

The + WITNESS

DECEMBER 27, 1962

10¢



ARCHBISHOP OF CANTERBURY

ANSWERED QUESTIONS about the
Vatican Council in the office of Bishop
Banyard of New Jersey following the
service in Trinity Cathedral, Trenton

- VATICAN COUNCIL AND ANGLICANS -

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
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 Ser-
mon. 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 1S).
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 MINIFIE;
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.
ROACH; 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. F. 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
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 E. Neds
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer. (except
July & August)
(8:00 in Advent and 6:15 in Lent)

TRINITY CHURCH

MIAMI, FLA.
Rev. G. Irvine Hiller, S.T.D., 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**
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, 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. Norman T. Slater
The Rev. Frank MacD. Spindler
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

Friends of World Council Hear Of Problems Facing Society

★ Growth and success of World Council of Churches programs can either contribute or "stand in the way" of the ecumenical movement, a leader of the world body said in New York.

Reviewing "present concerns" facing the Council, Norman Goodall, assistant general secretary at the Geneva, Switzerland, headquarters, urged that the organization "not be equated" with the ecumenical movement but be recognized as an institution attempting to "bring home the meaning" of the movement.

The ecumenical movement, he told the annual meeting of the friends of the World Council of Churches, is "larger and more abiding and searching" than any single organization or institution.

Referring to the enlargement of membership by the inclusion of the Russian Orthodox Church and other Soviet Churches, the British Congregationalist said travels of WCC leaders to Russia, East Germany, Romania and other Iron Curtain areas are an attempt to forge "in personal terms . . . an intimacy of mind and spirit."

He also spoke briefly of future meetings planned by the WCC — a faith and order conference scheduled July 12-26 at Montreal, Que., a gathering of

the commission on world mission and evangelism in Mexico City on Dec. 8-20, and a major Church and society conference tentatively slated for 1966.

An address underscoring the "peculiar outlook of hope among Christians in the minority situation," was made before the gathering by Masao Takenaka, theology professor of the United Church of Japan who delivered one of the major speeches at the Assembly at New Delhi, India, in the fall of 1961.

In Japan, with 700,000 Christians in a population of 90 million, he said, the Christian community must work continuously against the temptation "to depart from what it stands for."

Temptations facing the minority Church, Takenaka said, include preoccupation with numerical strength "rather than to think of the dynamic quality of the dedicated people of God."

Also threatening the minority, he added, is the tendency to isolate itself, "to fall into Christian Ghettoism," or to "become an adapting minority." He said that during the war, Japanese Churches "tended to adjust themselves into the nationalistic demand of the environment."

To ward off such temptations, Takenaka said, Christians in Japan "take Christian faith ra-

ther seriously and personally."

"In Asia, to be a Christian means to take a different stand from the rest of society," Takenaka said. He noted that the minority status of the Church also promotes a sensitivity "to the unity in the Christian community."

Japanese Christians take hope in the realization that "through history . . . prophetic and pioneering contributions and service to society often came from Christians in a minority situation," he added.

Haves and Have-Nots

Another official said that hunger and poverty throughout the world present political and spiritual as well as humanitarian problems.

"The political one is simply this," Elfan Rees said, "that the one-third of the world that is well-fed, nay over-fed, is white; and the two-thirds that are half-starved are black and yellow."

"And the one-third of the world that is fed or overfed call themselves Christians; and those that are hungry are Mohammedans, Buddhists, Hindus or pagans."

Rees is secretary at the Geneva office of the commission of the Churches on international affairs.

Rees pointed out that while the refugee problem in Europe, where the number of people needing aid has been reduced from 14 million to 65,000, is al-

most over, the world-wide problem is not.

He praised the action of the United Nations in extending its office of high commissioner for refugees for another five years in recognition of the continuing critical situations throughout Africa and Asia.

Only Church Can Become Link Between U.S. and U.S.S.R.

★ The president of the National Council of Churches said that only the Church can serve as a link between Russia and the United States.

J. Irwin Miller pictured the world situation as one in which the Soviet Union and the U.S. have reached a balance-of-power stalemate which make it impossible for either one to initiate moves toward understanding and a reduction of tension.

"It is through the Church, and the Church alone, that we have any chance of beginning an understanding between the two most powerful nations in the world today," he declared.

Mr. Miller, a layman from Columbus, Ind., spoke at a meeting of the National Council's policy-making general board. He discussed impressions gained during a three-week visit which he and 12 other churchmen made to the U.S.S.R. in August and September. A return visit by a group of 20 or more Russian Church leaders early in 1963 was approved by the general board.

The NCC president said Russian and American Church leaders had a difficult time understanding one another because the Russian Churches "have been out of touch with the west for 1,000 years."

This isolation breeds fear, Mr. Miller said. "You and I know that we want peace, but the average Soviet citizen thinks

In Europe, Rees noted, assistance to refugees was basically a Christian-to-Christian matter. He urged continued Christian concern for members of other religions, "not because they are not Christian but because we are."

that such a statement from an American is pure nonsense. He fears us for the same reason we fear him."

Praising the friendliness of the Russian people, he said that no one can visit the country "without developing the warmest affection for these wonderful people, without admiring the faith and courage of more than 50,000,000 Christians there . . ."

He expressed fears, however, that Russia is "embarked upon a course which violates so much that is clearly essential in human nature . . .," a course that "may irrationally destroy mankind."

Discussing the question of the freedom of the Russian Churches, Miller said that while there are severe limitations of freedom, there are still "many ways to make a powerful Christian witness even under such repression."

"While the Church is not critical of Communist society," he continued, "it seeks out every element of its society upon which it can conscientiously bestow its blessing. With respect to those elements which it disapproves, it remains silent. If you understand Soviet society as it exists today, this silence is as eloquent as our speaking out, and it does not go unnoticed."

Summing up his remarks, Miller said:

"It is the Church which

makes the difference between our two societies. It's also clear that the Church makes that difference only because and if it is active and vocal and courageous and critical.

"This the Church was not under Czarist Russia. It withdrew inside the doors of the Church. It elected to do what some people call 'stick to religion and keep out of everyday life.' So the Russian society declined and collapsed, and in that vacuum Communists took over."

In a business meeting, the general board approved a record budget of \$20,940,000 for 1963 — an increase of more than \$1,000,000 over the present budget.

The board also approved the allocation of \$33,000 toward the development of a Protestant center at the 1964 New York world's fair.

BISHOP MOSLEY STRESSES NEED OF LOVE

★ Bishop John Brooke Mosley of Delaware charged more than 200 persons with the responsibility of exercising Christian love. He addressed a supper meeting of hospital administrators, professional nurses, and hospital volunteers from the Episcopal Community Services of the Diocese of Newark, meeting in Cathedral House.

Bishop Mosley defined the kind of love to which he referred, as "actively seeking for all men what we seek for ourselves — concern for our brother, whether or not we like him personally".

The bishop, who studied at the Washington School of Psychiatry and performed clinical work at St. Elizabeth's Hospital there, cited cases of patients languishing in hospitals who were able to respond only to personal attention ministered them by an individual.

He demonstrated the appli-

cation of Christian love in hospital work by drawing on Dr. Margaret Ribbles' study of a group of babies in a hospital who had relapsed into a "miasma", until taken out into the neighborhood where housewives and mothers bounced, burped and cooed the babies back into a state of recovery.

"Examples of personal attention and love effecting medical cure are commonly known", the bishop said. "Thus we need both professional competence, efficiently and all the knowledge of medical science, plus personal care in order to complete God's cure".

He emphasized that the difficult part of exerting Christian love in the field of health care is that "our own need for love can defeat us in trying to minister to others. Genuine love for humanity is not sufficient. Our attention must be centered on a human being, one

person, and often we find it difficult to like him", the bishop concluded.

Earlier in the afternoon, the group attended a service of dedication in Trinity Cathedral, where Dean Robert F. McGregor spoke. He also conducted a healing service, during which hospital volunteers approached the altar rail for the laying on of hands. William Page, executive secretary of the Kessler Institute for Rehabilitation, West Orange, read the lesson.

Canon Benedict H. Hanson is executive director of Episcopal Community Services which numbers over 300 volunteers from the parishes and missions of the diocese. They specialize in visiting the lonely and forgotten in places where the need is the greatest. They serve in 10 public hospitals, in 15 nursing homes and in 2 jails.

Latin American Social Changes Should be Pushed by Churches

★ Churches should help to speed social change in Latin America through establishing cooperative self-help programs and thus "turning the tide away from despair and violence," a mission leader said at Buck Hill Falls, Pa.

Richard Shaull, professor of ecumenics, Princeton Theological Seminary, said that the people of Latin America have been watching progress continually made at their expense, are losing faith in their political leaders and may resort to violence in desperation.

"Their emptiness and disorientation can also lead them to accept an alien ideology," Shaull said. Speaking from his experience as a mission leader in Brazil, Shaull said that country is already in a "pre-Cuba state."

He said, however, that Marxism in Latin America is not yet of the Russian or Chinese variety.

Dr. Shaull spoke to the annual fall study conference of the National Council of Churches committee on cooperation with Latin America. Subject of the meeting, which was attended by some 60 missions officials, was the alliance for progress and other aid programs and their relation to the Churches in Latin America.

Herbert Wegner, state department staff member of the alliance, reported on the accomplishments of the program's first year since it was organized in August, 1961, at Punta del Este, Uruguay. He said the government cannot "preach the Protestant ethical fundamentals needed to establish personal in-

tegrity," and that the Churches alone can meet this challenge.

Roy Blough, a professor of international business at Columbia University, said that most American businessmen are unwilling to take the financial risks involved in investing in transportation, hydro-electric power and other basic industries in Latin America. Funds for these purposes, he said, will have to come from the alliance for progress and the Inter-American development bank.

Another speaker, the Rev. Eugene L. Stockwell, praised the work of Church-supported institutions such as schools and hospitals in Latin America, but warned that there is a risk that they will lose contact with the people at the congregational level and "lead a life of their own with all the marks of secular institutions."

"If it is true, as some believe, that what has occurred in Cuba will be repeated in a number of years in other Latin American countries, we are forced to reassess the place of our institutions in the total life of the Church," Stockwell said. He called for a single-minded concentration on the tasks of evangelism and spiritual growth in Latin America through a "personal ministry of teaching, healing and service."

Reports to the committee from leaders of national Christian Churches and Church federations revealed such signs of progress as the formation of a department of civic action by the Methodist Church's board of social action in Brazil, Church-supported school lunch and health programs, and medical and rehabilitation projects.

RUSSIAN LEADERS TO VISIT U.S.

★ Twenty or more Church leaders from the USSR will make a visit to the U.S. for three weeks in February and March.

Town-Country Ecumenical Center Planned by National Council

★ Plans for the establishment of an ecumenical center designed to revitalize town and country church life were announced at a meeting of the executive board of the National Council of Churches' division of home missions.

The ecumenical center for renewal and planning will be conducted as a five-year experimental pilot project. If it is successful other centers will be established.

Site of the center, which is scheduled to get underway by Jan. 1, 1964, will be the Merom Institute in Merom, Ind. Organized in 1935 to help churches and communities in southern Indiana and Illinois, the institute is related to the United Church of Christ.

The center will be directed by a board made up of representatives of the National Council's department of the Church in town and country, state councils of churches, participating denominations, and the Merom Institute.

Programs at the institute will bring together small groups of laymen and clergymen to meet with denominational and interdenominational town and country executives. An informal curriculum will provide training for both clerical and lay church leadership.

In a speech to the joint meeting of the National Council's division of home missions and department of stewardship and benevolence, Edwin T. Dahlberg said the Church is criticized for "not being spiritual enough" when, in reality, it has become so "ethereal" that it has lost contact with the everyday life of men.

"We have permitted the Communists to walk away with

the solid, earthy substance of our faith, in pretense, at least, and to prostitute it to their own political power purposes," Dahlberg said. He is a former president of the National Council.

Dahlberg deplored the spending of vast sums of money for military weapons while millions of people are hungry and cold. He also pointed to the disparity between the Church's mission effort and racial practices in the U.S.

"Why should we be sending our sons and daughters overseas to win men and women of other color to the gospel of Jesus Christ, only to walk out on them when they move into our own neighborhood?" he asked.

Another speaker, Glen W. Trimble, a research specialist, discussed the population shifts which are rapidly creating a predominantly urban culture in the U.S. He said the Churches must develop a strategy for meeting the needs of both the rural areas where population is declining and the suburban areas where it is booming.

Laymen Disenchanted

Protestant laymen are increasingly disenchanted with the Church because of its lack of relevance to their daily lives, delegates were told.

"The organized Church may live under some illusions of grandeur in its terribly busy life," Loren E. Halvorson said. "But viewed from the world beyond its sacred domains, the Church appears to many irrelevant and introverted."

He said it is a "tragedy" that Church programs have often become substitutes for assuming responsibility in the world.

Instead of calling men and women "out of their everyday

worlds to be active in the Church," the Church should help them to be more effective in the world, Halvorson said.

An encouraging sign in the laity, he said, is the emergence of the "un-organization man or the Christian rebel" who is impatient with the over-organized structure of the Church yet remains inside and tries to change it.

The willingness of the Church to tolerate or even encourage such "dissenters" and to move out into the secular world will be the "test of her ability to recover a vigorous and effective mission in the contemporary world," Halvorson said.

This same theme was voiced by another speaker, Canon Standrod T. Carmichael of Christ Church Cathedral. Carmichael said that "too many members feel the Church seems unrelated and unconcerned, and certainly uninformed, about the world in which they spend their working hours."

He called for the use of modern methods of communication and for new ways of presenting the Christian message "as it applies to the realities of life in a secular world — bringing the judgment and grace of God to bear on human affairs as they are."

--- People ---

E. DARGAN BUTT had a heart attack earlier this month and will not be able to resume teaching at Seabury - Western before mid-winter.

GALEN C. FAIN, formerly vicar of St. Paul's, Ironton, Mo., is now vicar of Trinity, St. James, Mo. Only ordained priest in 1959, he has already reached the retirement age and therefore cannot continue at Ironton but was eligible for appointment elsewhere. During his last six months at Ironton he conducted services also at the Presbyterian Church which was temporarily without a pastor.

EDITORIALS

Vatican Council And Anglicans

WHEN THE VATICAN COUNCIL opened the newspapers reported how many newsmen were there to cover it — several thousand if our memory is right. There are 558,000,000 Roman Catholics in the world, according to their figures, which means that every sixth person in the world belongs to that Church. Newspapers inevitably gave the meetings tremendous coverage, not only because of its importance but also because they have readers to serve.

As Burke Rivers says in his article this week, people are continually asking him, "what do you think of it?" just as they have been asking every clergyman who should be sufficiently informed to come up with a satisfactory answer. The Wilkes-Barre rector presents his, and a satisfactory one it is too.

He makes a couple of statements which, because of limited space, he does not elaborate. He speaks of "a changed climate in inter-Church relations" which, he thinks, "the rank and file membership of the Church are just beginning to sense."

Generalizing about a Church with over a half-billion members is, of course, silly. Nevertheless we have talked with a good many Roman Catholics who believe that the presence of delegate-observers at the council means that Anglicans and Protestants so represented are about to "return to Rome". Indeed a London daily ran a story early in November in which it was stated flatly that it all adds up to a "returning" step on the part of what Rome calls the "separated brethren".

The Rev. Frederick C. Grant, one of the three delegates for the Anglican Communion, in his sermon at St. Paul's, Rome, on October 14 — printed in full in the Witness of November 1 — spelled out the reasons for his statement on that occasion that it was "inconceivable" that the Anglican communion "should enter into any plan for Church unity which ignored or surpressed the tradition of which we are heirs."

Dr. Rivers also says that "we must hold fast

to all that we have that is good", again not elaborating because of space limitations. So again we return to Dr. Grant's sermon in Rome when he pointed out that "The Anglican Church is Catholic in descent and essential nature. It is evangelical in outlook and nature. It is social in emphasis and concern. It is committed to the principle of freedom, especially the liberty of the individual conscience, and the full freedom of biblical, historical scholarship and unfettered scientific research."

Archbishop of Canterbury

During his recent visit to this country, the Archbishop of Canterbury preached at Trinity Cathedral, Trenton, and also held a press conference in the office of Bishop Alfred Banyard. Here are questions asked by newsmen relative to the council and his answers:

Question: Will you comment on the Ecumenical Council?

Answer: You mean the Vatican Council? It is certainly summoned with a great spirit of unity in the heart of the Pope. Whether it will really contribute to unity depends upon whether they are ready to tackle certain hard questions. We must wait and see whether that happens.

Question: What would some of these questions be?

Answer: Some of these questions are matters that cause friction and injury between Roman Catholics and Christians of other sorts, one of them being the Roman Catholic attitude on mixed marriages; another being the practice of the Roman Catholic Church in baptizing converts from other Churches. If the Roman Catholic Church would face up to the injury it does to the conscience of other Christians in those and other things, it would help unity greatly.

Question: Much has been made of the influence of the Ecumenical Council toward bringing peace or lessening of tension. Do you see anything of that as a result?

Answer: I think the Vatican Council is just one of the ways in which the ardent desire of Christians for disarmament and peace makes itself felt on the need of the nations.

Question: Do you foresee any possibility of unification of the Anglican Church with the Roman Catholic Church?

Answer: Put it like this; the Roman Catholic Church would have to give up some of its claims, which we cannot accept, such as the claim of the Roman Catholic Church to be the sole Church of God in the world. The Anglican Church would have to give up whatever it has got in it of merely narrow, negative, imbittered Protestantism. What I mean is that all the Churches contain a certain number of people, whose attitude towards other communions is unnecessarily proud and narrow. I have no doubt in the Anglican Church there are faults we should have to give up.

Question: Do you think one Church is possible, a Christian Church?

Answer: Yes, I think ultimately there will be one Christian Church for the whole world, but it will embrace national Churches and groups, each of them retaining particular characteristics.

Archbishop Arthur Michael Ramsey, the titular head of over 42,000,000 Anglicans, also held a press conference the next day at Princeton and we are indebted to Canon Edwin W. Tucker, editor of Church News, for this story which is too good to keep even though it has nothing to do with the subject of this editorial.

A photographer, trying to get the attention of the Archbishop for a picture, was somewhat abashed by his inability to recall how the Archbishop should be addressed. In desperation to take the picture before the opportunity passed away he called, "Er, Er, Archie, would you turn your head this way please?"

His Grace turned his head and, affably as ever said, "My name, sir, isn't Archie," then pausing momentarily while breaths were held, he declared, "It's Mike!"

BROTHERS IN CHRIST

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

**WE MUST HOLD FAST TO ALL THAT
WE HAVE THAT IS GOOD: WE MUST
BE OPEN TO RECEIVE WHATEVER
GOD WILL GIVE US THAT IS BETTER**

PEOPLE are constantly asking me, and of course other clergymen, "What do you think of the Vatican Council?" And they do not ask idly but earnestly and sincerely. They deserve an answer.

Of course I write as an outsider and this is a dangerous thing to do. One should always be cautious in talking about any group to which one does not belong. And I have no inside information which is not available to everybody else. But I have tried to keep up with the news as it comes out, and to think about it against what I know of Christian history and the world situation today in all the Churches.

With these warnings and qualifications then, let me give some answers to the questions which are most commonly asked about this most important event in the religious life of the mid-twentieth century.

What Is It?

FIRST WHAT IS THIS COUNCIL which the

Roman Catholics call "Ecumenical" and other Christians call "Vatican II?"

It is a gathering of the bishops of the Roman Catholic Church all over the world. They call it "ecumenical" because it is world-wide. We call it "Vatican II" because like "Vatican I" which met in 1869-1870 its members represent only the Roman Catholic Church and not Christians of other names; and the ancient ecumenical councils did represent all Christians in the days of the undivided Church. It is primarily concerned with re-ordering the interior life of the Roman Church in matters of discipline, doctrine, liturgy, and strategy. This, I think, we must all understand clearly at the very beginning.

Its great significance is that it is being held at all, and what this indicates about the interior life of the Roman Church, because many people felt that after Vatican I in 1870 proclaimed the unchallengeable supremacy of the Pope, there

would never be a need for another council. But here it is, and nobody can say all that it may mean for the future of Christendom.

One way to say part of what it means to an outsider is to look back over the last four hundred years. When the Reformation struck the Christian Church in the sixteenth century it set in motion two contrary movements. Among the so-called "reformed Churches" — of which we ourselves are one — which separated from Rome, the movement was outward from the center, and the process was one of repeated divisions which drew further and further apart over the years.

With Rome itself, the movement was inward toward the center. The power of the papacy increased, discipline was tightened, doctrine was made more definite and detailed, the concern of the Church and its members turned toward itself. It is almost as if the body of that Church was seized in a muscular spasm which grew more intense with the years.

But in our own day, the direction of both of these movements has been reversed — or so it looks. By and large, non-Roman Christendom has stopped dividing and the parts are growing together again. Formerly separated Churches have begun to unite. And now Roman Christianity seems to be relaxing, at least to the extent of taking into real account other elements in its life and structure besides the papacy, and looking outward with real concern toward the other Christian Churches. How far this will go nobody can now say. But at the moment the distance is less important than the direction.

And if we can sum this up in a single statement which is probably too simple to be entirely true, we can say Protestantism is moving toward a position which for the last four hundred years has been called "catholic", and Roman Catholicism seems to be moving toward a position called "protestant." And this is as it should be, because both positions and the tension between them are necessary and integral parts of total Christianity.

Why This Meeting?

THE SECOND QUESTION people ask about the Vatican Council is, "Why is it meeting now?"

The most profound answer to this question seems to be, this is an act of the Holy Spirit operating through a genuinely Christian man in a position of great authority — Pope John.

Only the Pope could summon the council into being. He has said himself that the impulse to do so came quite suddenly in answer to his de-

sire to be shown how best he could fulfill the duties of his office. Being who he is and what he is, God the Holy Spirit found him ready and willing to serve the divine purpose.

That God is really in back of this council is shown, I suggest, by a number of facts. One is the interest and excitement which the council has aroused among all kinds of people, Christian and otherwise, Catholic and Protestant. If this is not truly an ecumenical "council", it is certainly a ecumenical "event."

And this interest is not critical but friendly — in spite of the tragic history which lies behind us all. And it is expressed in sincere prayer that the council may find and do God's will. There is more "brotherly love" at work among Christians today throughout the world than perhaps ever before — certainly in our lifetime.

Another fact is that while this council is primarily concerned with the domestic affairs of the Roman Church, these are seen by the Pope and his supporters as chiefly important in relation to the whole mission of the Church in the name of Jesus Christ.

As we on the outside watch this council in session, we must always remember "that the end of their conversation is Jesus Christ, the same yesterday, and today, and forever." However they differ from us now in outward appearance and ways of expressing themselves, there is no mistaking the fact that these are Christian men, gathering to serve the one Lord of all the world. If what they do shows the rest of us that what sets them apart from us is less decisive than what binds us all together, then this too is of God, and we should thank him for it. It speaks to the need of the world in our day.

What to Expect

STILL A THIRD QUESTION is, "What do we expect from this council?" I don't know how anybody can answer this question. I have talked to many Roman Catholics about this and they don't know any more than I do, or than you do.

It would be easy to be deceived by our own hopes — or even by our own fears — but we shouldn't let this happen.

But if this event is of the Spirit — as it certainly seems to be — and if the Spirit of the living God has free reign in and through it, then we should expect the unexpected. There is nothing in our own minds or experience, there is nothing in the history of the Church up to this point — because there has never been anything exactly like this in the past — to suggest what

may happen as a result of this council. The Spirit can surprise us all.

But from what has happened already, one thing we can expect quite confidently is a changing climate in inter-Church relationships. This climate has already overtaken us. It is marked by a mutual respect for each other among the Churches and their top leadership, and a mutual longing for unrestricted fellowship in Christ on both the Catholic and Protestant sides.

I suspect the rank and file membership of the Church are only just beginning to sense this change and many have not been touched by it yet. Many may not even like it. But it is coming, and if it succeeds in evaporating the fear, and bitterness and ignorance that have poisoned all our relationships these last four centuries, we ought to thank God for it. Four hundred years are long enough for even Churches to be sick.

What Should We Do?

FINALLY WHAT SHOULD WE who are not Roman Catholics do about it? Of course we can do nothing at all, but this would be to shut our minds and turn our backs to a part of real life in our time, and this is a form of insanity.

First of all, we should uphold the council in our prayers, if for no other reason than that whatever the council does is bound to have an effect upon us and the whole cause of Jesus Christ in our world. If we are Christian people and if we believe that Christ is the light and the hope of the whole world, then this council, "the end of whose conversation is Jesus Christ," deserves and requires our prayers.

Secondly, we can listen when the time comes that "they of Italy salute us" — as they most certainly will. They will say something, even they can't know yet what it will be. Whatever it is, it will be spoken with sincerity, and it looks now as if it will be spoken in love. We can listen with interest and respect.

And finally we can respond as our conscience and the Spirit lead us. It is probably inevitable that we should think of the Churches as we have always known them, and whatever we are, we should want other people to become just like us. The Catholics would like us all to become Catholics — naturally. Protestants would like to see the Catholics all Protestants — of course. This is natural enough on both sides, but surely it is ridiculous, if only because it would cast tomorrow in the old molds of yesterday, and those molds are worn out and broken.

What needs to happen is for all the Churches

to re-examine themselves before God, to re-think what they have inherited from the past and why they have preserved it, to re-discover their place in God's world today and adapt themselves to it.

On the one hand we must hold fast to all that we have that is good; on the other hand we must be open to receive whatever God will give us that is better. If God in this time is forging a new and better and different Church to serve him and his people, then we should be glad we live in such a time and welcome with joy what is to be.

Coming Great Church

IT HAS BECOME increasingly plain in recent years that none of the Churches we have known — nor all of them together — can be adequate to the spiritual needs of a society which wraps all living men in common fate and destiny, and some have spoken to us of "the coming Great Church" which can be the voice and arm of God in the new world in a new day.

No man can say what this "coming Great Church" will be, or even what it will look like, but the vision of it has lifted up the hearts and fired the imagination of devout people everywhere — in Europe, America, in the Far East, and in every nation under the sun. No man can say what it will cost to bring this Church to birth, but the cost will be paid and is being paid in some places even now.

For half a century this vision has been the possession of some of those parts of the Church called "Protestant." What is happening now — if we read the signs of the times aright — is that this vision of tomorrow's Church is laying hold at last upon the other great Christian families called Roman Catholic and Orthodox — this council is part of their stirring under its spell and their reaching out toward its glory.

And we thank God if this is true for without them the visible Church can never be what it must be — the One, Holy Catholic and Apostolic Church of the living God, and of his Son, the Lord Jesus Christ.

So we commend ourselves and our brethren in Rome to the God of peace who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, that we may all be made perfect in every good work to do his will, that he may work in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

IS THE CUBAN CRISIS OVER?

By Joseph L. Hromadka

Dean of Comenius Faculty, Prague, Czechoslovakia

BECAUSE OF THE GREAT CONCERN REGARDING THE CRISIS WHICH IS STILL EVIDENT THROUGHOUT THE WORLD THIS ARTICLE, WHICH WAS IN AN INTERDENOMINATIONAL WEEKLY OF CZECHOSLOVAKIA NOVEMBER 8, 1962, IS REPRINTED IN THIS ISSUE

THE EVENTS during the Cuban crisis went beyond the usual political happenings. This was no political game in which the spectators excitedly awaited the outcome. Neither was it a sports match for prestige or diplomatic success. It was rather one of those moments in which the life and death of hundreds of millions of people are being decided and during which, as in the flash of lightning, the situation of mankind can be seen in all its aspects. Therefore, the basic question is not who has "won" but whether mankind was saved from a catastrophe. We must look at the grave days of the world tensions from such a point of view, not as spectators or impartial judges, but as people who are part of fatal events and who are responsible for the crisis as well as for the consequences of its solution.

Seldom did we realize the depth of the contemporary world crisis so intensely as in these past days. We often recall that the Chinese translate the world "crisis" as "dangerous opportunity". Each crisis hides in itself a greater danger in case it should be solved in the wrong way; but each crisis is a precious opportunity for a man to think about himself and the reality, and to look for a new beginning. It will, therefore, be appropriate if our readers will also think about all the events we have just experienced.

However, one more preliminary remark has to be made. Nobody will understand the events connected with Cuba if he considers her in isolation, without the context of the general contemporary political climate of the world. The relations between the nations are still charged with dangerous explosives. The catastrophe of world

war two shook the pillars of old orders, shattered old relations based on the policy of power and awakened an indomitable desire for freedom among the nations which previously were oppressed and enslaved. Entire continents are on the move: from the Pacific Ocean across the continent of Asia into Africa and Latin America.

But this is not all. With the longing for freedom the whole world is under the grip of a social unrest. An overwhelming majority of people realize that the old social-economic structure is unable to feed millions of hungry people, to overcome the differences between the rich and the poor, and to organize the human society in such a way that people would be protected from illness and old age, from unemployment and hunger. And this remains today as the main problem to be solved.

The question is not which state has a stronger army or which groups of nations have more means of power available. The question is which social-economic structure gives hope to the poor and oppressed individuals as well as nations that they would not be mere puppets in the hands of the rich and powerful. Only in this context can we understand the Cuban crisis. In the world tension and all human social fermentation, Cuba is merely an expression of that which can explode in many other areas. In the immediate vicinity of the United States there erupted something that is happening on our entire planet on the surface but more often under the surface.

Division of the World

THE UGLY COLD WAR which causes moral and political diseases is going on already for fifteen years. The world atmosphere is poisoned by attempts to undermine an alleged or real enemy through suspicions, slanders, false hopes and creation of a smoke-screen. The war has not been yet concluded by peace treaties. A great

We are indebted to the department of international affairs of the National Council of Churches for the article, which supplies authentic information regularly on religion in communist dominated areas, under the direction of Episcopalian Paul Anderson.

nation of 700,000,000 people is being excluded from the international life and social aspirations for a rebuilding of society are being presented as means to deprive man of his personal liberty and his freedom of movement. Mankind did not yet reach a new world order. Old leading nations cannot face the reality that the Soviet Union with her allies must be one of the pillars of a new world organization. Self-confidence and a feeling of superiority among the western nations did not yet disappear.

When a small country, a neighbor of the mightiest and richest nation, rose up to live politically and socially in its own fashion, this has caused nervousness, excitement, feeling of being insulted and hysteria. I repeat, the Cuban crisis illuminated the division of the world and exposed the brutal reality that mankind is divided politically and according to social classes: that we are in the middle of a world class struggle. You could have noticed that at the moment when President Kennedy proclaimed the blockade of Cuba, to his side came all the groups supporting restoration, i.e., reactionary and conservative groups of the contemporary human society. I do not mean only the conservative governments of Great Britain and of West Germany, Spain and Portugal.

I am aware that the division cuts through the nations and states. It is, therefore, important that each one of us would mediate about himself and ask himself where he stood in his heart and with whom were his sympathies. I do not want to pass any judgment upon anybody. I do not want to downgrade anybody, no matter on whose side he was. I only want to recall that it is important that all of us be personally conscious of what is going on in the world and where and on whose side we want to help with all our might.

Our readers are informed by the newspapers and radio of the course of events pertaining to Cuba. The main question which preoccupies all the responsible citizens can be summarized in the following way: had the Soviet Union any right to provide Cuba with arms and recently even build defense bases for missiles and whether President J. F. Kennedy had the right to proclaim a blockade against Cuba for that reason.

Who Is Responsible?

FOR EVERY CALM and informed observer the answer is a simple one. Who could reproach Cuba for seeking help among her friends since for years she was subject to a hailstorm of threats and since she even had to fight off an invasion

and since there is undoubtedly a powerful base of American military forces on her territory. Let us not forget that military assistance was given to her by the socialist camp when it was impossible to obtain any guarantee from the American government that it would not undertake any direct or indirect action against Cuba, and that no pressure would be exercised upon other American countries either to boycott or to inflict damages to Cuba in some other way. The international law did not prevent anybody, and therefore not even the Soviet Union, to come to the assistance when the Cuban government requested the Soviet Union to do so.

Just as the United States have built dozens of bases with all kinds of weapons in the nearest proximity of the Soviet Union and in many other territories, so the Soviet Union had an equal right to assist her friendly nation in its attempts to build up its security and self-defense. All of us and first of all, the Soviet statesmen wish that such arrangements were not necessary. It is a highly abnormal situation if bases are established on the borders of other states. However, the responsibility for this situation rests most of all upon the administrations of the United States which until now were not willing to conclude international agreements to dismantle the bases and to begin discussions concerning peace on all levels.

We know that the American President was and is under the pressure of powerful economic circles which possess enormous means of propaganda and which were able to intervene in the upcoming congressional elections (November 6th) in order to shake up his authority. However, according to the international law he had no right to impose a blockade against Cuba. Of this public officials of various countries were aware — even those who were and are close to President Kennedy. It was a step toward war indeed. According to international law the Soviet government was in a position to ignore the blockade and to risk the danger of a conflict. I believe that the way chairman of the council of ministers Khrushchev proceeded and particularly his letters to the American President of October 27 and 28, 1962 will remain unique documents of statesmanship, prudence and responsibility.

Search For World Peace

WE DO NOT KNOW all the activities behind the scene during these negotiations. It seems that even President Kennedy realized the danger of a terrible catastrophe and promised that Cuba

would not be endangered either by the United States or other countries, thus making it possible for the Soviet government to dismantle defense installations which it had built up. We do not know what will happen next. However, if Cuba will be freed from the anxiety for her security, if she will be able to build up her political and social orders, then not only Cuba but the whole Latin American continent will reach the thresh-old of a new era of their history.

But that is not all. A new atmosphere can be created in international relations which will speed up negotiations concerning the peace treaties with the German states and the solution of all grave problems which harass the world. We must not forget, though, that we find ourselves in the middle of a long and painful historical evolution. As the last decision of the United Nations regarding China indicates, the evolution will not progress forward without great tension and, perhaps, even without crisis. But I believe that the outcome of the Cuban crisis can become one of the most significant milestones of contemporary history. In this context let us recall a useful and prudent role of U Thant, the Secretary General of the United Nations. His person points in an outstanding manner to the role which new Asian and African nations can play in the future in the search for world peace.

I have said that the present division of mankind does not follow the borders between states. By that I wanted to say that even in the United States there are many individuals and groups which defend the noble traditions of American history. The names of Presidents Lincoln and F. D. Roosevelt express the creative force of that bequest. We find similar situations elsewhere. Our Christian Peace Conference is a place and a level where dialogues take place between the confessors of Christ from the east and west, north and south. The Cuban crisis demonstrated the importance of such activities and how necessary it will be to deepen them spiritually in the coming days and years, to make them more cordial with regard to human relations, and to intensify their methods of work.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness — Tunkhannock, Pa.

The Integration Revolution

By Malcolm Boyd

Chaplain at Wayne University

WE ARE IN THE MIDST of the integration revolution. Men and women who used to emphasize their Negro-ness or their white-ness are now becoming aware of a mutual involvement in the struggle to be truly human beings.

In terms of our geographical placement in the world, we realize increasingly we are caught up — together, God knows, not alone — in the searching-out of what it means to be American.

For those who profess Christianity, there is the searching, too, for what it means, truly and without hypocrisy, to be Christians.

Therefore, it is a most exciting period in which to be living. The whole society has felt the tremors of violent social change. Too long there had been an outward passive acceptance of the status quo; men and women wore lying masks, smiling emptily at one another across divisions of race, not speaking the truth; now, the truth has been spoken, unmistakably, loudly, dramatically. It is a new age.

My own involvement in this human struggle has been a slow, tenuous one. I grew up in the white society as an indifferent, blind white man for whom the Negro brother was (in Ralph Ellison's unforgettable phrase) "the invisible man." Then, suddenly, the currents of contemporary life caught me up in their swirling fury. I could be blind no more. I could stand no longer outside the profoundest human struggle of my time. It is the struggle — for white and Negro alike — to find out, in an increasingly dehumanizing world, what it means to be human.

I was struck in the face by the facts of life when, lecturing at Louisiana State University in 1959, I was refused readmittance to the university community to address a student conference because of a racial statement I had made in favor

Commencing with its December 8th edition, the Pittsburgh Courier — one of the leading Negro newspapers in the U. S., with seven different national editions spanning the country — printed on its editorial page a new weekly column by the Rev. Malcolm Boyd, Episcopal chaplain to Wayne State University. He joins a permanent group of columnists including President Benjamin E. Mays of Morehouse College in Atlanta, Georgia.

of integration. Mississippi Southern College, which had also asked me to speak, cancelled my engagement there. The forces of action and reaction were surely becoming joined for battle.

Two years later I became that strange animal, a "freedom rider." I boarded a southern bus and rode through towns and along highways, a member of an integrated group of men who, because of the fact of actual and outward integration, were often despised and sometimes endangered.

Returning to the north, I have found myself more deeply involved than on any of my three trips during nine months into the deep south. One comes to know well an uncanny danger, a guarded look, a frozen smile, an angry frown, a legalistic acceptance of integrated living which is accompanied by pursed lips and hate in eyes which seem to be a million miles away, yet they are only inches away. When a white and a Negro attempt to live together, as human beings — which a Negro friend and I have done, in a previously all-white apartment house — there always lurks beneath the surface of banalities a consciousness of threat in this frightened, awakening society.

I have recently written, and appeared in the performance of, four one-act plays about race. In the first, a Negro actor and I appeared in a coffeehouse theatre presentation of my play, in which I portrayed a Negro and he played the role of a white man. The other three plays were presented in a single evening of theatre entitled "Study in Color," in which two Negro actors, Woodie King, Jr., and Cliff Franzier, were performers along with myself. The second presentation, in a white suburban theatre where we had integrated audiences, occasioned the writing of an angry, anonymous card addressed to me which closed with the following words: "You are a n——r lover of the nth degree Just what race do you claim to be anyway? You are 100% disgusting."

Underneath all color, or whiteness, there burns the strange fury of awareness of color or non-color. The Negro society has largely ceased to play a public, social role which might perpetuate the racial lie; the white society, despite its denials masked by empty smiles, has become aware of tragedy as well as the horror of questioning the basic immorality of everything it has always known. So, the integration revolution marks the peculiar world in which we live, plodding on day by day, attempting to relate hour by

hour. Will our American culture survive? Will our nominally Christian society be able to look other societies in the eye, straight, with an inherent and basic dignity?

We don't know yet. We are engaged in the battles and in the great war for truth, integrity, individual and racial fulfillment. It is one of the exciting ages of all history in which to be involved as a person.

Talking It Over

By W. B. Spofford Sr.

A FRIEND is rector of a large parish in a congested area of an eastern city. It is a seven-day a week, around the clock, enterprise. Also connected with it is a chapel, a half mile or so away, which has more members than most city parishes.

He wrote me months ago asking if I knew any clergyman who would be interested in joining the staff as vicar of the chapel. I sent him two or three names. But today I got this letter.

"I am still looking for a man for the chapel. There are plenty of guys who would like it. I've talked to several of them. But almost without exception they turn out to be little boys in love with the idea of the priesthood. They are cut in the wrong pattern for our needs. Not rugged, not strong men, no basic convictions other than churchmanship etc. If you hear of a guy who likes people, who is a little hard-bitten, who wants to do a job — not play with religion — let me know. I want a man, preferably a man with whom I agree, but still a man — who likes people, who goes out where they are and does his work. You would be surprised how rare the breed it."

If you are such a man, or know a clergyman who is, write me at Tunkhannock, Pa. Rare breed or not, there must be a clergyman somewhere in the U.S. who would like to tackle such a job.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for ten

The Witness

Tunkhannock, Pa.

in Delhi from January 7 - 11. Dr. Radhakrishnan, president of India and a leader of the Neo-Hinduism religious revival, is scheduled to speak on Religion and Unity among Men and Belford will respond with a talk on Education for Inter-Religious Understanding.

Prime Minister Nehru and Ambassador John Kenneth Galbraith are also scheduled to address the Delhi conference. Other conferences are scheduled for Bombay, Benares and Madras.

Belford has indicated that he expects to visit Ceylon before returning home in February via Tashkent and Moscow in the Soviet Union. The state department is financing the seminar and conferences, which are sponsored by New York University, through counterpart funds.

ANGLICAN CONGRESS
ANNOUNCES PLANS

★ All active bishops of the the world-wide Anglican communion — 481 have been invited to attend the Anglican Congress in Toronto, Canada, Aug. 13-23, 1963.

In addition, each of the 328 Anglican dioceses is entitled to send one priest and one layman to the family gathering of Anglicanism. There also will be 66 youths as delegates — two each from the 33 ecclesiastical provinces.

The congress will open with an evening service in the 14,000-seat Maple Leaf Gardens. Both Archbishop Arthur Michael Ramsey of Canterbury and Archbishop Howard H. Clark of Canada, will address the service. A 750-voice choir will lead the worshippers.

A highlight of the congress will be a huge missionary rally on Sun., Aug. 15, at Maple Leaf Gardens. The principal speakers will be Bishop Trevor Huddleston of Masai, Tanganyika, a member of the Com-

munity of the Resurrection; Bishop K. D. W. Anand of Amritsar, India; and Bishop Roland Koh of Kuala Lumpur, Malaya.

The congress will close with a service in St. James' Cathedral. Archbishop Joost de Blank of Capetown, South Africa, will preach if he has recovered sufficiently from his recent illness.

CHURCHES PROSPEROUS
AND INEFFECTIVE

★ America's churches were pictured as "prosperous and ineffective" by two theologians — a Roman Catholic and a Lutheran — who addressed a retreat of Minnesota Protestant Church executives.

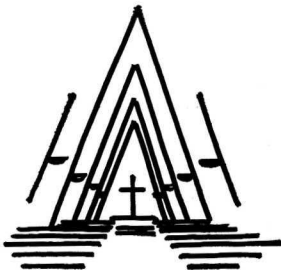
"Our great problem is not the opposition of communism or secularism but the threat of irrelevance," said Father David A. Dillon, professor at St. Paul Seminary, St. Paul.

"The problem in America is that we think the Church is our Church — a sort of ecclesiastical General Motors Corp. in which we are stockholders," said the Rev. Warren Quanbeck, professor at Luther Seminary, St. Paul. "It isn't ours. It's God's."

The two theologians, who were discussing the impact of Christianity on American culture in a dialogue presentation, agreed that the Church needs to do a better job of communicating to the world.

"If we don't come forward with some significant applications of the gospel, we will be talking to ourselves," Father Dillon warned.

Quanbeck said a part of the Church's problem is that it talks in 13th century language "as though it were the language of heaven. We are in the curious position of asking



The Church Pension Fund
Affiliates

- | | |
|--|---|
| <input type="checkbox"/> Life Insurance | <input type="checkbox"/> Fire Insurance and |
| <input type="checkbox"/> Lay Pensions | <input type="checkbox"/> Allied Lines |
| <input type="checkbox"/> Group Insurance | <input type="checkbox"/> Fine Arts |
| <input type="checkbox"/> Hymnals | <input type="checkbox"/> Fidelity Bonds |
| <input type="checkbox"/> Prayer Books | <input type="checkbox"/> Burglary and Theft |
| <input type="checkbox"/> Prayer Book Studies | <input type="checkbox"/> General Liability |

Please check fields of interest and return to

The **CHURCH** Pension Fund

20 Exchange Place • New York 5, N.Y.



people to first become Elizabethans before we can confront them with the gospel."

The task of theology, Quabeck declared, is "to speak the word of God with clarity to the problems men have. We must find words that will bite and not produce slumber."

He said "we in the Lutheran Church are in the great danger of insisting that every person have an experience of guilt." More people, he suggested, are troubled by the problems of meaninglessness, frustration and crumbled ambitions.

Father Dillon said that culture and thought currents today were not being formed or significantly influenced by Christianity.

He said there was no need to change the gospel but "we have to talk in terms of this century."

Although Churches do not communicate the gospel as effectively as they should, both theologians were agreed that Christianity has influenced modern life more than supposed.

PARISH REJECTS BID FOR SITE

★ A proposal that Grace Church in Union City, N. J. turn its property over to the city's housing authority as a site for a large housing project for senior citizens was rejected by the congregation.

The church's location had been selected as the first choice by engineers who had inspected the premises along with three other potential sites.

Following the congregation's vote at a special meeting, the Rev. Gilbert V. Hemsley, rector

of Grace Church, commented: "It's kind of wonderful to know how much their church means to these people."

Later Bishop Leland F. Stark of Newark, informed of the congregation's step, said: "I very much approve of the action taken at the parish meeting."

TOO MANY CHURCHES IN SMALL TOWNS

★ Most small towns have too many churches, resulting in weak congregations with little vitality. This is the opinion of the Rev. Serge Hummon, an authority on the church in town and country. Such churches, he thinks, often become "virtual chaplaincies to small numbers of families, while the majority of people are related to no church at all."

If the Protestant denominations which often compete against each other in small towns do not consider the seriousness of the situation, Hummon said, communities will conclude that each is "more interested in preserving a small building, a select membership list and a dying tradition, than in presenting a vital ministry."

When a church is small and "carefully reaching all the people, however, its size is only incidental," he said. Hummon

urged that new churches be built in locations accessible to the people, similar to the placement of new schools.

LOOKING AHEAD TO ST. LOUIS

★ A local committee has been incorporated in St. Louis to plan for the 1964 General Convention.

Kiel Auditorium, municipal assembly center, has been under contract for more than a year, as have about 3,000 hotel rooms.

Offices have been opened in the parish house of Christ Church Cathedral.

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, (Priest-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.

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.

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 -

Kenneth R. Forbes

Book Editor

Jungle Doctors. By Mike McGrady.
Lippincott. \$3.95

This is a valuable book, because of its size, variety and the thrilling quality of its contents. The stories of the jungle doctors are widely known by now, but probably only the lives of Schweitzer and Dooley can be said to be internationally familiar and venerated. A vivid sketch of each of them is in this book and added to it a dozen more heroic tales of Christian service by doctors, scientists, psychiatrists and plain citizens seeking opportunities for service.

A dramatic but ghastly story is of the Missionary Aviation Fellowship which was started by American combat pilots whose work was to carry missionaries to the most difficult and dangerous spots in their ministrations. On the tragic trip were five missionaries and pilots seeking friendship with a crowd of Ecuadorean tribesmen and, at the first meeting, the hosts murdered their five visitors by slaughter with machetes.

One may be grateful that one chapter of this book is devoted to the brief story of the conquering of yellow fever by Dr. Walter Reed and his courageous associates.

Any one of the dozen chapters will grip your attention and—in all probability — launch you on to finish the whole eloquent lot.

Children and Their Religion. By Eve Lewis. Sheed & Ward. \$4.50

This is one of the most practical and valuable books that has come to my desk for a very long time. Children, parents, teachers and clergy alike need this book, written by a psychiatrist, who declares herself to be a follower of Jung in the psychological findings, but that she is also a Catholic Christian and on many occasions "reinterprets or applies Jung's theories in the light of Christian belief and doctrine."

This volume then is of inestimable value, for it talks psychology in a language understood of the people and illustrates her lessons with accounts of her own cases. The book is in two parts, of which the first is a short course in the practice of psychiatry. The first chapter therefore is inevitable on "the unconscious

mind" and the second deals with "the child as a unique personality".

Part two carries the reader through the first six years of the child's life, with its special problems, and with the invariable progress of the development of the little one's personality — which psychiatry's name for it is The Ego!

The author now favors us with a look at her own flock in order to familiarize us with the type of religious instruction that is most fruitful at this particular age. This is probably the most valuable feature of her book for parents and the same sort of information is appended after each of the following two chapters, where there are careful descriptions of children from their eighth year to puberty, which she calls "middle childhood", and "adolescence".

The whole of all this makes a remarkable book for parents, parish teachers and clergy in general.

From First Adam to Last. By C. K. Barrett. Scribners. \$2.95

At first sight this book seemed too difficult to have wide appeal. Who, today, is interested in what Paul thought of Abraham and Moses, even of Adam? We are baffled and ill at ease when Paul writes of spiritual rocks or promises not to seeds as of many. His arguments from the Old Testament seem too strained to be convincing, and we are much happier when he is writing of love or of the gifts of the spirit. It is not likely that Paul was a patient man, and perhaps it was never easy for most to be patient with him.

Whether we like it or not Paul has done much to shape the mold of Christian thought, and even if, at the moment, he is not at the center of theological inquiry Dr. Barrett makes no apology for writing of him for, as he says, "Paul continues to stand at the heart of the New Testament."

It is still important to follow his arguments and to understand what he writes. Why is Christ the Second Adam? Why does Paul say that in him we shall all be made alive? Does 'all' mean all men or all who are in Christ? What did Abraham have to do with all this? What was the law and why?

These are some of the questions Dr. Barrett answers, and in answering them he says much that is learned and profound. He has written a book that is worth pondering over, a book one can pick up again and again and find illumination. Paul's life and thought and experience matters so much more than we think. Baffling they sometimes are

especially to the modern mind, but to the twice-born of every age, how illuminating! We must needs understand St. Paul.

— Robert Miller

The Layman's Bible Commentary.
Balmer H. Kelly, Ed. & 23 authors. John Knox Press. \$2.00; \$1.75 each for 4 volumes.

For young men and women and for lay people of any age who are willing to undertake a careful study of one or more books of the Bible, this brief commentary ought to be welcome; for it is non-technical in its language, it describes and analyses the book's contents simply but effectively and does not hesitate to criticize sentiments and beliefs of the Biblical authors.

All this is true even though there are 25 different, but thoroughly competent, authors of the 25 volumes which will make up this unique commentary. Four volumes have already been published (and they include 16 separate Bible books) and the publishers promise four more in October of each year.

SCHOOLS OF THE CHURCH

NORTH WESTERN 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.

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, Tarrhannock, Virginia

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

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. REV. FRANCIS ERIC BLOY, D.D., S.T.D.

President of Board of Trustees

Write: Director of Admissions

LA JOLLA, CALIFORNIA



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—in 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

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

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

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 . Paoli, Pa.

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

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. 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.

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

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.

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

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

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

Apply: Director of Nursing

SAINT JAMES SCHOOL

FARIBAULT, 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 - Through preparation for leading secondary schools - Athletics including Riflery and Riding - Competitive sports in football, basketball and hockey.

Summer School-Camp Combination. Grades Two through Eight. June twenty-four to August third.

MARVIN W. HORSTMAN, Headmaster

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.

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