions of Christians, had not been present at the Council's constituting assembly in Amsterdam, Holland, in 1948.

"Nothing has occurred in the Russian Church to make it less acceptable as a member in 1961 than it was in 1948," he said. "A reversal in the World Council's position would reflect an alteration in our outlook on ecumenicity."

Dr. Fry contended that if the Moscow Patriarchate's application is not accepted the Council "itself would give occasion and provocation for the formation of an Eastern equivalent of the Council, with unhappy consequences for some of its present member Churches and the Christian cause as a whole."

Acceptance Likely

Acceptance of the Russian Church at New Delhi seems almost certain. For one thing membership of this Church and other Orthodox bodies has been a constant aim of World Council leaders. Also leading Churchmen attending the U.S. conference expressed confidence that the Church would be admitted, in spite of some expected opposition based on the charge that it is a "pawn" of the Kremlin.

Bishop Henry K. Sherrill, former Presiding Bishop and a president of the World Council, who presided at the Buck Hill Falls meeting, said he has "high hopes" that the application would be approved.

He said he would be "greatly astonished" if the application was not approved because "that is the whole spirit in which the ecumenical movement is operating."

Bishop Sherrill stressed, however, that if the Russian Church does join the Council "We don't have to assume we have to accept all their plans, including those for world peace."

Archbishop Iakovos of New



York, head of the Greek Orthodox archdiocese of North and South America and also a Council president, said he spoke for Patriarch Athenagoras of Istanbul who would be gratified that the Russian Church "finally decided" to submit its member application.

The archbishop observed that the Patriarch, who is supreme leader of Eastern Orthodoxy, "has been alone in planning the ecumenical policies of the Orthodox Church."

Archbishop Iakovos also stated that the Russian Church's request was in answer to the Patriarch's 1952 encyclical in which he "invited all Orthodox Churches to belong to the World Council."

The Eastern Patriarchates of Istanbul (Constantinople), Antioch, Alexandria and Jerusalem already are Council members, along with the Orthodox Churches of Greece and Cyprus.

Also expressing confidence that the Russian Church would be admitted was the Rev. Roswell Barnes, executive head of the U.S. conference, and O. Frederick Nolde, director of the commission of the Churches on international affairs, who called it "a major advance in the ecumenical movement." (Dr. Nolde gave one of the main addresses at the meeting which we are holding over for next week because of lack of space).

Letter of Patriarch

It was later revealed in Moscow that the decision to apply for membership was made by the six-man holy synod of the Orthodox Church, meeting March 30 under the chairmanship of Patriarch Alexei.

The synod voted unanimously in favor of joining the Council after hearing a report by Bishop Nicodim, who headed a Russian Church delegation which visited the World Council's headquarters at Geneva, Switzerland, early in March.

It was agreed that Patriarch Alexei should write to the World Council informing it of the synod's decision. The letter was sent in mid-April, but meanwhile news of the decision was withheld in Moscow.

Bishop Nicodim explained that this was because of a gentleman's agreement made at Geneva that if the Russian Church finally agreed to apply for membership, the World Council should be the first to make the information public.

"The Russian Orthodox Church," Bishop Nicodim commented, "is not fond of sensations, and anyway it has no agency for the distribution of news."

The bishop stated that the next issue of the Journal of the Moscow Patriarchate would inform Russian Orthodox believers of "this important decision" taken by the holy synod.

He said that in seeking affiliation with the World Council, the Russian Church was motivated by "Christ's injunction that 'all be one,' and by the spirit of ecumenical brotherhood."

He added that whether its sister Orthodox Churches not already in the World Council should follow the Russian Church's example was "their own business."

In his application Patriarch Alexei observed that the Russian Church was in accord with the Council's requirement that all members accept Jesus Christ as Savior.

"The Russian Orthodox Church," he declared, "has always attached the utmost importance to the problems of mutual rapprochement between all Christians, the deepening of mutual understanding among divided Christians and the strengthening of universal brotherhood, love and peace among the nations on the basis of the gospel."

In this respect, he continued, "we count on the efforts made by the World Council to strengthen the spirit of ecumenical brotherhood, as well as the contact with the Russian Orthodox Church."

The Patriarch further stated that the Russian Church is "fully determined to make her contribution to the great task of Christian unity on the lines of the previous movements of Faith and Order, Life and Work, and to international friendship through the Churches which now find their common expression in the different forms and aspects of the World Council."

Archbishop Iakovos Speaks

A call to close ranks and present a "united front of Christian love, charity and humility" was issued by Archbishop Iakovos at the meeting.

Labeling the present with its nationalistic uprisings in both Asia and Africa as a challenge for all Christians, the archbishop declared: "It is imperative that we prove, beyond the shadow of a doubt, to ourselves first and thus to all who have lost their trust in us, that our only concern is how to dissipate the darkness of fear, how to project more light of hope, how to translate the gospel into Christian action, how to serve and to help more adequately the social, moral and spiritual advancement and well-being of all people that inhabit the earth."

On the other hand, he pointed out the necessity to "confess and admit" that organized Churches have done "little toward this end." He added that "all we have done . . . was to antagonize each other in our own territory, to undermine each other in the field of mission, to claim monopoly of religious truth or priority to preaching the gospel." This has been done despite the fact that

such pretensions could "never be condoned by him, who sent us to evangelize the world, but in close unity with him."

The church leader told his listeners it is "time for us to return to our senses," and particularly to the sense of the real dimensions of our Christian task. "Only then," he said, "shall we realize how terribly we have failed Christ."

Failure in Africa

The Rev. E. A. Adeolu Adegbola of Nigeria, told the conference that Christianity's identification with Western culture offers obstacles in spreading the faith in Africa.

Confronting the Church in Africa, he said, is the task of "discovering how the gospel can be proclaimed in such a way as to present it not simply as an ingredient of a foreign civilization which a man may or may not adopt for himself,

but as the word of God, the word which demands a verdict, a yes or no from man to God."

Adegbola labeled as a major difficulty how to avoid preaching the Christian gospel as an alternative to Communism.

To present Christianity as an alternative he likened to placing Jesus on the "same pedestal with Karl Marx," or equating the "kingdom of God with the era of the proletariat."

This dilemma, he asserted, "is not merely an African question, but faces the Church in all parts of the world."

He said it was very easy to give the impression that the Churches in new African nations "are the last pockets of colonialism." He emphasized the necessity for the Church "in any land to be unafraid in disassociating the last vestiges of colonialism from the will of God as known in Jesus Christ."

structure will replace the present 67-year-old Episcopal National Council headquarters at 281 Park Avenue South, and three other locations in New York City and Greenwich, Connecticut, used for departmental work. A sum not to exceed \$150,000 was provided by the Council for the fund-raising task.

It was announced at a Council meeting earlier this year that the total cost of the new building will be five and a half million but that one and a half million will come from existing funds.

Triennial Budget

Triennial budget proposals adopted to be presented to the General Convention's program and budget committee for recommendation to the Convention in September were: for 1962, \$10,705,663; 1963, \$11,788,312; and 1964, \$12,663,777.

On diocesan giving, the Council decided to ask the General Convention to appoint a joint committee of five bishops, five presbyters and five laymen to recommend amendments or replacements of existing canons and/or formulas on operation of the quota system in order to achieve the 1958 Convention goal: one-half the ordinary income of each diocese to go to the work and program of General Convention, through the National Council.

Christian Education

Acceptance by the Council was given a policy and strategy statement from the department of education. Included in its policy provisions is the emphasis that: "At all age levels, excluding only the infant years, equal attention must be given to the fact of God's past action and his present action. Neither must be neglected, for otherwise the gospel being communicated will not be the historic gospel or it will not be related to the life of the learner."

Programs for General Convention Approved by National Council

★ If money is news, as newsmen say, then the National Council at its spring meeting came up with a lot of it. Presiding Bishop Arthur Lichtenberger announced that he will personally direct the program to raise \$4-million toward building the new headquarters in New York.

Robert D. Jordan, executive head of the Episcopal Church Foundation, consultant of the fund-raising project, told Council members that the coordination and efficiency to be achieved by having all departments and related agencies under one roof are vital to the whole mission of the Church. He said that unless positive action is taken now to obtain the money needed, \$27,000 must be taken from the missionary bud-

get every month for 20 years, to pay off principal and interest.

"If we don't do it now, it will mean either that our diocesan budgets must be increased or our missionary program must be cut \$27,000 every month for 20 years," he said.

"This is only once in your lifetime," he emphasized, figuratively speaking to all Episcopalians, "the only opportunity you will ever have to give to a new headquarters for your Church."

The Presiding Bishop's committee on gifts and memorials will lead the national program of obtaining funds within the next few months to finance the new building, on which construction is expected to begin this summer. The 12-story

Bishop Gordon V. Smith of Iowa, as department chairman, presented recommendations which were adopted: provision of a sum not over \$2,000 for sending Philip Pavlik to the World Council of Churches assembly at New Delhi next November, as youth representative in the United Christian Youth Movement; appropriation of \$3,000 toward expenses of five Episcopal delegates to the World Council's institute of education in June 1962 at Belfast, Ireland; appropriation of \$20,000 toward more conferences in the advance adult education program in 1962, because of enlarged demand for them; and provision of no more than \$9,900 to finance two youth associates in the department's youth division, for one year starting June 1, 1962.

Gifts totaling \$4,100 in memory of the Rev. Malcolm Strachan, former Council officer, have been received "to strengthen the work of the Christian teacher in the secular classroom," it was announced. Further giving to the fund was urged by the Rev. David R. Hunter, department director, to aid the Council's work with parish and preparatory schools, begun in 1954-55 by Mr. Strachan.

Christian Social Relations

The resolutions opposing federal aid to private education and recommending use of the study document of the National Council of Churches on religion and public education were co-sponsored by the department of social relations and the department of education. Bishop Warnecke of Bethlehem, as department chairman, presented a detailed statement of policy and procedures on social issues.

Finance Department

B. Powell Harrison, Jr., of Leesburg, Virginia, as chairman of the department of finance,

reported a new plan for group life insurance for lay employees of the Council, which was explained by Ernest W. Greene of Washington, D.C., a Council member of the departmental committee. The plan will provide at least \$1,000 in paid life insurance, in addition to the separate pension plan, for all lay employees of the Council, the Seabury Press, and the Episcopalian magazine.

The Council voted an additional \$10,000 grant for the chapel - parish house - rectory being built for St. Christopher's Church at Frankfurt-am-Main, Germany, its financing now being a \$28,000 loan and a \$29,000 grant. The added grant became necessary because of recent revaluation of the German mark and higher costs. The Episcopalian magazine was allowed \$15,830 not used from its 1959 General Convention grant, to balance its triennial budget.

Home Department

Recommended in the home department report given by Edward McCrady, vice-chancellor of the University of the South, a resolution on Episcopal women workers' salaries was adopted, conditional on the allocation made next September from United Thank Offering funds.

If enough money is thus provided, beginning January 1, 1962, minimum salaries for women college workers appointed by National Council will be \$3,900, and those for other women missionaries appointed by National Council to the home field will be \$3,300. The annual increase will be raised from \$50 at present to \$100 a year for six years, with subsequent advances to be worked out according to length of service and effectiveness of the worker. Women employed in the field will advance from the present \$2,700 minimum to \$3,300.

On the department's work

with the deaf, it was noted that seven more trained people are needed immediately and that retirement of five others in the next three years will add to the need for personnel.

Designation of the domestic part of the 1962 Church School missionary offering was approved for support of "experimental undertakings in the face of new and pressing problems presented by the deep changes taking place in our society." Grants will be used to support single projects allocated upon nomination by the home department.

Overseas Department

The Council approved the missionary service of three Virginia Theological Seminary graduates in the new African province of Uganda and Ruanda-urundi, as a VTS memorial to Presiding Bishop Henry S. George Tucker. Serving first in the Church of the province, they will later join the faculty of Bishop Tucker College, central Anglican theological college of the area (named for a pioneer Anglican bishop), said Bishop Stephen F. Bayne, executive officer of the Anglican Communion.

Giving the department report, the Rev. Gardiner M. Day of Cambridge, Mass. recommended: rescinding previous action to help finance purchase of land in Hawaii, because the land was not available; and appropriating \$15,000 to buy 300 ping of land adjacent to St. John's Church in Taipei, Taiwan. Both recommendations were adopted.

For 1963, the Council approved the recommendation that the overseas portion of the Church School missionary offering go to missionary needs in Taiwan.

Promotion Department

Churchways, since 1941 issued five times a year by the

(Continued on Page Fifteen)

THE WITNESS

COMMUNITY OF FEAR

By

HARRISON BROWN

JAMES REAL

A PAMPHLET PUBLISHED BY THE CENTER FOR THE STUDY OF DEMOCRATIC INSTITUTIONS, WHICH IS NOW THE MAIN ACTIVITY OF THE FUND FOR THE REPUBLIC. ONE OF THE AREAS OF STUDY IS WAR IN RELATION TO DEMOCRATIC INSTITUTIONS. THE WITNESS IS RE-PRINTING THE STUDY IN ITS ENTIRETY OVER A NUMBER OF WEEKS.

Accidental War Limited War

EVEN with only two nuclear powers and four nuclear nations in the world, there is a finite chance that an all-out nuclear war could be triggered accidentally. This could be brought about as the result of either mechanical or human failure. No machine is perfect. No human being is free from the possibility of making errors of judgment. Already, for example, there have been several accidents involving American aircraft carrying nuclear bombs.

One can conceive of a number of ways in which a nuclear war might start accidentally. Radar evidence might be misinterpreted, and under the misconception that an attack had been launched by one country a retaliatory attack might be launched by the other. Reconnaissance flights carried out by one nation over or near the territory of another might be construed as acts of war and might lead to the launching of a first strike against air or missile bases. An American pilot might, as a result of strain during a period of tension, bomb a Soviet city.

The reverse situation is also conceivable—and were New York suddenly demolished, there is little question that with our present organization and philosophy we would retaliate quickly and vigorously. When we are fully in the age of missiles we must reckon particularly with the possibility of serious accident, largely because the time for decision will be so short.

We are not far distant from the time when we will use satellites on a large scale for reconnaissance purposes, for communications, and as carriers of weapons. The use of such satellites might be interpreted as acts of war, as might efforts on the part of a potential enemy to destroy them. Such satellites could be used to jam radio communications over another nation's territory, and this in itself might appear to justify the launching of an attack.

Intensive submarine activity can lead to accident. Misinterpretation of the identity or intentions of an unknown underwater vehicle could lead to unwarranted action on our part. Failure of submarine communications with home base could result in the premature firing of her missiles.

We must worry also about "administrative accidents" — that is, about military decisions to launch attacks that are not adequately approved by higher authorities. Not long ago a Tunisian village was bombed by the French military without the prior consent or knowledge of the French government. It is conceivable that military officials in the U.S. or the U.S.S.R. might bring about a coup and order an attack of their own without adequate approval.

Recently the House of Commons heard a difficult question addressed to the Prime Minister: What guarantees could be brought forward that

would assure that no more "overflights" out of British bases would be made? The ensuing discussion revolved on the possibility of this sort of action being undertaken by the American military without the knowledge of either the British or the American governments.

Clearly no such assurance can be given. The possibilities of military action (not necessarily of the button-pushing kinds) being undertaken en camera by a small group of officers, either American or Russian, grows as the number of ways in which politicians' ultimatums can be violated increases. As crisis compounds crisis, from Cuba to the Congo, the probability of misjudgment, accident, or precipitous military action is vastly increased.

Traditional Chalk-line

NOR can this situation, unstable as it is, become anything but worse so long as violence provides the means for enforcement of the traditional diplomatic chalk-line: "This far and no farther!"

The answer to the English is obvious: "We hope to exercise nominal field control over American and NATO military units, both our tactical forces and such activities as aerial espionage, but we have no means at hand or in sight to guarantee such control. The only temporary encouragement we can offer is that there seems to be a deterrent balance which renders the execution of the threats against you improbable. But we do not know at what point the U.S.S.R. will decide that the military margin is sufficiently in her favor to warrant the risks involved in carrying out these threats."

What we cannot bring ourselves to say openly in this hypothetical reply is: As the Russian military position becomes more clearly dominant in the next decade, and as increasing psychological pressure is brought to bear on the Western positions everywhere, the likelihood of desperate, erratic, unauthorized action by U.S. and Allied forces is much greater than the chance of similar breaches of discipline by the Soviets.

For one thing, the Soviet political and military policies are one policy, responsive only to the master plan of action—whatever it may be. For another, the Soviets have a polished method at hand for "violation by proxy," the calculated use of dominated or threatened powers to perform acts of belligerence which the U.S.S.R. may disclaim. The U.S.-NATO alliance, on the other hand, is hampered operationally by political dif-

ferences, exposure inequities, geographic awkwardness which complicates logistic and communication problems, and, to some extent, language difficulties.

Thus, if things continue the way they are going, the possibility of a coup by the United States military is real. The general assumption that the American soldier is automatically responsive to his civilian masters might be rudely shaken were there a serious and clearly visible retreat on the world front by the American policy-makers. The same might be true in the event of a disarmament agreement which the military does not consider fool-proof.

In addition to accident, it is possible that the U.S. and the U.S.S.R. can become involved in a war which neither nation wants as the result of the catalytic action of a third nation. For example, New York, Washington, Los Angeles, and San Francisco might suddenly be destroyed by thermonuclear weapons launched from submarines. The submarines themselves might not be identifiable, but we might with good reason suspect them to be from the Soviet Union. Under the circumstances we might launch a devastating attack upon that country, not realizing that a third country (China? Japan? Argentina?), rather than the Soviet Union, had attacked us.

LIMITED WAR

GIVEN a stable deterrent system, it is widely believed in the United States that we can engage in small or "limited" wars without serious danger that large-scale nuclear weapons systems will be brought into use. It is even visualized that such wars can be fought utilizing "tactical" nuclear weapons ranging in size from a few hundred tons to perhaps 100,000 tons of TNT equivalent.

About a decade ago the United States announced that it was embarking upon a program of developing nuclear weapons for tactical use by ground forces. By making use of the enormous energy available in nuclear weapons, it was hoped to neutralize to some extent Soviet superiority in armed manpower.

Following development of nuclear weapons for use by ground troops, the Soviet Union developed similar weapons. Our relative gains, thus far, do not appear to be very great. Indeed, with tactical nuclear weapons in the possession of both sides, savings in manpower turn out to be nonexistent. The major change in the nature of ground warfare resulting from tactical nuclear

weapons appears to be that it will almost certainly be more destructive of property than ground warfare of either World War II or Korean vintage.

Thus far, nuclear weapons have not been used by troops in war. However, there is every reason to expect that they will be used in a war in which ground forces are used, for we have built up our own forces around such weapons. As our forces are at present organized, it would be difficult for us to fight a limited ground war of any appreciable size without using nuclear weapons.

Were the United States to become involved in a limited war, in Western Europe for example, in which nuclear weapons were used, but in which it was the express wish of the participants to avoid using their all-out retaliatory forces, there would nevertheless be serious danger that the relatively small war would "escalate" into a large one. Ten-kiloton weapons, although considerably less destructive than those of the megaton variety, can nevertheless be used to destroy towns and cities on a massive scale. As the scale of the destruction increases, one side may deem it desirable to carry the war to the enemies' retaliatory forces and cities. Or the retaliatory forces could be brought into operation as the result of one side's stepping over an arbitrary line of demarcation specified by the enemy — a city, a national boundary, the energy of an explosion.

In any event, it is difficult to visualize techniques of truly stabilizing limited wars in which nuclear weapons are used. Any limitation on size of explosive would be quite arbitrary and difficult to monitor. Although it is conceivable that a small nuclear war could be kept from escalating, the probability would be high that sooner or later it would turn into an all-out war.

If tactical nuclear weapons were to be outlawed in war, the situation would appear to be less unstable. Nevertheless, even in a war fought with conventional weapons, there would be serious danger that it too would grow to the point where the retaliatory systems would be triggered. Further, although it is conceivable that nuclear weapons might be outlawed from use in the field, it would nevertheless be necessary for armies to prepare to fight with them—in other words, to prepare to fight two quite different types of war. Even were such weapons outlawed, the knowledge for manufacturing and using them would remain. There would, as a result, be seri-

ous danger that one side might attempt to put them into use, taking advantage of the unprepared state of the other side.

In this connection, we should recognize the likelihood that any future war that is of appreciable size will involve the use of nuclear weapons at some stage, no matter what disarmament controls have been in existence prior to the outbreak of the war. Even were the nations of the world to carry out successfully a program of total nuclear disarmament, including the elimination of long-range missiles, the knowledge needed to manufacture such weapons would remain. Once a "conventional" war broke out, there would almost certainly be a frantic race upon the part of the participants to manufacture the weapons once again. Each of the antagonists would realize that the first nation to produce megaton nuclear weapons in quantity, together with the means of delivering them, would have the opposing side at its mercy.

*Next Week: Factors Preventing Agreement on
Arms Control and Disarmament*

- POINTERS For PARSONS -

By Robert Miller

IF THERE is to be federal aid for the public schools the hierarchy of the Roman Catholic Church want similar aid for parochial schools, and it argues that to withhold it would be discriminatory. They do not raise the question of whether, quite apart from constitutional issues, public policy would wish to encourage a dual system of schools.

Time was when Roman Catholics were very much in the minority in the United States and today they are a very substantial minority. If they were to gain a majority would they pass laws which imposed their views on the whole community, laws, for example, banning birth control? Could the separation of Church and state be maintained if the Roman Catholic Church commanded the allegiance of a majority of the voters?

It is well to remember that tolerance on which we pride ourselves is of very recent growth and has never struck deep roots. Would we, for example, tolerate communists if it was in our power to make an end of them? Will the com-

munists tolerate capitalism if it can make an end of it? How tolerant was Rome of the Albigenses? The Puritans of the Quakers?

It is one thing to tolerate people whose values we dislike because we feel they do not threaten our own values, and quite another to tolerate those whose values do threaten ours. It is easy

to grant freedom of belief to the like-minded and very difficult to grant it to others.

No doubt the truth will make us free, but, whose truth?

What shall be said of a truth men will die for, and what of a truth they will not die for?

COMMUNISM AND CHRISTIAN ANSWERS

By George F. Tittmann

Rector of Church of the Holy Spirit, Lake Forest, Ill.

**ONLY BELIEFS THAT ARE TRUER,
IDEALS THAT ARE AT LEAST AS CHAL-
LENGING AND UNIVERSAL, METHODS
THAT ARE MORE DOGGEDLY PATIENT
AND REALISTIC, FAIR, OPEN AND
JUST; ONLY DISCIPLINED, SACRIFICIAL,
STUDIOUS ALLEGIANCE TO THE GOD
WHO IS REALLY RUNNING THINGS
— ONLY THESE HAVE THE REMOTEST
CHANCE OF PREVAILING IN THIS CUR-
RENT RELIGIOUS WARFARE FOR THE
SOULS AND BODIES OF MEN**

THE first thing to keep in mind about communism is that it is a universal, salvationist, missionary religion. Not "religion" as the word is most commonly used these days, (a private preference for certain personal practices and precepts), but in an older sense — men's working point of view on life, their final confidences, their ties with what they are convinced is in charge of the universe. The communist speaks of "religion" as that preferential matter which has, he says, blocked the true course of history time and time again; but when you listen to him saying that the collapse of all his enemies is inevitable and that his views are not human opinions but scientific truth — then you will sense how deeply religious, in the true sense of that word, he really is.

That is why people who do not understand religion in this way cannot be trusted to interpret communism. That is also why, in an age when old faiths all over the world are being shaken, the appeal of communism is so unmistakably powerful and deep.

The second thing to keep in mind is that there

smolders within this religion which sneers at God a terrific dynamo of altruistic idealism, passion for justice and outrage at social evil. This looks like a ridiculous statement in view of the purges, exiles, slaughters and cold massacres which fill the communist record. In fact, however, it is quite possible for idealists to use any means towards a glorious end—liquidating tens of millions of people for the cause of future brotherhood.

Such crimes come quite logically from the communist theology ("science", to them) which sees opposing forces, governing and built into the machinery of history, inevitably achieving their ends through all kinds of contradictory human action. This is by no means to say that all communists are zealous social reformers, or even that many of them care about anything more than immediate victories. But there is this spirit built into the system of communism, into its beginnings, so to speak. This, too, makes a powerful appeal to an age which has either lost its passion for humanitarian reform or never had it at all.

Protectors of the Status Quo

THAT is why people who simply want to keep what they have, protect the status quo, or safely dole out a little helpfulness here and there to satisfy uneasy consciences, can never be trusted to interpret communism. They cannot understand this facet of its contagion for people nor its total power over the souls of its converts, since they have never been moved much by any kind of sacrificial altruism themselves. To them it will always seem to be only a mysteriously hostile political theory which by sheer argumentative cleverness somehow manages to prevent the young and the gullible.

The basic point to be made clear at the start, then, is that no human system of values, with local concerns and less than world-wide goals, is capable of understanding and meeting a system of thought, action and organization which has the vitality and scope of this revealed, supernatural revolutionary mission to the whole of earth. Patriotism — however sincere and devoted — is no match for communism; they are different kinds of systems.

Against this background, then, here are six indictments (others could be added), from a Christian point of view, against the errors of this militant, rival world religion, Communism:

Wrong God

COMMUNISM has the wrong God. Yes, "godless" though it claims to be, its God-in-fact, the sovereign, undefeatable force behind the cosmos (can men mean anything less by "God"?) is matter-in-dialectical-motion, the basic stuff of which all time, space, persons, history, nature and things are made, forever driving through conflict, toward its final goal. We should never be fooled by gross misstatements about communism being "godless" in any but the most superficial sense (i.e. — it is against churches). Mighty and unconquerable it believes its God to be indeed — though never described under that title.

What does the Christian say? God is the personal, one and only creator, owner, redeemer, savior, judge and strengthener of all men, nations, ages, planets, galaxies and atoms; who is known to be at work for his loving purposes everywhere by the clues given to the Jewish people and the final revelation in the life, death and resurrection of Jesus Christ; proclaimed now and to the end of time by the Church; whose

victory over all evil is certain and whose Kingdom will come at last.

Such a picture of God can stand up to the God of the communist and rival his followers' claims. No lesser God can. The communist God is universal, not merely for one nation. He is for all mankind, not just for us and our preferred way of life. Can anyone really oppose communism's God with a national deity who is merely looking out for our country and its friends?

Doctrine of Man

COMMUNISM has the wrong picture of man. The communist sees man as essentially a slave and tool of economic powers. His art, labor, politics, personal life and religions (especially his religions) are entirely shaped by external economic forces getting their grip within him on his dominating drive for economic gain. And, man is essentially mass-man, man-in-the-collective, not man the personal, the individual self.

What does Christianity say? That man is a responsible individual creature with all kinds of motivations, set inextricably and properly in group life, and made for the purpose of loving God, himself, his fellows and his world, — a creature through whom God is to bring all creation into unity, harmony and peace.

Can any system which seeks freedom only for individuals to do as they please, or neglects the basic human requirements for economic plenty, or promises salvation only beyond this world, confront the communist's realistic view of man? At least communism knows the essentially corporate duties and destiny of human beings, and, faces realistically men's drive for material security.

No one who expects people to want education, safety and freedom instead of bread, health, shelter and comfort can be trusted to face the communist understanding of man, any more than can those who overlook the community-centered goals of life in favor of some atomistic individualism where each person goes his own way.

Views about Sin

COMMUNISM has a false understanding of sin. For communism, sin is basically the institution of private property in the owning and the pursuit of which men's reason and emotions are perverted into false ideologies, strategies and relationships. Do away with private property and men will automatically desire only the common good and live in selfless peace one with another.

The Christian says that sin is rooted in some cosmic opposition to God on the part of free creatures, and that it appears in man as a subliminal, defensive self-assertion against God and fellow men; that sin is both individual and collective, isolating men from their loving Creator, making love and the struggle for justice, freedom and peace, impossible.

Communism, of course, has an external and shallow version of sin compared to the Christian view. But at least it knows the brutal idolatry of selfish possessiveness; at least it has spotted one of the clearest causes of disunity and war; at least it does not compromise its diagnosis by weasel theories of "balanced selfishness" and the "harmony of conflicting interests" as the way men are meant to live. Can people who say men are made to live in endless, predatory competitiveness, and who do not see some of the inherent self-aggrandizement in private property systems, be trusted to lead the opposition to communism? Will they not be blind to their own errors and hence vulnerable to communist attack?

Views about Atonement

COMMUNISM, because it does not understand sin, has a false idea of atonement. To the communist, what must take place in order that sin may be set right, wiped clean from the slate, atoned for, is the bloodshed of total revolution, in which every least vestige of private property and all that it has brought into existence is to be wiped out wholly. Once the cause, in other words, of men's clashing and coveting is done away, then all the myriad effects of social evil will disappear.

Of course the Christian understanding of atonement has to go as much deeper than this as does its teaching about sin. If the wrongness of existence is fundamentally in the interior springs of our human nature, and somehow in a cosmic misuse of freedom which poisoned the whole climate of creaturely existence, only the perfect and sinless living of a free completely human career can reverse the thrust. Jesus the Christ, fully human like ourselves, denied the demands of human sinfulness, loved and obeyed God down to a miserable, triumphant death—and so made atonement once for all for sin.

Now the communist's atonement is as shallow and external as its doctrine of sin. But at least it does take into consideration two factors which

so many of its opponents omit: the fact that the world will never be improved without costly sacrifice, and, that what is needed is not simply gentle adjustments from time to time, but revolutionary new ideas, procedures and programs.

Shall we simply call for study and a new statute here and there, and think we can oppose an enemy who promises Utopia and calls for heroes? At least the communist does not think, as so many among us seem to think, that the entrenched evils of society can be voted away by the people in power who are suddenly going to have brotherly visions and turn compassionate.

The Wrong Church

THE communist has the wrong Church. In the communist system, the group which is the inheritor of the revealed teachings about truth, and which is to be the agent for the transmission of the atoning power, is the party. One day after the structures of the state have been used by the Communist party, to effect the revolution and socialize the world, the party and the proletariat will merge into the classless brotherhood which will need no state at all. The "Church" will become the world.

For the Christian, what is the Church? It is the community of baptized believers whom God has chosen, trained and sent on mission to all men. It is the society among the societies of men which has received and makes known what is true about all men everywhere. It is the agent of God's redeeming love for his whole world, set in the world to be the reconcilers of men to God, and men to men, in that love which made all men and for which all men are made.

Yes, the communist "Church" may be entirely misplaced and falsely designated. But at least it is a militant group, chosen by the powers which rule and overrule history, on mission to bring to mankind, through violent revolution, a new kind of peace and unity.

It is not amiable cultism, building its separate little chapels on quiet corners, unattached to the great decisions and crises of the times. It is not merely a refuge for solace, an agent to provide additives for bourgeois morals, a matter of preference, unchallenging and without any clear world purpose and relevance.

What kind of universal Church — chosen, revolutionary, disciplined and instructed group — do most anti-communists these days suggest around which to mobilize the opposition?

A Wrong Ending

AND lastly, communism, with such important errors in its theory and methods, must have a wrong finale, ending, too. But is its "heaven" wrong? This world at last at peace and without the threat of war, in which the brotherhood of man has inscribed over its New Eden "From everyone according to his faculties, to everyone according to his needs". All sources of sin done away and strifeless harmony prevailing on this sweat and blood-soaked earth forever and ever.

Is the Christian picture so different? At least does it not include this, in what might be a vastly more universal picture? When we pray, "Thy Kingdom come on earth," do we not have something like this in mind? Perhaps this is the most important question of all to be clear about as we assess the vitality of this new religion: what is the drawing-power of its goal? Without the drawing-power of a final picture of what lies ahead, no social order on earth can muster enough loyalty and sacrifice to last through a generation. "How is what you are planning and offering for us today related to what shall one day surely be?"

That is the supremely decisive kind of question every group must answer as it organizes to accomplish anything. It is called "eschatology" — the doctrine of final things. The Christian may well say that the peace of creation is only to come by divine action in a new heaven and a new earth, — the old re-created by a divine invasion continuous with what Christ began in his invasion long ago. He may say that the communist methods for getting there are disastrously mistaken, brutally distorted and evil. But there is a kinship here, is there not, between what Christian and Communist see as the goal of all history? It is this kinship of goals which moved the great William Temple, Archbishop of Canterbury, to say that Communism was "a Christian heresy".

And that is just the point: the real power of communism is in the subtle similarity of its great drawing goals to those of the biblical religions — Judaism and Christianity. Its error is not in its goals. And while it can be hideously wrong in its methods, its root evil is not in them either. The deepest wrong about communism is in its ultimate, working faith — its wrong God, wrong picture of man, sin, atonement, and church. Con-

duct follows creeds. In the long run it is beliefs which shape the earth.

Basic Beliefs

THOSE who profess to have no religious beliefs but are really only ignorant of the working beliefs they already live by, and those whose religious beliefs have no practical connection with the beliefs which shape their daily life, can become easy dupes for narrow fanaticisms of all kinds. Thus, the greatest danger of communism is its undergirding structure of faith, its theology — all of which simple minded people can overlook as they are distracted with its apparently illogical reasoning, its fluid policies and its naked use of violence. It is the communist religious faith which enslaves its followers into blind, uncritical fanaticism and seduces its religiously-confused enemies into mutual distrust and panic.

This is why, in the resistance to communism there is a very special place for those who are learning to understand the true ingredients of their faith — their own working points of view of life. And it is also why, to a most important degree, it is only such people who can be trusted to distinguish real communism from mere humanitarianism, reform, leftist politics, etc. Men who do not understand the religious dimension of every human being's life will blunder about in this essentially religious matter, encouraging ignorant suspiciousness and paralyzing that freedom of thought which alone makes the discernment of men's basic beliefs possible.

In this mid-twentieth century struggle with communism, do not for one befuddled instant think that the encounter can be won with stay-at-home, status-quo, less expensive, our-country-and-our-pals-only political scheming.

Or by more weapons.

Or by zealously investigating everyone who wants a better or different world and so finding "communists" or sympathizers or dupes in every neighborhood — compounding confusion with universal suspicion and alarm.

Only beliefs that are truer, ideals that are at least as challenging and universal, methods that are more doggedly patient and realistic, fair, open and just; only disciplined, sacrificial, studious allegiance to the God who is really running things — only these have the remotest chance of prevailing in this current religious warfare for the souls and bodies of men.

Don Large

No Loss Leaders

AN ANGLICAN Priest has written a pungent article for the Canadian Churchman on Loss Leaders in Religion. The title puzzled me for a moment, until I recalled the practice employed by many retail stores of offering certain items at less than their actual cost. This gimmick serves, of course, to get the unwary customer into the shop—after which the manager can hope that the pleased buyer will be seduced into buying at least a few items whose prices are poles removed from the idea of loss.

Now there's nothing necessarily unethical about this technique, for unless the purchaser is uncommonly stupid, he'll realize that the storekeeper must naturally compensate for his underpriced staples, and that even the free balloons and the Triple-S saving stamps must be paid for by somebody. Which is why a bargain is a bargain only up to a certain point. After that, it becomes an exercise in self-delusion. In the meantime, if a man wants to kid himself in the supermarket, that's his privilege and he has no one to blame but himself.

But I am unhappily dogged by the feeling that the Church has too often been found taking a leaf from the store manager's promotional catalogue. As our Canadian cleric, Fr. E. W. Harrison, puts it, "a potential believer is lured into the congregation of the faithful by some underpriced doctrine, in the hope that he will later buy the higher-priced creed. Let him come to church and find it for free, at low rates, at less than cost. Is he worried about his family and its emotional problems? Let him come to church. The family which prays together stays together. It's as simple as that.

"If he wants, the worshipper can even adopt the role of a customer and shop around for the loss leaders in all the churches, picking up a snappy sermon at one place, a bright Evensong at another, a hearty hymn at a third, and a television mass at home."

Even worship itself can be offered on a bargain basis. Regular: Give yourself—your soul

and your substance—to Almighty God in sacrificial deeds which demand dedication and discipline . . . Special: (For this week only. But hurry, the supply is limited). Watch a Whitsuntide pageant featuring a flock of cute little tykes, decked out as doves depicting the descent of the Holy Ghost.

The tragedy, you see, is that the harried rector—in his pathetic desire to appeal to the hard-to-get sermon taster—tends to turn the church into a massage parlor wherein soothing therapies are painlessly applied to the spirit of the recipient at special rates. His attitude, therefore, is not one of "Come and contribute, in a spirit of profound thanksgiving, to the extension of Christ's kingdom," but rather, "Come and see how much peace we can give you at absolutely no cost to yourself whatsoever."

The result? Heresies run rampant; everybody deludes everybody else; and the body of Christ gets nowhere in modern history. Which, parenthetically, leaves the field fairly free for the sacrificial spirit of a dedicated communism which doesn't even have a God to fool itself about!

Meanwhile, Fr. Harrison's conclusion is an incisive one: "There is only one price set upon our religion—ourselves. The tag is no more popular than it was on the first Good Friday, but no reductions are possible."

And he's right, of course. The Christian religion is one place where there's no room for loss leaders at any price whatsoever.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

25¢ a copy

\$2 for 1'en

The Witness — Tunkhannock, Pa.

NATIONAL COUNCIL

(Continued from Page Six)

Department of promotion to consolidate several previous departmental publications, will now be sent out ten times a year announced Bishop Donald H. V. Hallock of Milwaukee, chairman of the department.

Buying a new school bus for \$8,400, to carry the Motorama, the department's traveling exhibit, was approved instead of previously voted purchase of a rebuilt vehicle.

On the \$40,000 decline in the last Church School missionary offering, John W. Reinhardt, director of the department, reported results of a study in progress, in which diocesan bishops were consulted.

Men's, Women's Work

Canon Charles M. Guilbert of Berkeley, California, as chairman, reported for the general division of laymen's work. Miss Frances Young, executive director, announced that the general division of women's work had just granted scholarships to 38 of 45 applicants for graduate training for women workers in the Church. The division also voted \$2,000 to the overseas department to supplement its training of summer students, she said.

Treasurer's Report

Appreciation of receiving quota funds on a monthly basis from diocesan treasurers was voiced by Lindley M. Franklin, Jr., Council treasurer, in his report.

Total funds offered for the

Church Women, Granges,

P.T.A.'s,

Auxiliaries, Organizations needing Money. Sell Nylon Handbags, Rugs, Hosiery, Greeting Cards, Perfume, Vitamins, Candy and other items. Write for Free Catalog.

S. J. PHILLIPS

24 S. 2nd St., Harrisburg, Pa.

nuclear reactor for St. Paul's University at Tokyo are still \$1,100 short, he said, adding that \$41,000 is still due on the pledges, with the final payment to be made in June.

The Church has received \$29,854 in undesignated legacies and \$1,272 in designated legacies so far in 1961, he said.

Other Business

Measures are being taken to increase voluntary giving to the Presiding Bishop's fund for world relief and inter-church aid, said Canon Almon R. Pepper, director of the department of social relations, because of increasing requests for inter-church aid.

On evangelism in the Church, Canon Pepper reported resolutions drawn by the joint program planning committee, calling for all departments and divisions to review their programs and plans in terms of

contributing to extending Christ's Kingdom into every area of life, and for incorporating this missionary and evangelistic emphasis in every aspect of the Council's life and work at home and abroad. These were adopted, together with an additional request for presenting these actions to the General Convention so "that the whole Church may be caught up in renewed emphasis upon evangelism and mission."

Staff Changes

Among staff changes announced were the retirements of Rev. Canon C. Rankin Barnes after 14 years as secretary of the Council; Carl J. Fleischman, office manager of the department of promotion, after 44 years on the staff at national headquarters; and of Mrs. Jean Fife Bowman after 32 years as an office secretary in the general division of women's work.

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POSITION OR OFFICE HELD IN CHURCH.....

Staff appointments confirmed included: Paul A. Tate, assistant secretary of the overseas department, effective July 1, 1961; the Rev. Donald E. Bitsberger, assistant secretary of the overseas department, effective August 1; the Rev. Worthington Campbell, Jr., associate secretary of the armed forces division, beginning August 1; the Rev. Robert N. Stretch as armed forces division representative in Southwestern Europe, starting June 1; the Rev. James T. Hooton of the Anglican Church of Canada, assistant secretary of the general division of research and field study for three years, starting July 1, in a training period financed by the Canadian Church.

Missionary appointments confirmed were: the Rev. Junius H. Mason as treasurer of the district of Haiti, succeeding Gerald L. Carnes; Mrs. Jane H. Rixmann as treasurer of the district of Central America; Mrs. Jeanne L. Price as a general missionary in the district of Nevada; Dale G. Sarles to the district of Alaska; Theodore H. Evans, Jr., to the staff of the Anglican Bishop of Hong Kong; Mrs. Lois Z. Kapp to the district of Liberia; James P. Yeich to the district of the Philippines; Louis Weil to the district of Puerto Rico; the Rev. Patric L. Hutton to the district of Taiwan; and Mrs. Ann Sheldon Fulkerson, to the District of the Panama Canal Zone.

Resignations announced were those of the Rev. George W. R. MacCray, executive secretary of the speakers division and the Rev. Sumner Walters Jr., associate secretary of the leadership training division, Department of Christian Education. Walters will become headmaster of San Rafael Military Academy at San Rafael, California.

The Council will meet next on September 16 at Detroit.

BISHOP BLANKINGSHIP LEAVES CUBA

★ Bishop Blankingship of Cuba, has arrived with Mrs. Blankingship in Miami. Both are U.S. citizens. They do not expect to return to Cuba, where Bishop Blankingship has been since 1939.

A new bishop for the district will be chosen when the House of Bishops meets at General Convention.

Eleanor L. Clancy, American missionary serving as principal of the Sarah Ashurst School at Guantanamo, has remained in Cuba.

BISHOP HARRIS ASKS FOR COADJUTOR

★ Bishop Bravid W. Harris of Liberia told the convocation, meeting at Cuttington College, April 12-16, that he has requested a coadjutor, to be elected by the House of Bishops at the General Convention in September. If the request is granted, the new bishop will be assigned jurisdiction over all evangelistic work, together with the parishes, missions and parochial schools.

Bishop Harris also told the delegates that he plans to retire on his 68th birthday, January 6, 1964.

It was reported at the convocation that a total of \$283,694 had been raised for a cathedral, with the goal being \$450,000.

Reports from the various schools showed enrollments at capacity. At Cuttington there are now 145 students, including 35 from other African countries.

DEAN JOHNSON WINS LECTURESHIP

★ Dean Sherman Johnson, who is completing his tenth year as head of the Church Divinity School of the Pacific, has been awarded a Fulbright lectureship for the next academic year. He will lecture at

the University of Utrecht, Holland, next spring, following a trip through the far east.

He will be accompanied by Mrs. Johnson, who lectures in Hebrew at the seminary, and their son, David, who will graduate this year from high school.

Their itinerary includes Japan, the Philippines, Hong Kong, Singapore, Thailand and Burma. They will spend three weeks in New Delhi, India, where Mrs. Johnson is a delegate to the World Council of Churches Assembly. From New Delhi the Johnsons will move on to Iran and Iraq. After the dean's lecture series in Holland, they will tour Europe and travel and work in Turkey.

MOREHOUSE-BARLOW OPEN NEW STORE

★ Morehouse-Barlow is opening a store in Los Angeles next month to retail books and supplies. It was formerly operated by Mr. and Mrs. Joel Ells who are retiring.

Other Morehouse-Barlow stores are in New York, Chicago and San Francisco.

SHELTON BISHOP VISITS FORMER PARISH

★ The Rev. Shelton Bishop returned to St. Philip's, New York, for a festival service on April 30th that marked the 143rd anniversary of the parish. He was rector for many years, retiring four years ago when he took up residence in Hawaii.

HOW A COUNCIL GOT STARTED

★ Men of Trinity Church, Baraboo, Wisconsin, were holding a meeting when the senior warden suggested that someone be hired to go through the phone book to find out who was not attending church regularly. Rev. Richard Miller, rector, carried the idea to the min-

isterial association who decided to have a door to door canvass. It resulted finally in 12 of the 15 churches in the city organized the first Church Council in recent years.

The canvassers found 120 homes out of about 2,000 that had no church affiliation, with 43 saying they were Episcopalians. Four teams from Trinity parish are now working on these families with expectant hope.

CONFERENCE AT BOISE CATHEDRAL

★ Bishop Hubbard of Spokane was the headliner at a conference this week on secondary education at St. Michael's Cathedral, Boise, Idaho. Others taking part were the Rev. Robert Metters, headmaster of St. George's School, Spokane;

Headmistress Hedwig Zorb of St. Paul's School, Walla Walla; Chaplain C. E. Howlett, chaplain to Episcopal students at Idaho State College and Wendell Peabody, director of education at the cathedral.

DAKOTA INDIAN HEADS CDSP SOCIETY

★ Noah Brokenleg, a Dakota Indian, has been elected president of the Celtic Cross, student-faculty organization of the Church Divinity School of the Pacific.

BALY AND MYERS ARE SPEAKERS

★ Prof. A. Denis Baly of Kenyon College is to speak on the relevance of the Bible to the modern world at the meeting of churchwomen of the diocese of Milwaukee, meeting May 17 at

Trinity, Wauwatosa. At a meeting of men of the diocese at the same parish on May 25 the speaker will be the Rev. C. Kilmer Myers, vicar of the Intercession, Trinity parish, New York.

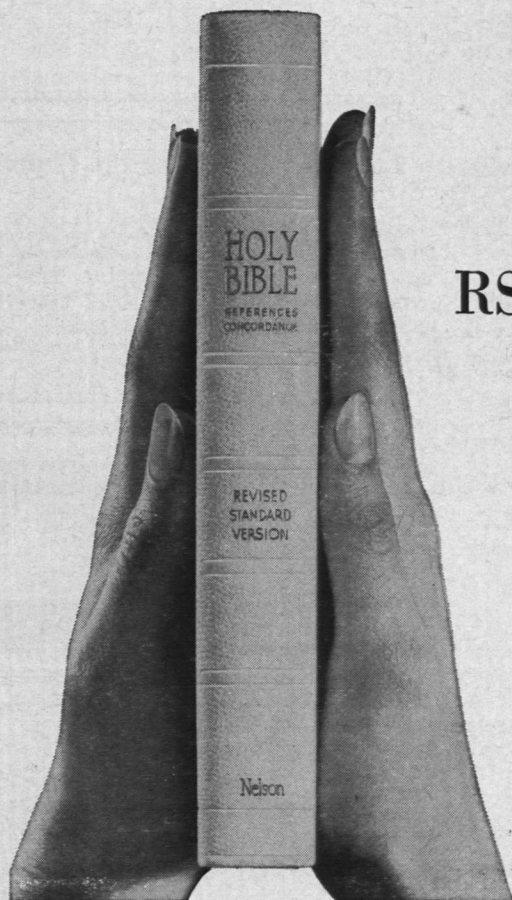
BISHOP WARNECKE IN SOUTH FLORIDA

★ Bishop Warnecke of Bethlehem was the headliner at a banquet held in connection with the convention of South Florida, meeting in Orlando, May 2-4.

Chief business at the convention was consideration of a plan for reorganization along lines recommended by the survey division of the National Council.

BISHOP MOSLEY SPEAKS IN BETHLEHEM

★ Bishop Mosley of Delaware was the speaker at a dinner



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held in connection with the convention of the diocese of Bethlehem, meeting May 5-6 at the Good Shepherd, Scranton.

Also addressing the delegates was C. Wilson Anderson, head of the department of welfare of Pa., an expert in work with children and young people.

PRAYER BOOK CONFERENCE

★ A three day study conference for clergy and laity will be held at the Seabury-Western Theological Seminary, Evanston, Ill., from June 5th to June 9th, under the auspices of the Anglican Society, according to an announcement made by Bishop Jonathan G. Sherman, national president.

The conference is designed to provide study of the Anglican ethos in general, and of the services of initiation in particular, as a background for Prayer Book revision. Headliner is the Rev. Cyril E. Pocknee, Vicar of Holy Trinity Church, Twickenham, Middlesex, England. Registrations are limited to 65. The total cost is \$30 and registrations may be made through the Rev. Henry R. Kupsh, Box 25, East Willis-ton, L. I., N. Y.

CAPITAL FUNDS FOR IOWA

★ Plans to raise a \$625,000 capital fund were made at the convention of Iowa, meeting May 9-10 at Cedar Rapids. The money will be used to buy sites for new churches, \$150,000; revolving fund of \$200,000 to make loans for building; \$225,000 for developing the diocesan conference and camp center. \$50,000 will go to the National Council.

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--- People ---

DEATHS:

HENRY H. SHIRES, 74, retired suffragan bishop of Calif., died April 29 of a heart attack. Prior to his election as bishop he was dean of the Church Divinity School of the Pacific for 15 years.

CLERGY CHANGES:

RICHARD BYFIELD, assistant to Bishop Pike of California, has accepted the rectorship of All Saints, Palo Alto, Cal. OSCAR GREEN resigned as rector of the parish after a distinguished rectorship covering 25 years.

CHARLES J. ADAMEK, rector of St. John's, Ashland, Pa. becomes

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ST. PAUL'S CHAPEL

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Sun HC 8:30, MP HC Ser. 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

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Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

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ST. CHRISTOPHER'S CHAPEL

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Rev. William W. Reed, Vicar; Rev. W. D. Dwyer, p.m.c.

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rector of the Good Shepherd, Scranton, Pa. July 1.

JOHN BRECKENRIDGE, rector of St. James, Drifton, Pa. has resigned to retire from the active ministry.

HARRY WYATT, rector of All Saints, Lehighton, Pa. is to retire after serving the parish for 36 years.

LUTHER D. MILLER, former chief of chaplains of the army, has resigned as canon of Washington Cathedral, effective Sept. 1.

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- NEW BOOKS -

Kenneth R. Forbes
Book Editor

Victor and Victim by J. S. Whale.
Cambridge. \$3.75

Not long ago theology stood low in the public esteem. Within the memory of most of us it was popularly supposed that theology is really an enemy of true religion. Now, within a few brief years, all that is reversed. The best people seem either to be writing or reading theology, which is assumed to be of the very essence of true religion. Those of us who once tried to defend theology against its detractors now find ourselves swept along by its too great popularity. There is undoubtedly more good than bad in this fickleness of the market; and one of the good ingredients is the rise of high-level theological interpretation, of which the writings of J. S. Whale are a prime example.

In *Victor and Victim* Dr. Whale serves the general reader with a series of bold statements of the principle themes of the Scriptures and of the Church relating to human salvation as provided by God in Christ. There is no holding back to avoid offense, nor any discernible ax-grinding for particular confessional positions. The Bible is allowed to speak its own language, yet this is seen by the author as directly applicable to our current situation. The fundamental excellence of the book is beyond question. For clergy seeking further insight, and for laity seeking guidance it is strongly to be recommended.

No man is perfect, nor do any two interested parties ever completely agree. This reviewer is unhappy with the quotation from Tillich that "actualized creation and estranged existence are identical," which the author likens to the Scholastic statement that the devil sinned *statim post creationem*. In Scholastic theology the word *post* is in contrast to *simul*; and the immediacy of decision represented by *statim* is applied to the beatitude of the good angels as well as to the fall of the evil angels. There is more than a technical difference between this and Tillich's statement. The difference is rather large in one's view of creation. Nevertheless, the chapter in which this occurs is one of the strongest and best in the book.

Another dubious section is the defense of the idea of universal salvation in the final chapter. This is arrived at mainly by pitting one theory of beatitude against another; nor does the orthodox position of the damnation of some necessarily rest on "the legalistic moralism which makes eternal felicity or eternal perdition a matter of desert."

Dr. Whale's great strengths are his facility as a writer, his genuinely religious concern and his broad and sound knowledge of the history of Western Christian thought. The helpful footnotes could open precious doors of inquiry to many a reader.

—C. Edward Hopkin

Professor at Philadelphia
Divinity School

St. Philip Neri by Marcel Jouhanneau. Harpers. \$2.75

This is a delightful book about a novel sort of Christian saint. His extraordinary character and life ought to be much more widely known. A mystic with a healthy hilarity, he was amazingly fond of playing tricks on those who admired him with veneration. This account of St. Philip was originally in French, but the translation captures the same quality as the original, which is the rare combination of

religious and Catholic feeling with a lusty irreverence. Underlying all St. Philip's oddities and shocking behaviour were notable permanent accomplishments in the Church. From a reading and discussion group he led grew the *Congregation of the Oratory*, a community of secular priests. The traditional pilgrimage to the seven basilicas started with evening walks by St. Philip and his companions around the city of Rome.

One may suitably make his own the publisher's blurb about the book: "This biography will appeal to all who delight in clear and witty writing."

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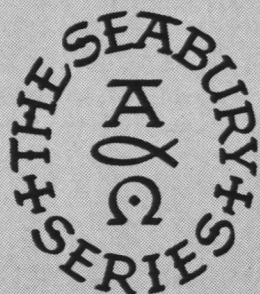
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