

The **+** WITNESS

JANUARY 11, 1962

10¢



W. NORMAN PITTENGER
Chairman of Witness Editors
Story on Page three

INTER-COMMUNION OCCASIONS

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. NORMAN PITTENGER, Chairman
W. B. SPOFFORD SR., Managing Editor
CHARLES J. ADAMEK; O. SYDNEY BARR; LEE
BELFORD; KENNETH R. FORBES; ROSCOE T.
FOUST; GORDON C. GRAHAM; ROBERT HAMP-
SHIRE; DAVID JOHNSON; CHARLES D. KEAN;
GEORGE MACMURRAY; CHARLES MARTIN;
ROBERT F. MCGREGOR; BENJAMIN MINIFEE;
J. EDWARD MOHR; CHARLES F. PENNIMAN;
WILLIAM STRINGFELLOW; JOSEPH F. 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; CORWIN C.
FOACH; 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

**Editorial Board Adds Members
With Pittenger as Chairman**

★ There is a brief editorial on page seven which you might want to read before reading this story. The nineteen people listed in our masthead, unless prevented by events beyond their control, started meeting right after General Convention and meet regularly once a month in New York, under the chairmanship of Professor W. Norman Pittenger of General Seminary.

There is discussion of matters of timely concern to the Church, resulting in editorials like the one last week and the one this week. Considerable time at recent meetings has also been devoted to future plans, which will be dealt with on the editorial page in the January 18th number.

Norman Pittenger, professor of Christian apologetics at General, agreed—after a lot of persuasion—to chair the meetings through the winter and spring, when a permanent chairman or editor will be chosen.

W. B. Spofford Sr. was made managing editor in 1919 by the founder of the magazine, Irving P. Johnson, then bishop of Colorado.

Here we go down the list alphabetically, including the members who have been with us for a long time.

Charles J. Adamek is a recent

graduate of Virginia Seminary who is rector of the Good Shepherd, Scranton, Pa.

O. Sydney Barr is assistant professor of New Testament at General.

Lee Belford is a professor at New York University and on the staff of the Church of the Epiphany, New York.

Kenneth R. Forbes, clergyman of Philadelphia, is known to all readers as our Book Editor.

Roscoe T. Foust is on the staff of Seaman's Church Institute of New York.

Gordon C. Graham is the rector of St. Andrew's, Poughkeepsie, N. Y.

Robert Hampshire is the rector of St. Thomas, Farmingdale, Long Island.

David Johnson, who practised law in New York state for a number of years, entered the ministry and became vicar of St. Luke's, a mission of St. Martin's. He recently was elected rector of St. Martin's to succeed his father, the Rev. John Johnson, who remains on the staff.

Charles D. Kean is the rector of the Epiphany, Washington, and is known to all our readers through his books and work in the ecumenical movement. He is a frequent visitor to New York so that board meetings are

timed whenever possible to meet his schedule.

George MacMurray is rector of St. Philip's, Brooklyn, N. Y.

Charles Martin is the headmaster of St. Albans School, Washington—likewise an extremely busy man who attends whenever he can work it into his schedule.

Robert F. McGregor is the dean of Trinity Cathedral, Newark, N. J.

Benjamin Minifree is the rector of Grace Church, New York.

J. Edward Mohr was until recently the rector of St. Stephen's, Belvedere, California, now residing in New York.

Charles F. Penniman is field worker for the Educational Center, a foundation devoted to research and consultation in religious education.

William Stringfellow is a practising attorney in New York.

Joseph F. Titus is the rector of Grace Church, Jamaica, Long Island.

The group can be described as "comprehensive" on matters of churchmanship, politics, economics and international affairs. It is out of balance in having but one layman and no women. Nominations in these categories should be sent to the managing editor at Tunkhannock, Pa. for consideration by the board of editors.

When the weather gets nice we will have a group picture taken for our cover; meanwhile, meet Dr. Pittenger.

Episcopalians Take Leading Part In Civil Rights Conference

★ The Rev. Theodore Gibson, rector of Christ Church, Miami, and Judge Hubert Delany, communicant of St. Martin's, New York, were speakers at a conference on civil rights held at Chapel Hill, N. C. It was attended by 250 persons from eleven states, and was sponsored by the Southern Conference Educational Fund, which has two other Episcopalians on its staff — Carl Braden, now in jail for opposing the Un-American Activities Committee, and his wife, Anne.

Gibson, who is also president of the National Association for the Advancement of Colored People in Miami, is also under sentence for a jail term for refusing to allow a Florida investigating committee to check the membership lists of the organization. He listed committees or sovereignty commissions in almost every Southern state which he said "duplicate the House Un-American Activities Committee on the state level," and added:

"Whether it's called a Sovereignty or an Un-American Activities Committee makes no difference. They operate the same, and brethren, they attempt to get the same results; they were organized to put the brakes on integration."

Civil liberties must be the fore-runner to civil rights, Judge Delany told the conference.

Judge Delany, retired domestic relations judge of New York City and an NAACP vice-president, gave the evening address that climaxed the conference.

He defined civil liberties as rights embedded in the Constitution in the Bill of Rights, whereas civil rights — "the

laws passed by the legislature to implement them."

"And the same legislature that passes those laws today can unpass them tomorrow," he declared. "If you don't have your civil liberties — if you can't speak, if you don't have freedom of the press, if you don't have the right of assembly and petition — you can't advocate for civil rights."

"If we want to be freedom riders or sit-downers or sit-inners, we've got to have our Bill of Rights to protect us."

Judge Delany deplored the use of the communist label and said:

"A communist is anybody in the South who is for integration, particularly if you're white. A communist in the North is almost that too but in addition anybody who is liberal . . . Sooner or later the American people — and particularly our civil liberties and rights organizations — had better stop wasting all their time looking in every nook, cranny and corner and under every bed for communists. They'd better begin to fight the enemy right within their midst — men like Talmadge, like Eastland . . ."

In addition to the first Amendment, Judge Delany discussed other parts of the Bill of Rights — the prohibition of illegal search and seizure, of excessive bail, of cruel and unusual punishment, the right not to be compelled to give testimony against yourself — all of which he said were especially important to members of minority groups.

Anne Braden, speaking as a panelist, told the delegates that the Un-American Activities Committee, and its counterparts, had hampered the inte-

gration movement by "institutionalizing" the segregationist charge that there is something subversive about integration and by limiting First Amendment rights which she called "the weapons of peaceful social change."

"You don't really have the right to speak and print and assemble and petition if in doing so you must fear a subpoena that can wreck your life," she said.

She suggested that the remedy lies in education of the public — in conveying to more people the facts about legislative inquisitions and in communicating to them a faith and pride in America's tradition of freedom and a confidence that one can oppose the committees and "survive."

MORE TOPS ANNOUNCED FOR 1961

★ Men and women across the country who write news about religion, organized in an association, have announced their top stories for 1961. First went to President Kennedy for bucking the hierarchy of his Church on the issue of aid to parochial schools. Second went to the news story about four Churches, including the Episcopal, for starting unity conversations.

Third was the admission of the Russian Orthodox Church to the World Council; fourth, the Pope sending observers to the WCC assembly and fifth, only a few votes behind the Pope, was Presiding Bishop Arthur Lichtenberger for his call on the Pope.

Associated Press also made a survey of top stories with Eugene Carson Blake, top Presbyterian executive, nosing out the Pope as the top newsmaker in the field of religion.

The survey, made not only with news editors but also radio and tv stations, shows

President Kennedy to be news-maker of the year, beating out Nikita Khrushchev who was top man in 1957 and 1959 and who in 1961 had to settle for being top man in foreign affairs. Woman of the year was

Mrs. Jacqueline Kennedy. Tops in literature went to Ernest Hemingway and in entertainment to Newton Minow who, as chairman of the federal communications commission, is trying to get some sense into tv.

Motivation for Church Giving Studied by Episcopalian

★ A Wisconsin historian said in Washington that a study of giving in Protestant Churches has shown that the stewardship concept has not "had much to do with actual human motivation at either the level of promotion or the level of giving."

John E. Lankford of River Falls, Wis., an Episcopal layman who is an instructor at Wisconsin State College, said that his prior conviction that the doctrine of stewardship played a key role "in terms of the direction and organization of Protestant giving" had been "almost destroyed" as a result of his studies.

He made this point in a paper he delivered before the annual meeting of the American Historical Association, which met jointly in a session with the American Society of Church History, a largely Protestant organization.

The historian also said that while Protestant Churches have elevated the act of giving to "a means of grace," the promotional material and methods used by Churches to encourage giving have been "connected with certain specific cultural and political pressures and needs."

He said that despite the fact there was a "theology of giving," the approaches taken to solicit funds "for the several benevolent goals of American Protestantism were not couched in sacramental terms and, in

general, did not even hint at any possible sacramental value to be derived from philanthropic behavior."

In his study Lankford discussed many movements to encourage benevolent giving on the part of American Protestants during the 20th Century.

"The general approach," he said, "taken by the Laymen's Missionary Movement (which promoted the world missions effort of the Churches); by the leaders of the great drives which followed the First World War; and by promoters in the 1920's and during the depression decade, were intimately related to problems which faced American givers — problems such as immigration, competition between Church and state in the area of higher education, views of such unacculturated groups as Orientals and Mormons, and Protestantism as an antidote for political radicalism."

The historian said "the years between 1918 and 1924 mark the era of the great drives.

"Using new promotional methods developed during the first world war, American Protestantism attempted to sell its constituents a vast program of broad base giving. Behind this astonishing series of high pressure drives stood two major assumptions: the belief that middle class Protestantism was losing its position as the

dominant partner in American culture; and the corollary that American Protestantism must redouble its efforts to identify itself with dominant American political and social values."

Lankford's study indicated that "all too often, individual communicants are satisfied if they give to the support of their local parish without making the same contribution to the benevolence work of their national Church." There was too much intent, he said, on supporting the local church. "After a general decline from about 1915 to 1921," he said, "the giving to non-benevolent goals rode faster and further than did giving to missionary work." He said that fluctuations in missionary giving "have been closely related to non-benevolent (local church) giving. An increase in non-benevolent giving has generally been accompanied by an increase in contributions to the missionary work."

In his study, Lankford noted that it has been suggested that if "a theoretical state of 'non-giving' were to be labeled as 'sin' . . . giving would take a new prominence in Christian theology."

"Protestant denominations have never moved to make 'non-giving' a sin," he said. "This would be impossible because of the nature and individualistic presuppositions of the Protestant Churches. They have, however, moved in the more positive direction of making the very act of giving itself a sacrament."

In discussing a lack of the "theology of giving" in Protestant promotion of benevolent goals, Lankford said the "only possible exception to this pattern is the case of the Seventh-day Adventists, whose theology did play an important part in determining much of the direction taken by the promotional leaders of the denomination."

(Adventists, as part of their religion, tithe.)

"The theology of giving," he concludes, "generally failed to find application or expression in the actual approaches used to solicit funds and insofar as it can be statistically measured, never found expression in the giving habits and patterns exhibited by American Protestants."

Disputed by NCC Official

Charging that important theological concepts had been omitted, a National Council of Churches executive challenged Lankford's view.

Martin E. Carlson, chairman of the department of stewardship and benevolence and director of stewardship and finance of the Augustana Lutheran Church, disputed the remarks of Lankford.

The official's comments were contained in a critique that immediately followed Lankford's.

Carlson told the delegates that Lankford's study "isolates giving from stewardship, and rules the latter out as a consideration."

He contended that some of the main factors in the Protestant theology of giving are that "giving is a measure of faith, that giving is a sacrament and that the ultimate measure of commitment is to be found in missionary giving."

Carlson said that he questioned "the validity of separating the concepts of stewardship and giving, for the concepts of stewardship and giving are inextricably intertwined."

"It appears," he added, "that because of this arbitrary isolation of giving from the larger concept of stewardship, the theology of giving has only been nibbled at the edges rather than taken hold of in fundamentals."

Carlson charged that Lankford's study "omits any possible consideration of the importance

of such theological concepts as 'giving is in the very nature of God.'"

A theological idea, "finding increased recognition," he said, "is 'that giving is a response of love to the laws of God, and since God, however, does not need our gifts, the focus of our response is on our needy neighbors.'"

He criticized Lankford's study for failure to recognize "the religious influence on the philanthropic scene. Can we legitimately do this," he asked, "when Edward C. Senkins in his book, 'Philanthropy in America,' asserts that 'religion has been the seed plot in which grew nearly all the organizations involved in philanthropy.'"

COMMITTEE OF FOUR ON DISCUSSIONS

★ The Rev. Charles D. Kean, secretary of the commission on approaches to unity, will represent the Episcopal Church on a committee of four to plan the agenda for the first meeting of representatives of Episcopal, Methodist, Presbyterian and United Churches, to be held in April in Washington.

It was also announced, following the meeting of the commission on December 28th, that the commission will publish shortly, in booklet form, its guiding documents — the Chicago version of the quadrilateral of 1886, the Lambeth version of 1887, and the faith and order statement of 1958-59, which officially interprets the meaning of the quadrilateral. These documents will be generally available by the time of the April meeting.

The commission stated that the Presiding Bishop had appointed its chairman to represent it on the joint committee of the Philippine Episcopal Church and the Philippine Inde-

pendent Church, created as a result of the concordat recently reached between the two Churches. It is the duty of this joint committee to plan such joint projects as may bring the two communions into ever closer fellowship and action in the Philippines. In this connection, Bishop Gibson, chairman of the commission, will spend the month of February in the Philippines.

Alden D. Kelley of the faculty of Bexley Hall, was appointed chairman of a committee to prepare bibliographies and guides for groups desiring to study the background and current developments of unity conversations.

ECUMENICAL STUDY AT GRASS ROOTS

★ Members of the Presbyterian, Methodist, United Church of Christ and the Episcopal churches in Lake County, Ohio, are endeavoring to reach a better understanding of each other's beliefs through a series of meetings on Sunday afternoons.

St. Andrew's Episcopal Church, Mentor, extended the invitation to members of all four denominations to attend the series of five meetings which are being held at the church.

At each meeting a clergyman will present the basic fundamentals of his church and following the talk there will be equal time for discussion.

All four clergymen will be present at the fifth and final meeting for a question and discussion period.

The Rev. William T. Gross represents the Presbyterian Church; the Rev. Mr. John Freiling, the Methodist; the Rev. Harold K. Messner, the United Church of Christ, and the Rev. William G. Worman, rector of the host church represents the Episcopal Church.

EDITORIALS

More Occasions for Inter-Communion

AT THE RECENT THIRD ASSEMBLY of the World Council of Churches in New Delhi, participants attended a great Anglican service of Holy Communion which was declared "open to all present who are baptized communicant members of their Churches". This action stands within the policy recommended by the House of Bishops in their statement in 1952 that "at gatherings for a responsible ecumenical purpose" a Bishop of our Church may invite all baptized communicants of other Churches to receive the Communion at a Prayer Book celebration.

This event and this policy are clearly consistent and served well the interests of showing that the Anglican Communion is not a bystander within ecumenical practice.

At the same time a recent open letter by a number of Anglican theologians to the Archbishops of Canterbury and York requests that action be taken to increase the number of occasions when Christians of different denominations could meet at Holy Communion and that Anglicans be more clearly authorized to take part in Communion services outside of the Anglican Communion.

It is no doubt extremely difficult to establish a policy which effects individual persons as compared to policies which effect the Church's delegates at responsible ecumenical gatherings. We may commit ourselves earnestly to the historic Episcopate and still partake of a communion with non-Episcopal Churches in responsible ecumenical gatherings. Adequate as this policy may be in itself, still outside of responsible international ecumenical gatherings we shall increasingly face the need to consider ways in which within this nation or within local communities the Episcopal Church can witness effectively on the local scene to its ecumenical conviction and hope.

The open letter to Canterbury and York re-

ceived a reply from 53 members of the Church of England's House of Laity. This reply criticized the first open letter as giving primacy to the sacrament as a "means and instrument toward unity". The reply of 53 members of the House of Laity gave primacy to the sacrament as an act by which we realize "our unity within the wholeness of the Church's sacramental fellowship".

We would agree with the original open letter in asking for "an increase in the number of occasions when Christians of different denominations who sincerely seek union could meet at Holy Communion". While repenting completely of the separations which unhappily divide us, we protest that this service is God's Board, The Lord's Supper. We believe our House of Bishops might well consider a further statement which enable our Churchmen in local ecumenical situations to share occasional or frequent communion services. We believe there is a need to encourage such services where the desire for unity is clear and evident, where the liturgy is according to any one of the participating Churches, and where proper preparation for the interpretation of the communion shall be provided with special emphasis on the note of penitence for our separation from each other.

More Editors

FROM TIME TO TIME we like to call attention to our masthead on page two, particularly when there are changes. Important ones have been made, largely by additions, so we are telling you a bit about the members in our Story of the Week on page three. Then next week, in this space, we will tell you what this Board, which meets regularly in New York, seeks to do. Sufficient now to say that the word "Editorials" at the top of this page means that ideas expressed here are the collective opinion of the group: — what was said last week about the Kennedy Administration, and what is said now about Inter-Communion.

WHAT DO HUMANISTS BELIEVE?

By R. S. Lee

*Vicar of the University Church of
St. Mary the Virgin, Oxford*

**FIRST OF SEVERAL ARTICLES ON SOME
MODERN 'ISMS. HUMANISM IS RIGHT IN
ITS POSITIVE BELIEFS. BUT IT SETS ITS
TARGET TOO LOW. CHRISTIANITY TAKES
MEN FURTHER BY RAISING LIVING TO
THE HIGHER LEVEL OF EXCELLENCY IN
WORSHIP OF GOD AND SERVICE TO OUR
HUMANITY THROUGHOUT THE WORLD**

HUMANISM is a term which has a wide variety of applications. The common factor to the different meanings given to it is the stress upon humanity as opposed to the divine or super-natural order and the diversity lies in the different interpretations of what is essentially human.

In the extreme forms of humanism the super-natural is explicitly rejected, but in many forms it is simply ignored. It is not primarily a philosophical theory; its essence lies in its aim to advance man's welfare by reliance upon human powers.

It is, as the Oxford Concise Dictionary describes it, a "religion of humanity." It is thus a rival to Christianity and to other religions which depend upon belief in a transcendent super-natural order.

The beginnings of humanism as a deliberate self-conscious movement or cult can be dated at the Renaissance in the 14th and 15th centuries.

There were humanists before then, but humanism only became an "ism" in the Renaissance when it was opposed to the super-naturalism of the Middle Ages. There was a great revival of interest in the classic literature of Greece and Rome. This was read for its human interest, as the work of the spirit of man, man facing the uncertainties of life and subduing it to order and beauty, to reason and morality, to civilization and goodness.

The gods of Greece and Rome were powerless; they were only symbols, beautiful legends. It was man who achieved enlightenment. The "Humanities" of our great universities are still based on this view.

From the rise of science in the 17th century,

and particularly since Darwin's *Origin of Species* a new form of humanism has come on the scene and has largely ousted the old form.

This is scientific humanism. An early form of it was the barren cult of reason which marked the late 17th and early 18th centuries. Narrow (and most unreasoning) rationalism still has its adherents, and they are usually very argumentative, but the extra dimension of development which came with the understanding of evolution gave greater solidarity to the movement.

Natural Law

SCIENTIFIC HUMANISM sees man as the product of a long process of development according to natural law. No supernatural causes are required to explain man's achievements. His culture, his intelligence, his civilization are, like his body, the result of the working of natural forces. Man has become conscious of himself and in science he has developed an instrument which will enable him both to master the material world and make it satisfy his ends and also to quicken his own individual and social development in the ideal line of growth. Progress, it appears, is inevitable, in spite of temporary and local setbacks. So arose a great demand for more and more education as the cure for all social ills.

Scientific humanism tends to regard religion as a cumbering superstition that will disappear as men recognize its unrealities. In the past it may have been a useful stage of development in giving men hope and courage and endurance, and in producing social cohesion, but the illusory hope of a better world after death should now

give way to the certainty of a better world here and now by means of applying scientific discoveries.

Morals and Religion

IN RECENT YEARS another phase of scientific humanism has gained some attention in the person of Mrs. Margaret Knight, whose utterances have expressed it fairly concisely. The idea of "morals without religion" should be mentioned as a form of scientific humanism.

It can be seen from all this, that humanism is not a clear-cut theory, even about the nature of man and the ends he should pursue.

The classical humanists not infrequently regard the scientists as "uncouth barbarians" burying themselves in the laboratories, pursuing their guinea-pig experiments when they might be cultivating a nice appreciation of a poem, a painting, a vintage wine, or the understanding of the good life, where good has an aesthetic rather than a moral connotation.

They differ about the nature of man, but they do agree, however, in refusing to invoke any but human resources in man's upward struggle against the forces of darkness which might drag him down and overthrow him. They reject or ignore the aid of God, or a supernatural order, or the hope of life after death, as a means to explain this world order or to fortify man in the quest for happiness or perfection, on which history reveals him launched.

Few visitors to Paris fail to see the "Winged Victory of Samothrace" in the Louvre, one of the greatest works of art ever created by man. It could well be taken as the symbol of humanism. Carved to be the figure-head of a ship it is alive with courage, adventure, confidence and faith. It is the spirit of man victoriously adventuring into the unknown seas, ready to risk the dangers of the journey, alert, self-reliant, believing the journey is worth while. "Man has achieved," it says, "and will achieve." This is humanism.

Is there anything wrong with this belief? Not in its positive assertions. For this truly is the picture of man's progress out of the primeval slime where his ancestors were born. Of course humanism must go on striving to understand the true nature of man. The classicists and scientists, the rationalists and aesthetes, the individualists and the communists must come to terms with each other so that man may fully discover himself and the nature of his journey.

Full Humanity

BUT HUMANISM goes sadly wrong when it sees this creed as excluding God. Christianity with its doctrine of incarnation is "humanist," for it asserts the full humanity of Christ. It asserts it as manifesting, not excluding, his divinity.

The Christian must also believe that it is through the humanity of his followers that God will continue to be revealed in the world. It is not God whom the humanists are resisting but a demonic conception of God which makes him act on men by unnatural means. God's purpose and action is to bring men to the fullness of life, to bring to actualization all man's potentialities. This must show itself as the achievements of humanity.

The humanist movement fails in another respect. It sets its targets too low. Because it ignores God it fails to understand the true nature of man. It misses the meaning of eternal life and seeks only such lesser ends as happiness, contentment, power, knowledge, the enjoyment of beauty.

Christianity would take men much further, raising these by-products of living to a much higher pitch of excellency in the worship of God and the service of men.

Christianity transmutes humanism. It is the true humanism.

Celebrity God

By Malcolm Boyd

Chaplain at Wayne University

"DO YOU THINK CELEBRITIES are any less devout than civilian people?" This question was asked me by a member of the tv audience who telephoned it during a daytime New York interview program on which I was a guest.

There is a curious fascination on the part of the public with the celebrity god. This peculiar manifestation of cultural deity is found eminently in cafe society, the entertainment industry, politics and the life of the American campus.

Who is a celebrity god?

A celebrity god is a being who has conformed to the demands of the pantheon and been absolved by Success from his faults, sins, failures and weaknesses. The price of becoming such a secular deity may be very high. As a college chaplain I am intimately acquainted with the price tags on celebrity gods, straight-across-the-

board or cut-rate, because some of the most painful and creative counselling I have been privileged to engage in has been with young, ambitious, imprisoned campus celebrity gods.

The process of dehumanization — which is a corruption in process in the existence and folklore of a celebrity god — may be accentuated to the degree that one's personality is rolled out like a thin cake of dough, flattened without dimension. The adjustment to adulation — as a 'sweetheart,' as a 'queen,' as a 'star,' as a 'king' — may become a refined hysteria (this, a personality trademark in itself and therefore a further cause of intensified adulation).

The prize is the receiving of worship. To be worshipped signifies immunity from the common yoke. The celebrity god has a unique yoke, one festooned, garlanded, beribboned, to be worn casually unto death with the severity of an iron crown.

Having received social absolution from the mortal sin of Failure, the celebrity god is expected to be different. However, his non-conformity quickly becomes a subtler conformity. One watches, with fascination, amusement and grief, celebrity god worship in the state of mind called Hollywood which surely reigns as much on the college campus or the next block as on Park Avenue or atop Nob Hill.

Projected Rat-Race

THIS IS THE CONFORMITY TO IMAGE. It is total homage to the popular image of oneself which one has, in a decision of devastating loneliness and surrender of truth, taken unto oneself.

The girl, a top campus leader and accepted in every college social circle, who is so tired of her own empty smile which does not seem empty to the crowd which thinks it loves her, greets her in mass as she walks across the quadrangle, savors the experience of reading about her (so often!) in the campus newspaper, screams in demanding image-love when she is crowned a queen or tapped for a top honorary society. The man, a star in government and society and sports, who is concerned that he doesn't know anybody — including himself or the girl he is dating, and who wonders if there is, actually, any genuine sense or meaning to this rat-race or the everlasting one which follows after graduation: that other, projected rat-race he knows quite well because, after all, he has seen his family bend its life to the rhythmns and choreography of that other, projected, great rat-race.

"I don't want to date this weekend. I don't dislike the boy but I don't like him, either, I don't care, I just don't care. I wish to God I could stay at the sorority and just be quiet, you know, read something or play records. But I have to go out. I'm expected to go out. Nobody would understand if I stayed at home" . . . "We need him. We've got to get him into the house. Our only trouble will be, he's quiet, nobody honestly seems to know the guy. But we've got to get next to him, got to take hold of him, he's got to want us and dig us because, godammit, he's an ace, he's a top guy, we need him, we've got to get him."

One sees the outer facade of a god: slick, controlled, groomed, painstakingly molded into the desired image. If one is perceptive, one becomes aware also of a stinking, slow death behind that facade. A god must be proud, and every day social bruises are inflicted upon the pride of a secular deity.

A secular god is human, and every hour a human mechanism must bear the insupportable burdens which only God may hold up. A god, not being holy, must have success for very existence; failure becomes iconoclasm directed against mere human deity. Yet, it is inescapable that a human god should experience failure; the conflict, the irony, may tear the god to pieces, may inflict such deep-seated suffering (underneath the polished mask) that the stinking, slow death is accelerated.

"She hasn't been the same since she lost the school election. Why did she take it so seriously? Everybody would have forgotten it by this time but she can't, she won't let them, she's completely changed, she's different. I wonder if she really faced herself, if she finally faced herself, that's what everybody says she needs to do" . . . "He was sure to be one of the top seniors on campus. He started out that way, had the best offices, why, he was better known by the end of his freshman year than most seniors. Everybody liked him. Maybe he spent himself too fast, spread himself too thin, I don't know, but what a hell of a washout, nobody gives a damn about him now, it's embarrassing to talk to him in a way. It wouldn't matter but what happened to the guy? Is he more real this way or was he more real that way? That's what I can't figure out."

How To Be Saved

A CELEBRITY GOD CAN DIE a clean, honest death unto self and be resurrected into newness

of life as a person, a valid being, a seeker after truth, one yearning for reality, one who is engaged in bridging the gulf between image and self. Or, a celebrity god can just go on dying the stinking, slow death behind the facade which masks self-piety, meaningless and insupportable burdens and the unshared suffering in the core of self which is not offered to God and is marked by the smile, i.e., the grimace.

A celebrity god is someone who is acutely caught up in the toils of cultural identification of success. "Famous people. Personalities. Lord, I hate that expression. As if only famous people had them," Frederick Buechner wrote in *The Return of Ansel Gibbs*.

In a recent book, *Men at the Top*, Osborn Elliott spoke of certain "badges of honor" that can be won during the ascent to the heights: "a simple bow from a headwaiter, perhaps, or maybe an honorary degree; or a listing in *Who's Who in America*." But the author goes on to say that the desire for power and prestige does not feed the ambition of all America's top men. "Is it possible that the speed at which a man is running relates directly to what he is running away from? Many of the top men themselves think the answer is yes."

The image of success is a demon which goads on and drives the celebrity god. Even "security" is merely a rationalization for "success" within the confines of one's own peer-group. There is a Christian symbol of that abandonment to the will of God which transcends all of our deadly, stultifying and imprisoning images of "success" and "failure." It is the cross.

- POINTERS For PARSONS -

By Robert Miller

THE CHRISTIAN is sure that his gospel is true and the world is sure it is foolish. The Christian knows how easy it is to be beguiled by the world and the world knows how uneasy the gospel makes it. If the preaching of the word is with power the world feels condemned, and it is angry or contemptuous. It can only be indifferent when the preaching is indifferent — and most preaching is. Indifferent preaching lets the Church and the world live at peace. Indifferent preaching is not necessarily 'bad' preaching; it is

preaching that does not start from that astounding assertion that "God so loved the world" It does not deal with sin, with righteousness, with judgment.

There are ever so many sermons preached today that deal with minor points of morals and sermons like these are entirely acceptable to the world which says, "We might not listen, but we do approve." Yet there are matters on which the pulpit should be clamant. Things like segregation, apartheid, nuclear weapons, injustice, starvation! If we talk about these, we ask for trouble.

"Of course you do," said Harold Flenscher, when I said something of this to him. "You simply cannot force Christian principles down a man's throat."

"But I don't want to force them down his throat. I want to proclaim them, to get them a hearing, to make them a factor in our policies and decisions."

"I am all in favor of Christian principles," said Harold, "but they must be applied with discretion. We cannot have every Jack in the pulpit insisting on them — not even if they could agree on how to apply them."

I thought this was a very worldly argument. Harold declared himself in favor of Christian principles, but he did not say his one hope and aim was to follow Christ. He argued that they shouldn't be forced down people's throats, ignoring the fact that to do so would be against Christian principles. He did not think every preacher should insist on them. But how Christian would a sermon be that did not insist on them? I asked him. . .

"Oh, I didn't mean that preachers should deny them. That would be wrong. They should uphold them, but on controversial issues they had better be silent. They can so easily confuse their mere opinions with Christian principles."

It was hard to argue with Harold. He made a sound position sound ridiculous. I suspected that he really favored the accommodation of Christian principles to the world, but if I accused him of that he would say he favored precisely the opposite. I tried another attack.

"The Christian position isn't really reasonable," I said.

"No, it isn't," he agreed, too readily.

"But that is the world's view," I submitted.

Harold said I was the most unscrupulous man in an argument he had ever known.

THE HOME LIFE OF JESUS

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.



—Ade Bethune

WE KNOW SURPRISINGLY LITTLE about the boyhood of Jesus Christ. St. Luke gives us one brief glimpse into his family life when he was twelve years old, but apart from that we know nothing about him from the time of his birth until in mature manhood he began his active ministry. It is true that there are a number of legends which have come down to us from sources other than Holy Scripture, but these are unreliable and largely unworthy of belief. We are told, for example, that as a small boy he made clay birds and miraculously caused them to fly. Clearly such an irresponsible use of power is utterly out of keeping with the Jesus whom we know in the gospels, and stories such as these can only be dismissed as untrue — the fabrications of some mistaken souls, trying at a later date to construct for themselves pictures of the kind of life which they felt the boy Jesus must have lived, and doing so with deplorable lack of discernment and taste.

No, the boyhood of Jesus Christ, and his early manhood, must be regarded as the silent years, the time when — as scripture puts it so effectively — “the grace of God was upon him And (he) increased in wisdom and stature, and in favor with God and man.” There are so many questions we would like to ask, so much we would

wish to know, but there we must leave it — with the one exception of the story of his visit to the temple in Jerusalem at the age of twelve.

Of course even without that story we can learn something of the earlier years of Jesus' life, not directly but by the indirect evidence of the kind of man he later proved himself to be. You can tell a lot about a man's father and mother without ever meeting them, simply by studying the character of their son. You can tell from the way in which he behaves, from his treatment of other people, from his attitude towards God and the things of the spirit, a very great deal about the kind of home from which he comes.

Whether we like to think it or not, we can be judged by our children, for they bear the mark of our handiwork upon them. As they grow older and find their own feet they break loose from us, and sometimes choose a very different path through life: yet in a very deep sense they can never wholly escape from us and must always remain the kind of people that we have made them.

Wonderful Home

SO IT IS that we know something about the home life of Jesus by looking at his later years. Knowing the kind of man he was, his attitude towards his fellowmen, and above all towards his heaven-

ly Father, we know not a little about the formative years of his early childhood. We cannot fully understand the divine mystery, how he as God became man, but we do believe that coming down from heaven he was born on earth as a little child, and that he went through the same process of growth as any ordinary child "in wisdom and stature, and in favor with God and man" — or, as we might put it today, intellectually, physically, and spiritually.

The familiar triangular badge of the YMCA and YWCA stands for the three-fold process of growth through which every young life has to pass, in body, mind, and spirit. So scripture speaks of Jesus — he grew in body, as we see our children grow: he grew in mind, as his understanding widened and deepened: above all, he grew in spirit, learning to live ever nearer to his heavenly Father. All this that God's love might be the more fully made known to man. There is much here that we cannot hope fully to understand in this world, but one thing we can surely say with confidence — it could only have been done through the medium of a very wonderful home.

The Roman Church has exalted Mary and Joseph to very peculiar positions, most especially Mary. It has treated them in a way for which we believe scripture gives no warrant whatsoever. It has made them somehow not quite human, as you and I are human, and nothing in the gospels countenances such a view. In our reaction against this exaggeration, however, are we not often in danger of forgetting that—although essentially human like ourselves — Mary and Joseph must have been people of character? They must have been a profoundly religious couple, a couple to whom the things of the spirit were so real and vital that they could provide a home which was a fit dwelling place for the Son of God.

There is no need to launch out into the elaborately imaginary pictures painted by the Church of Rome, which add to the glory neither of Mary nor of Joseph. Sufficient for us that scripture teaches that until his due time came the Son of God was subject unto them. Must we not then believe that their family life was of the highest possible standard, and that there are lessons to be learned from it which we would do well to carry out in our own homes and amongst our own loved ones?

What, in detail, do we know about the family life of Jesus? In the first place, we know that

Mary and Joseph were very ordinary people of no great gifts or abilities. They were neither wealthy nor of high rank, nor were they particularly "pious" in the sense of being ecclesiastically prominent. They were essentially ordinary working folk, marked only by one thing — they were consecrated people, a couple prepared to submit themselves wholly into the hands of God and to accept as coming from him whatever life brought their way. The strange message comes to Mary concerning the lot assigned to her, and she accepts without demur: "Behold the handmaid of the Lord: be it unto me according to thy word." Hearing the news Joseph is inclined to break off the engagement quietly, but accepts his part when it is explained to him. Here we have a man and a woman of steadfast faith — and it was that fact, dominating their home life, which made them fit guardians for the Son of God.

Our Greatest Gift

HAVE WE NOT A LESSON here for our 20th century world? What is the greatest gift that we can give to our children? We think of money or security or social standing, a good chance in life as we call it. We wish that we were just a little better off, a little more securely established, and we try — as we say—to "better ourselves" for our family's sake. Sometimes we become so immersed in this task that we fail to pass on that infinitely more precious thing—the quiet and steadfast faith which accepts life as it comes, knowing that in all things God works together for good with them that love him. Upon that base the family life of Jesus rested: it remains the only true source of successful family life today.

"You cannot compel your child to an act of faith in Jesus Christ," said Dr. Campbell Morgan, the great British evangelist, "but you can make it almost impossible for a child not to exercise that act of faith. My father and mother could not compel me to be a Christian, but, as God is my witness, I had no choice because of what they did for me and I saw in them."

Is not this the kind of influence which every Christian parent hopes to have upon his family? It will spring, not from any virtue on our part, but from our readiness to place our lives utterly and at all times in the hand of God.

The home life of Jesus was based on utter faith; but that faith was given very concrete expression, for his was what we should call today a church-going family. We know from the later

life of Jesus how carefully Mary and Joseph had passed on to him the richest treasures which were his by inheritance as a member of the Jewish race. We know that he was made thoroughly familiar with the scriptures of his people. We know that he was trained to attend the services at the synagogue regularly week by week. We know that on at least two special occasions he went up with them to the temple at Jerusalem, in his infancy and at the age of twelve.

Study of his Father's word, attendance at public worship, sharing in the religious life of the community — these were the ways in which in his humanity the Son of God was trained, the divinely appointed ways whereby he was brought to know and understand his unity with his Father. Does it all seem somewhat unnecessary, and what we might call needless formality? Not for the incarnate Son of God, for by the very fact of being man he had to take these ways whereby God and man draw together. So that it was not just accidental, but very necessary, that Jesus was brought up in a church-going home.

Words Not Enough

CAN WE DO LESS for our families? In a general way we want them to grow up in the faith, but our efforts to secure this are often stumbling and uncertain. We try to teach them in words—or, perhaps more often, hope that others in Church School will do that teaching for us. But words alone are not enough. We must train them to make use of the means of grace whereby faith is nourished and strengthened, and train them by our own example as much as by anything we teach them to do for themselves. A revival of the family pew, and of some form of family Bible reading and prayers—old fashioned though it may sound, there is no greater need in our homes today. Lambeth gave the call three years ago, but it is a subject on which more needs to be heard.

Last of all, in the family life of Jesus we see a strange, inescapable, and very human tension. Mary in particular was conscious of her responsibility for the upbringing of her Son: yet she knew that he was more than her Son, a trust to her from on high, and that in time he must find his own destiny and be about his Father's business. So she let him go along a strange path which she could not understand, but there are

indications enough that she did not find it easy. What mother ever does?

About all good family life there must be something of that tension. Parents have responsibilities towards their children and their early moulding lies largely in our hands. But in the last resort they are not our children, for they belong to God and must find and fulfil for themselves his purpose for them. We cannot stand by careless and indifferent, for they are our own flesh and blood. Yet when their time has come we must be prepared to let them go. If it is bad to be careless about training them when they are little, it is equally bad to attempt to dominate and control them when the time for that is past. If the result is not always so obvious in the latter case, it can be equally tragic—consider the plight of the “mother-bound” who are not uncommon in our civilization today. All that we can do, when the time has come, is to pray that they may follow not foolish paths of their own choosing but those along which God is calling them to go.

There is a story told of a diamond presented to Queen Victoria on behalf of an Indian Maharajah when he was a baby. Attaining manhood he came to London and asked for it back. He then handed it back to her, saying: “When I was little, this was given to you on my behalf. Now that I am fully grown, I present it to you freely myself.”

There could be no more vivid picture of the aim of Christian family life—that our little ones, whom we have given to God in their infancy, may learn to give themselves freely to him when the day of maturity comes.

So Jesus learned from Mary and Joseph. It should be our ideal that our children should learn it from us too.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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

25c a copy

\$2 for Ten

The Witness — Tunkhannock, Pa.

Impact on Religious Thinking Made by Secular Writers

★ A well-known Protestant theologian and leading participant in the Christian dialogue movement declared that Christians learn more from secular authors than they realize.

This was the main thesis of a talk on the State University of Iowa campus by Robert McAfee Brown, professor of systematic theology at Union Theological Seminary. Brown was a guest speaker in a university lecture series.

Brown suggested that God uses writers such as John Steinbeck and J. D. Salinger, although they are not religiously oriented, to make his will known to "believers."

"By forcing the believer to

enter with him into the world of unbelief," Brown said, "the writer tests and challenges the faith of his reader, and no guarantees are given in advance that the reader will find his way back to the security he thought he enjoyed before."

But, he added, the risk of reading such works is worth taking. He said a faith that cannot survive such an encounter is better dead, while a faith that does survive it will be stronger and more deeply honest.

"This does not mean literature can 'save' us," he said, "but it does mean that it can take us in directions where we recognize more clearly than we

did before our need for some kind of salvation."

There are two other possible answers to the question of these writers' impact on religious thinking, although they are not as satisfactory, he said.

One answer he gave is that non-religious writers who communicate Christian thought are the unconscious inheritors of Christian heritage. Brown held that the other answer centers on the theological premise that all truth comes from God and any true insight by a writer is evidence of the work of God.

The weakness of the latter idea, the theologian remarked, is that it makes listening to "other voices" a kind of patchwork affair. "The Christian appropriates a bit from one, some asides from another, a partial insight from a third, and so forth," he said, adding that "the

Recommendation of 60th General Convention

The following resolution was adopted by the 60th General Convention meeting at Detroit, Michigan in September, 1961.

Resolved, That the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday in a manner befitting the need, and to take an offering on that day, or another day chosen for the purpose, or to place an item for Theological Education in its budget for the support of the seminaries of the Church.

Theological Education Sunday — January 28, 1962

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; **BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE**, Gambier, Ohio; **CHURCH DIVINITY SCHOOL OF THE PACIFIC**, Berkeley, California; **DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**, Philadelphia, Pennsylvania; **EPISCOPAL THEOLOGICAL SCHOOL**, Cambridge, Massachusetts; **EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST**, Austin, Texas; **THE GENERAL THEOLOGICAL SEMINARY**, New York City; **NASHOTAH HOUSE**, Nashotah, Wisconsin; **SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH**, Sewanee, Tennessee; **SEABURY-WESTERN THEOLOGICAL SEMINARY**, Evanston, Illinois; **VIRGINIA THEOLOGICAL SEMINARY**, Alexandria, Virginia.

authors, in other words, are not read on their own terms."

Brown suggested that some contemporary writers are perhaps "Assyrians in modern dress." He explained that in Isaiah 10, God used the pagan nation of Assyria to make his will known to Israel, God's chosen people.

"God, in other words, spoke through the unbelievers, even though the unbelievers were not aware that they were being so used," he said.

Last summer, Brown was one of the freedom riders arrested in Tallahassee, Fla.

MAINTAIN CONTACT WITH STUDENTS

★ Every fall for the last three years the vestry of Christ Church, Grosse Pointe, Michigan, has embarked on a project which is paying rich dividends. A check is sent to college chaplains all over the country amounting to \$10 for each student who is present from the church.

The project embraces 160 students this year, spread through 60 colleges and univer-

sities. A wide variety of results have occurred:

First, the placing of \$1,600 in the regular parish operating budget has developed a sense of stewardship and missionary responsibility in the vestry.

Second, the assembling of completely accurate lists of what students are where has brought the parish into very close contact with teenagers and their parents.

Reaction from the chaplains has been expressed in a flood of favorable letters: "This is one of the most ingenious ways of checking up on your brethren I have ever heard of" . . . "In six years as a college chaplain this is a first" . . . "We wish that other parishes would follow your example. As you can well imagine, it is difficult to be self-supporting in a university situation, so that every bit of help that we can receive from those in whose name we minister is very much appreciated" . . .

"Your letter with its inclosure of \$10 towards the support of the Episcopal program of our junior college is one of the most unique and amazing and deeply appreciated gestures that we

have ever received. I can only wish that more of the Episcopal parishes would emulate such a splendid interest and support in the field of college work."

Besides the chaplains' gratitude in seeing that someone else is interested in their work, other important results have occurred. At least one chaplain wrote to commend to Christ Church a family now living in the community of Grosse Pointe whom he had known earlier in another part of the country.

Another chaplain wrote to indicate that parish records were not complete and he furnished the name and address of a student from the parish from his records.

Another chaplain found that the parish letter helped him uncover some Episcopalians on campus who were unknown to him. "Your giving us his name has been a help, because he did not choose to register himself as an Episcopalian and, hence, we had no prior knowledge of his presence here." Moreover, Christ Church has found that it is kept more aware of the campus ministry through feed-back from the college chaplain. "We

Another Witness Leaflet Holy Matrimony

By HUGH McCANDLESS

Rector of the Church of the Epiphany, New York

All Leaflets Are 25¢ Each — Ten For \$2

The Witness

Tunkhannock, Pa.

The Church In Town & Country

By NORMAN L. FOOTE

A Bishop Parsons Anthology

Selections by
MASSEY H. SHEPHERD

The Prayer Book

It's History and Purpose
By IRVING P. JOHNSON

hope you will keep in close contact with our work (which truly is yours also through your contribution) by means of the Canterbury Tales which you receive each month."

One final factor which the program has developed is parental reaction. A copy of the letter which goes to the chaplain is sent to the parents of the student involved. The mother of one of them wrote back to the Rev. Erville B. Maynard, rector of Christ Church, "please convey our thanks to the vestry for the very fine custom of sending donations for college work to chaplains on campus. I shall be interested to hear from Mary, when she is home at Christmas, what kind of follow-up is done from the college end of the line".

QUAKERS OPPOSE CIVIL DEFENSE

★ The American Friends Service Committee released a year-end statement strongly opposing all current civil defense programs on the grounds that against fallout "the only shelter is peace."

Approved by the Quaker agency's directors, the statement asserted that the committee opposed defense "precisely because we are concerned with life and with the values that give meaning to life, and we believe that civil defense increases the peril to both in these dangerous days."

Peace does not come from surrender or war, the committee said, but "from daily grappling with the hard tasks of converting the United Nations

into a center of world order, of lifting the burden of arms from men's backs, of using the earth's resources for the common good, and of assuring freedom and justice for all."

"We must dare now," it stressed, "to live as moral men, at long last relying on our ability to change men's hearts rather than on our capacity to destroy their lives."

Dead Sea Scrolls Excitement Unwarranted Says Scholar

★ Rabbi Samuel Sandmel, president of the society of Biblical literature and exegesis and a leading Biblical scholar, asserted that the excitement generated by the Dead Sea Scrolls since they were found in 1947 has not been warranted by the facts.

He told the society's annual meeting that the scrolls have given rise to the "greatest exaggeration in the history of Biblical scholarship."

"The stuff that could have made them as exciting as alleged wasn't and isn't there," he said. Noting the absence from the scrolls of direct mention of known people and events, Sandmel declared: "That is why there has been no limit on the various dates proposed for the scrolls. I regard the Scriptural books and fragments as of much more value than the 'sectarian documents' and the 'hymns' for one tiny Qumran fragment that would contain

The committee stated it could not participate in civil defense preparations because such programs "help to make the idea of nuclear war tolerable to the American people . . . and more likely," and because they "threaten us with inward moral collapse in the name of strengthening us against outward danger."

the name of Jesus, or Cephas, or James or Paul.

"Until such a fragment is found, I shall persist in regarding the scrolls as adding a few more drops to the bucket that was already half full, a bucket enabling us to know no more than perhaps 50 per cent about Christian origins."

Pointing out that Edmund Wilson, who wrote a book about the scrolls, had accused New Testament scholars of "shying away" from the scrolls "because they did not want their theological premises shattered," Sandmel said: "Since I am a rabbi, I assume that no one would suggest that my skepticism about the scrolls and their supposed direct relationship to Christianity rests on any fear that my personal theology will be damaged. The trouble for me on going into the scrolls was

VESTMENTS

1837 Church Vestment Makers 1962
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.



MONEY for your TREASURY

OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold in 1960 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915

COHOES, N. Y.

HELP WANTED: Librarian, Seabury - Western Theological Seminary. Apply to the Dean, 600 Haven Street, Evanston, Illinois.

not that my theology was offended, but only my academic training."

Sandmel is provost and a professor of Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio. He addressed some 500 Biblical experts. The society comprises about 2,000 Protestant, Roman Catholic and Jewish scholars, most of whom are professors in seminaries, colleges and universities in this country and Canada.

In a paper read at the meeting Bruce M. Metzger, professor of New Testament at Princeton Theological Seminary, described the newly discovered Greek papyrus manuscript of St. Luke as the earliest known copy of St. Luke's Gospel.

He said the manuscript contains on 27 leaves and several small fragments most of the Gospel of St. Luke and several chapters of the Gospel of St. John.

The find, acquired by the Swiss bibliophile, Martin Bodmer of Geneva, is the "most important papyrus manuscript of Luke known to exist," Metzger declared.

He said it was written in Egypt probably about 200 A.D. and antedates the famous Chester Beatty papyrus of the Gos-

pels by at least a generation and the earliest known parchment manuscripts of the New Testament by a century and a half.

In describing the nature of the Greek text contained in the papyrus, Metzger said it agrees most frequently with the Codex Vaticanus of the fourth century, which, he noted, is often regarded as one of the most important copies of the New Testament in the original Greek.

CLERGYMEN URGE END OF NUCLEAR TESTS

★ Bishop Nelson Burroughs of Ohio heads a list of Cleveland clergy who are circulating

*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; Week-days: 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; Week-days: 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.

a petition urging President Kennedy not to resume nuclear testing in the atmosphere. The clergymen say such tests would endanger the health of people throughout the world and millions of children yet unborn.

NEW MEMBER OF GFS STAFF

★ Jean Kind, who has worked with the British Girls' Friendly Society since 1947, is now on the staff of GFS, USA. She will work with leaders and members in new programs using her special skills of creative dance and drama.

AKRON PARISH HAS PAUL ROBERTS

★ Paul Roberts, former dean of the cathedral in Denver, is now serving as locum tenens at St. Paul's, Akron, Ohio. He recently conducted a quiet day for the clergy of the diocese of Ohio and their wives at St. Andrew's, Elyria.

CASSOCKS

EUCCHARISTIC 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 Gavner 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.

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.

- NEW BOOKS -

By Kenneth R. Forbes

A Catholic Case Against Segregation
Joseph E. O'Neill, Editor. Macmillan. \$3.95

The Roman Catholic hierarchy and a good proportion of other leading lights of that Church have shown an excellent record for militancy against segregation in the country at large and in the South in particular. But there have been exceptions who keep silent on the subject for varying reasons — as is the case in all the Churches. This book, then, which is a symposium by outstanding scholars, with an introduction by Cardinal Cushing, Archbishop of Boston, is likely to be effective in converting the dubious and strengthening the feeble knees of those leaders who may still be timid. The book has seven able essays on the subject, each from a special point of view, as the *Basic Immorality of Segregation* by Robert W. Gleason; *Biracial Public School Education in the South*, by John W. Donohue; *The Law and the Negro in the North*, by Robert F. Drinan, etc. and a most eloquent and convincing summing up by John LaFarge.

An exceedingly good book to be studied carefully by thoughtful Christians of Protestant as well as by those of Roman Catholic persuasion.

Cosmic Consciousness by Richard M. Bucke. University Books. \$5.95

The author of this book was for many years an intimate friend of Walt Whitman and, at his death, became the literary executor of his estate along with Thomas B. Harned and Horace L. Traubel. Most readers of Whitman who are also familiar with his life, associate Dr. Bucke with the mystical quality in much of Whitman's writing and his attempts to interpret it. For Dr. Bucke, however, Whitman was but one of many persons inspired with this strange *Cosmic Consciousness* and he gave much of his life to a study of this phenomenon.

This present book is the careful record of this study. It was first published fifty years ago when the author had long been a leading light in Canada of psychological teaching and practice. His conception of *Cosmic Consciousness* is completely different from what the mystics describe as the climax of a long period of spiritual discipline. What Dr. Bucke deals with is a state of consciousness which is given to very few as yet and lasts only a short time, but its results are permanent and usually transform one — mentally and morally. The author conceives this state — in the far future — to be part of the equipment of all mankind, succeeding man's present state of self-consciousness.

The major part of the book is given over to interesting detail of the pioneers, like Whitman, who have been blessed with *Cosmic Consciousness* and most readers will find this much the most worth careful reading. There are fourteen such short biographies, e.g., Jesus, Gautama, St. Paul, Mohammed, Dante, Balzac, William Blake, etc.

Healing Words by Charles L. Allen.
Fleming-Revell. \$2.50

Faith Healing: Fact or Fiction by John Pitts. Fleming-Revell. \$3.00

Here is a pair of short books dealing with spiritual or faith healing. Both of them are well worth reading. Dr. Allen is a popular preacher, a columnist and a radio speaker. He also has a good working knowledge of psychiatry and in this book talks informally, in 64 very short chapters, to his readers about the problems, trials and happiness of a Christian life.

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. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

Dr. Pitts, who has long been a student of religion and psychology, gives us in this short volume an interestingly written account of a good deal of the checkered career of *Faith Healing*. His narrative of various popular "healers" of today, like Oral Roberts, George Jeffries, Harry Price, Agnes Sanford, Elsie Salmon and Alexander Holmes is of interest, as none of them seem to agree on some of the basic principles by which they work. The author's comments on the Lourdes shrine is fair and wholesome.

I would suggest that any prospective reader study these two books together, beginning with *Healing Words*. They are both elementary in their treatment of the common subject, but this is an asset for readers with no past knowledge or interest in faith healing.

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

* ADDRESS CHANGE *

Please send your old as well
as the new address
THE WITNESS
TUNKHANNOCK — PA.

----- Schools of the Church -----



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write
CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
661 Shumway Hall
SHATTUCK SCHOOL FAIRBAULT, MINN.

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION



Virginia Episcopal School LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
AUSTIN P. MONTGOMERY, JR., M.A.



OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese
of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades
and Industries. Music.
For information write:

The President

Today's Training for Tomorrow's Opportunities



THE WOODHULL SCHOOLS Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT



St. John's Military Academy

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin



THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.
Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

The Bishop's School

A Resident Day School for Girls. Grades
Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool,
Tennis, Hockey, Basketball, Riding.

THE RT. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress
LAJOLLA CALIFORNIA

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of
Virginia. College preparatory. Girls, grades
7-12. Curriculum is well-rounded, emphasis
is individual, based on principles of Christian
democracy. Music, Art, Dramatics, Sports,
Riding. Suite-plan dorms. Established 1910.
MARGARET DOUGLAS JEFFERSON, Headmistress

ST. ANNE'S SCHOOL
Charlottesville 2, Va.



CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing.
Class enters in September. Scholarships avail-
able to well qualified high school graduates.

Apply: Director of Nursing



HOLDERNESS

The White Mountain School for boys 13-19
Thorough college preparation in small classes.
Student government emphasizes responsibility.
Team sports, skiing. Debating. Glee Club. Art.
New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

THE CHURCH FARM SCHOOL

GLEN LOCHE, PA.

A School for Boys Dependent on One Parent
Grades — 5th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country

Learn to study, work, play on 1600 acre
farm in historic Chester Valley.

Boys Choir — Religious Training
REV. CHARLES W. SHREINER, D.D.

Headmaster

Post Office: Box S. Paoli, Pa.



ST. AGNES SCHOOL

An Episcopal Day and Boarding
School for Girls

Excellent College Preparatory record. Extensive
sports fields and new gymnasium. Boarders
range from Grade 9 to College Entrance.
MRS. JOHN N. VANDEMOER, Principal
ALBANY NEW YORK



ST. MARY'S SCHOOL

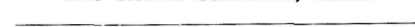
SEWANEE, TENN.

Exclusively for high school girls. Honor
system stressed. Accredited.

Headmaster

Please address

THE SISTER SUPERIOR, C.S.M.



SAINT JAMES SCHOOL

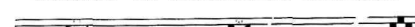
FAIRBAULT, MINNESOTA

FOUNDED 1901

A Country Boarding School for Boys,
Grades Four through Eight

One of the few schools in the Midwest
specializing in only the elementary grades.
Small Classes — Individual Attention — Home
Atmosphere — Thorough preparation for leading
secondary schools — Athletics including Rifle-
ry and Riding — Competitive sports in football,
basketball and hockey.
Summer School-Camp Combination. Grades
Two through Eight. June eighteenth to July
twenty-eighth.

MARVIN W. HORSTMAN, Headmaster



St. Stephen's Episcopal School FOR BOYS AND GIRLS

AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas
as a co-educational church school for boys
and girls in Grades 8-12. Fully accredited.
Experienced faculty to provide a strong ac-
ademic program balanced by activities that
develop individual interests. Small classes.
Limited enrollment. Prepares for any college.
Modern buildings. Splendid climate. Pro-
gram designed to give religion its rightful
place in general education within the spirit
of a Christian Community.

ALLEN W. BECKER, Headmaster
P.O. Box 818 Austin 64, Texas

