

The **+** WITNESS

NOVEMBER 16, 1961

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HOLY COMMUNION IN CHURCH OF SOUTH INDIA

CHURCHMEN THROUGHOUT THE WORLD will attend services like this as the Assembly of the World Council of Churches opens this Saturday at New Delhi and continues through December 6th. Advance news on page three

- THE CHURCHES OF EAST ASIA -

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.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
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
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

**GENERAL THEOLOGICAL
SEMINARY CHAPEL**
Chelsea Square, 9th Ave. & 20th St.
New York
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

**COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL**
New York
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30, Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

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

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Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
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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Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
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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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SAN ANTONIO, TEXAS
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

CHRIST CHURCH
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.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH

MIAMI, FLA.

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

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.

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

Story of the Week

Admission of Russian Orthodox To World Council Likely

★ Entry of the Russian Orthodox Church into the World Council of Churches will cause a significant "hole in the Iron Curtain," a Protestant leader said, just before leaving for New Delhi, India, for the assembly of the World Council of Churches which opens Nov. 18.

"How can we say no, even with all the ambiguities involved?" W. B. Blakemore asked. Blakemore is dean of the Disciples Divinity House at the University of Chicago.

He was one of four speakers at the biennial Chicago conference on Christian unity who discussed the coming Assembly. The three-day unity conference was sponsored by the Church federation of greater Chicago in cooperation with the University of Chicago's Rockefeller Chapel and the University's annual Hoover lectureship on Christian unity.

Blakemore said that despite the significance of the Russian Church's bid for membership, an application for admission from Pentecostal churches in Chile may be even more important in the long run.

He noted that there are no Pentecostal representatives in the Council now. The groups seeking admission are the Iglesia Pentecostal de Chile and the Mission Iglesia Pentecostal in Chile.

Another conference speaker, Joseph Sittler, a professor at the University of Chicago, stressed the significance of the Assembly's location in New Delhi.

"Because religious and theological ideas will be ventilated in the midst of a dramatic social problem in India, this may make the whole of the Christian community aware that help for man must be material and physical as well as moral and spiritual," Sittler said.

Sittler is chairman of the North American section of the World Council's commission on worship and will deliver one of the major addresses at the New Delhi Assembly.

In an interview before his sermon opening the conference, Sittler said the "path to unity of the Church is through the Churches' response to the needs of the world. The comparative studies about our own separate pasts . . . these are necessary and must go on, but the Church will never re-arrange itself backwards into unity."

Sittler predicted that the New Delhi setting will also have an impact on the World Council's view of non-Christian religions.

"It takes a lot of nerve for a large assembly of predominantly western Church members to stride into the middle of the old religions and declare that Christ

is the light of the world," he said.

"If they try to make this claim as if there were no relation between the lights by which millions of non-Christian people have lived and this concrete light which they affirm, they will stop all conversation (with other faiths) and make their own claim unintelligible."

This does not mean that Christians view Christ as only among other "relative lights," Dr. Sittler said.

"But there is no man without the light of God . . . whether he knows it or not," he added.

Discuss Russian Church

Whether the Russian Orthodox Church's application for membership in the World Council of Churches was motivated by Soviet propaganda was discussed by Protestant and Orthodox speakers at a conference at Seneca Falls, N. Y., attended by Roman Catholic priests as observers.

Advocating approval of the Moscow Patriarchate's membership application was Paul Anderson, Episcopal layman and an expert on the Eastern Orthodox Churches who has made a number of visits to Russia. Opposing the application was Father George Grabbe of New York, an official of the Russian Orthodox Church outside Russia which does not recognize the Moscow Patriarchate.

The meeting was organized by the Rev. Kenneth G. Holmstrup of Seneca Falls, a Presby-

terian minister, as a pre-assembly conference for the Assembly in New Delhi, India. Also discussed by the participants were current world-wide efforts toward religious unity.

While admitting dangers of tensions in meetings with the Russian Church as a member, Anderson said the Orthodox body should be admitted when delegates vote on its application at New Delhi.

"The walls which divide us don't go up to heaven," he said. "We are divided only here on earth and we should welcome every step toward cutting down these barriers."

Father Grabbe, a native of Russia, stated that bringing the Russian Church into the WWC "would be a very great mistake and give the Soviets a forum to further misrepresent the actual religious situation" in that country.

Anderson said that Russian prelates he met while in Russia in 1956 and earlier this year impressed him as being "witnesses to the ancient faith" despite more than 40 years of Communist persecution, and "eager for contact with Christians of Europe."

He noted that recently he had personal conversations with Archbishop Nicodim of Moscow, head of the Russian Church's foreign relations department, while both were in Rhodes, Greece, for the Pan-Orthodox conference.

Archbishop Nicodim, but 33 years old, heads the Russian Orthodox delegation of 16 at New Delhi. Among them are Archbishop John of Berlin, head of the Church in Middle Europe and the heads of theological schools in Moscow and Leningrad.

Greek Orthodox Father George J. Bacopulos of New York, in a separate talk, warned against seeking unity "at any price." He said achievement

of Christian unity has been an "ageless struggle," and will be reached only "with humility, prayer and perseverance."

Archbishop's View

Archbishop Nicodim in Moscow told Religious News Service in an exclusive interview that he was "quite certain that co-operation in the framework of the World Council will prove mutually fruitful and useful."

"Everybody knows," Archbishop Nicodim said, "about the many-sided activity of the World Council, which is reflected in the number of committees which will submit reports at New Delhi. The Russian Church hopes that, in becoming a member of the World Council, it will be able to take all the good that is in the other Christian Churches and, in turn,

share with them its own experience."

The Russian Church's application for membership in the WCC is expected to be acted upon by the Third Assembly on Nov. 20. If it is approved, the Russian delegation will be seated as full voting participants for the remainder of the Assembly, scheduled to continue through Dec. 6.

"I am sure," Archbishop Nicodim declared, "that the participation of the Russian Church in the ecumenical movement will broaden its contacts with other Churches. It will strengthen the representation of the Orthodox religion in its ranks and thus more fully represent the world's religious life. It is with these thoughts that the Russian delegation is leaving for New Delhi."

U.S. Church Membership Reaches All-Time Record Figure

★ For the first time in some years membership gains in America's churches and synagogues remained within the general estimated population increase, the latest annual compilation of official church statistics reveals.

Total membership given in the 1962 issue of the Yearbook of American Churches is 114,449,217 for all faiths.

The increase of 2,222,312 persons or 1.9 per cent in 1960 over 1959 contrasts with an overall estimated population increase of 1.8 per cent. The church membership percentage increase, which for the past 15 years has outstripped the rate of population increase, may indicate that membership potential has leveled off at least for the time being.

There were 259 religious bodies of all faiths reporting in

1960, or four more than in 1959. They included all 50 states and the District of Columbia.

All 259 bodies reported memberships; 227 of these were Protestant with 63,668,835 members, compared to 226 reporting 62,543,502 members a year ago.

The bulk of Protestants are in 22 Protestant denominational groupings or "families" accounting for an estimated 90 per cent of Protestant Church members.

The Roman Catholic membership figure is 42,104,900 this year, as against 40,871,302 a year earlier, a gain of 3.2 per cent. The Roman Catholic Church includes as members all baptized persons, including infants.

Among other major faiths listed are 5,367,000 persons in

Jewish congregations; 2,698,663 members of Eastern Churches; 589,819 members of the Old Catholic Church, Polish National Catholic Church, and the Armenian Church, Diocese of America and of California. The Buddhists reported 20,000 adherents.

A comparison of membership reports of all faiths in the last ten years shows 88,673,005 in 1951 against this year's figure of 114,449,217. The Protestant figure in the last ten years increased from 52,162,432 to 63,668,835.

This year, for the first time, member communions of the National Council of Churches exceeded 40 million persons. A total of reports from NCC member communions aggregate 40,185,813 persons. The figure in the last issue of the Yearbook was 39,701,79.

Throughout the history of the United States, the proportion of church members in the total population has risen. A table in the Yearbook reveals that the proportion has almost doubled in the first sixty years of this century — from 36 per cent in 1900 to 63.6 per cent in 1960.

The growth of Protestantism in the United States is measured in a table which shows that Protestants were 27 per cent of the total population of the United States in 1926; 33.8 per cent in 1950; and 35.4 per cent in 1960. In the same period, the Roman Catholic population increased from 16 per cent to 23.6 per cent of the total population.

Drawing on reports by the U.S. department of commerce, the Yearbook lists the value of new church or religious building construction, tracing it from a low of \$28 million in the depression year 1935 to a high of \$1,016,000,000 or 36 times as much in 1960.

An estimated 90 per cent of

all Protestant Church members in the U.S. are found in 22 denominational groups or families. For the major Protestant family groups, the Baptist bodies, reported the largest total membership of 21,148,862. Other groups were Methodists,

12,424,623; Lutherans, 8,080,867 (figures released by the National Lutheran Council put total membership at 8,456,863); and Presbyterians, 4,333,249.

The Episcopal Church is listed as having 3,444,265 members and 7,657 Churches.

US-USSR Friendship Group Urges Banning of All Nuclear Tests

★ The national council of American-Soviet Friendship has called for an international agreement to end all tests of nuclear weapons, the banning of their use, the destruction of stockpiles, the stopping of manufacture. A statement was released on behalf of the board of directors by the Rev. Richard Morford, executive director. Rockwell Kent is national chairman of the organization.

"We are opposed to the testing of nuclear weapons by any power", the statement declares, in expressing "increasing dismay" over the resumption of nuclear tests by the Soviet Union, climaxed by the explosion of the biggest bomb. Disturbed also by the underground tests being made by the United States, the council expresses the hope that the U.S. "may not compound the damage, physically in poisoning the air and morally in creating deeper distrust among the nations, by resumption of tests in the atmosphere as well".

The council says that Americans must ask themselves "whether we have done enough to prevent this grave situation from arising", making reference to reasons advanced by the Soviet Union for resuming tests. These included, the statement says, "increasingly intensive military measures and arms build up" by the U.S., the indication that the U.S. was prepar-

ing to resume tests; above all the rearming of West Germany and plans to give nuclear arms to the Bundeswehr, and the threat of nuclear war over Berlin.

Noting with satisfaction the joint statement of the U.S.A. and the U.S.S.R. on Sept. 20, accepting a broad set of principles as a basis for a resumption of disarmament negotiations, the statement says that "in this agreement the U.S.S.R. moved very far toward United States views". Setting the goal as complete and general disarmament by stages rather than on a fixed time limit, both sides also agreed on the need of thoroughgoing controls and inspection at each stage, implemented by an organ created in the United Nations.

The statement concludes with a recommendation for letters to President Kennedy "appealing for a strong hand in turning our country from preparation for war towards reconciliation"; for resumption of disarmament negotiations with priority for the banning of nuclear weapons; for an honorable and just peace by negotiation on the question of Germany and Berlin, with disengagement of opposing forces in Europe.

SOCIAL RELATIONS CONFERENCE

★ Organized Christianity has almost totally failed in its responsibility in the field of

race relations, and there are four reasons why. So says an eminent social psychologist and churchman, Thomas F. Pettigrew, assistant professor in the social relations department of Harvard University.

Addressing a conference on Christian social relations at Newark's Cathedral House on Oct. 28, he said the reasons for the Church's failure in race relations were these:

- We have overemphasized money and members, and underemphasized Christian ideals

- We have misused the great Protestant contribution to religion: the dignity and responsibility conferred on the individual worshipper

- We have fallen prey to the myth of moderation

- Those who are working in the Church for better race relations are made ineffective by fallacies that people hold about the way of doing the job.

The first failure can be overcome, Pettigrew sees, only by a proper balance between the organizational and idealistic emphases in Church life. The second failure is chargeable to the laity, who in many instances fail to follow the lead of their clergy in accepting fellow Christians or working to improve relations. Those responsible for the third failure, the followers of the moderation myth, are "anaesthetists of the Church's conscience," who say that really standing up for Christian principles is "extremism." The Church cannot afford to avoid controversy at the cost of its principles, Pettigrew stressed.

The fourth failure can be overcome only by correcting such fallacies as the moderation myth and the idea that brotherhood is something to practice seriously only during an annual "brotherhood week." Brotherhood has to move on the local

parish level, if it is to have any real effect on race relations.

The conference also heard an address by the Rev. Hugh McCandless, rector of the Epiphany, New York, calling for wider acceptance in this country of the parochial concept, held by the English Church, that a parish includes all souls in a given community and that it is not just a "holy club."

Members of the conference attended workshops on the problems of aging, alcoholism, Christian citizenship, the urban church, public relations, and public institutional volunteers.

LARGE ENROLLMENT AT GENERAL

★ The Rev. Canon Edward N. West, of the Cathedral of St. John the Divine, New York, delivered the sermon at the matriculation exercises at the General Theological Seminary which began October 31 in the Chapel of the Good Shepherd. Canon West is a graduate of the seminary in the class of 1934 and has been on the staff of the Cathedral since 1943. From 1956 until 1960 he was also lecturer in the field of liturgics at the seminary.

At the morning chapel service Nov. 1, 75 new students affixed their signatures to the matriculation statement in the matriculation book which has been in continuous use since 1822. This year's student body numbers 192 which represents 53 of 101 missionary districts and dioceses of the Episcopal Church and 4 foreign countries, Nigeria, Canada, Australia, and the Philippines.

CHURCH ARMY MOVES TO HOLY TRINITY

★ Church Army is to move to Holy Trinity, Brooklyn, N. Y. This action by Bishop DeWolfe apparently rules out the possibility that the down-town church might be reopened as a parish.

HUTCHENS CONSECRATED IN CONNECTICUT

★ Consecration of the Rev. J. Warren Hutchens as suffragan bishop of Connecticut took place Tuesday, November 14 in Christ Church Cathedral, Hartford.

The diocesan, Bishop Walter H. Gray, was the consecrator and the co-consecrators were Bishop John Henry Esquirol, also suffragan bishop of Connecticut, and Bishop Oliver Loring of Maine.

EVANGELICALS ORGANIZE WORLD FELLOWSHIP

★ An Evangelical fellowship of the Anglican Church to foster closer cooperation among Anglican evangelicals around the world has been formed under the presidency of Archbishop H. R. Gough of Sydney, Primate of Australia.

Members include the Church of England Evangelical Council and similar groups in Canada, Australia, New Zealand and Tanganyika.

Other aims of the fellowship are, according to an announcement: "To bear witness with courage and charity to the great Biblical and Reformation principles, so that the evangelical voice is heard and commended, and more evangelical contributions made in the Anglican communion; to formulate policy in matters of common evangelical concern; to exchange news of importance to the evangelical cause so that it becomes known to the whole evangelical Anglican community."

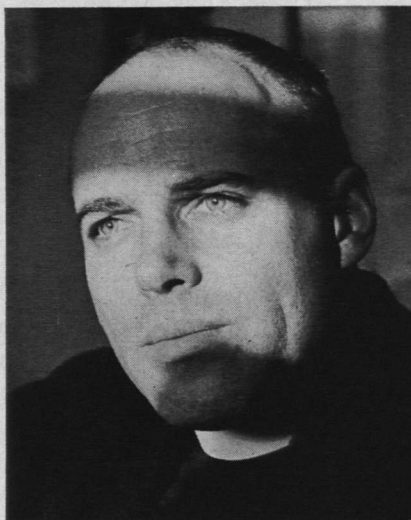
A spokesman for the fellowship stressed that its purpose is not "partisan in any narrow or negative sense, but positive."

Co-secretaries are Bishop Marcus Loane of Sydney and the Rev. J. R. W. Scott of All Souls' Church, London.

COMMUNICATING GOSPEL THROUGH ARTS

By Malcolm Boyd

Chaplain at Wayne University



MALCOLM BOYD
— Photo by Michael Dworkin

HAROLD PINTER'S great modern play *The Caretaker* gives us a study of an experience of hell: human loneliness and the inability to communicate with other persons — especially while one is talking. Jack Gelber's *The Connection* is constructed on the theme of waiting, which we also find in a number of other contemporary plays including Samuel Beckett's *Waiting for Godot* and *Endgame* as well as in Simone Weil's faithful experience of *Waiting Upon God*. In *The Connection*, the waiting is for a fix: a character called Cowboy is coming and he will bring with him enough dope for a moment's release from the hell of simply waiting for a moment's release.

In Jean Genet's *The Balcony* we participate in an almost unbelievably accurate portrayal of the role-playing in which all of us daily indulge in the life-charade of our ongoing Mardi Gras. In Edward Albee's *The Zoo Story* a man is suddenly confronted by another man and catapulted into the tragedy and mad intensity of his life; it is a situation in which superficiality is dropped like a mask, and the raw fibre of life violently exposed. Samuel Beckett's *Krapp's Last Tape* is a monologue of sound and fury signifying loneliness, a lost moment which was neither retrieved nor redeemed, and a fatigued futility.

We have encountered prophetic speaking in

contemporary dance, in readings of poetry and folk-singing, in such a musical work as Menotti's *The Consul*.

Foreign Films

A NUMBER OF FILMS, primarily coming from Italy and France, and seldom coming out of Hollywood, have torn away pretenses revealing to us the face of that reality of the human condition which Jesus Christ came into the world, as God and as man, to redeem from lostness and meaninglessness.

A French film, Jean-Luc Godard's *Breathless* gives us a portrait of two amoral persons, a man and a woman, who make love yet remain utterly joyless in the experience. For these two persons — Patricia Franchini (portrayed by Jean Seberg) and Michel Poiccard (played by Jean-Paul Belmondo) — love is merely a clinical sexual act. She, in effect, says just this when she tells him how lonely she has been in bed with him. She has felt no relatedness to him other than a brief, cold and strangely unsatisfactory sexual relatedness, and, finally, she betrays him to the police, partly in an effort to test her lovelessness intellectually, partly to be rid of him.

On the other hand, he believes that he is in love with her — he likes to go to bed with her — and, when she has betrayed him to the police

and he is stretched out dying on the street, he can only say to her "you are a little bitch."

Each of them is an alien person. He mugs a man for his bankroll in a mens' room, steal cars, murders a policeman, cares only about the moment at hand and his sensual gratification within that moment. She is fundamentally a coward, cut off from whatever roots she has had, self-seeking, apparently incapable of sacrificial love, immersed in her egoistical introspection and the curiosity emanating intellectually from this fact.

He is always telephoning, seeking the salvation which he believes may momentarily be found in a man who owes him some money and who might be at the other end of the line — but never is. His telephone calls remind one of the seemingly hopeless waiting in Beckett's *Waiting for Godot*. Michel Poiccard, doomed because of murder and lovelessness, is waiting for a thrill, a buck, a trip, a change, anything which may gloss over valid meaning or redemption.

When Patricia has notified the police of his whereabouts, and has told him what she has done, he will not budge. He is tired, he says, and wants a rest: oblivion, forgetfulness, death. When he has been shot, his body pirouettes down the street with men and women indifferently walking by, not stopping, not reacting to horror and murder. Earlier, she has said that she wants to think but does not know what to think about. This is a portrayed of existence as contrasted with being.

The technique of craftsmanship constantly complements the content of the film: rapid breaks, effects of stream of consciousness, a restless beat underneath everything. She smiles, nicely, superficially, a smile of non-recognition and intolerable boredom with herself. He rubs his fingers over his lips in a characteristic gesture and takes off his dark glasses to look for a long, still moment at a picture outside a cinema house of Humphrey Bogart.

Already many persons have commented critically about the tastelessness of the amorality portrayed in this film. Yet it is an amorality present in our culture, even to be found (though it will come as an uncomprehended shock) within our bourgeois-oriented, properly-structured mass life of good intentions, honored traditions and erratically sick actions which seem not to be related to anything other than themselves.

It is the human condition, at its rawest, in its most extreme aberrations and perversions, in its sickness unto death, in its most self-loving af-

firmations of purposelessness, that Jesus Christ has come into the world to save. There is no estrangement between any evil or sickness of the twentieth century and the Gospel of Jesus Christ, despite all the evident estrangement between life, on the one hand, and churches on the other hand, which have become more evangelized by culture than evangelists within culture of the Gospel of Jesus Christ.

La Dolce Vita

ANOTHER NEW FILM, Federico Fellini's *La Dolce Vita*, from Italy, employs incredible cinematic originality and resourcefulness to pose the question "what does it mean to be human?" This highly moral film catalogues some of the immoralities which swirl about the life of a newspaperman called Marcello. Increasingly we see him as a suffering, sodden, lifeless person. His restlessness, unappeased, is relentlessly driven on by the very circumstances in which he seeks to find meaning and answers. As he searches for life's meaning, simultaneously he finds himself caught in the undertow of his own speeding questing life. Always he is open to adventures which beckon to him; we see him lose finally all sense of identity; we witness the destruction of all his perception of meaning or purpose. Finally he does not seem even to belong to an alien universe; he seems to belong to nothing.

La Dolce Vita concerns the decadence of society as well as one man's haunting experience of moral disintegration. Fellini gives us a damning picture of all contemporary elites. For it is not so much a matter of the fleshly orgies which he presents in his film tableau as it is a question of the decadence of the will which points the way to orgies, sexual or spiritual. The decadence of the will marks our elites, intellectual and social, far more than we have thus far permitted ourselves to admit.

In *La Dolce Vita*, then, we have more of 'negative witness,' more 'art of the fall,' and, if one can bring to bear Christian theology upon the art form of the cinema, we have a stunning implicit proclamation of the Gospel in this film portrayal of decadence and despair. A film like this one gives us an example of the anomaly that movies which are not religious are being labeled as religious, while some films which possess profound religious significance are being branded as irreligious, or more to the point, are being ignored by the nominal Christians who go their

plodding way, never relating Christianity to anything except one hour a week.

But this is a part of the controversy raging on the frontier area where art and Christianity meet. Jacob Epstein's *Ecce Homo* — his uncompromising, shocking work of sculpture which an English parish refused to accept because of its scandal — preaches a Christian sermon to the whole of culture as well as to the timid, vulgarized parish which could not understand the Lord as Suffering Servant. Maritain can speak of "the look without connivance" in the faces of Rouault — his Christs, whores and clowns, all of whom seem to be Christs. The "look without connivance," that look of pure naivete, is so rare — and, pastorally, I can say that I have found it very rarely, and only on the faces of persons who felt themselves unworthy in the judgment of their society and whom, ironically, society had either already stoned or would have stoned if it had known their faults. In two Italian films, *La Strada* and *Nights of Cabiria*, Giulietta Massiana has given us two haunting portrayals of "the look without connivance." In the latter film, she plays the part of a prostitute who, though she had known many men in sex, had not yet experienced love.

Art of Redemption

THERE IS NOT NEARLY SO MUCH 'art of redemption' or explicit proclamation of the Gospel in the arts within our culture as there is 'art of the fall' and implicit proclamation. It is impossible for us on this particular occasion to deal here with the subject of liturgical art, which would require another paper. However, we need to encourage more and more creative work in the dance and drama and music which truly reflects the meaning of 'art of redemption.'

I drove half-way across France to see one example in Le Corbusier's great contemporary church at Ronchamp; it is in striking contrast with those many church buildings which are proclaiming by their incredibly bad and archaic windows and design, "We are not of this time; we are irrelevant."

Yet a major task for us all is surely to learn to interpret and better understand 'art of the fall' and implicit proclamation of the Gospel. And we must comprehend the secularizing process of mere religiosity. A work of art has its own divine and holy value, as a work of art. It is a monstrous act of perversion to try to attach a utilitarian, sentimentalized 'religious' signifi-

cance to bastardized art which is not art but an imitation of art.

A key question we must come back to, again and again, is this: do we communicate through art, words or images, or does God, if the communication is indeed Christian? What does this mean? To what degree does God communicate and to what degree does he choose to communicate through us as channels of creation and grace? Can we ever be proud because of this? What credit can we claim for this?

The great promise and reality in Jesus Christ is the covenant for new creation. Resurrection comes after death, for Jesus Christ and for us who have been baptized into his death, and therefore are recipients by grace of his gift to us of newness of life. We have experienced the meaning of death and resurrection in our own sharp deaths unto self and the stirrings of renewal which come afterwards, and, too, we have experienced this meaning in art.

In Grunewald's portrayal on the Issenheim altar-piece of the crucifixion, one comes face-to-face with the sheer death of the event of Golgotha. In Carol Read's great film *Odd Man Out* one shares the feelings of a man, hunted, alone, inexorably coming to his death because no one will love him enough — as a man, as a human being, as a child of God — to come to his help. In Tennessee Williams' play *Camino Real* one shares the feeling of death and hell hanging over the life-scene on the stage, then is braced and startled to hear Don Quixote's redemptive speech: "In a place where so many are lonely, it would be inexcusably selfish to be lonely alone."

Relatedness

INDEED, WHAT DOES SALVATION MEAN — quite specifically, quite personally — in our dehumanized, urban, technical culture marked by loneliness in crowds and within the fierce pain in one's own personality? Surely it does not mean togetherness — with what a hard laugh man has obliterated the cruel fancy of that organization word — but it does mean relatedness, involvement, concern, sharing, feeling, belonging, accepting and being accepted for oneself. (One cannot say love, for the word must first be redeemed, baptized in a great ceremony which will see the washing away of its foolish semanticisms and cruel images).

In Sartre's *No Exit*, a 'secular' play has become a 'religious' piece of standard repertory. It has apparently become a symbol of identification for hundreds of thousands of men and women.

They have experienced the life feeling or history of 'no exit'; they know its dull pain and bleak fear and despair. But a Christian understands how there is no genuinely 'no exit' experience in life with Christ; for in Christ there is freedom. Eliot, in my favorite 'religious' drama *The Cocktail Party*, has Edward speak of each moment as a new beginning. This is possible, and a reality in Christ.

Whenever the arts show us an act of forgiveness or reveal to us a heart which may know what it means to become healed or inform our beings with the meaning of responsibility which has its dynamic in freedom, they are informing us, explicitly or implicitly, about the covenant for new creation.

I was jaded, tired and old and now I am made new; dance!

I was disillusioned, defeated and despairing and now I am filled with a vision and the promise of joy; paint!

I was faithless and without faith and now I believe; chisel stone!

I was crying and alone, lonely and nobody and now I am somebody; compose a tune, edit a film, write a play!

I was dead and I am resurrected from the dead, I was dead and I am alive, I was dead and I am gripped by hope, seized by love, caught up by faith; portray my soul, paint my heart, make my lips speak: thanks be to God!

ISOLATION OR INVOLVEMENT?

By David G. Moses

Principal of Hislop College, Nagpur, India

WITH THE OPENING THIS WEEK OF THE ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES, THIS AUTHORITY POINTS TO TWO DANGERS FACING CHURCHES IN EAST ASIA — SYNCRETISM AND GHETTOISM

THE TENSION of the Christian Church's life arises from the dual characteristic of its divine origin and its earthly existence. When the Church forgets her divine origin and her foundation in Jesus Christ her Lord, she falls a prey to an easy conformity with the world and loses her redeeming power. On the other hand, when she ignores the undeniable fact that she has to live her life in the world in which God has placed her, she becomes an isolated existence, an amorphous entity, ineffective, "splendidly null and beautifully void".

It is in the light of the above truths that we should consider the Churches in India and the other East Asian countries. The Churches in East Asia have been in existence for more than 150 years. In some countries the number of adherents is large, in others it is small, but in practically every country the Christians are a small minority of the total population. What kind of Churches have we been? Praise be to God, we have in the main adhered to the original foundation of the Church. Other lords and other gods

have tried to secure our loyalty but we have, more or less successfully, resisted the temptation to syncretism. The temptation to compromise on the fundamentals, to soft-pedal the evangelistic urge, to waver in the belief of the uniqueness of Jesus Christ, is a persistent and perennial danger to the integrity of the Churches in East Asia.

East Asia is the region of a plurality of religions, the area of the world where the doctrine that there are many ways to God and that all religions are the same is accepted as the final and indisputable truth about the relation between religions. The temptation is all the more difficult to resist because of the minority status of the Churches in these countries, and because our yielding on the point of the uniqueness of Jesus Christ would mean the open-handed and open-hearted acceptance into the full life of the environing religious groups. Only the power of God could have saved the Church from this damage to its foundations.

But when we look at the other side of the picture, at the question of how the Church has

lived in relation to the world in which it has been called to witness, it is a sad story. The Churches in every country in Asia, appear as exotic products, transplantations of the Churches in the West. Nowhere do they exist as triumphant expressions of the new life in Christ in terms of the culture and heritage of the lands in which they live. There are many reasons for this unhappy state of affairs.

First, the Gospel came to our lands already clothed in the garb of the national culture and civilizations of the countries from which the missionaries themselves came. The distinction which we now make between the Gospel and Christianity, and which has delivered us from many of the confusions in theological thought and practical enterprises, was unknown in the early days. Western Christianity, which is really the empirical expression of the Gospel in terms of the life and culture of the West, was taken to be the same as the Gospel. Any different expression of the truth in Jesus Christ in terms of a different culture was regarded as a deviation from the faith.

No one is to blame for this, much less the first missionaries, the heralds of the Christian message. How else could they have communicated the Gospel except in the terms in which it was known to them? But the unfortunate consequence in the mind of the new believers was the hasty identification of the new faith, both in its basic essentials and in its outward cultural expressions, with the form and content that was given to it by the first missionaries. Neither the missionaries nor the first adherents were able to see that the Gospel is a "double incarnation". It is first "the word become flesh", and second, it is the incarnation of the original word in the soil, climate and culture of the people who have been redeemed by the word.

Instead of a creative effort to clothe the Gospel in indigenous forms, an inhibiting fear-psychology supervened. It is little wonder that the non-Christian's first impression of this new way of life was that it was a Western religion. Added to this was the then existing political situation of Western colonialism, in most of South East Asia. The conclusion was easily drawn that the Christian faith was one aspect of Western Imperialism.

Indigenous Christianity

A SECOND REASON why an indigenous form of Christianity has been so slow in emerging in these countries is the fact that the majority of the converts to Christianity were from the lower

classes of society. While certain elements in their culture were related to the main stream, in the main their inheritance was of the baser elements. They did not have much that was of value to use in the adaptation of the new faith. It was only when individual members of the upper class of Indian society became adherents of the Christian faith that the rich religious and cultural heritage of their country was brought to the feet of their Saviour and Lord.

The poet Narayan Waman Tilak, for example, gave to the Christian Church the 'Christayana' (the life and work of Jesus Christ). The lyrics of Tilak and the South Indian Bhagavatars were no halting and insipid translations of the hymns of the Western saints and scholars, but inspiring expressions of their new experiences in Jesus Christ, in the language and melody of the soil of their birth. If a visitor from other lands has a strange and new feeling of exhilarating wonder in the worship services of the churches in these areas, it is due mainly to these lyrical compositions.

But nearly two hundred years have gone by and conditions are entirely different in practically all the countries in Asia. The changes relate to every aspect of the life of these countries. Politically all the countries in this region have achieved national independence. Economically they are waging relentless war against poverty, illiteracy and disease. Cultural renaissance has been given the sustained attention of governments and people. Old religions are shedding their ignoble and irreligious elements and reformulating themselves in terms of the new forces of economic reconstruction, industrial development, and modern science and technology.

The Christian Church, while it has grown considerably, is still a small minority. Two dangers face the Church in this situation. One is syncretism, and the other is isolationism or a withdrawal into itself. Of these, the second is the more imminent danger because of the Church's position. The temptation to be afraid that fuller participation in the life of the country may endanger the purity of the faith is a very strong one. But if the proclamation of the Gospel, in word and deed, and in every dimension of the life of the country, is an integral part of the faith, then the only way in which we can preserve the purity of the faith is to become completely involved in the whole of life.

THE CALL TO THE CHURCHES in South East Asia in this day is to cast fear to the winds, to

remember St. Paul's words, "all things are yours, you are Christ's and Christ is God's", and to witness to the riches that we have in Christ in every aspect of the life of our countries. Here the insights that have been given us in recent years by the World Council of Churches and the International Missionary Council regarding the meaning of the relation of the Church to the world and the new dimensions of evangelism become urgently relevant.

Thus, the Churches in East Asia are called to an increasingly responsible participation in the economic and political life of our countries, and to new efforts to make captive to the Lord of the Church and the world the cultural heritage of our countries. What is necessary is to take the forms of our country's culture and use them as instruments for the expression of our faith. For example, the form of Indian architecture could be used to build our churches and chapels. The form of Indian music could be used for the praises of our Lord. And so on with every other aspect of our varied and exuberantly rich culture.

Lastly, there has still not been an effective confrontation in our countries with non-Christian religions. Our proclamation of the Gospel is all in terms of the concepts and thought-forms of the Hebraic-Greek world. We have yet to penetrate into the basic structure of Indian and Chinese thought, to discover if there is perhaps a difference in the way of the working of the Eastern mind. We have yet to take the dominant philosophic and religious concepts of the non-Christian faiths and make them into instruments of interpretation of the Gospel. This is undoubtedly a difficult process, involving the denuding of their original connotation and a reclothing of them with the new meaning inherent in the Gospel.

Thus, the alternatives before the Churches of East Asia are very clear: either a frightened, ghetto existence, divorced from the main streams of national and regional life, hiding behind an illusory cover of a self-satisfied minority community; or a courageous launching out into the deep, a costly involvement in the world in which God has placed us and which is his world.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

The Impending Crisis

By Ralph A. Weatherly

Rector Emeritus of Grace Church, Kingston, Pa.

WE HAVE SEEN THESE WORDS many times, used in regard to the Civil War, the Revolution, before the Rubicon, Salamis, Noah's flood, and probably in the garden of Eden. Man is ever at a crossroads, recently at more and more traffic circles, usually without enough intelligence or imagination to choose the right road.

Those who have read the prophecies of Ezekiel and Daniel, the messianic chapters in St. Matthew and the Revelation are familiar with phenomena like atomic explosions — lightening, thunder, smoke, ashes, seas of blood. However one interprets these descriptions of the end of our world, one's curiosity has been aroused and his imagination stimulated. The sensible believer has come to the conviction that materials and their values are to be changed, for the purpose that there may be new lives more in harmony with the nature and character of God. Such belief assumes that man is the most valuable of all the creatures and elements of the universe whether he is or not. Whatever you call it, judgment day, teleological cataclysm, most of us have heard of it.

Now when we are told that 95% of assorted communities of our nation can be destroyed with fifty million dead in a few minutes, communications disrupted, supplies of food, water, electricity smashed, Americans face for the first time the threat of annihilation. Retaliation upon our enemies may satisfy militarists who however will not be around to see it. The great mass of us can not begin to comprehend this prospect or imagine what may happen; nobody sees a way out; no one can dream of any resulting good. So we will continue our pursuit of food, comfort and fun if possible; most of us will be concerned with inconsequential if not idiotic deeds. And such living undisturbed by fear may be for the best. The tensed terrors served us constantly by newspaper, if we took them seriously, would drive even a larger proportion of us into asylums.

From historical precedent, and from what we think we know about human nature, let us look at our status if possible without hysteria, racial pride, patriotic bias or fear. Perhaps some suggestions are pertinent and worthwhile.

Energy For Peace

COMMUNISM was founded by Karl Marx; it has been maintained and forwarded by Jews, largely in Europe.

Communication between groups of Jews scattered throughout the world, especially where there is commerce, is very efficient, due to their religion with its close integration and Zionistic hopes, and their language as well as to their financial abilities. Could we not ask them to help direct Communism to peace? Einstein and other Hebrews invented atomic power, a material force greater than any theory of economics. Begun in our country, atomic secrets have been stolen or shared by others with possibly our acquiescence. Can we not ask our Jews to help control atomic energy for peace only?

(I am not asking these questions to be invidious: I am not a Jew-baiter; I have fine Hebrew friends for whom I have sincere respect and affection; and I know well how much Christians owe to Hebrews).

Great Britain for 150 years gave Africa, India and many parts of the earth law and order. There were selfish motives, but we have heard too much of perfidious Albion. England furnished to these nations what we call civilization, i.e., industry, trade, science, education, some religion and certainly a language universally used. A small, disciplined force was used for police duty, much needed at the present. Let the critics of Kipling rave: he told of what he saw. This language, this legal training, are used by one time colonies in their quest for liberty as they call an urge for self-assertion. What civilization Britain gave them was a thin veneer. African and South American states are not interested in democracy, they like to be ruled; Africa had slavery before white men increased that horror. Childlike, credulous, they enjoy weekly frolics and to them a revolution is a frolic. In "Cabbages and Kings" O. Henry told what he saw in Central America. The South American temperament is not ours nor the Asian, much less the African. It might be well to let them live in their own ways, generally they seem happier than we are.

The Soviets

THE SOVIET NATIONS are composed of many tribes, a hundred million Slavs, another hundred million of Tartars, Mongolians, and so on with problems beyond our understanding. With the exception of a small minority of brilliant people they have a background of serfdom. A serf has

to be strong, shrewd, energetic, tough, to survive. He does not have time to think: he usually is not original. He obeys. Russians are accustomed to be ruled by a czar, a dictator, a committee, who plan for them. Until recent years their nature and typography have kept them far behind European nations in culture. Their Church has helped much in other days.

The Russians have been friendly to us as historical fact. That great and first marine, John Paul Jones, was invited to visit Catherine the Great who had heard of his fighting and amatory powers: she entertained him well and sent him as an admiral against the Turks. During our Civil War when England was maybe too sympathetic with the South, the North needed a friend, and a Russian fleet was sent to New York harbor. Russia learned much from the French; Scotch engineers planned her railroads and machinery; we gave great help during two world wars, then foolishly tried political interference.

They have borrowed or confiscated our ideas, tools, material. They borrowed their system of government from Marx, a system of committees supposedly representing the people. Their constitution is interesting; we should study it for understanding, not for imitation. Russians are fine chess players, clever politicians. They set for themselves high and hard standards of work, of cooperation, of education, for every member of the family. They are proud; they mean business; they have done much and will do more; they are strong; they are ambitious.

We can learn much from the Russians as to means of getting rid of our criminal tendencies, our stupidities and our apathy.

Live In Confidence

IT WOULD BE WELL to change our fearful thinking from plans to build shelters costing 20 billions (with guns available to keep out neighbors who may want to join us when an attack comes!) when there is so much hunger in the world. We should stop provoking potential enemies even if some of our groups want war; bravado does not make sense. To gain the respect and good will of other nations, inferior or admirable, who need help in many ways, we must re-evaluate our programs surely; they do not consider us good citizens of the world or worthy of their friendship and imitation.

It is our obligation to lead honorable, constructive, disciplined lives in such sincere humility, eager to learn from God and from our neighbor,

that we can live in serene confidence and face any historical denouement with dignity and courage.

Don Large

Trying To Fly Backward

WHENEVER LIFE starts getting difficult to the breaking point, the element of the infantile in us always tries to return to the Never-Never Land of wishful thinking. This yearning is understandable, but it's obviously dangerous. The tougher the times, the more destructive is this childish desire to turn back the clock to more comfortable encounters and less troublesome hours.

These are indeed times that try men's spirits. We are living in what Christopher Fry called "soul-sized" days. But you can't stretch and enlarge the soul by assuming a foetal position and seeking to return to the womb. Our nation is all too clearly at a crossroads in history. Her survival as a free nation under God will therefore take every ounce of energy — spiritual, mental, and physical — which each of us can manage to muster. Otherwise, the Declaration of Independence and our Constitution will be as though they had never existed.

Which is precisely why it is so disturbing to read about the resentful reactions of certain truculent individuals and groups in this country today. For example, it's nothing short of startling to hear one of the more forward-looking pioneers of the air age, Eddie Rickenbacker, fiercely advocating the abolition of the constitutional amendment which gives our government the right to levy and collect income taxes.

How in heaven's name does the good captain expect America to shoulder her burden of leadership in the free world without this mammoth source of revenue? Will he find the solution somewhere in the pages of *Alice In Wonderland*? I, for one, wouldn't know where else to look, but I don't think Alice's answer would be considered practical.

Then, to compound the confusion, we are faced with our Roman Catholic brethren who, in their fight for federal funds for parochial schools, would like nothing better than to expunge the First Amendment from the books forever. Ironically enough, our brothers of the Italian mission

might well live to rue the day that our precious heritage of separation of Church and state was lost. For the moment the federal government started to pour money into any Church enterprise, that same government could logically begin to insist on its compensating right of dictation as to curriculum and theology.

Finally, there are those Americans (in the North as in the South) who would like to eliminate the vexing problem of civil rights by simply wiping a certain amendment from the Constitution itself. These men and women stubbornly insist that the United States is not ready for integration. And, of course, they're quite correct. The time is never ripe for the right thing to be done painlessly.

All things considered, it was apparently the wrong time for Mary to have her baby. And as far as the safety of his own skin was concerned, it certainly wasn't the right time for Paul to go preaching Christ up and down the Mediterranean seaboard. But if you were always to wait for the easy moment in history, justice and mercy would never get themselves done.

Says the Epistle to the Romans, "Now it is high time to awake out of sleep: for now is our salvation nearer than we believed. The night is far spent, the day is at hand!" Those prophetic words were written almost two thousand years ago; and I have a sneaking suspicion that the Lord may not wait too much longer to see our stewardship take on a more effective form.

Meanwhile, we are faced with the picture of Eddie Rickenbacker piloting quite a payload of passengers in his most modern jet. But they've all been caught trying to fly backwards!

- POINTERS For PARSONS -

By Robert Miller

THE DEAN had appointed Fr. Buffers, Gilbert Simeon, Thompson and me members of the program committee to draw up the schedule for meetings for a year. When we met I said that I thought we should consider deep subjects as well as questions of present interest. Everybody agreed, so I suggested that we might devote four meetings to such themes as the resurrection of the body, the last judgment, the second coming and the life everlasting.

Buffers was delighted and said these were ex-

cellent subjects, and there was very little preaching about them. He often envied the Roman Catholic their well-defined dogmatic position. Take the life eternal, for example. There was heaven; there was hell; there was purgatory and there was limbo. All we could tell people was something vaguely consoling about the life of perfect service.

Thompson remarked that he failed to find any warrant in Scripture for purgatory and limbo, and while he would not exclude tradition he would use it much more sparingly than a papist.

Gilbert said it would be a good idea to discuss these matters in one of our meetings, but we had better face up to the fact that most clergymen avoided thinking about them. He thought that the emphasis today was very much on this life. People had practically stopped believing in hell; they had very little fear of the last judgment and the urgent warnings of the synoptic gospels went unheeded.

"In earlier centuries," he concluded, "the fear of hell was vivid and strong and so was the fear of judgment. It is not so today. Even in the last century it was strong. We live in a catastrophic age, but we are determined to shut our eyes to catastrophe. We do not even take h-bombs seriously."

Thompson's opinion was that we would do well

to discuss the subjects mentioned if the men would give some thought to them before the meeting, but it was not likely that they would. Had any of us ever had a congregation that wanted to hear about the second coming and the last judgment? He doubted it. These things were very real to the Jonathan Edwardses, but this was not their time. This was a time of increasing material abundance and we were threatened with the Communist challenge to our faith, our comfort and our power. He did not think the subjects that I had suggested would be productive of sustained and thoughtful discussion.

I told him that I quite agreed, but that was why I thought we should discuss them. It might do us good to see how naked we were, theologically speaking. The things I had mentioned were vitally important not merely to this present life but also to the life to come. And we might well, I added, talk about time and eternity, about the nature of communication in the world to come, about the possibility of sanctity, about holiness.

Only Fr. Buffers supported me. Gilbert felt we had not thought enough about these things to be able to discuss them and Thompson said that it was not as if we were theologians. We were busy parsons. Could we not consider something of current interest?

THE NEW BOOKS

The Revelation of John (2 vol.) by William Barclay. Westminster Press. \$2.50 per vol.

The Letters of John and Jude by William Barclay. Westminster Press. \$2.50

With these two books in the "Daily Study Bible Series" the entire New Testament has now been covered by these brilliantly simple commentaries of the Scottish scholar, William Barclay, who has the rare genius that enables him to interpret the results of his broad and profound scholarship in the simple, homely language of the ordinary Christian.

The two volume work of *The Revelation of John* is the most difficult for commentator and reader of all the New Testament. But the author is equal to its challenge. His first volume deals with the first five chapters which has the letters to the seven churches and the vision of the Throne and the Lamb. John, the author, was "soaked and saturated" in

Kenneth R. Forbes
Book Editor

the Old Testament and so employed what seems to us the weirdest kind of imagery and Dr. Barclay interprets it clearly for today's reader.

Volume two deals with the rest of the book, from Chapter six on. It is replete with Old Testament imagery such as the four horses and their riders, woman clothed with the sun, the beast and its number, the great Harlot etc. The commentator is to most of us like a light in a dark place and Revelation now means something quite impressive and convincing and belonging to the truly Christian religion. These two small volumes would be a godsend for any parish or community library.

The *Letters of John and Jude* are straightforward and need no special interpretation. They require a knowledge of the background of the times

in which they were written — which Dr. Barclay gives quite fully. Intellectually, the dominant feature of the background is gnosticism and numerous heresies that proceed from it. First John is the longest and the most appealing to Christians of every generation. The little letter of Jude is notable for the eloquent doxology with which it concludes.

On the Road to Christian Unity by Samuel McC. Cavert. Harpers. \$3.75

We see and hear a good deal these days about an ecumenical movement and a shocking proportion of our lay people haven't the faintest idea what the word ecumenical means! They should make haste now to find out, for what this word stands for is "universal" as pertaining to Christian Churches and the so-called ecumenical movement today is the organized, militant effort of the Churches to unite and eventually to

(Continued on Inside Back Cover)

CAMBRIDGE SEMINARY HAS MATRICULATION

★ Washburn Hall was the scene, October 30, of a gathering of faculty, students, wives, and friends to inaugurate the ninety-third matriculation ceremonies of the Episcopal Theological School. The speakers were Canon Theodore O. Wedel, former Warden of the College of Preachers and current Visiting Professor at the School; and The Rev. Richard R. Niebuhr, associate professor of theology, Harvard Divinity School. The recently dedicated hall was filled to capacity, and the innovation of having the dinner precede rather than conclude matriculation exercises was highly successful.

It was a quiet day with students and faculty attending services in St. John's Chapel. Bishop Daniel Corrigan, director of the home department of the National Council, was the leader and gave a series of meditations on the theme of accepting life's responsibilities with thanksgiving and joy. The day culminated with 52 students matriculating at the evening service, with Bishop Corrigan preaching.

As has been true for a number of years, the school draws students from many dioceses

and welcomes into its student body six women for special training and five international students coming from England, Japan, South Africa, and Syria. There are also four students enrolled in the Anglican course, preparing themselves for ordination in the Episcopal Church. The diocese of Massachusetts leads with the greatest number of students, followed closely by Connecticut, Southern Ohio, Michigan, and Missouri.

ANNIVERSARY SERVICE AT HISTORIC CHAPEL

★ Historic St. Paul's Chapel of Trinity Parish, New York, observed the 195th anniversary of its dedication at a festival service Sunday, October 29. The chapel at Broadway and Fulton Street is the oldest public building on Manhattan Island, dedicated October 30, 1766.

The Rev. John Heuss, rector of Trinity Church, preached the anniversary sermon. The Rev. Robert C. Hunsicker, vicar of the chapel, was the celebrant.

On view for the first time was the certificate recently sent by the U.S. department of the interior, national park service, designating the chapel as a "registered national historic landmark."

MILWAUKEE TO RAISE LARGE FUND

★ The diocese of Milwaukee is to raise \$600,000 next year for a capital fund. Nashotah House will receive \$200,000; St. Francis House, University of Wisconsin, \$150,000 for a new chapel; Episcopal Foundation, Milwaukee, \$100,000. Among other grants will be \$34,000 for the new Church headquarters in New York.

EPISCOPAL SCHOOL HAS NEW HEAD

★ Austin P. Montgomery Jr. was installed as headmaster of Virginia Episcopal School on October 21 by Bishop Marmion. He is a graduate of Williams College, with a masters degree from Columbia University. He was a master at St. Paul's School, Concord, N. H. before taking the position at Lynchburg.

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THE WITNESS

TUNKHANNOCK

PENNSYLVANIA

- NEW BOOKS -

(Continued from Page Fifteen)

attain what they originally were — one great, universal Church. This book by Dr. Cavert describes graphically the fifty years labor toward this end. He is probably the only living person who has been in the thick of this activity continuously for the half-century.

The first two chapters are a survey of the past fifty years work and a keen analysis of the present scene. The two following chapters concern the "young Churches" in Asia and Africa, as "fellow pilgrims on the road", and the unique position of the numerous Eastern Orthodox Churches. Under the heading, "Roads that Diverge", the author sketches sympathetically the Protestant sects which refuse to cooperate with the ecumenical movement — which are the Southern Baptists and the Missouri Synod Lutherans, along with a miscellaneous group of smaller bodies.

The Roman Catholics of course travel a road which diverges also, but their renewed interest in the Eastern Orthodox is an encouraging symptom of ecumenical sympathies. Any Witness reader for whom ecumenical is a mysterious word can be happily enlightened by even dipping into this interesting story by a skillful narrator.

The Modern Use of the Bible by Harry Emerson Fosdick. Macmillan. \$1.95

The Gospels by J. B. Phillips. Macmillan. \$1.25

The Search for Good Sense by F. L. Lucas. Macmillan. \$1.95

Not many years ago paperback books were on the market as reprints of books whose copyrights had expired or their first publishers entered into some deal. The quality of paper and print was usually poor and the titles little but popular fiction. Today what a contrast! Publishers both ancient and conservative are eager to go into the market with their large line of paperbacks.

And their variety is impressive; fiction of all sorts, including the classics, history, philosophy, religion, science. These three titles issued by Macmillan are fair samples. Fosdick's *The Modern Use of the Bible*, 37 years old, is still a charming and challenging reprint. Phillips, *The Gospels* is another reprint of a book

nine years old which has now been incorporated in the author's *The New Testament; in Modern English*, issued in 1958 and whose sales are in the million class. Lucas's *The Search For Good Sense* is a paperback for the sophisticated and literary-minded reader; being profiles of four 18th century Englishmen — Oliver Goldsmith, Samuel Johnson, his shadow and recorder, James Boswell, and Lord Chesterfield.

All three books deserve a place in the bookshelves or on the desks of history-minded persons.

Teilard de Chardin; A Critical Study by Olivier Rabut, O.P. Sheed & Ward. \$3.95

Oliver Rabut is a member of the Dominican order, a native of France, and has pursued technological, philosophical and theological studies. His book elucidates many of Teilhard de Chardin's complicated scientific and theological theories in a manner and style commendable to anyone. Rabut divides his book up into three categories: cosmology, philosophy and theology.

He deals with the critical questions of pan-psychism, pantheism, supernatural grace and evil in Teilhard's thought. Rabut feels that Teilhard exaggerates the role of psychism, the motivation toward higher and more complex forms of consciousness, in evolution; that Teilhard's faith in an "infallible" evolutionary ascent toward these higher states of consciousness is tenuous; and that Teilhard underplays both the destructive role of evil and the constructive role of grace in the evolutionary process. Throughout the book Rabut, almost defensively, tries to separate the supernatural forces from the na-

tural processes of evolution, whenever he finds them co-ordinated in Teilhard's thought.

However the questions that Rabut raises are the essential ones, and, though his treatment often seems nonconstructive, his book, for its lucid, readable style, deserves the attention of anyone who has been wrestling with Teilhard de Chardin's thought.

— Frederic B. Burnham

The Book of Revelation translated by J. B. Phillips. Macmillan. 95¢

The Young Church in Action: Book of Acts translated. Macmillan. 95¢

Two reprints of books already published in Phillips' *New Testament In Modern English*. Particularly appropriate to have in more easily handled form as paperbacks.

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