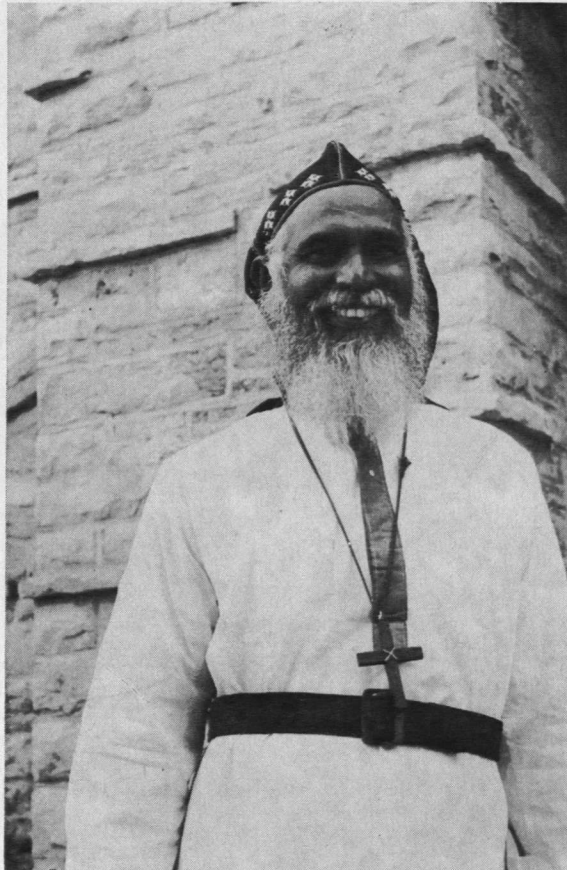


The **+** WITNESS

DECEMBER 7, 1961

10¢



JUHANON OF MALABAR

METROPOLITAN of the Mar Thoma Syrian Church of South India and one of five presidents of the World Council of Churches says the Assembly has shown that in Christ there is no East and West

ARTICLE BY JOSEPH WITTKOFSKI

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.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
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.

The WITNESS

For Christ and His Church

EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor
KENNETH R. FORBES; ROSCOE T. FOUST;
GORDON C. GRAHAM; ROBERT HAMPSHIRE;
CHARLES S. MARTIN; ROBERT F. MCGREGOR;
GEORGE MACMURRAY; CHARLES F. PENNIMAN;
W. NORMAN PITTENGER; JOSEPH H. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; EDWARD L.
PARSONS; FREDERICK A. SCHILLING; MASSEY H.
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



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



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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
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. Walter Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

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

**Communion Service Celebrated
With All Baptized Receiving**

★ More than 1,500 persons participated in the first official World Council of Churches communion service celebrated according to the Anglican rite.

The service was an "open" one since the host Church, the Anglican Church of India, Burma, Pakistan, and Ceylon, invited "all who are baptized communicant members of Churches" to take part in the communion.

Most delegates to the Assembly received the sacrament, but the Eastern Orthodox and some of the Lutheran delegates did not.

Orthodox churchmen believe that there is only one true Church, one communion, and therefore there can be no "inter-communion." Some Lutherans, especially the more conservative groups, teach that doctrinal agreement between Church groups is a prerequisite to inter-communion.

Although traditionally Anglicanism has not favored open communion, there have been Anglican-sponsored open communion services at ecumenical gatherings in recent years.

At the two previous assemblies in 1948 in Amsterdam and in 1954 in Evanston, Ill., the official communion services followed the form of the Reformed Church in the Netherlands and the Methodist Church, respectively.

Both at the earlier meetings and at the New Delhi Assembly provisions were made for separate communion services for those groups that did not participate in the open service.

Some 30 archbishops, bishops, metropolitans, and priests administered the sacrament at the service held in the multi-colored tent adjoining the conference hall where the Assembly is being held.

Anglican Bishop Frederick Willis of Delhi was the celebrant with Metropolitan Arabindo Nath Mukerui of the host Church presiding. Presiding Bishop Arthur Lichtenberger was one of the churchmen who administered the communion. Among other officiants were metropolitans of the Mar Thoma Syrian Church of Malabar and the Orthodox Syrian Church of Malabar.

The Archbishop of Canterbury was present in the chancel but did not administer.

In the sermon, Anglican Bishop Lakdasa de Mel of Ceylon urged Christians not to become so busy with God's work that they have no time for God. He said many churchmen have lost the necessary sense of reverence and quiet in "this strange age of hearty backslapping and first names."

He attributed this situation

to the "awful materialistic environment we live in" and called on Christians to become "meek torchbearers to the Light of the World."

Assembly delegates have been invited to participate in a communion service arranged by the Federation of Evangelical Lutheran Churches in India. They have also been invited to attend but not to receive the sacrament at communion services conducted according to the Syrian and Greek Orthodox rites.

**ARCHBISHOP STRESSES
HOLINESS AND TRUTH**

★ The Archbishop of Canterbury warned that the Church must be wary of accepting the world's conception of unity — a conception that leaves out both truth and holiness.

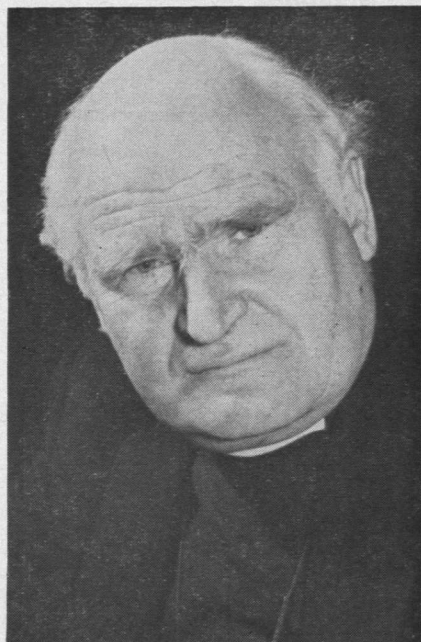
Speaking to the assembly at one of the public meetings, he said that a world which is longing for unity is "shocked when the Church fails to manifest it."

The world's criticism "must rightly humble us," he said. But the Archbishop declared that Christians should not "accept the world's conception of the matter."

"The world does not hear the call to holiness and does not care for truth in Christ," the Archbishop said. Both holiness and truth are essential to Christian unity, he stressed.

The world, he continued, "desires that men and nations shall be joined to each other and the forces which separate them removed. It is not just unity —

togetherness with one another — we seek. It is for unity in truth and holiness we work and



ARCHBISHOP RAMSEY: — a new president of the World Council urges holiness and truth in seeking unity

pray, for that is Christ's supernatural gift to us."

He declared that a "movement which concentrates on unity as an isolated concept can mislead the world and mislead us," just as a movement concerned solely with truth or holiness would be misleading.

He also warned against a tendency to distrust theology because theological differences created schisms in both Eastern and Western Churches.

Those who insist that only "a few simple facts and principles" are needed to achieve unity "commonly make large theological assumptions which they do not pause to examine. Beware of them," he cautioned, "for if the East cannot find unity in confessional systems which the West brought to it in an earlier epoch, no more will it find unity in any twentieth century simplifications."

"Is not the need for the West

and East to discover those gifts of God which authentically belong not to any one age or phase or culture or continent, but to the one holy, catholic, apostolic Church of Christ and to receive them not, indeed, as a return to any past age but as a media of Christ's dynamic power for the

present and future?" he asked.

"If we will be patient, true theology, good theology is something which unites, but it will not be true unless it keeps itself and us near the cross whence the call to holiness comes," the Archbishop concluded.

Ways to Resolve World Problems Outlined by Frederick Nolde

★ An authority on international affairs said the defeatism implied in the "better red than dead" slogan is a denial of the faith of Christianity.

O. Frederick Nolde of Philadelphia, Pa., said the wise and the courageous reject the idea of trading freedom for life because they know this kind of thinking "merely postpones the evil day."

At the same time, Nolde called for an end to the "madness" of continued nuclear weapons testing. "There surely could be no justification either in the sight of God or the eyes of men for explosion in the atmosphere of a nuclear bomb in the 50 megaton range or above," Nolde said in his speech to the assembly of the World Council of Churches. He is director of the commission of the Churches on international affairs and one of the four associate general secretaries of the WCC.

The clergyman took issue with those who contend that the testing of multi-megaton nuclear weapons will promote security. "The reality in the case is that it (testing) accelerates the armaments race and enlarges the risk of catastrophic destruction," Nolde said.

He said conditions apparently attached to the Soviet Union's acceptance of the United States and British proposal for resumption of three-power talks

in Geneva on Nov. 28, "temper encouragement with uncertainty and caution."

"We shall offer every appropriate support, by prayers and by personal consultation, for the speedy conclusion of a legally binding national inspection and control," Nolde added. "In the crucible of this nuclear space age God is testing the worthiness of his creatures to continue their existence upon earth."

He suggested seven ways in which Christians could help to resolve the complex problems which confront the world. The measures are:

- Facilitate rather than obstruct identification with the whole human family

- Give impetus and content to the development of an international ethos — a common standard of international behavior

- Fashion a witness to the world of nations which is unaligned with any political or national force but committed to the promotion of peace with justice and freedom

- Encourage the building of an open society in every land and throughout the world

- Define more sharply opportunities for peaceful cooperation as a means of living together in a divided world

● Give a prominent place to the claims of social justice for all men everywhere

● Emphasize the political value of world public opinion and moral pressures as a counterweight to cynicism and despair about the possibility of effective international action

Nolde reported that he and Sir Kenneth Grubb, chairman of the commission of the Churches on international affairs, sent a telegram to U Thant, the new United Nations secretary general, assuring him of the support and prayers of the commission.

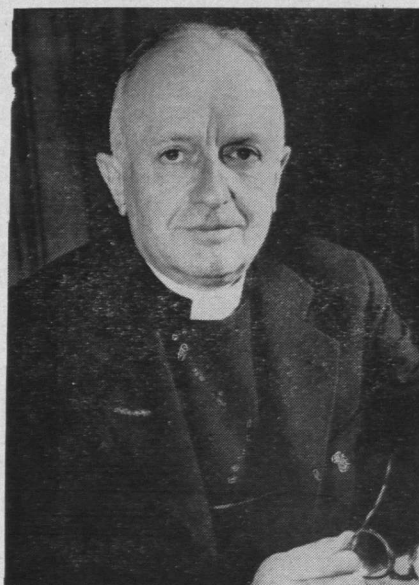
slum areas, it knocks also at the doors of quiet, perhaps placid, village churches in Europe or rural areas in North America."

The church cannot avoid the world, de Vries explained, because the social environment in which church members live shapes "their aspirations, their attitudes, their behavior . . ."

He called on Churches in the West to take the world seriously, to understand the implications for the Church of developments in science, economics, politics, and all other social forces.

FUND NEARLY RAISED FOR WCC BUILDING

★ The World Council of Churches has \$2,329,203 raised or assured for its proposed new headquarters building in Geneva. This leaves a little over \$420,000 still to be raised on the estimated cost of \$2,750,000. Bishop Henry Knox Sherrill reported these figures to the as-



BISHOP SHERRILL: — a retiring president of World Council reported money nearly raised for new WCC headquarters

sembly. Bishop Sherrill, former Presiding Bishop, is in charge of fund-raising for the project.

He said the headquarters will cost \$2,750,000 instead of the

East and West Urged to Meet Challenge of Social Change

★ Churches in both the East and West must become involved in the political and social changes going on around them, delegates to the assembly of the World Council of Churches were told. Speakers at a program on "The Challenge of Social Change" were M. M. Thomas, associate director of the Christian Institute for the study of religion and society in Bangalore, India, and Egbert de Vries, director of the International Institute of social studies at The Hague, Netherlands.

Thomas said Christian concern for politics in the new nations is the task "most neglected by Churches in Africa and Asia and most urgently needed for the fulfillment of their total social mission." He urged Christians especially in the newer countries to support and strengthen the idea of a secular or neutral state and to help these new nations build a sense of national unity.

de Vries said it is "utterly impossible" for the Christian Church to stay aloof from social changes in the twentieth century. The Church, he said, must help nations to understand they can live and prosper only in the context of a world community and world economy.

Discussing the impact of Christianity on non-Western cultures, Thomas said that Christian missions and institutions "have both been part of

the forces of disintegration of traditional society." They did this, he explained, through the influence of patterns of the mission compound and by mass-movement conversions. These forms of the Church are now irrelevant, he said. Christian Churches today, must "make their contribution to the spirit and form of the new secular society."

"This is a harder task than building segregated Christian communities," he told the delegates. "It means that Church members need training to penetrate secular social and cultural institutions with the spirit of Christ and his kingdom without seeking to control them."

Thomas expressed the hope that "within the context of Christian partnership with non-Christians in building nations . . . there will naturally develop a real dialogue on the nature and destiny of man among adherents of Christianity, the non-Christian religions, and secular faiths."

de Vries warned that "any Church which is static or purely introspective is committing suicide in this dynamic, other-directed society. There is no escape for any Church, whatever its structure, from thinking, praying, and acting in global terms."

The world, de Vries declared, is not only "at the doorstep of every church in metropolitan

\$2,500,000 estimated originally because of the increase in construction costs.

More than half the money raised has come from the United States, Bishop Sherrill said. The next largest amount came from West Germany. Appeals are still going on in the United Kingdom, the Netherlands, and other countries, he reported.

MINISTRY OF LAITY URGED AT ASSEMBLY

★ A plea to the clergy to "become our partners and let us be your partners" was raised by three lay delegates who agreed that "the penetration of the world with Christ's word is more a ministry of the laity than of the clergy."

Taking part in a panel discussion on "The Church in the World" presided over by Lutheran Bishop Otto Dibelius of Berlin were E. Varkey Mathew, advocate of the supreme court of India at Bangalore; Klaus von Bismarck, director in Cologne of the West German broadcasting service; and Edith M. Batten, principal of William Temple College, Rugby, England.

They urged the Churches to spend at least as much money for the training and equipment of Christians who "try to do God's work in secular jobs" as they do for the training of clergymen and professional helpers.

The panel members called also for "opportunities within the life and structure of our Churches where we can critically reconsider accepted criteria, norms and customs in the Church and the world."

"We need occasions," they said, "when our ethical imagination can be trained and exercised so that in the thick of our daily life, we may make fewer wrong and disobedient choices."

Earlier, in separate talks, the

lay delegates elaborated on the responsibilities and opportunities of Christians in the work-a-day world. Each spoke in the context of his or her own work and experience.

Mathew, a member of the Mar Thomas Syrian Church of Balabar, said there was no Christian basis whatsoever for any lawyer to wash his hands of "dirty cases." He said the Church must stand behind the lawyer who is duty bound to fight seemingly hopeless cases of notorious criminals and law-breakers and who, in the process, becomes someone with "soiled fingers."

He was sharply critical of Church members in India who have compiled a "very poor record of active political work." He said that too many sensitive Christians, in their revulsion against the corruption and compromises found in politics, now "swear by a partyless democracy, whatever that means."

Mathew complained that the Church is "so much engrossed in the running of its own institutions and in the maintenance of its personnel that it has failed to emphasize the enormous importance of the vocation of Christians within party organizations."

Miss Batten, an Anglican, criticized Church programs which do not confront laymen with the relevance of the gospel in their professional lives. Unless the situation is changed, she warned, "we may see new lay movements springing up with little regard for the faith or order of the existing Churches."

von Bismarck, a member of the Evangelical Church in Germany, reported that in his country there was "little convincing expression of faith in people's working lives, outside the Evangelical academies." He said that "if the message of sal-

vation through Jesus Christ is to be spread throughout the world, this cannot be done merely by a few full and part-time missionaries."

"It has to be done," he stressed, "through the living, practical witness of Christians in a non-Christian, secularized environment."

POPULATION GROWTH IS NEGLECTED

★ A rapidly increasing population is the most neglected major social problem in the world today, Richard M. Fagley of New York, executive secretary of the commission of the Churches on international affairs, said at New Delhi. The world's population doubled between 1890 when it was 1,500,000,000 and 1960 when the figure was 3,000,000,000 and he predicted that the population will double again by 1990 if the present rate of growth continues.

Fagley said that Christians are thankful for the successful public health programs which have cut death rates and helped

(Continued on Page Fifteen)



RICHARD FAGLEY: — calls for massive extension of family planning to help meet world problems

MENTAL ILLNESS, DEPTH COUNSELLING AND THE PASTORAL MINISTRY

By Joseph Wittkofski

Rector of St. Mary's, Charleroi, Pa.



THE LATE CARL JUNG will be remembered for his efforts to reintegrate religion and psychology for humanity. In frequently quoted words, he wrote that among all his patients in the second half of life, there was not one whose problem in the last resort was not that of finding a religious outlook on life. He thought it safe to say that every one of them fell ill because they had lost that which the living religions of every age have given to their followers and none of them has been really healed who did not regain a religious outlook. The sentiments of Jung suggest an obvious pastoral function in the area of mental health.

Recently, the writer spoke to a group of psychologists and psychotherapists. During his remarks, he stated that he was more and more convinced that mental illness, not resulting from disease, injury, or malformation, was frequently induced by self or autohypnosis. An educational psychologist sprang to his feet and shouted, "Hurrah, I am glad that somebody has finally said this."

In working with many forms of mental illness, in both early and in fully developed stages, the writer has often been able to substantiate Dr. Jung's thesis about the role of religion in nor-

malcy. The case of Sylvia can serve to illustrate a common situation. For eleven years, this middle-aged woman had been a victim of severe involuntional melancholia. She failed to respond to any psychiatric treatment. In desperation, her psychiatrist requested Dr. T. J. Freeborn, head of staff at Braid Institute, Pittsburgh, to accept the case. After a preliminary interview, Dr. Freeborn asked the writer to work with Sylvia. At first, due to the severity of her condition, progress came very slowly. After a few weeks, however, when rapport and transference had been fully established and her Ego strengthened, Sylvia gradually began to show improvement. At the end of a four month period, she was almost completely recovered. She now is able to work and she holds a responsible position.

In the case of Sylvia, the combination of religion, hypnotic technique, and pastoral counseling achieved a break-through which was beyond ordinary psychiatric endeavor. The same result can be seen in the case of Garnet, a member of the writer's parish. Here was a lovely young woman who had a schizophrenic break. In consequent paranoia, she attempted to kill her children. After hospitalization, her mother insisted that Garnet visit the pastoral study. A few ses-

sions of hypnotherapy produced remarkable improvement. She told her psychiatrist about this depth counselling or hypnotic experience and he foolishly ordered her not to see her rector again. Subsequently, she went into a severe relapse and appeared to require further hospitalization. At this point, her mother took matters into her own hands and suggested that Garnet stop seeing the uncooperative psychiatrist and return to the pastoral study. Following about six weeks of intense effort, Garnet's diseased condition was completely remitted.

The Psychotic Condition

EXCEPTING AREAS of disease and injury, there have been no fully acceptable explanations for the development of the psychotic condition. It is generally accepted that severe mental illness brings about the complete collapse of Ego resources so that the affected personality cannot cope with the external world and/or with own internal states. In these difficult circumstances, there is a retreat from ordinary relationships with other people while there is also a falling back into a primitive behavior pattern. Commonly, an interior interference with repressive mechanisms releases unconscious conflicts, strivings, and fears. In a purposeful confusion of reality with imagination, the mentality turns back to that of the early kindermind.

The fact that heterohypnosis can be used to remove many symptoms of psychosis suggests that an involved psychic mechanism of hypnosis of some type entered into the evolution of the illness. Research indicates that a very thin line separates suggestion from hypnosis. In his dealings with psychoneurotic people, the writer has found that the disturbances can usually be traced to gradual acceptance of negative suggestion by the prelogical kindermind. Beginning in early childhood, the imbedded suggestions may induce a deepening hypnotic state which weakens the Ego and produces a horribly warped view of reality. In later years, without internal strength to face its own twisted apprehension of reality, the personality may seek refuge in neurosis or psychosis. Although childhood experience may create a predisposition, the writer's experience indicates, especially in cases of involutional melancholia, that the devastating suggestion may be implanted in later life.

While there has long existed controversy about the origin of mental illness whether it be psychogenic, organic, or constitutional, the theory, here postulated, based upon years of observation,

suggests that the common forms of psychosis find their beginnings in a complex and unanalyzed process of self hypnosis. Mental illness is today usually categorized into manic-depressive psychosis, involutional melancholia, and schizophrenia.

The manic-depressive personality is characterized by variations of mood which extend from deep depression to wild destructive elation. Provocatively, the symptoms of this disorder can be produced in the normal person by the use of hypnotism. The victim of the disease, however, before the onset of the illness, usually has possessed a strong parental fixation, lacked emotional maturity, and held self to be of little value. Actually, the sick personality has not been able to free itself from the dependency of early childhood. The precipitating element of the disease is usually a genuine or a fictitious blow to Ego prestige such as loss of wealth, ability to earn, position, self valuation, or marital partner. Except in endogenous forms of depression, somewhat akin to involutional melancholia in which hormone disturbance is involved, weakened Ego esteem has some responsibility in the disorder.

Neurotic Defenses

INVOLUTIONAL MELANCHOLIA, seemingly on the increase, widely occurs in females in their late forties and among men in their upper fifties. Quite probably, the decreased activity of the endocrine and reproductive systems is involved. First symptoms usually include free floating anxiety, fatigue, inability to sleep, and lowered self regard. The declining physiology is complicated by current ideology which often assumes that the world belongs to people under forty-five. Employment opportunities and other like factors enter into the picture. The negative state of mind forces withdrawal of interest from environmental components and focuses concentration upon self. With the loss of personal security and with the growing devaluation of the Ego, delusions of sin, disease, and misery flourish; the victim may approach a state much like paranoid schizophrenia.

The schizophrenic tendency, relatively common in every population group, seemingly finds its cause in the frustrations and hostile experiences of infancy before the full development of self consciousness. The fractionating factors of early environment create such a weakness in personality that the Ego tends to break into pieces before internal difficulties or external stress. In a protected environment, the tendency to disease

may remain dormant. Sometimes, neurotic defenses create symptoms which serve to protect the individual from more severe mental illness.

A study of Paul illustrates such coverage. Paul had been rejected by the armed forces on psychoneurotic grounds. A few years later he married. He built a beautiful home which put him under heavy obligation. He took a job which he came to detest. He had no opportunity to find a new position. In the face of his tension, he became a victim of a nervous breakdown. He developed a multitude of conversion symptoms. He could drive his car except in the town where the dreaded factory was located. When he tried to drive in the neurotically forbidden area, he would faint. After some treatment, his doctor sent him to the writer's study. It would have been easy to remove Paul's symptoms but this procedure would have nakedly exposed him to his schizophrenic tendency. After many weeks of depth counseling, he developed important resources and he was capable to begin dealing with his bothersome symptoms.

Clergy Role

IN CASES OF MENTAL ILLNESS, except in very rare circumstances, the clergyman should never work except with a medical doctor. Extreme caution should be used when paranoia seems to be present. Normally, the paranoid should be institutionalized. But, in many cases of mild psychosis, the doctor will welcome the assistance of the psychologically orientated minister.

Dr. Jung's observation about the religious factor in mental illness almost proposes that, in this area, the ministry has a function for which there is no substitute. If, as stated, the common forms of mental disease arise from a meandering stream of suggestions which eventually create a definite hypnotic state in which the Ego is depreciated, it follows that activity toward strengthening personality tends to mental health. Growing faith in God and in his regard for the individual creates a powerful new undergirding for the debilitated Ego.

In pursuit of the pastoral function toward mental illness, the cleric must reject basic Freudian ideas and he is called upon to master depth counselling or the hypnotic approach. Dr. Andrew Salter has provided a splendid technique which the writer has slightly modified and has often used with considerable success. From Dr. Salter's viewpoint, Freud teaches only what not to do. Against the background of hypnosis, Dr.

Salter proposes his six rules to make the weakened and inhibited personality excitatory. Undoubtedly, each disabled mentality represents a separate problem but, in Salter's conditioned reflex therapy, the purpose toward all is always the same; this is to create a freely outflowing personality in which real emotions are expressed in speaking and action.

Dr. Salter's six principles to strengthen the Ego are;

- to indulge in much emotional small talk
- to use the muscles of the face as a form of self expression
- to contradict others when so inclined
- to employ the pronoun, I, frequently
- to express gratitude and even agreement when praised
- to plan daily actions so that as much freedom as possible may be enjoyed

To the rules of Dr. Salter, the writer usually adds a seventh which, of course, is derived from Dr. Jung's proposition. In the hypnotic state, the subject is continually reminded that he was created by God and he has great value in the sight of God. Depending upon circumstances, the doctrines of forgiveness, redemption, and newness of life can be taught in the intensely personal situation. When a newly conditioned religious outlook is coupled with Dr. Salter's approach, the Ego often gains enough stamina to accept challenge while the stimulated frame of mind develops some capacity to overcome long time disability.

If neurosis and even psychosis are really the results of a devious process of self hypnosis, then, on many occasions, counterhypnosis would seem to be the answer. That many here have failed with simple counterhypnosis may be a result of the neglect of the Ego strengthening religious overtones ordinarily necessary in human life. In a personality's successful adjustment to dependence upon God, the Ego can succeed in gaining powerful new resources for its struggle. Obviously, the care of the mentally ill requires both the services of the medical doctor and of the properly trained priest!

*In this article, Fr. Wittkofski goes a step beyond his new book, *The Pastoral Use of Hypnotic Technique*, which is being released by the Macmillan Co. When a sixty year old Presbyterian minister in Philadelphia heard of Fr. Wittkofski's revolutionary thesis, he wrote he wished that he had been born thirty years later. With reference to Fr. Wittkofski's suggestions in this article, an Ohio State employment security specialist reports that his outlook toward mental illness has been changed.*

WORLD COUNCIL --- UNITY IN WITNESS

By Paul R. Carlson

Staff Writer of the World Council of Churches

NEW AND REWARDING EXPERIMENTS IN REACHING PEOPLE ARE BEING WATCHED AND ENCOURAGED BY THE DEPARTMENT OF EVANGELISM

THE EVANSTON ASSEMBLY sought to challenge the Churches to enter into a bold encounter with the world about them. The assembly's report on the mission of the Church to those outside her life declared:

"The Church must break out of its isolation and introversion, meeting the individual where he is with the compassion and comprehension of Christ. While this initial demand applies to all evangelism, it is particularly relevant to workers and intellectuals, many of whom are conspicuously outside the life of the Church. No social group lies outside the orbit of the compassion of Christ."

The report noted that evangelistic efforts often are impotent because they have not been embodied in works of service, compassion and identification. "It is not enough for the Church to speak out of its security," it observed. "Following our incarnate and crucified Lord, we must live in such identification with man, with his sin, his hopes and fears, his misery and needs, that we become his brother and can witness from his place and condition to God's love for him."

"Those outside the Church," it added, "make little distinction between faith and works."

Hans J. Margull, executive secretary of the WCC's department on evangelism, learned the truth of this statement while still serving as a lecturer in missions and ecumenics at the University of Hamburg.

Dock Workers

LOOKING AT THE FACES of those who walked the streets of this important German port city, Margull was struck by the fact that a Christian witness must be made to these people, the majority of whom were completely outside the life of the Church.

"Since Christ is the living Lord, he was on

those streets," Margull remarked recently. "I did not have to introduce him because he was there in spirit. My obligation — or my privilege — was simply to articulate what was already there."

Margull was well aware that the nearest pub was the first stop for most dock workers after they left their jobs for the day. So often he would join them just to chat about the affairs of the day.

Although religion was not a topic of conversation at the outset, Margull was surprised one day when all of the men made contributions to a Salvation Army lassie who had entered the pub. When he inquired why they had made the donations, the men replied: "Because they are the only Christians who look us up in our everyday life."

"Through long contacts, the men found that other Christians cared about them other than on Sundays or when their children were baptized," Margull recalled. "I was invited to their homes and asked questions about politics, labor conditions, but, first of all, about family life. They did not ask me how they could escape hell but how they could escape hell in their own families. What hit them was the fact that they could talk to a man who himself had hope. These lords of the world they come and go. But there is one Lord who comes."

In time, many of these men came to accept Christ, although they could not yet accept the Church which their fathers had left years ago. This fact made it clear to Margull that it was necessary to establish a new congregation in a secular, atheistic environment and allow Christ to work in his way among these new Christians.

"If a bishop or minister agrees to this procedure, I am sure that his view of evangelism is free of proselytism and self-aggrandizement,"

Margull remarked. "And if this course is followed, there eventually will be a reconciliation between the Church and these men — since they already are in the faith — and they will turn out to be the best evangelists."

Out of his experiences in Hamburg, Margull has come to certain basic conclusions regarding the evangelistic task of the Church. Moreover, they reflect the thinking of many other serious Church leaders and the ecumenical movement as a whole.

Christ the Evangelist

"If it is true that Jesus Christ is himself the evangelist — and I underline Christ to distinguish him from just a teacher or prophet — then every Christian congregation is not just another religious group, but a colony of heaven where the Kingdom of God begins," Margull said. "The Word of God cannot be limited to a visible congregation, since it is meant to be believed and followed by all mankind. The congregation is meant to be the city on the hill and the salt of the earth, making witness the most obvious task of every one of its members."

To Margull, the fact that Churches sometimes feel that they have to schedule special evangelistic campaigns means that something is wrong with the congregation. "If all was well," he pointed out, "they would be fulfilling their own missionary task."

"We have congregations that are spoiled by an institutionalized ministry and by the erroneous idea that the pastor is the specialist in religion," he said. "The minister should be the servant of his congregation, not that this relieves the congregation of its own duties, but that it helps the congregation to carry out its own responsibilities."

For Christians to be members of a witnessing congregation does not necessarily mean that they preach on the street corner, he remarked. Jesus Christ rather uses the whole community for the ministry of evangelism by giving special "charismata" or gifts of grace to individual members, thus giving them a special mission and responsibility.

This means that within the witnessing community there are individuals who have a particular ability in proclaiming the Gospel to non-Christians on differing occasions and in many different settings. But, in any case, personal encounter with the world is always involved.

The House Church

THE STORY OF HALTON PARISH in Leeds, England, serves as an example. There are some 12,000 people who live on the 99 streets within the confines of the parish, an area far too large to encourage church attendance. However, the former vicar, the Rev. Ernest Southcott, now Provost of Southwark, has remarked:

"We have discovered that we must stop talking about getting people inside the church building and that we must start talking about how to get on speaking terms with the vast majority of people who are almost completely outside the worshipping community. We have discovered again and again that it is no use trying to take people from where they are not, to where they don't want to be.

Halton's answer to this dilemma has been the "house church", such as that which came into being in the home of Philemon. The justification for taking the Church into the home lies in the belief that where Christ is, there is the Church. In Halton, this belief has met with outstanding results.

"What is happening is a revolution in the way we do things," says Southcott. "It is a revolution that is leading to meeting — not meetings — in fresh ways. Meeting of regular worshippers, from house to house; of regular worshippers with irregular worshippers, of regular worshippers of another."

Crooswijk, Rotterdam

A SOMEWHAT DIFFERENT APPROACH is paying dividends in Crooswijk, one of the poorest Dutch Reformed parishes in Rotterdam. An overwhelming majority of its 15,000 inhabitants live completely outside the life of the Church, although efforts have been made in the past to witness to the people of this area.

"Never has the gospel been totally lost at Crooswijk," says the pastor, the Rev. Gijs van Veldhuizen. "Many have remained vaguely conscious of the hidden presence of God. It is this 'rumor', this dim consciousness, that gives us the first point of contact with people in speaking about matters of faith."

Mr. van Veldhuizen and his associates have found it wise to work quietly within existing social groups rather than try to form new groups. Today, some 3,000 people are received in the five parish houses every week, including children, the aged, and members of street corner societies, trade unions, sport clubs, and bands.

"It has been useful to wait," says van Veld-

huizen. "We refrain from trying to christianize those visitors after our own manner. We wait for the time when they come and ask us to render an account of the faith that is in us. The fellowship is near to the agape of the first centuries, with a deep understanding of one another and a permanent demonstration of love of God and of one's neighbor" he added.

New Experiments

EXAMPLES OF SUCH NEW and rewarding experiments in evangelism are keenly watched by the WCC's department on evangelism. Its monthly Newsletter then passes on such information to other Churches and encourages them to relate their experiences in seeing to witness to those about them.

Through such inter-church cooperation, it becomes clear that evangelism is the task of the whole Church and not the delegated responsibility of any particular confession. On more than one occasion, the World Council has drawn attention to the fact that ecumenism and proselytism are mutually exclusive. The same can be said for proselytism and evangelism.

"Evangelism in the Biblical sense is always ecumenical," says Margull. "It is never sectarian."

"To identify evangelism with 'church membership promotion' can lead to grave misunderstandings of the gospel itself and of the Church's primary witnessing vocation," he remarked. "Christians do often give the impression that they are interested in the man in the street only insofar as he may become a man in the pew."

Margull conceded that it is natural for an Anglican or a Pentecostalist to expect others to share their own religious experience. A Lutheran might well be disturbed if a new convert joined the Salvation Army.

"But we must allow him to make his own choice," he stressed. "Otherwise, we distort the meaning of evangelism and interfere with the work of God. We must always examine our motives: Do we really care about the man, or are we primarily interested in filling our pews?"

The basis for a true understanding of the Church's task was clearly defined at Evanston: "Jesus Christ is the gospel we proclaim. He is also himself the Evangelist."

His followers are simply the instruments through which he makes his love known to the world as they seek to be obedient to his will through unity, witness and service.

TONGUES

By Corwin C. Roach

Director, School of Religion, Fargo, N. C.

I HAVE JUST RECEIVED A COPY of a new magazine devoted to speaking in tongues. There is nothing new about the phenomenon unless it is its presence in our staid Anglican midst. The Greeks had a word for it, glossolalia. It was practised among the pagans, centuries before Christ. That is why St. Paul has to give his Corinthian converts a sign by which they could distinguish Christian from heathen exhibitions.

St. Paul damns with faint praise the entire practise. He boasted that he could outspoke any Corinthian. Yet in the church he would rather speak five words of understandable Greek than thousands of inspired unintelligibility. That is the whole point of his famous chapter on love in Corinthians 13. Tongues will cease, he tells us, and they did except on the fringes. But love will go on forever.

The author of Acts, perhaps directly influenced by St. Paul, transforms the experience at Pentecost from the familiar glossolalia to the miracle of intelligent discourse whereby "every man heard them speak in his own language". Whatever really happened at Pentecost, this remains the Christian ideal. We are to speak to men in a language they can understand.

I am not worried whether glossolalia of the Corinthian and now Californian variety will catch on in the Episcopal Church. I would agree with St. Paul that if we ignore it, it will perish of its own accord. However there is a subtler form of glossolalia which is widespread in the Church and of which we are all guilty. The essence of glossolalia, as St. Paul describes it, is two-fold. It is to speak with the voice rather than with the understanding. It is to speak to the "in-group" rather than to the community.

These two errors go hand-in-hand. So often what passes off our tongue has not come from our heart or through our head. Platitudes and cliches are one form of glossolalia. Does what we say really make sense or are we talking a kind of sacred nonsense? The apostle tells us to stop our ecclesiastical baby talk and get the mind of a man.

Secondly how well do we communicate to others? The New English Bible puts it cogently "The language of ecstasy is good for the speaker himself, but it is prophecy that builds up a

Christian community" (I Corinthians 14:4). When those outside the Church listen to our pronouncements are they convinced or contemptuous? It all depends upon whether we are ecstasies talking our own esoteric gobbledegook or whether we are prophets speaking to our age in language relevant to its condition.

- POINTERS For PARSONS -

By Robert Miller

OUR PROGRAM COMMITTEE had to meet a second time to decide on four subjects of current interest, and Buffers proposed that pastoral calling should be one of them. "I would like to know what the rest of you do about this," he said. "Do you make a point of calling on every family and individual every so often or only when there is some special need. Do you have any prayers when you call? Are your calls truly pastoral or merely social?" This led to quite a little discussion in the committee so we decided it would be a good topic for discussion.

Thompson wanted us to discuss the articles on nuclear weapons that had been in the Witness. What ought the Church to do and say about nuclear weapons? Should it sanction their use. He had very little doubt but that it would. As Caesar's little brother it would almost have to, but ought it to do so? Buffers objected strongly to such language. He hoped that if the Church ever used the weapons of Caesar it would do so from the highest motives. We decided on nuclear weapons as a good subject.

I urged that we should devote a meeting to the ecumenical movement. It was certainly affecting the religious climate. When one thought of the Church of South India, the attitude of the present Pope, the conjunction of Eugene Carson Blake and Bishop Pike it was clear that we could no longer dismiss the idea of either unity or union as wishful thinking. What did we think of it all? Would we just put a toe in the water or would we plunge right in?

It was agreed that we discuss the ecumenical movement and we rejected Buffers' suggestion that the subject should be "the ecumenical movement as viewed by the Catholic."

It was Thompson who proposed seminary training as a subject, and he pleaded that the seminaries should not be left to do as best they could in a sort of ecclesiastical isolation which he

thought was the case today but they should be in closer contact with the clergy and the clergy with them. Many parishes never saw a seminarian and many seminarians had very little real experiences of parishes. He wanted us to see if there could not be closer connections. It might not be so needed in a metropolitan diocese with a seminary in its midst, but it was needed in the large and remote rural diocese.

Gilbert Simeon was doubtful if we could get much of a discussion on such a topic, but perhaps we could get someone from the seminary to lead the discussion. So we put it on our program and departed with the naive hopefulness so characteristic of the clergy.

Wanted: Heroes of Christ

By C. Russell Elliott

Priest of the Church in Canada

FROM APOSTOLIC DAYS there have been great differences of opinion on what makes a good Christian. What is a good Christian like? What are his opinions? attitudes? habits? actions? What should his neighbors expect of him?

This consideration has nothing to do with denominational differences. A man is not automatically a good Christian just because he is an Anglican — though he has a much better chance, and a much better reason to be superior! The problem cuts across denominational barriers and each communion is faced with the same need to separate sheep from goats. In fact, each year as I report to my own congregation I tell them somewhat facetiously but earnestly that I group them into three categories: souls, half-souls and heels!

In our search for the pattern of a good Christian we have over-glamorized the picture of the saints of Apostolic days we get in the New Testament. Our sentimentalized impression belongs much more to the medieval stain-glass paintings than to Biblical sources. I find it hard to make effeminate, solemn-faced, weak, other-worldly characters out of the Biblical pictures. Even Judas has been grossly misrepresented. But in this day and age we seem to have passed from both Biblical and medieval concepts of what constitutes a good Christian.

Let's look at a few types found in the morning congregation. There is Joe Smith, an insurance man. He's a hail-fellow-well-met sort, a great

mixer, the man who heads up the annual stewardship program. He has really set up the parish and we owe more to him than we know. He attends pretty regularly too. Of course he's no theologian and they say he is shrewd in business but he does not neglect the Church.

Mrs. Jones runs the W. A., literally runs it, that is, even though she is not president now. She works hard, makes everybody toe the mark, but the W.A. was never stronger. She takes great pride in it. And Mrs. Brown, well, she never comes to church and I don't think is even confirmed but she is a great giver to the church and to every worthy cause.

The parish has a small but very faithful devotional group too, out to every celebration, and they appreciate the meaning and worth of candles and vestments and ritual. They seem quite different from and aloof from the rest of the congregation. In fact their daily lives seem to be lived in an entirely different world and they leave it totally behind when they come to service.

Various Kinds

LAST OF ALL we have two groups, making up most of the members: those who are regular in attendance and take part in parish life as if it were an obligation, motions of habit more than of conviction. And those who hardly ever attend or support but they have been baptised and they do good work: they hold public positions where they fight well for good things in education, welfare, politics, and so on.

I almost forgot another group — the clergy. They hardly can be called a group because there is no more motley crowd in the whole world. Look at any convention gathering. There is the business-suit, man-of-the-world; there is the brief-case committee-type; there is the ascetic high churchman who is not sure what is going on; and the time-server who is absolutely sure he does not know what is going on; there is the stylized priest with the correct clothes and bearing and a perfect candidate for the part of Hamlet; there is the crooked-finger afternoon-tea man who is rector of that posh parish, and of course there is the uncombed-hair lunatic-fringe priest who is known to have voted labor or chaired a labor meeting or started a co-op or something.

Who best exemplifies the real Christian, the Apostolic type, the baptismal soldier-of-Christ? No doubt a jig-saw Christian could be made as a composite of all these by taking the best from each but that would make a robot and not a living saint. Why is it that there is not more in com-

mon among all these types? The Apostolic band were not all cut from the same pattern but they had something in common: they were absolutely and irrevocably dedicated to the death to our Lord and Saviour and worked out that commitment through his Church. Their fighting spirit, their single-mindedness, their dogged determination, their consistency, their persistency, their worship, their devotional habits, their use of liturgy and ritual, their asceticism and their worldliness were all part-and-parcel of their total saintliness. Some natures were a bit volatile at times but there was nothing contradictory in their lives.

That can not honestly be said about Christians today, at least the run-of-mill Christians, like ourselves.

Forthwith

WHAT IS WANTED is the heroic character, heroes for Christ. It is time we stopped confusing softness with saintliness, weakness with charity, churchiness with commitment, style and bearing with faith and works. In this world of unredeemed powers and principalities a host of Pygmalsions cannot take the place of the hosts of God.

We have come to terms with the world, we have learned to accept the world, we have made peace with the world: and so we have declared ourselves as far as God is concerned too. We no longer stand with him who is "trampling out the vintage where the grapes of wrath are stored".

Read the Gospel according to Saint Mark: note the frequent use of the word: "forthwith". Note the value of that word. We need people who are "forthwith" Christians of forthrightness. We need them in every congregation. The only reason the Kingdom of God has not yet been realized in full is because we Christians have not been Christian: we have been playing a part; we have been wooden soldiers in full-dress on parade, mostly an Easter-parade along Fifth Avenue, but not soldiers of Christ in battle-dress on the battle-field.

"O, be swift, my soul, to answer him,
be jubilant, my feet!. Our God is
marching on!" J. W. Howe.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

FAGLEY GIVES WARNING

(Continued from Page Six)

to make this growth possible. But he warned that the situation demands agricultural and industrial development and "a massive extension of family planning."

No branch of Christianity insists on unlimited procreation, Fagley said. He explained that the controversy arises over the methods of birth control used.

Fagley called for more "substantial research . . . to develop more simple and acceptable and, above all, less costly means for family planning."

He suggested that countries where family planning is accepted, such as the Scandinavian countries, join with nations which need assistance, such as India and Pakistan, in an international group to further technical cooperation in this area.

African diplomats have been refused service in restaurants. He also told the delegates that there would be many Church mergers in Africa if such matters were in the hands of Africans. He called upon European theologians, bishops and archbishops to "stop being obstacles in the progress of the Church in Africa." He stressed the need of training African clergy and lay leaders so that Christianity on that continent will not continue to be regarded as a "white man's religion." Africa still needs missionaries, he continued, but they must be willing to work as partners on equal terms with African Christians. Missionaries must also believe in the equality of all men and respect African traditions, Sir Francis declared.

News Notes from World Assembly

FIRST LAYMAN PICKED FOR WCC PRESIDUM

★ Charles C. Parlin, Methodist layman of New York, is one of six men elected as presidents of the WCC, and is the first layman to hold the office. Others chosen to hold office until the next assembly in 1967 or 1968, are the Archbishop of Canterbury; Sir Francis Ibiam, Presbyterian of Nigeria; Archbishop Iakovos of the Greek Orthodox Church of North and South America, who was re-

elected; the Rev. David G. Moses of the United Church of Northern India and Pakistan, and the Rev. Martin Niemoller of the Evangelical Church in Germany.

Professionalism

★ Paul D. Devanandan, director of the Christian Institute for the study of religion and society in Bangalore, India, said that there is so much of the professional in the Christian ministry that it alienates the common folk in the farm, factory and market place. Modern man has to be met where he is — at work, at home, at play. Speaking of Asian and African nationalism and the tension created by the East-West struggle, he told the delegates that "we are all involved in a common social crisis, tied together by a community of interests" which demands removal of doctrinal barriers that separate the Churches.

Discrimination A Millstone

★ Discrimination, in and out of Africa, is the "largest millstone" around the necks of African Christians, declared Sir Francis Ibiam, governor of Eastern Nigeria. A Presbyterian, he was chairman of the All-Africa Church conference in 1958. He spoke specifically of instances in the U.S. where

Fight Injustice

★ Masao Takenaka, Japanese delegate, said Churches should seek the causes of social disease and injustice, and should revamp traditional service programs to meet changing world needs. Social workers should be "mobile tent-dwellers rather than rigid keepers of buildings."

Honor Gandhi

★ The five WCC presidents and other officials laid wreaths at the Mahatma Gandhi memorial, following one of the Assembly sessions.

Patriarch's Message

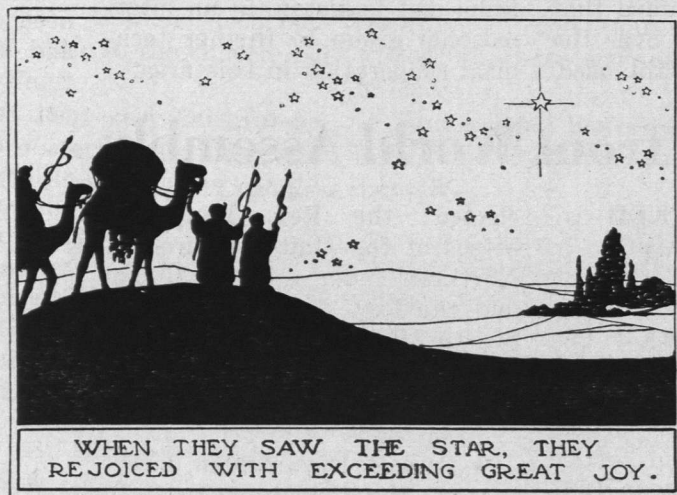
★ Archbishop Nicodim, head of the Russian Orthodox delegation, read a message from Patriarch Alexei which called upon the WCC to do "everything in her power to help mankind to establish brotherly kindness on earth." The message declared that "the preservation and consolidation of world peace is the basic problem of the times" and the Patriarch urged the Churches to call upon the heads of states to start negotiations "with the aim of achieving last-



MARTIN NEIMOLLER: — the battling crusader for world peace is elected a World Council president

Christmas Gifts

Witness subscribers can make gifts that last throughout the year and at the same time extend the influence of the magazine by using the form below. We will greatly appreciate your cooperation. A gift to a friend is a gift to The Witness.—The Editors.



I am sending you The Witness for a year, which I hope you will enjoy as much as I do.

(Your name will go here on the Christmas card)

SEND YOUR LIST

We will enter their subscriptions to start with the Christmas number, sending the card pictured above announcing the gift as coming from you. Merely send names and addresses with check and we will do the rest.

THE SUBSCRIPTION PRICE IS \$4

Please send The Witness for one year to the following, together with the Christmas card:

Name	Name
Street	Street
City	City
Zone State	Zone State

Name	Name
Street	Street
City	City
Zone State	Zone State
Your Name and Address	

The WITNESS

TUNKHANNOCK

PENNSYLVANIA

ing agreement on universal and complete disarmament with effect international control", as well as to attack other problems confronting mankind.

Faith and Order

★ In a press conference Archbishop Nicodim told reporters that the Russian Church's main participation would be in the faith and order commission, devoted to doctrinal questions that separate Churches. When asked if the Russian Church was a tool of the Soviet government, he replied: "You can see what kind of subversive activity we can do in such a group as the commission on faith and order."

The Orthodox

★ Archbishop Iakovos of the Greek Orthodox Church of North and South America was host at a Thanksgiving dinner given to American reporters. He told them that delegates of Orthodox Churches hope to get their views in all statements and resolutions issued by the Assembly. No separate statements of their own will be made, as there were at Amsterdam and Evanston, by Orthodox



ARCHBISHOP IAKOVOS: — happy over the way Orthodox delegates are welcomed at New Delhi

Churches "unless it becomes absolutely necessary which I do not expect." Such a necessity might arise, he said, if a statement was made endorsing birth control. Orthodox Churches, with the admission at this Assembly of the Russian and others, is now the largest single confession family in the WCC. Declaring that he senses a more cordial feeling for Orthodox delegates in New Delhi, the Archbishop said: "The ecumenical spirit is catching on with all of us."

McIntire on Hand

★ Carl McIntire, head of the ultra - fundamentalist International Council of Christian Churches, who accuses the WCC of being "modernistic" and "socialistic", is on hand as an accredited reporter. He demanded to know how much financial aid the WCC had given to the Chilean Pentecostals. This Church, as well as the Penetecostals Mission Church of that country, were admitted to the WCC at this Assembly. The Rev. Enrique Campos, head of one of these bodies was asked at a press conference why these Churches has not joined WCC earlier. He replied; "Because we were ill-informed by propa-

New from
Scribners



James A. Pike

Bishop of California

A NEW LOOK IN PREACHING

A vigorous statement about preaching in the light of our changing times. Bishop Pike maintains that, while the eternal truths do not change, they must be presented in a new way to have real meaning today and he shows how this can be done.

\$2.50

Terence J. Finlay

Rector of St. Bartholomew's
Church, New York

THE TEN COMMANDMENTS

Dr. Finlay explains in simple terms the meaning of the Ten Commandments. He tells something of the people to whom they were given and the times in which these people lived. And he explores and expands his interpretation so that the reader thinks not only of "thou shalt not" but in terms of affirmative thought and action.

\$2.50

CHARLES SCRIBNER'S SONS

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen,
from Holland
- ☐ Bulletin Boards

Check above items in which you are
interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApital 7-2150

ganda made against the WCC. Everybody in this room knows the fountain of this propaganda."

Young People Impatient

★ Young people are impatient with the Council and its member bodies for not moving rapidly enough in the direction of unity. "We are in serious danger of driving young people into despair of the Churches and therefore in flight away from them," the Rev. Philip Potter declared. Potter is chairman of the World Student Christian Federation and also secretary for West Africa and the West Indies of the Methodist missionary society of Great Britain. He warned that the work of the faith and order branch of the ecumenical movement "may perish for lack of younger men and women to take it up because they despair of anything

really happening in it." The real pressure for a faster pace toward unity comes from youth groups, missionaries, and Churches in predominantly non-Christian environments who "cherish a dynamic rather than a static conception of the Church," he said. They are frustrated, he continued, by bars to intercommunion and by the dominance of faith and order discussions by western scholastic terminology and formulations.

Visit to Soviet Union

★ Announcement was made on November 29 that when the assembly adjourns on December 6 that four delegates from the U.S. will visit the Soviet Union.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues., Wed & Thurs., EP 5:15 ex Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9, & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Prest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish, 5 p.m. Evening Prayer; Weekdays: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar
Rev. William D. Dwyer (Priest-in-charge)
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

Neglected News

★ The importance of the WCC assembly, in our judgement, justifies neglecting Episcopal Church news in this issue. Here are a few items: Canon Charles MacLean was elected a suffragan bishop of Long Island on Nov. 20 on the 15th ballot. He had deadlocked at a previous convention on Nov. 4 with the Rev. Albert Chambers, rector of the Resurrection, New York. Roman Catholic press is giving wide coverage to the assembly, and gave our Presiding Bishop a pat on the back for visiting Pope John. The official paper of the diocese of Cleveland said Bishop Lichtenberger "touched the present crux of the matter by remarking 'All such contacts keep the way open.'" Meanwhile announcement has been made by the Roman Church that the faithful around the world will pray at special masses, devotions and other services for Christian union. Intention is that all Christians unite in the one true faith of the Holy See of the Chair of St. Peter.

CASSOCKS

EUCHARISTIC VESTMENTS
SURPLICES - CHOIR VESTMENTS
All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. Kits for Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-1070

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gagner Banks, D.S.T. This paper is recommended by many Bishops and Clergy.

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

Write us for

Organ Information

AUSTIN ORGANS. Inc.

Hartford, Conn.

VESTMENTS

1837 Church Vestment Makers 1961
Over One Hundred Years

Cassocks — Surplices
Stoles — Scarves
Silks — Altar Cloths
Embroideries
Custom Tailoring
for Clergymen

Cox Sons & Vining, Inc.

131 East 23rd Street, New York 10, N.Y.



ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork.
Nine courses.

OBJECTIVE: To teach understanding and practice of the Episcopal faith.

PRICES: Pupils' work books, each ...\$1.10
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P.O. Box 241 Port Chester, N.Y.

ASHBY CHURCH CALENDARS

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

Write for FREE EPISCOPAL CIRCULAR or send 75¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

- BACKFIRE -

Mrs. Howard Benz

Churchwoman of East Cleveland, O.

The reasons why the Church is not more effective in bringing comfort to this troubled world given by the Rev. D. Allan Easton in "The Post - War Religious Boom" (Witness 11/23/61) seem so obvious that one wonders why so few others in Church work see what he sees. Although I could interline his whole article with additional supporting examples and documentation, I shall comment on only one thought.

When Mr. Easton speaks of "new adventures in fellowship to meet the crying needs of (God's) world" can I hope he means that as true lovers and followers of Christ, we must take Christ's patience, humility, tolerance, and friendly affection to Jew, Moslem, Buddhist, Hindu, the free-thinker, and the unchurched and forbear, for the present, attacking with Christian theology?

The Church speaks of itself as a peacemaker in this fearful, hostile world, but then often seems to say in substance, "We have truth and you are in error. You must change before we can talk as equals."

In daily life we make peace by discovering common interests and beliefs, finding grounds for honest admiration, and by being more concerned that we give no offense than that we receive none. Can the great religions and philosophies of the world be reconciled by any other procedure?

David M. Figart

Layman of Briarcliff Manor, N. Y.

In a recent discussion of nuclear war four prominent religious leaders accepted the use

of nuclear weapons if they were first used against us.

In the highly unlikely event of a nuclear attack by Soviet Russia, consider the probable consequences. Our manufacturing and transportation would be crippled and disorganized. There would remain only the power to retaliate — to kill or maim or consign to a life of agonized suffering countless millions of Russian men, women and children, innocent of any crime—or even ill-will—against us.

To avoid such a terrifying choice suppose we were to announce our intention never to use thermomuclear weapons. We are told that the Soviets "would exploit our declaration." And Mr. James Reston commented that "nothing would be surer than that the Russians would use their conventional power to conquer Germany and march to the North Sea."

But surely Russia has had the power to do just that — and has refrained — ever since the end of world war two. For, countering our possession of the A-bomb, Russia has held the nations of Western Europe as hostages — fair game once they became members of NATO.

NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin

Rev. James Howard Jacobson

Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

Many good reasons could be cited why Russia would not want to embark on such a senseless venture. And if we, through compassion for the Russian people, renounced the use of nuclear weapons, it is inconceivable that Russia would fail to honor that trust.

There is a risk in any policy — though it is essential to remember that in a nuclear war one cannot limit his risk. For there can be no victory; there can only be revenge.

What is the Christian answer to this?

Schools of the Church

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

*Viola H. Woolfolk,
Box W, Tappahannock, Virginia*

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

FROM Seabury

A GIFT TO BE CHERISHED



Prayer Books

produced by The Seabury Press

These Prayer Books are handsomely bound, printed in clear, easy-to-read type, and guaranteed to give lasting satisfaction.

The new moderately priced **Prayer Book**, pew size, bound in red fabrikoid; Thintext paper.

#3213. \$4.50

Prayer Book, pew size, India paper, bound in pin grain, limp black leather.

#3222x. \$7.00

Combination Prayer Book and Hymnal, a new style, pew size, on India paper, bound in black leather, with gold edges and gold roll.

#3262xGR. \$11.50

Many other styles of the Seabury Prayer Book and Hymnal are available at your bookstore.

THE MOST COMFORTABLE SACRAMENT

by *James W. Kennedy*. A helpful primer of Eucharistic devotion to prepare and guide the worshiper before, during, and after the service of Holy Communion.

\$3.00

OUR PRAYERS AND PRAISE

The texts of Morning Prayer, Holy Communion and all the Collects for the Church Year, arranged for use by children 8 years and older. *Explanatory notes* by *Massey H. Shepherd, Jr.* and *Robert N. Rodenmayer*. Color illustrations.

\$2.55

In gold cloth slip case, \$3.75

FOR CHRISTMAS GIVING

*Appropriate books
make appropriate gifts*

LET THE PSALMS SPEAK

by *Charles L. Taylor*. *The Seabury Book for Advent 1961*. The relevance of Psalms to contemporary life and to the age-old questions about God, man, society, suffering, and destiny are discussed. This meaningful book will enhance the value of the Psalms in worship and meditation for both laity and clergy.

\$3.00

THE GREAT DAYS AND SEASONS

Meditations for the Christian Year

by *Lesley Wilder*. A sensitively written series of meditations for the observances appointed on the Church calendar, providing many fresh insights for prayer and for Christian living. Enriched with quotations from the Bible, Prayer Book, and other sources, the series contains devotions for Holy Days, including full set of meditations for Holy Week.

\$3.50

LIVING THANKFULLY

The Christian and the Sacraments

edited by *Harold R. Landon*. In this new *Cathedral Book* eight eminent churchmen offer twelve comprehensive papers on the sacraments and the sacramental life of the Church.

\$3.75

LIFE IN CHRIST JESUS

Reflections on Romans 5-8

by *John Knox*, author of *The Man Christ Jesus*. An amazingly perceptive study of those chapters in *Romans* which have been called the "nerve center of contemporary theology" and a rich source of devotional material for all.

\$3.00

SING FOR JOY

A Songbook for Use with Young Children

compiled and edited by *Norman and Margaret Mealy*. It would be hard to imagine a songbook of broader scope or more intelligent format. Designed to make singing a delight, it includes everything from a song about caterpillars to familiar hymns and folk favorites. 160 selections in all, scored for piano, Autoharp, simple instruments or voice alone. Keyed to age level. Illustrated by *Karla Kuskin*.

Church School Edition, bound in Pyroxylin, \$4.00

At your bookstore



GREENWICH, CONNECTICUT