

The **+** WITNESS

NOVEMBER 2, 1961

10¢



SO YOU ARE BUILDING A NEW CHURCH!

A RECTOR raises a few questions this week on whether the Church is sufficiently involved in the community to justify its existence. What he thinks the Church should be — and should not be — is good material for discussion in every parish

BILL SPERRY ON CONVENTION

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)

HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
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8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
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4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
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p.m. Organ Recitals, Wednesdays,
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(Holy Communion 1st Sunday in
Month)

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NEW YORK
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12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
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3S) 11 MP (HC IS).
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most beautiful public buildings.

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For Christ and His Church

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SERVICES

In Leading Churches

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Minister to the Hard of Hearing
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Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
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The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

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The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
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7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

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CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service Holy Days, 6 p.m.
Holy Communion.

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The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
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11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

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Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

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Boulevard Raspail
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The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL

AND ST. GEORGE
SAINT LOUIS, MISSOURI

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The Rev. Jack E. Schweizer,
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Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

**Christ Church, Cambridge, Hear
Three Notable Speakers**

★ Christians who refuse to let the Church speak out on contemporary issues are largely to blame if it is not a greater influence in the affairs of mankind today, declared Bishop Henry K. Sherrill, former Presiding Bishop.

He said that keeping the Church silent while allowing such groups as labor unions, chamber of commerce, the National Association of Manufacturers and the Daughters of the American Revolution to speak is to "relegate the Church to the position held by those under Soviet domination."

He preached at a service in Christ Church, Cambridge, Mass. marking the 200th anniversary of the dedication of its first building in 1761. The church is one of the oldest in New England. Its rector is the Rev. Gardiner M. Day.

Bishop Sherrill asserted the Christian Church's mission is "not to be popular at any price, not to cater to the prejudice and current demands of contemporary society, but to try bravely to interpret the teachings of Jesus to the world in which we live."

In addition to ministering to individual Christians, he continued, the Church also must minister to society. "In a day of regimentation, of the interplay of great social forces with

hatred and heartlessness, the mission of the Church is to reveal the great compassion of Jesus Christ."

He stated that the greatest "impediment" to the Church and the spread of Christianity comes "from those of us who are Christians by name and profession. The greatest difficulty within the Church is indifference, casualness and an emphasis on the trivial and unimportant."

Commenting briefly on Christian unity, Bishop Sherrill ob-

served that while the difficulties it faces cannot be minimized, "many of them are based on historical practices, racial origins and unimportant preferences."

"We must remember that these divisions may in the eyes of God be the supreme heresy," he said. "Real progress will not come until all Christians of every name have a real passion for the unity of Christ's Church."

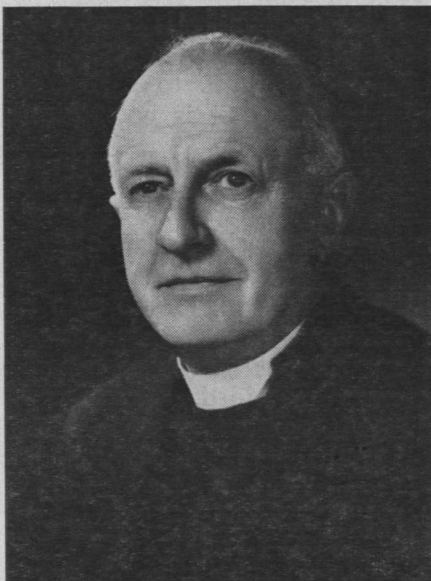
Wedel Speaks

★ While this country's secular technological culture has not yet assumed a "totalitarian" role in education, it is "first in rank and influence," the Rev. Theodore O. Wedel, honorary canon of Washington Cathedral warned in another meeting that was held in connection with the anniversary.

Meanwhile, he said, the part played by religion in the "gigantic state-supported university world of our era is almost nil."

Wedel said "no Machiavellian plot hatched by atheists is to blame for our secularized education system. Denominational rivalry and the fear of violating the constitutional separation of Church and state are as much to blame as indifference to religion, as such, by university authorities. Ignoring religion, even without openly opposing it, is at bottom equivalent to atheism."

While commitment to a specific belief cannot be taught



BISHOP SHERRILL: — Church must speak out on contemporary issues he tells congregation at historic Christ Church, Cambridge

in a state college classroom, Wedel observed, "the factual history of a body of believers and a factual presentation of what was believed can be taught."

"The Bible, too, is at the very least a literary classic," he said. "The majestic theological tradition of western culture is the only dignified subject matter, not religion in general, or lectures on idealistic morality."

Secularist education in this country, Wedel continued, "is itself the product of Christian faith, hope and charity," while "scientific humanism" is as yet religion's rival and not its enemy.

"It is still religion's ally in its concern for social betterment," he added. "It does not lack for ideals of what it calls the good life. It is the great rival to authentic Christianity in our land. Our universities and colleges are its cathedrals."

Kilmer Myers

★ "American Protestantism would prefer to avoid the problem of urban society because it is not prepared to meet it with creative dispatch," according to the Rev. C. Kilmer Myers, a leader in the Episcopal Church's urban work who is vicar of the Chapel of the Intercession, Trinity Parish, New York.

Speaking on "The Mission of the Church in Urban Society," at the 200th anniversary celebration, Myers attributed this failure to the refusal of American Protestantism to develop a doctrine of the Church and to "the profound disunity of American non-Roman Christianity."

"We Americans have been unable to see the Church as mission to our urban culture," he asserted "because we have, in effect, destroyed the Church. Our peculiar American difficulty is that we have not been grasped by the Church's being nor do we understand it. For

us the Church is one sociological entity among all the others" rather than one whole Church, whose doctrine is indissolubly bound "with a doctrine of the whole Christ," an entity given to men rather than created by them. "Thus it is that the image of Christ also is a reflection of middle class culture — he is clean and healthy, blonde and white skinned — he is of course Protestant. He is not the Lord of the Church — the gathered multitude from the four corners of the earth."

"The Church must return to the city," he asserted, "for the great battles in the history of Christianity have been waged and won there. As we Americans rediscover the Church, men and women with depth of soul, with sensitivity, with mission, with ability to pray, with a love for poverty, will appear in the city. They are not the products of our slick ecclesiastical bureaucracies and councils. They are not religious workers or community organizers. They are healers and restorers of community by their being which is not their own but Christ's. They are in the main laymen and their ministry is lay. Perhaps our most important function as clergy is to train and support them; it is not to lead them."

Myers exhorted his listeners in seeking Christian unity to beware of "ecclesiastical statesmen, American style who belong to the new bureaucratic elite in American Protestantism. I hope they will not mind my teasing them," he added, "theirs is a difficult position. But as fairly typical products of our business culture they view the ecumenical task as one of organization and planning; they see the material advantage of a united Church; they discover unity in administration."

He also warned against the "religious educators" who "dis-

cover unity in experience" since "if one's experience has been vacuous it is likely that all he will communicate is vacuity."

"What I am suggesting," he concluded, "is that our parishes in the cities and perhaps elsewhere return to what they essentially are, miniature bodies of Christ in which the powers of the Kingdom are let loose. This would free our individuality to grow creatively in the arts and sciences and in just plain living with our neighbors. Our fellowship would become less reminiscent of that in the country club or the trade union. And perhaps most important we would not always feel the necessity of having a post meeting report to find out what the Holy Spirit had done to us."

RESUMPTION OF TESTS PROTESTED BY FASTS

★ The Rev. Malcolm Boyd, chaplain at Wayne University, Detroit, and the Rev. Hubert Locke, counselor of religious affairs at the institution, fasted for a week in protest of the resumption of nuclear tests. They joined a professor's wife and four students who has started a fast earlier, in order "to express solidarity" with them, declared Boyd.

"This crisis demands the urgent action of many people," said the chaplain, "if world governments, responsible to the demands of their citizens, are to abolish nuclear testing permanently and to reach a common agreement which will bind them to this."

Boyd carried on his usual functions at the university during the fast which ended Oct-27th. All of the fasters kept to a strict liquid diet of water, milk, coffee and fruit juices.

Next week The Witness will feature the first of two articles by Boyd on "Communicating the Gospel through the Arts."

Church Leaders of Asia Confer Before New Delhi Assembly

★ Some 120 leaders of Asia's Churches will meet at Bangalore, India November 7 for a six-day conference on international and religious issues.

They will come from as far afield as Japan, the Philippines, Burma, Ceylon, Hong Kong, West Pakistan, Korea, Singapore, Taiwan, Australia, and New Zealand for a conference sponsored by the East Asia Christian Conference.

The conference will help to set the scene for the Third Assembly of the World Council of Churches to be held in New Delhi, November 18 - December 6, and will make the voice of Christian Asia heard in the many important gatherings to take place in India before the Assembly opens.

All the 48 member Churches of the East Asia Christian Conference have been invited to send at least one representative to the Bangalore meeting. Many will send more. They will be joined by observers from Churches in Russia and Africa.

Delegates from other organizations in Asia concerned with the promotion of Church unity will also be present. Thirty specialists have been asked to attend the meeting as consultants for the three major issues before the conference.

These issues are: international affairs; the relationship between the Churches and mission boards; and matters of theology and Church government or, as these are termed, faith and order.

Much time will be given to the consideration of world affairs. Current questions will be discussed by three groups who will work under the general chairmanship of Lutheran Bishop Rajah B. Manikam, South India.

These groups will study, and report to the conference, such matters as:

- Inter-Asian relations, including Asia's relationship with Australia and New Zealand

- China in Asia and the United Nations Organization

- Asian approach to the East-West conflict between the great powers

- Economic development and social justice

Besides discussing such international questions as these, groups will consider how best the Churches could be helped to understand the Christian issues these raise and how to express their concern for them.

Other topics that will come before the conference include worship and unity, the task of the Christian layman, and world confessionalism.

Matters concerning recruitment for the Churches' task of witness and mission, training, remuneration, internationalizing, and inter-denominationalizing are also on the agenda.

The East Asia Christian Conference was inaugurated at Kuala Lumpur, Malaya, in May 1959. Its second assembly is scheduled to be held, at a place not yet determined, in 1963.

In the meantime, it is governed by a continuation committee of 25 members who meet usually every second year. This committee will be in session during the Bangalore conference, but because so many Asian Church leaders will be gathering in India for the Third Assembly it was decided to take advantage of their presence in the sub-continent to hold an enlarged meeting.

Actually, the Bangalore con-

ference will be only a little smaller than the inaugural meeting at Kuala Lumpur.

During the meeting five lectures in memory of John R. Mott, one of the founders of the modern ecumenical movement, will be given by the Rev. A. L. Carlton, of Boston, Mass., executive vice-president of the United Church board for world ministries; Professor Masao Takamaka, of Doshisha University, Kyoto, Japan, chairman of the committee on the witness of the laity; and Kyaw Than, of Rangoon, Burma, associate secretary.

NATION MAGAZINE ISSUES WARNING

★ Former President Eisenhower's warning in his farewell address — re-emphasized in his recent CBS interview — against the growing power of the "military-industrial complex" is the subject of a special 64-page issue of *The Nation* magazine, out Monday, Oct. 23. The author is Fred J. Cook, prize-winning journalist, whose reports for *The Nation* on the CIA and the FBI attracted wide interest and comment.

In a special feature entitled "Juggernaut: The Warfare State," Cook demonstrates how the military, abetted by key sectors of industry, has steadily encroached on civilian authority and is today exerting an increasingly dangerous influence on policy-making at all governmental levels. From a "guns-and-butter" welfare-garrison state, we are moving in the direction of the warfare state, in which munitions-making has become a way of life.

Cook believes that the growing power of the military-industrial complex rests not alone upon the size of the military budget — or the potency of the special lobbies and pressure groups concerned with war contracts — but stems also from

the fact that communities, states, and regions have become dependent, directly or indirectly, on a high level of military spending and the continuance of the arms race.

"Under such circumstances," Cook writes, "any cutback [in military spending] elicits screams of protest from workers who have jobs at stake, from a wide variety of businesses that have profits at stake, from politicians who have votes at stake.

Cook adds: "Such is the colossal, the overwhelming power structure that has been erected around America's new — and permanent — militarism. It is a structure that, as President Eisenhower said, 'is felt in every city, every state house, every office of the federal government.'"

The special number is 50¢ and may be had from The Nation, 333 Sixth Ave., New York 14.

Religion of Democracy Deplored By Seminary President

★ Christianity in America is in danger of becoming "the religion of democracy," a seminary president warned in an address at Racine, Wisconsin.

"This religion of democracy is a mixture of gobs of sentimentality, sanctification of human effort, an optimistic view of man in the world, and the identification of what is best in America with the kingdom of God," Karl E. Mattson declared. Dr. Mattson is president of Augustana Lutheran Theological Seminary in Rock Island, Illinois.

Speaking to a conference on Church vocations sponsored by the United Lutheran Church in America, Mattson said that "Christianity is not a political faith."

"Christianity has been placed in a position where it was never meant to be," he said. "The Church has become a club among other clubs; religion has become a social force among other social forces. Whether it is used as a bulwark against communism or social injustice, it was never intended to be such."

Mattson said this "religion of democracy" has "become so in-

fluent that a great many church people are unable to tell or see the difference between it and Christianity. The only thing the Church has done for them is to insulate them against religion."

The seminary president also charged that most young men who are studying for the ministry have a "faulty image" of what it means to be a pastor. Part of this "faulty image" stems from the idea that the church is fundamentally an organization.

"The trouble with the Protestant Church in America is that people join an organization and not a fellowship of faith," Mattson said. "We couldn't operate effectively without organization, but the great danger of the Protestant Church in America is that we make it only an organization."

Mattson spoke to a group of delegates from the United States and Canada who were attending one of the five conferences sponsored by the board of higher education of his Church in an effort to recruit church workers.

Vernon L. Strempeke of New York, an associate secretary of

the board, estimated that the denomination now needs more than 500 additional clergy and lay workers to carry on its program.

COMMUNISTS READ BIBLE TO LEARN TIBETAN

★ China's Communists are turning to the Bible to increase their knowledge of Tibet. Bishop Chandu Ray of West Pakistan, speaking in the diocese of Newark, reported that the Communists were buying large quantities of the new Tibetan-language Bible in order to learn the language of the country they had conquered.

Bishop Ray, first Pakistan bishop of the Anglican Church, was instrumental in publishing the Bible in Tibetan, as translated by the scholar Yoseb Gergan. Proofs of the translations were set in type in Lahore and then carried 1,000 miles to Leh for correction by Tibetan scribes. Often, he said, the material was lost during border warfare between India and Pakistan.

Bishop Ray was born a Hindu and entered the family's book publishing business. A study of comparative religions led him to Christianity. He entered the ministry and was ordained a deacon in 1942 and a priest the following year.

He said there are now 550,000 Christians in Pakistan and that despite discrimination against Christians by Moslems, the number is growing rapidly.

JOHN MAURY ALLIN CONSECRATED

★ The Rev. John Maury Allin was consecrated bishop coadjutor of Mississippi by Presiding Bishop Arthur Lichtenberger on October 28th at St. James Church, Jackson. Bishop Gray, diocesan of Mississippi, and Bishop Jones of Louisiana were co-consecrators.

THE LOCAL TASK IN A TOTAL VISION

By J. Irwin Miller

President of the National Council of Churches

**THE EXAMPLE OF OUR UNITY IN CHRIST
MUST BE AN EXAMPLE OF UNITED COM-
PASSION FOR THE ILLS AND PROBLEMS
OF MEN, OF UNITED COURAGE TO SPEAK
TO THEM, AND OF UNITED DETERMINA-
TION TO REMOVE OUR IMPERFECTIONS
AND BRING THE KINGDOM OF GOD
TO PASS HERE AND NOW**

WHEN BABIES BEGIN TO ARRIVE in a new family, young parents are apt to be secretly shocked at the contrast between the beautiful little countenances, and the greedy, selfish little spirits. When babies want something within reach, they grab it. When they have got it in their hands, they hold on to it. If they don't like something, they hit it. And when they want attention, they yell. Such an attitude toward life is an instant challenge to most parents, who become determined to change the child's behavior into something much more acceptable to society, for parents can see clearly the ultimate tragedy that is in store for the baby if his attitude and habits are not changed.

As a parent you know that you do not make too much sense to the child at first, but you also know that you must persevere until acceptable habits are implanted. You know what happens to the selfish, greedy, inconsiderate person in the world, even though there is no way to impart your experience and your knowledge to the young child — who has not yet encountered even the world of kindergarten—and you will not be deterred from your parental task by the resistance, apathy, anger, or the opposition which you will occasionally encounter in your child. You will always approach your task with love and concern, but you may alter your words and methods, using honeyed phrases and rewards — or, upon provocation, stern words and spankings—for you will feel that you must not give up in your efforts to discharge this primary responsibility of a parent.

Nor is this the only aspect which your child presents to you and which causes you concern. Young parents usually assume that their children should make steady progress at the business of

growing up, remembering what they learned yesterday, and adding the new lessons of today. Alas, as most of us know, this is not so. Growing up is a most erratic and even frightening business. The little boy so eager for his first day in school, so anxious to begin the learning process, who, as at last he approaches the schoolhouse door, begins suddenly to suck his thumb, talk babytalk, and hold tight to his mother's skirt, is familiar to everyone of us. He has been brought face to face with a brand new and totally unfamiliar world. He is frightened, and in his fright his overwhelming desire is to return to the world of babyhood, the only world with which he is familiar and the only one which he knows how to handle.

The frightened child and the greedy child is found in every child. And if fright or greed succeed in mastering the child, you and I know the child is doomed to die to any real happiness. Our own experiences tell us this; our observations of others confirm it, and Christian teaching warns us of these perils and shows us the way we should go, saying over and over again, "Be not anxious . . . fear not", and "Love your neighbor as yourself".

The Grown-up Baby

AND NOW LET US SAY that the child has grown up. His experiences, his wants, his actions, and reactions now take place — no longer in the confined and sheltered world of the crib and the nursery — but instead in the community and nation where he acts and reacts as a citizen, at work, where he responds as individual worker,

An address at General Convention. Mr. Miller is an industrialist and a member of the Christian Church

or as boss, or as a group. And it takes place in society where he raises a family, makes friends, has neighbors, drives in carpools, works on projects, and belongs to clubs. And what pattern are his grown-up actions, reactions, and responses apt to assume? If he listens to the "practical" doctrine of the world about him, he decides that he must protect property values in his neighborhood by quietly seeing to it that neither Negroes nor Jews are able to buy apartments there. He writes his Congressman that the cost of government must be reduced and wasteful expenditures stopped, and reminds him to see that the local airbase in his community — which the Air Force has decided to close — must be kept in operation because of the important money and income its existence brings into his own town.

If he is an executive, he may decide that his duty to shareholders justifies his agreeing with competitors to maintain prices and divide up accounts, or, if he is a labor leader, that his duty to union members justifies him in holding down productivity and creating useless jobs.

If he is a college president, "practical" considerations may urge him to make speeches for higher moral standards at the same time that athletes are being bought for the football team.

If he is a minister, he may find it only reasonable not to take sides in a major community question on schools or slum clearance because he has parishioners on both sides of the questions.

Looked at from afar, how greatly do these attitudes differ from those early attitudes of our children which caused us so much parental concern? The wisdom of the world still urges us to grab, to fight, to hold on, to seize advantage and gain possession, if it appears we can get by with it. The world still counsels fear, too. The farmer is afraid of the union laborer, and the union laborer is afraid of the unorganized worker, and management fears the growing demands of all workers, and citizens fear equally the growth of big government and the growth of big Russia.

We know what greed does to us, but fear is equally destructive. Fear causes us to abandon ambition, to concern ourselves predominantly with holding on to what we have, to try to preserve what we consider a favored position, to make survival our aim. And a second reaction to fear is astonishingly like that of the little boy: when the fear is caused by the sudden presence of a strange and unfamiliar condition or experience, then our fearful desire is to rush back to the familiar, back to the nursery, back to the

"good old days". If only somehow the clock can be turned back, all will be well again!

In the little child we can easily see how his uncontrolled greed and selfishness must lead to his undoing, and we know, as he does not, that the days of the nursery are short, will come to an end, and that there is no escape or retreat from the approaching onrush of the world and of new experiences and strange and terrifying conditions. In all this we know that the little child desperately needs a parent's help in making these discoveries, in conforming himself happily to the inexorable laws of God and man. The tragic failures of children who are cast out on life without a parent's wise and loving direction are to be seen on every hand.

It is now time to bring forward the subject of this talk — "The Local Task in a Total Vision". The little child in his local task of growing up, of fitting into the world, is equipped with no experience and can hope at first to have no vision of the consequences of different kinds of behavior. His "total vision", so necessary to successful performance of his local task, must be gradually and continuously supplied to him by his parents, and he must be patiently taught, patiently corrected, over and over, as he goes through the task of growing up.

Responsible Behaviour

AS FOR ADULTS, living in a complex, interdependent, increasingly crowded society, we have access to total vision, and we even have moments of total vision. They tell us, for example, that the price of freedom is always self-discipline, voluntarily claiming less than the law or society allows, voluntarily performing more than the law or society requires, and that the only alternative to responsible behavior and voluntary self-restraint is more imposed restraint, more law, more government, and always less freedom. This our total vision tells us, but most of the time our total vision is obscured as we struggle in the dust and confusion of everyday living.

The pressures of the task are too much for the businessman, and he may fudge on his taxes, conspire to raise prices, cut the quality of his product, make false claims in his advertising, saying to himself — "This is a tough world. My competitors do it. I've got to survive."

The pressures are too much for the labor leader, and he acquiesces in or even promotes contract violations, illegal work stoppages, pay-offs, kickbacks.

They are too much for the doctor, and fee-splitting and ghost operations become familiar words.

In other ways the housewife, the educator, the minister too suffer from partial vision at the local task, and everyone of them is afraid. Everyone, like the baby who wants to return to the nursery, wants to go back to some time fancied to be more favorable to his personal lot.

Some of us may want to return to the good old days before all this business about integration was stirred up. Others, the merchant, banker, the businessman, want to go back to the days of no income tax, weak labor, little government. And the housewife sighs for the good old days when you could get a cook who would do what you tell her.

If the vision of these persons were enlarged to see the whole world in which they move, they would recognize that men cannot preach equality of opportunity, individual freedom for all, and make distinctions among God's children which God himself does not make. They would understand that a society which has persistent unemployment, remaining pockets of poverty, individual discrimination, is in danger of perishing, unless it commits itself to the elimination of its imperfections. Any smallest reading of history will confirm these as facts.

The parents supplied this vision to the struggling young children. But who will supply it to us in this difficult, confusing, fearful world in which we find ourselves? As children we needed to be taught what we had need to know. As adults, and as groups of adults, we need to be reminded of what we very well know, but of what the world, to our great peril, conspires to make us forget. In each case the job, whether of teaching or reminding, is a job for a parent. It is not a job for the policeman of society. He cares not what happens to its members so long as they do not trespass upon each other. It is not even so much for the teacher of society, who is discharged from his responsibility once he has informed his pupil. This is a parent's job.

What is a parent? Not long ago I asked one of my children if she thought Mrs. Miller and I had been too strict as parents. After some thought she said, "Well, yes, pretty strict — and not always right either." But she added, "However, that isn't the worst thing in the world for a child. I think the worst thing for a child is to have parents who don't care what happens to it."

A good parent is one who cares what happens

to his children. And what does "care" mean? As parents you are well aware that you do not show your best care for your child by "spoiling him", by always taking his part against the teacher, by rescuing him from fights on the playground, by buying him everything he wants, by omitting to teach him good manners and proper behavior. You know, as well as I, what happens to such a "spoiled" child when he finally reaches the age when his father can no longer shield him, and he has to deal with the world on its terms, not on his terms. A parent best shows care for his child when he sets him a good example, teaches him the Christian virtues of love, of honesty, of selflessness, of faith and trust, and when he does not neglect to warn or reprove his child when the child shows signs of departing from the way in which he should go. You know that a child is infinitely better off under a parent's care and concern, despite the child's occasional resentment, despite the parent's own errors and imperfections, than it is to live out its days with never a care for it, never a word of reminder, or of warning, or of reproof.

Church in the World

IF THIS, THEN, is the job of a parent — to love, to teach, to remind, to warn, to reprove, continuously and without end, who will serve as parent to individuals, and groups of individuals, in our frail and perilous society? There is no one, save the Church of Jesus Christ, who bears all the marks of the good parent to society as a whole. The Church has always defined obedience to our heavenly Father in parental terms. There are those in every age who have said, "The Church should stick to religion and keep its nose out of politics, or business, or the professions." But for 3,000 years, our tradition, beginning with the prophets, continuing through Jesus and the Apostles, has defined religion, not in terms of religious observance or of creedal confessions, but in terms of responsible and considerate behavior. For 3,000 years men of God, and the Church itself, have been speaking to men and to groups of men about their conduct and their behavior in their private life, in their public life, in their group life, in their national life, and as often as not the words have been unpleasant and unwelcome to the hearers.

The Church is speaking today in this ancient, responsible, parental tradition. It is reminding individual men and women of the peril and tragedy that come from violating the laws of God, and,

with new emphasis it is reminding groups and institutions of men that the laws of God and the commands of Jesus for selfless responsible behavior apply to them too, with equal weight and validity.

Corporations, unions, bar associations, medical associations, neighborhoods, communities, and nations are to learn what means "Love your neighbor as yourself", "Lose your life", "Seek first the kingdom of God and his righteousness".

And they must learn this — if they are to survive — not as abstract principles, something to which lip service only is given, but they must learn and be reminded what this means in application to the difficult, specific, moral choices of this day and time. This is the "Total Vision" which the Church of every age in history has brought to the people of its time.

This is all very well, you may now say, but many make great claims for themselves. Exactly who and what is the Church? In the sense in which I have been speaking of it, it is surely, in every age, the whole family of all those who with a whole heart take Jesus Christ for their Lord and pattern. If the Church is to concern itself with contemporary people, and present-day situations, it must gather to itself the concern, the opinions, the voices of living persons. If the Church is to minister to the whole range of human difficulties, problems, situations, experiences, it must bring to individuals and to groups of individuals, the widest varieties of theological insight, of liturgical inspiration, and of organizational service.

A glory of Christendom is the great and moving richness of its astonishingly varied traditions. If our differences of history, of theology, or liturgy, of government, of tradition can serve to enrich and enhance the whole, leavened by the humble knowledge in each of us that we "know in part", then the Church, speaking through its manifold voices, can serve these times with power, distinction, and true glory. But, if our own vision within the Church becomes partial, and if our differences, in defiance of our Lord, are allowed to produce friction and conflict, setting Christian on edge against Christian, magnifying the petty concern till it pushes into the background Christ's own prayer, then the Church has failed these times, and its own Lord.

Unity in Christ

THESE ARE TIMES of perilous danger, of bewildering complexity and interdependence, of

great anxiety, and of competing loyalties. It is no wonder that men and women are split and torn persons. No split and torn Church is going to heal such persons. "Physician, heal thyself" is sounding loud in the ear of the Church today. And in answer to this sound the Churches have drawn together, in all the formal and the informal ways to which we have now applied the name, "the ecumenical movement".

Important as are the works and the ministries performed in the new Councils of the Church, and many could in no other way be accomplished, perhaps the greatest service of this movement to Christ and to our day is the example to all the world of the unity we have in Jesus, the demonstration that, in the love of Christ, variety of history, thought, and tradition can enrich every member and not produce only friction and fighting.

And yet even here there must be a qualification: such a service has worth and validity only if it goes beyond smiling fellowship and demonstrations of togetherness. The example of our unity in Christ must be an example of united compassion for the ills and problems of men, of united courage to speak to them, and of united determination to remove our imperfections and bring the Kingdom of God to pass here and now. And the gift to the whole world of such a unity in Christ is that total vision for our local tasks of such new brightness and new clarity as will enable us to work out the salvation, rather than the destruction of our age.

There may be no greater treasure in our hands than this. The treasure is not our property. Its spirit comes to us in trust from our Lord, who prayed that we might all be one. In it we may find both our responsibility and our peculiar fulfillment in this peculiar day. Let us guard and use it well.

- POINTERS For PARSONS -

By Robert Miller

GILBERT SIMEON is young in spirit but not in years for he remembers when everybody was in quest of the historical Jesus or talking about the Social Gospel. Now he says it is Barth or Bultmann or existentialism or the ecumenical movement. "It's always something," he says, "but the

some things are forgotten. Only Jesus Christ is the same yesterday, today or tomorrow."

"No doubt," I remarked. "But we are always discovering him afresh. We all have to answer his question, 'Whom do ye say that I am?' "

"Quite so. And it is seldom an easy question. If we answer as Thomas did, we will commit our lives to him. If we answer as Caiaphas we will want to destroy him."

"What about the Unitarian answer? Doesn't that offer a way to avoid the dilemma?"

"Probably. But to give that answer you have to reject much of Scripture and the unvarying witness of the Church."

"Even so, wouldn't that answer be much more acceptable to the world?"

"It probably would, and I'm not sure but what many of us, even while using Trinitarian language, do give that answer. The question that is always coming up is 'What would Christ have me do?' "

"I could answer in general terms — love God and love your neighbor."

"Suppose you felt that loving your neighbor made you oppose segregation in the United States or apartheid in South Africa?"

"I do oppose them, but I haven't been called upon to take action. Hardly even to express an opinion."

"You never know when you won't be called upon. Think of the rich young ruler. I suppose he was taken unawares, and he made what we call the great refusal. I think life's challenges, Christ's challenges, often take us by surprise. Do we accept them or avoid them?"

"If you have," said Gilbert, "it is because you have been following afar off."

"Can one follow afar off?"

"Not for very long. We would get lost in the crowd. At first it might seem to be so much more comfortable."

"Only at first?"

"Yes, for there would be moments when we felt — lost."

"AFTER THE BALL WAS OVER"

By William B. Sperry

Rector of Christ Church, Detroit

VARIOUS ASPECTS OF GENERAL CON- VENTION — SOME SERIOUS AND SOME NOT SO SERIOUS — ARE HERE OFFERED AS A CLOSE-OUT OF WITNESS COVERAGE OF A GREAT EVENT

WHILE THE FINAL ARRANGEMENTS for the General Convention were dovetailing together, and up to the time of the opening service, the Detroit Tigers were in a hot race with the New York Yankees for top place in the American League and a chance in the World Series. The town was in quite an uproar. Meanwhile the national headquarters of the Episcopal Church aided by an efficient communications department of the diocese of Michigan was building up a really fancy ballyhoo for the Convention — albeit with some dignity and properly pious touches. A taxi driver — one of those savants

who do so much to interpret public opinion — picked up a prominent Episcopalian and as he rambled on made the comment, "Boy, between the Tigers and the Episcopalians this town is getting quite a shot in the arm."

Both those that administered the shot and those that took it seemed to have a whale of a good time. Among the thousands who rode the escalators and milled about the midway (pardon me, the exhibition hall) one could see the young bishops trying to look stern, dignified and approachable all at the same time; the older bishops looking benign and pastoral and the in

between ones taking the whole thing in stride. By actual count sixty thousand dozen cookies, all donated by the Episcopal Church Women of the diocese, and by estimate enough coffee to float one of the lake freighters that sailed down the Detroit River, were consumed.

The exhibition hall (pardon me, the midway) was a refined version of a county fair — even games of chance — for one never knew when picking up free literature whether it was from the John Birch Society, the United World Federalists, CORE, KEEP, the ACU or Moral Rearmament. The location of the Accident Prevention Society booth next door to the Planned Parenthood League caused considerable mirth and Bishop Pike remarked, "Why didn't they save money and have it all in one booth". "Collins Cushions" with its interesting slogan, "We bring Episcopalians to their knees" adjoined a booth of hospital equipment featuring crutches and wheelchairs. The feminine angle was not neglected and what would have been a rather gaudy display in a county fair midway was tastefully supplied by the Japanese contingent with a tea ceremonial twice a day done by graceful oriental maids.

The attitudes and impressions of the visitors were as diverse as the many places from which they came. The phone in the housing office rang a couple days after the convention opened and a pleasant voice with a southern accent said, "Will you do me a favah? Just phone that nice hotel wheah we ah registerd and tell them we'd like to stay whea we ah tonight — but we'll be thea in the mawnin'."

"Well, where are you now?"

"Honey, weah in Mammoth Cave — but weah comin' on tomorro".

"Mammoth Cave? What's that a Motel?"

"Why, no Honey, its Mammoth CAVE. and its so excitin'. Weah from Alaba-a-ma. Weah drivin' up and we saw a sign — said Mammoth Cave and one of the girls said 'Let's see Mammoth Cave' and we all said Wont that be wonderf-ful we'll see Mammoth Cave and the General Convention all on one trip."

The Bishops

SO THAT'S THE WAY the daisies grow at a General Convention. The deputies DID work hard with innumerable committee meetings and what with early Communion and late dinners there was hardly time for the fraternity and reacquaintance that one hopes for in this once

every three year reunion. For reunion is what it is, most of the delegates having been there several times before and many of the first termers acting like a bunch of freshman at college looking for a bid to a fraternity. This is quite unfair because a number of the first termers were among the most poised, intelligent and conscientious members of the Convention, well recognizing that nothing that they would say or do would amount to a hill of beans until they had been there another time or two.

The so-called "low churchmen" were mighty proud that Clifford Morehouse was elected chairman of the House of Deputies and that they helped. The only criticism was that he tried so hard to be fair that he leaned over backwards and got the house into some of the most complicated amendment of an amendment-substitute motion-previous question-personal privilege snarls one ever saw, or heard. But they were no more horrendous than the debate on the anti-communist resolution in the House of Bishops when Bishop Bayne finally took the floor at one point to declare that he "had never heard a more fatuous resolution presented to the house. No one can possibly vote against it and no one could possibly be happy with it".

One bright light in the House of Bishops was Bishop Louttit of South Florida as chairman of the committee on dispatch of business. He kept things going smoothly and pleasantly and recognized the material from the immaterial. He is nobody's knight on a white charger and if he is right of center theologically, sociologically and politically it is because he has made up his own mind and not because he has been talked or kidded into a position because of a temporary advantage. He recognizes an issue when he sees it and has fine foot work in a press conference.

In regard to that mysterious missive called a pastoral letter Bishop Louttit told a press conference how it came into being. A committee consisting of five bishops was appointed having been given suggestions as to the character and content it should embrace. The bishops sweat it out phrase by phrase and sentence by sentence and using their own judgement as to what it should contain. A draft is presented to the entire House and free discussion takes place in which the motif and subject matter may be considerably altered. The committee after this discussion perfects the final draft. So, it sounds as though it were really a pastoral letter.

OUTSIDE OF THE HOUSE OF DEPUTIES and the House of Bishops many of the essential problems of the Church were discussed and sometimes these discussions and ensuing decisions were more meaningful to the world than the ponderous resolutions of the more sedate bodies. The Rural Workers fellowship, the Department of Christian Social Relations and many others found strength, determination and imagination that will have more immediate impact on individual Christians as the individuals involved go back to their respective tasks.

One of the biggest problems confronting the Church and world was discussed by one of the smallest groups of the whole session. The Episcopal Pacifist Fellowship heard John Nevin Sayre read a moving paper and the retired bishops of Arizona and Western Massachusetts drew up a resolution which quoted the Lambeth Conference as saying that "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ" and asked the House to think about it. They pointed out that we have declared ourselves a people opposed to dictators but staunchly support Franco Spain and want to know "How Come?"

This correspondent not being a pacifist still doesn't know "How Come" and hopes that some of the bishops will help figure out that one and some other questions about war and peace.

Practicing What We Preach

THE PEOPLE have all gone home now. The diocese of Michigan is simmering down and may become luke warm. It might happen to the rest of the Church. It's the season of rummage sales, every member canvass and church school hassles and there is not much time to think about some of the profound and inspiring things that were said at the General Convention.

A few years ago the Atlantic Monthly published an article called "Glasgow — one Year After". It concerned a Billy Graham Crusade held in that city and was an attempt to survey the results after one year. There wasn't much to survey. Busses had come from as far as Inverness, Caithness and Aberdeen. The city had gone into a trance for a couple of weeks and there was hardly an unsaved soul south of the Orkney Islands. But a year had gone by and the fog still rolled down from the Highlands, the soot drifted from the smokestacks of Glasgow, the people moiled on and the churches were back to normal.

That is the danger of what was really a great Convention. The Church may be satisfied with

the Convention and therefor not much inspired by the future. Bishop Emrich writes an extremely readable column for a Detroit paper. It has a lucid flowing style that is very persuasive. After the Convention he complimented the city and the church on the Convention, and both deserved it. But he made the comment that "there had been only one racial incident" and that quickly adjusted. What is wonderful about that? Was an Episcopal Convention expected to precipitate a race riot? It is rather like a bank president boasting of a successful year because the cashier had not run off with the assets. Of course there were racial incidents. How big does an incident have to be before it is an INCIDENT? On the whole the situation was good — VERY good — but it was not perfect and in some cases illustrated that the racial policies of this Church are an unholy farce. Better an honest racist than the pious people who do not believe what they pray.

But as they say in the upper eschelons of the Church, "Let's not be trouble makers". Scores of letters have flooded Detroit thanking the individuals who did work long and hard to make it a great occasion. The Pastoral Letter has been read in thousands of churches and God bless all who take it seriously. The fact is that a lot of people did have a good time. One rainy afternoon a delegate dropped into a state liquor store near Cobo Hall and the grey haired lady cashier said "You Episcopalians are a good gang. A lot of the boys have been in". Some fine sights were set and there was a demonstrable unity of endeavor.

The last prayer was offered. The goodbyes were said and we are all back in parish life. A few days went by and the same Episcopalian who rode in a taxi before the Convention opened had another wise driver who made a rather ominous comment. He was complaining of business now that the Episcopalians had gone. "Why," said the rider "there's another convention in town. I see the sign — 43rd Annual Recreation Congress".

"That's no good," said the driver, "Those fellows practice what they preach. They walk."

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

WHAT IS WRONG WITH THE CHURCH?

By James L. Babcock

Rector of the Holy Spirit, Orleans, Mass.

IT SHOULD BE STATED that a clergyman is perhaps the worst critic of the Christian Church because he is so completely involved in the life of his parish and hopefully in the life of Christ. Therefore, in a sense, you could disqualify all which I am about to say because of professionalism. However, in all fairness, what is about to be said is based, I hope, on what I have observed in other churches as well as in my own. This observation of other churches has as its same criterion that which everybody has — what is read in the newspapers, seen in parish leaflets and on church billboards, and heard in conversations. In other words, my comments are, I hope, the comments of the interested and yet disinterested spectator — the outsider.

What then have I seen? What do the American churches display to the world which would make the question "What is wrong with the Christian Church?" be asked? The answer can be summarized in one sentence: "The world doesn't believe what we say because we don't do what we say we believe." Here are some examples of what I mean.

Communicating Church

FIRST OF ALL, we say that we have a precious gift for all mankind to share in and from which to benefit. It is the gift of eternal life which comes as a result of a loving relationship with God's Son, Jesus Christ. We say that men have died trying to preserve and pass on this gift. We say that it is worth life itself. This is what we, the Christian Church of every denomination says — and the world hears us but our actions belie our words and the world laughs, laughs because this is what it sees:

It sees the so-called possessors of this treasure mutilating it, ignoring it, contradicting it, and the world wonders if this is really much of a gift worth having after all.

It sees not the spreading abroad of this gift, but rather something quite different. It sees Friday night bingo games, raffles for a fancy made doll, cakes sales, bazaars, fairs, silver teas, suppers, rug shows, auctions, clothes closet sales, luncheons, car washes: and endless procession of gimmick upon gimmick to raise money for the support of this gift, and the world looks with in-

creasingly skeptical eyes and says, "They don't even want to support it themselves". And their cry goes up: "We don't believe what they say because they don't do what they say they believe".

Self Preservation

LOOK IN THE NEWS media for a month — your primary contact with other Christian Churches, and see what is found there concerning the Church. See what the non-committed world sees. Various, cleverly worded articles on why you, that non-committed Christian should come and support the church — in which I, not you, believe. Is it any wonder that less than 20% of America is worshipping the Risen Christ in all his glory. How often do the people in our community read or hear of anything which our churches are doing, outside of the realm of self-preservation? We are not called by Christ to preserve ourselves for his sake — we are called to lose ourselves for his sake and thus to find ourselves — and his lost sheep. This is the only function of the Christian Church no matter what its shade or color is.

The non-believing world couldn't care less about self-preservation. It is looking for something far more profound. It is indeed searching for the Gospel, but we do not communicate the Gospel to them on the self-preserving level — on this level we are to them as any other organization in town, fighting for their uncommitted dollar, not their floundering and dying souls.

Other Faults

THIS IS THE MOST glaring weakness in the Church today, but there are others. Who is ever going to be attracted to a Church organization which knows no other course but that of back-biting, gossiping, and petty bickering? No one. And the church is loaded with these. Who wants anything to do with the Body which claims as one of its motives for existence service to the community, but who does nothing, or only very little superficially towards being involved in the community?

Should the non-committed want anything to do with the Church which doesn't think enough of its children or its faith to come forward and teach those same children and that same faith?

This is what the non-committed sees and this is why they are not attracted and it is not their fault. No matter what they say or how we try to rationalize, they cannot be blamed.

Recently, there was a fascinating program on television which had only one short showing. It was on the air at an hour when most of the country slept. It concerned the ministry; clerical and lay, of a church in Greenwich Village — a church which has come alive in the past few years because it is now relevant to the lives of the people in the community. It is communicating Jesus Christ on a level which can be understood and great things are happening. People we would call beatniks, people at whom the average worshipping congregation would look down their collective noses, are coming into a redemptive, living relationship with our Lord.

It was an interesting program and it was terrifying. Terrifying in that it illustrated how

much we in Orleans and Chatham and Framingham and Dallas and San Francisco are missing the boat, missing the glorious opportunity to do what Christ wants us to do. I, as a Christian felt condemned because I and the millions of Christians all over the globe are not believed, because we don't do what we say we believe, or at least it seems so.

Perhaps it's just that we have been caught in a situation which we don't dare buck. Perhaps we find it easier to sit back and not risk our popularity. Perhaps we don't dare to be "the voice crying in the wilderness," but we are being summoned to do something by someone far wiser that we shall ever be, summoned to be the Church and not a poor substitute.

Our Lord is speaking to us, urging our complete commitment in him in what we believe, say, and do. If ever we needed to respond, it is now.

THE NEW BOOKS

The Origins of Greek Civilization:
1100 — 650 B.C. by Chester G. Starr. Knopf. \$8.50

Readers of the famous book, *Gods, Graves, and Scholars* (1952), will relish this one too— as well as the experts. What is known of the earliest history of Greece is limited to archeological remains, legends and traditions, myths, and the fanciful presuppositions of the poets. It is no longer any use taking it straight from Homer: he is too late (8th century); and the way the myths and legends were interpreted by the Nordic enthusiasts in the nineteenth century makes anyone skeptical of the value of the legends. Professor Starr of the University of Illinois has accomplished a feat which other scholars have not even attempted. For example the famous Methuen series on Ancient Greece and Rome has been waiting for Vol. I, on Early Greece, for a generation! So much preliminary work has to be done, and everyone's work evaluated. Dr. Starr has all the material and all the books and monographs at his finger tips; and all the articles in journals.

The clear picture that emerges is a period of Dark Ages following the destruction of the Minoan and Mycenaean culture, and then the gradual recovery, marked stage by stage in the pottery (beautiful examples of which illustrate the book). His cool skeptical approach is refreshing: he will not advance a step beyond what

Kenneth R. Forbes
Book Editor

can be safely accepted. The contact with the East, for example, was almost continuous; but the East did not provide the main force which created Greece. The Northern Invasions were very serious; but neither did Indo-European invaders bring culture, language, ideas, political organization, religion to the Greeks. For there were Greeks before all this, and even prehistoric Greek history was the history of Greeks — as the deciphered Linear B script in Crete proves. Dionysius and Apollo are useful symbols for a modern classification of religion, perhaps; but that does nothing in the way of interpreting the original deities. Apollo was once a wild one too.

This book is a noble pioneer, and opens up a way through a dark forest. My first serious Greek History was Grote's, and if one recalls what difficulties there were in making out the course of development on the basis of later poetry and legend, the advantages of archeology are apparent — and the advantage of skilful guidance, like Professor Starr's, and of scientific method, like his.

This is an extremely valuable and interesting book, and everyone interested in the ancient past (which is also ours!) should make its acquaintance.

— F. C. Grant

God and the Rich Society by D. L. Munby. Oxford. \$5.50

The author of this remarkably convincing book is a professional economist and an active and theologically aware Christian. The substance and the motive of the book is indicated by its sub-title: "A Study of Christians in a World of Abundance". It is essentially an appeal to the Western leaders of political and economic thought to recognize the fact of God's personal activity in the social life of groups and nations and the world at large.

He makes this appeal explicit in the first three chapters — *God in the Economic Order, God and Progress and God and Wealth*. The central theme of the whole book is "that there are positive achievements in our world — on which we can build, and in which we can see God at work — God is indeed at work in our failures as much as our successes. I do not exclude this, but my theme does exclude the thesis that the achievements of our world are so negative — that no good can come from them and that there is no way in which they can be redeemed into some sort of Christian pattern."

The rest of this quite remarkable book is given up to a careful study of right and wrong ways of sharing the world's wealth, controlling economic systems, and the relation of Christians and the Christian Church

(Continued on Inside Back Cover)

Colloquy of Poissy Observed At St. John's, Washington

★ The 400th anniversary of the first major conference between Protestant and Roman Catholic clergy after the Reformation — the Colloquy of Poissy — was commemorated by a special service at St. John's Church, Washington, the Rev. Donald W. Mayberry, rector.

That meeting took place in Poissy, France, in September and October, 1561, when Catherine de Medici, mother of the King and regent, insisted that Protestant and Catholic clergy hold a meeting to see if a common ground of understanding could be found to bring an end to religious conflict then sweeping Europe.

The commemorative service was held under auspices of the French Protestant Congregation and the Huguenot Society of Washington.

Worshippers heard the Rev. C. Leslie Glenn, former rector of St. John's declare that "it is fashionable in some circles to be ashamed of the word Protestant."

"It is called a negative word," Glenn asserted, "but we need never be ashamed of the negative. Men don't fight for freedom, they fight against tyranny."

"It was at this small conference in the 16th Century that the decision was made that the Roman Catholic Church could be allowed in Protestant territories, but that the Protestant Church could not be allowed in Roman Catholic territories. Against this, the Protestants protested and here they first got their name."

He said "Protestants will always be against religious tyranny." But he also suggested that they give new meaning to their militant name by protesting

strongly against "a new internationale which would throttle us."

"The unhappy echo of far-off things can be forgotten as Protestants and Roman Catholics stand together in America protesting and fighting the encroaching tyranny," Glenn declared.

During the service, the Rev. Herbert L. Stein-Schneider, pastor of the French Protestant congregation, read a history of the Colloquy and of its failure when, it stated, Father Laynez, superior general of the Jesuit order insisted that Catholics retire from the forum and that the Protestant question be considered only by the Council of Trent.

He read the prayer delivered at the opening of the Colloquy by Theodore de Beza of Geneva, John Calvin's lieutenant and successor, which was translated into English by John Knox in 1564 and is frequently used in Presbyterian services as a humble confession of sin and pride.

SPEAKS ON REVOLUTION AGAINST INJUSTICE

★ By identifying everything revolutionary with communism, Americans have "lost touch with reality" in the Cuban situation, the Rev. Roswell P. Barnes said at Grand Rapids, Michigan.

Barnes, executive secretary in America of the World Council of Churches, charged that this attitude gives the impression that Americans believe "there should be no revolution against injustice."

"The evils and sins of colonialism are not easily forgotten or expiated," he said. "The sins of the fathers are visited upon the children. We are now

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CHARLES SCRIBNER'S SONS

paying the price of injustice . . . or of not having been our brother's keeper."

Speaking to midwest regional conference of the United Church of Christ, Barnes said that in Cuba "communism has exploited this revolution which it did not create."

He declared that "part of the revolt in the world today is against the materialism of Western civilization, especially the form which is reflected in the Hollywood picture of life in the United States."

Africans and Asians are raising serious questions about the values of Western civilization, Barnes said. "They see our restlessness, our unhappiness, the spiritual frustrations, suicides, alcoholism, and they say to us, 'You have lost your way in the world of values.'"

"Communism appeals in these areas by the mere fact of its discipline, by what it demands

of people, by its confidence that the wave of the future is with it," he said.

"The Church, on the other hand, has cheapened itself by not asking enough of its followers," Barnes asserted.

NEWSPAPERS PRAY FOR GUIDANCE

★ Editor & Publisher, trade journal of the newspaper profession, devoted the lead editorial of a recent issue to a prayer asking divine guidance upon "all those who are involved in communicating the printed word."

Written expressly for newspaper week, the prayer was composed in the form of a plea to God that newspapers continue to dedicate themselves to "accuracy, clarity, thoroughness and completeness," and that the public recognize and respect the press's "crying out against the infringement of individual and collective liberties."

"Protect forever the basic freedom of communication, dear Lord," the prayer said. "For the heritage of truth that is entrusted to our American press, dear God of truth, I pray gratefully. During this period when our newspapers are under special scrutiny help each reader to discern and to appreciate that the press is truly a frontier of freedom, alert to community, national and world problems . . ."

The prayer — like some 7,000 others over 20 years — was written by Oxie Reichler, editor of the Yonkers, N. Y. Herald-Statesman. Nineteen papers in New York state and Michigan publish his 50-to-60 word non-denominational prayers, seven days a week, on editorial and magazine-type pages.

It is syndicated as either "Prayer for Today" or "An Editor's Moment of Meditation." The daily prayer has been pop-

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ular with all religious bodies for two decades. It draws fairly heavy mail often bearing notes to editors that ask it be referred to "the minister, priest or rabbi who writes the prayer." Editor & Publisher over the years has printed several prayers composed by Reichler that were applicable to the newspaper profession.

SOUTH FLORIDA ELECTS TWO SUFFRAGANS

★ The Rev. James L. Duncan and the Rev. William L. Hargrave were elected suffragan bishops of South Florida at a special convention on October 20th. Duncan is the rector of St. Peter's Church, St. Petersburg, and Hargrave is presently the executive secretary of the diocese.

Following their consecrations the new suffragans will be assigned to the east and west coast areas of the diocese.

ANGLICANS HEAR REPORTS ON CHURCH UNION

★ Anglicans must settle for nothing less than the unity of all Christendom, including the Roman Catholic Church, Archbishop William L. Wright of Algoma told the annual meeting of the Anglican Church of Canada's executive council.

Of reports on the progress of talks between the Anglican Church and the United Church of Canada, Archbishop Wright said: "We must never get it into our minds that we are engaged in a form of Pan-Protestantism."

Bishop Godfrey P. Gower of New Westminster reported the conversations were progressing favorably and that "the climate is warming up." At a very recent joint meeting, the frank discussions "came head-on with basic issues. The issue will be one of the doctrine of the ministry and of bishops," he said.

The United Church is prepared to accept the office of bishop in any union, but will

not accept the doctrine of the apostolic succession.

Outside the executive council, Bishop Gower said no antagonism existed among the episcopal, presbyterial and congregational elements. "These were part of the primitive church and should be incorporated in the church of the future," he said. "Our problem is to try and find some *modus operandi* to combine the three together."

Bishop Gower also reported on conversations with the Presbyterian Church in Canada, which were "proceeding slowly and cautiously."

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(Continued from Page Fifteen)

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The following paragraph of the author is a fair summary of the book's thesis: "Becoming a Christian is not coming to a new state of mind; it is being brought into a new state of being, the state of grace, the community of God's love in Christ".

The Scrolls and Christian Origins by Matthew Black. Scribners. \$3.95

The author of this useful book is a New Testament scholar in the University of St. Andrew's, Scotland. He has been a close student of the Dead Sea Scrolls from the time of their first discovery in 1947, because it was evident to him that the light they have thrown on the life, the beliefs and the institutional operations of the Essenes constitutes valuable evidence on the early days of the Christian fellowship and its development into the Catholic Church of Christ.

Unlike a good many ambitious souls looking for sensations — the possible membership of our Lord or John Baptist in the Essene sect — Professor Black is content to report such significant facts, which the Scrolls reveal, as the Essene baptismal rites and their sacred meal, their conception of a coming Messiah, the descriptions of their lives and activities by Josephus and Philo, the reports of Greek historians and studies made of Jewish sects by some of the early Christian Fathers.

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A Summary of the Faith by C. B. Moss. Morehouse-Barlow. \$1.25

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An Introduction To The New Testament by Edward W. Bauman.
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