

# The **+** WITNESS

FEBRUARY 28, 1963

10¢



## SWORDS INTO PLOWSHARES

PAUL ANDERSON in his article on Religion in the Soviet Union deals, among other things, with the part Churches play in the peace movement. Statue is in the UN garden and was done by Evgeniy Vuchetich

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**MALCOLM BOYD ON CHURCH SET-UP**

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## SERVICES In Leading Churches

### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10.  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.

Morning Prayer and Holy Communion  
7:15 (and 10 Wed.); Evensong, 5.

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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.

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11 a.m. Morning Service and Ser-  
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Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

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For Christ and His Church

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## SERVICES

In Leading Churches

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The Rev. Walter J. Marshfield

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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****Secretary W. A. Visser 't Hooft  
Assesses Vatican Council**

★ W. A. Visser 't Hooft, general secretary of the World Council of Churches, said that the Vatican Council shows that the Roman Catholic Church has reached the end of its "purely monological and self-centered period" and has "come to realize that there are other Christian Churches."

However, he declared, "we cannot yet say this means eclesiological recognition of them, or that it has entered into true dialogue with them."

Visser 't Hooft spoke at a meeting of the WCC's 16-man executive committee which was originally scheduled to be held in Cairo, as requested by WCC member Churches in the United Arab Republic. When difficulties arose, it was proposed to hold the meeting in Cairo at a later time, but WCC officials found it impossible to change the date, and so the meeting was held in Geneva.

The general secretary, who has held office since the WCC was formed in 1948 and has become virtually a symbol of the ecumenical movement among Protestants and Eastern Orthodox, said "the great question which now arises is whether the 'ecumenism' of the Roman Catholic Church will only take the form of different terminology and a more friendly attitude."

It must also be asked, he

said, whether this "ecumenism" will develop "into readiness to enter into a real dialogue in which questions of other partners are taken seriously and concrete changes take place in those policies which make good relations between the Roman Catholic Church and other Churches difficult."

Visser 't Hooft said the Vatican Council also showed that the Roman Catholic Church "is rediscovering its true position in the modern world and that it begins to take the challenge of the modern situation seriously."

He said the Council illus-

trated that the Catholic Church has "a greater capacity for renewal than most non-Roman Catholics and, in fact, many Roman Catholics, considered possible. The 'new theology' has found much greater support than even its own advocates expected."

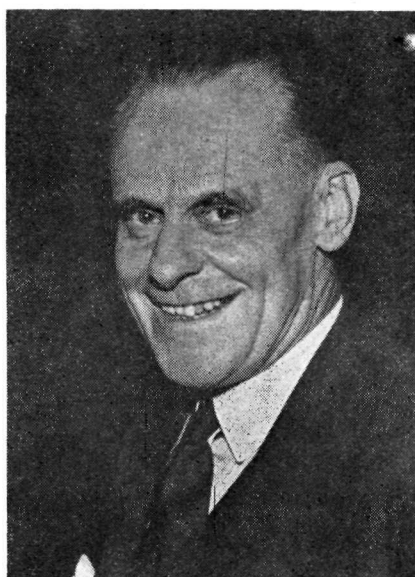
Visser 't Hooft said that until now the Roman Catholic Church had left "all ecumenical initiative" to the World Council of Churches and other bodies, but now it has become "a source of ecumenical initiative."

However, he warned lest this development lead to a type of propaganda which says that "before long all Christians will have to come back to Rome."

The WCC leader reported that relations between the Vatican secretariat for promoting Christian unity and the World Council were "developing in a useful way. There is considerable exchange of information and matters of common interest are regularly discussed."

Speaking of the WCC attitude toward the Roman Catholic Church, Visser 't Hooft said the World Council must "continue to insist that ecumenical relationships be dialogical relationships. That is to say, ecumenism does not only mean to adopt an irenic attitude, but to recognize other Churches as, in some sense, Churches, and to listen to the fundamental questions which they have to ask."

The general secretary said this applies especially to questions of mixed marriages and religious liberty which are "not



W. A. Visser 't Hooft: — a symbol  
of the ecumenical movement

only important in themselves, but also as test cases of the reality and depth of the ecumenical attitude."

He said the WCC also must "resist any attempts to present the relation of the World Council and the Roman Catholic Church in terms of competition and prestige. The task and nature of the WCC in bringing together Churches of different traditions is in no way comparable with the nature and task of one Church, however large that Church may be."

The executive committee met

under the chairmanship of Franklin Clark Fry, president of the Lutheran Church in America. The opening session was devoted to reports on the work of the conference on Christian education sponsored by the All-Africa Church conference at Salisbury (Witness, 2/14), and that of the first All-Africa Christian youth assembly held at Nairobi, Kenya (Witness, 1/10). Both meetings took place in December. The reports stressed that "this will be Africa Year" in the movement for Christian expansion.

while the Roman Catholic Church is showing signs of renewal, he said.

Rising nationalism in many areas of the world is contributing to the upsurge of the older religions and is forcing Christianity to "go underground" in some countries, Henthorne said. As two examples of this, he mentioned China, which is entirely closed to Christian missions, and India, where it is increasingly difficult for missionaries to get visas.

This situation may be a "blessing in disguise," Henthorne said, because it may "force the church to find new ways to bear a Christian witness which will be more in keeping with the kind of world we live in."

Denominational divisions also hamper Christian missions and are a "curse to be thrown off," he declared.

### Lack Involvement

The churches' lack of involvement in today's changing urban life has made them "idolatrous" and will eventually destroy their present structures, two specialists in the inner-city ministry told the educators.

"We are preparing men for ministries in a church that isn't going to be there," the general director of the Chicago city missionary society said.

"We are in a great period of waiting while God destroys the church" the Rev. Donald Benedict declared, "But the new church is already arising. In small remnants scattered across the land, it's here. It has nothing to do with existing denominations, and perhaps not even with the ecumenical movement," he added.

Only the churches' present organizations and structures will be destroyed, agreed the Rev. Malcolm Boyd. The Episcopal chaplain to Wayne State

## Church Educators Face Problems At Conference in St. Louis

★ The older, eastern religions are growing at a much faster rate than Christianity, some 2,000 Christian educators were told in St. Louis.

The Rev. Ray L. Henthorne, of the Christian (Disciples of Christ) board of education, gave the annual meeting of the National Council of Churches' division of Christian education a list of statistics showing that Christians are in a minority position and are losing ground in relation to total world population.

Henthorne said there are twice as many Moslems as Protestants — 429 million to 213 million — in the world and that Islam has nine million new adherents every year in comparison to Christianity's one million.

To meet this challenge, Henthorne said laymen must cease to rely entirely on clergymen to carry on the mission of the church and must themselves "carry the message to every corner of the earth."

Another speaker discussing a challenge to laymen was Lloyd Wright of Washington, director of public affairs support for the peace corps.

Wright said the number of applications received by the corps indicates that American young people have a strong desire to serve. He suggested that the churches have not fully used these resources because they have been "majoring on negative programs, seeking to correct the errors of the few."

The "sincere desire to help people who need help" which causes so many to volunteer for the peace corps is the same kind of idealism "that has made Christian missions a vibrant force for good throughout the world for the past centuries" Wright said.

"The experience of giving — familiar to all missionaries — is instilling in the young men and women of the peace corps a degree of gratification which will contribute to their spiritual maturity," he declared.

In his discussion of the competition of the eastern religions, Henthorne said Protestants make up only about seven per cent of the world's population. Protestantism is not only losing ground to religions such as Islam and Hinduism, it is showing some signs of waning



University warned that the churches "stand in mortal danger because of their lukewarm, superficial involvement in the agony and pain of our cities. The churches have become a part of the dehumanizing process in the city. They reflect the values of culture rather than the gospel of Christ. They are over-organized, exploit the power structure for prestige and social acceptance, and too often follow the dollar instead of the cross."

The two men discussed the changing cities' challenge to the churches at a special luncheon for all delegates to North America's largest annual meeting of Christian educators.

"Today's number one Christian problem is neighborhood housing, and church people are still worrying about altar decoration," Boyd declared.

Benedict charged that U.S. churches have become idolatrous, worshiping themselves instead of following Christ's commands. They exist only to continue their own existence.

"The church is hiding the gospel under the canopy of its own survival," he said. "This canopy can be destroyed by exposing the church to the city and in turn exposing the city to the gospel."

Benedict said he prayed "that God will not allow any more people to come into church structures as they now exist." Too often people are "taken away from their mission in the world" by entering the church.

The "central question for our day" is whether the church is willing to "risk its organizational life" in order to "bury the gospel in the revolutionary forces of history," he said.

"Most people think the gospel is safe and respectable, but actually it's subversive and dangerous — inalterably opposed to the injustice and discrimination of today's society," he declared.

The churches need to move toward unity, "but if this movement merely means a strengthening of the forces of church organizational survival, then the road to unity is a blind alley," Benedict said.

Boyd agreed that the churches are "in need of ecumenicity," but added that, paradoxically, they are also in need of new sects.

He was not hopeful about the prospects of existing churches taking a stand on controversial social and political issues of the day. They are "too respectable, self-righteous, and tragically timid to minister in the name of Jesus Christ in the cities of our urban culture," he declared.

"As the chaplain at one of the great urban academic centers in the U.S., I see constantly the valiant but agonizing war being fought by students to find the ground of their humanity amid gigantic forces which tend unrelentingly to mold them into things instead of men. We have permitted the modern city to become an image of hell, not recognizing God's presence in its forms and structures."

### Architect Gives Advice

A list of rules for building "meaningless churches" was given by a noted architect. Gyo Obata, a partner in a St. Louis architectural firm, furnished a number of specific "how not to do it" instructions for church building.

The first rule, according to Obata's satirical presentation is to "keep it big . . . build a monument that outsiders, particularly tourists, will come to exclaim at."

Other basic rules are to design spaces for all the functional requirements of the building and "hook them on to each other . . . or pile them on top of one another," to make a simple box shape and decorate it on the

outside, and to "tailor the worshipper to the building . . ."

He also advised the prospective church builders to "avoid any possibility that the architect or the building committee members will be forced to think for themselves" and to hire an architect "with a reputation for doing exactly what he is told."

"In a pinch, just hire a draftsman, or even better — buy someone else's plans (borrow them if you can)," he suggested.

Among the hints Obata offered were the following:

Tell the architect to pay no attention to the site, grade it flat if possible and tear out any trees that may be growing.

Make sure the entire building project goes as rapidly as possible with no time for any careful decisions.

Ignore all other buildings in the area.

"Don't let the architect know what the needs are; it's more fun to let him try to figure them out."

"It is a mistake to let the architect study all the needs and aims in advance, to follow this study with research, then create the basic units needed, then combine the units in an efficient way and finally order them in a humanistic, strongly unified and meaningful grand design," he warned.

It is most important, Obata said, to "completely disregard any attempt to express in the church building the highest aspirations of the congregation, the community or your religion generally."

### BARRETT ACCEPTS ROCHESTER

★ The Rev. George W. Barrett, rector of Christ Church, Bronxville, N. Y., has accepted election as bishop of Rochester.

A consecration date will be set after a majority of consents have been received from bishops and standing committees.

# Work in Human Relations Pushed By North Carolina Churches

★ The North Carolina Council of Churches voted at its annual meeting to appoint its first full-time director for the interdenominational group's work in human relations.

It acted after approving reports from its committee on social action and its human relations committee, both of which took the church to task for not leading the way to integration.

The council instructed its executive board to name a director, draw up a job description for his work and launch a human relations program by September.

Since no funds for the new position were in the council's budget, denominational leaders at the sessions pledged \$10,000 to support the program in its first year.

The human relations committee's report declared that "complacency" among Protestants in the state was responsible for the "extremely slow headway" being made in integration in North Carolina.

"To our shame," it said, "the church is more completely segregated than any other major organized society in the state . . . Let the church open its doors to all followers of Jesus Christ regardless of skin color."

The committee on social action asserted that North Carolina in general has had a "dismal record" in the area of integration. It called for an end to segregation in churches, schools and colleges, hospitals, restaurants and other public places.

"Token obedience to the supreme law of the land does not meet the demand of the Christian conscience," this report

said, adding that "the attack upon racism requires both denominational and interdenominational action."

The council elected a Negro as its first vice-president. He was Samuel E. Duncan, president of Livingstone College, Salisbury. Named president was the Rev. George R. Whittecar of Concord, head of the Lutheran Church in America's North Carolina synod.

In a resolution the council called for enactment of proposed state legislation which would strengthen present sanitary regulations of migrant farm labor camps. The laws were recommended by the governor's committee on agricultural migrants, which includes church representatives.

Also meeting was the council's department of united church women which adopted resolutions urging a disarmament treaty and repeal of the Connally amendment which restricts U.S. participation in the international court of justice.

In an address to the council, J. Irwin Miller, president of the National Council of Churches, warned that when the church "ceases to be courageous" in its social and spiritual ministry the "lot of every human worsens."

"The churches of our land can make the difference only if they work together rather than separate," he said.

## RAPS USE OF FUNDS IN COLOMBIA

★ A Presbyterian missionary to Colombia charged in Denver that President Kennedy's alliance for progress is an indirect subsidy for the Roman Catholic Church in some of its funds designated for education.

James E. Goff, secretary of the office of information and public relations for the evangelical confederation of Colombia, made the accusation at the annual conference of Protestants and Other Americans United for Separation of Church and State (POAU).

He contended that the \$40 million allocated for public schools in Colombia in a four-year period meant "the United States is picking up the tab" because Colombia "has been handing over money to the Roman Catholic Church at such a rate that it doesn't have enough left over to provide adequately for the public schools."

The secretary reviewed the educational system in the South American republic, claiming that it is dominated by representatives of the Vatican. He said some U.S. officials have tried to keep alliance funds separate from the Church, but, he added, there are no treaty guarantees nor assurances Protestants will have equal rights in the schools.

Goff cited an instance which he described as discrimination against a Protestant child in the municipality of Girardot. He said in this one case "the alliance for progress with its noble purposes and billions of dollars came to failure." He asked: "In how many of the other 200 new alliance for progress schools now completed does a similar condition exist?"

Glenn L. Archer of Washington, D.C., executive director of POAU, in the closing rally reviewed his organization's fight to keep Church and state separate. "If clericalism succeeds in America," he said, "the historic dream of a free people will die; a free conscience will perish, human rights will yield to clerical dictation and domination and democracy will be chained to institutionalism."

# EDITORIALS

## Avowed Policy and Unavowed Policy

BEFORE AMERICA entered the last war, Sumner Welles of the state department paid a visit to Germany. While there, he had a conversation with the Nazi leader, Hermann Goering. Welles expressed shock at the brutal things happening to Jews in Hitler's new order. Goering's reply was that America's attitude towards colored people was in essence the same policy which the Germans had adopted towards the Jews. Welles was quick in his rejoinder to point out that there is a distinction between an active government policy of discrimination and repression and the practice of these things by misguided groups against the general feeling of both the nation and its rulers.

A good question for thinking people to consider is whether there is any valid distinction between an avowed policy and an unavowed policy.

Often we hear comments made to the effect that our country stands for freedom, justice and equal opportunity, both at home and abroad. Our leadership admits that these ideals have not been fully realized — even for all Americans. However, the point is underscored that we are "making progress", that things are "getting better". The existence of prejudice and discrimination is acknowledged by responsible leaders. But these same leaders argue that these are abuses of our democratic system and that the unfinished business of democracy is to eradicate such abuses. After all, it is contended, our policy is right. We are heading in the right direction, and before too many years pass things will be rectified in our land.

The avowed policy of the United States might be summed up in the word, "freedom". This government is the leader of what has come to be called the "free world." The unmistakable implication behind this expression is that that part of the world which does not belong to our system of alliances and pacts is a part of the world which is unfree.

The avowed policy of the United States can only be judged by the facts. The things which are actually happening within the United States,

or outside the United States in those areas under American domination — these things ultimately determine whether our avowed policy is being carried out, and therefore whether our statements of principles and objectives have any real significance.

Just a few of the things that are actually taking place in America:

- There is a trend towards greater and greater materialism. This trend is seen in the ever increasing preoccupation of Americans with things they can own. The best proof of our growing materialism is found in suburbia. And suburbia, with its superficial ideals, is increasing.

- There is more segregation in America today than there was 25 or even 50 years ago. Many will dispute this statement. But the facts reveal that every city and large town has its Negro ghetto. Even the suburbs are segregated. Negroes can buy homes out of the city but they must almost always buy in places where other Negro families reside. Little Harlems are spreading everywhere. Pimps, prostitutes and dope addicts no longer are confined to the big cities. All of the inherent sickness, born of segregation, attacks those people who have moved from a city ghetto to a suburban ghetto. A 14 year old Negro girl gets raped in Westchester County, New York, and did her parents' \$30,000 home make this crime any the less probable? The answer is No.

- In our foreign policy there is reliance upon force rather than principle. America is using her armed might, and the threat of its nuclear power, to preserve the status-quo throughout the world. In many instances, it is only this armed might that enables unpopular foreign governments to remain in office.

Mention is made of just these three rather obvious facts to give us some idea of what the unavowed policy of our country is. It is a policy of materialism, a policy of racial segregation, a policy of power based on military force.

What we actually do is more revealing than what we say. The unavowed policy, representing our actual performance, carries more weight

than our avowed policy which is simply a statement of noble ideals.

The same divorce between profession and practice is visible in organized Christianity. Some Christians realize it is not enough to hear the gospel preached. They know also it is not enough to dispense charity to poor people through church or other agencies which are controlled by rich, vested interests. Most Christians know that racial segregation is contrary to their religion. But what are they doing about it?

Christianity is meaningful in the social context only in so far as it is practiced. Ultimately, the practice of Christianity means that the organs of power within a country, both economic and political, must be used to achieve basic Christian ends. So long as there is a gap between word and deed, so long as the charge of hypocrisy can be justified on the facts,

Christianity remains a negligible factor in the struggle of people for a good life. Indeed, we are avowed Christians — but this is not enough.

History teaches that those who pursue an avowedly evil policy perish and bring many others down with them. The end is fast. Nazi Germany is a case in point. But is it not true that those who proclaim one policy and proceed to follow another also end in the same manner? The difference seems to be that in the latter instance the sickness lasts longer.

When we look at the things happening in our midst — growing materialism, a society which breeds thousands of ghettos — a government that resorts to naked military might to achieve its objectives — when we look at the crime in our cities, the sickness of the mind that afflicts our people, the frustrations which drive so many Americans to escapism, when we look at these things we should discern their meaning.

## RELIGION IN THE SOVIET UNION

By Paul B. Anderson

*Consultant for National Council of Churches*

THE PRESENT VISIT OF SOVIET  
CHURCHMEN MAKES THIS ARTICLE BY  
AN EXPERT PARTICULARLY TIMELY

THE MAJOR CHRISTIAN groupings in the U.S.S.R., in order of the number of their adherents, are the Orthodox, the Armenians, the Roman Catholics, the Lutherans, the Union of Evangelical-Christian Baptists, and the Reformed. These are registered, legalized bodies. In addition, there are groups of people who gather for prayer or worship secretly, generally refusing to register because some aspects of their religious practice conflict with Soviet law, or because they are of the type of sect which rejects any form of civil government. Among the latter are adherents of such sects as Jehovah's Witnesses and extreme forms of Pentecostals.

The total number of Christians may be thirty million. There are about twenty million Moslems and over two million ethnic Jews, some of whom, however, may have rejected religious be-

lief. This would bring up a total of about fifty million believers in God, which is a quarter of the population of the country.

### Atheism

ON THE OTHER SIDE of the picture we see the growth of atheism. With some it is a matter of conviction, with others it is mere neglect of thinking about it, with party people atheism is accompanied by overtones of emotion and will which make it appear as a faith if not as a religion-in-reverse. The Communist Party at its 22nd congress in October, 1962, reaffirmed its purpose to eliminate religion. The party believes that this can be achieved by the action of two processes.

One is based on the Marxist theory that religion is the product of suffering, insecurity and



frustration; the party plans to establish "in this generation" a mode of life in which suffering, insecurity and frustration will disappear, and thus religion as well.

The second process is educational, primarily formal school education and mass media of all kinds, but also in the present stage, a person-to-person effort on a grand scale to explain the faults of religion and the reasonableness of atheism, thereby getting people to leave the church and eradicate religion from their lives.

### **Eradication of Religion**

THREE DYNAMIC FORCES are at work behind and through these processes. The Communist Party is the primary one. It is ubiquitous and the ultimate authority. Second comes the subsidiary agencies of the party, that is, the Communist youth organization, the Society for the Promotion of Political and Scientific Knowledge (a rebirth of the Militant Godless Union), and the KGB, the Russian initials for the State Security Police. These secondary agencies are the chief instruments for informal education. Their methods conform to their respective names and functions, varying from the smothering of any religious impulses in youth by substituting other intellectual, social, and emotional experiences to third-degree methods of physical and psychological pressure.

### **Constitution and Laws**

THE THIRD FORCE, the Soviet government, is nominally the neutral arbiter between the party and the faithful. Its constitution (Article 124) says, "In order to ensure freedom of conscience to citizens, the church in the U.S.S.R. is separated from the state and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

Its laws permit any twenty persons to register as a religious society (congregation) for the conduct of worship. The "twenty" may request the use of an existing church building, all such buildings having been nationalized in 1917, or to rent or build a "house of prayer," on condition that the premises and furnishings be properly maintained against weather, damage, or loss.

The laws prohibit any religious activity other than worship, which must take place in the churches or houses of prayer. They provide for national and regional (diocesan) organization,

and for a limited number of theological schools (currently seven) where men on achieving maturity may train for the priesthood. There is one school training imams for the Muslim faithful.

### **Income, Expenses, Taxes**

IN THE SOVIET UNION, as contrasted with Hungary and some other states in the Communist orbit, the churches, among the Orthodox, depend on their own people for money. Income is chiefly derived from plate collections and from profit on sale of candles or other ecclesiastical items. The churches have adequate money for their needs, partly because the prohibition of educational or philanthropic work means that there are no expenses except for the upkeep of buildings and the salaries of priests or pastors. Taxes are arbitrarily assessed on income from sale of candles, etc.; clergy pay income tax in the highest bracket, up to 81%. The state pays for the renovation and upkeep of those church buildings (as in the Kremlin) which have been taken over as historic monuments and in which no church services may be held.

### **Church and State**

THE CONNECTING LINK between the Soviet authorities and the registered religious bodies is found in two state organs: the council on affairs of the Russian Orthodox Church and a similar council on religions (all except the Orthodox). These organs operate parallel to the organs of the churches. Religious bodies must get the approval and assistance of one of these councils on all matters in their life which touch upon the state: property; materials for religious use, paper for printing the three or four church periodicals, metal for making sacramental vessels or other utensils, wax for candles; and permission to purchase foreign exchange with the rubles which they collect from the faithful. The council is also the agency through which the churches may apply for and receive passports and visas. This is the control exercised by the state.

An important aspect of "separation" is the exclusion of any possibility for religion to include the "prophetic" note, criticism, judgment or recommendation on secular matters of government, society, or culture. The party claims it does not even want the churches to help build the

new society, lest thereby religion slip in and remain in.

### Peace Activity

HOWEVER AN EXCEPTION is made in one respect. Realizing that churches pray and Christians long for peace, the party welcomes the participation of Soviet churchmen in furthering its peace program. It is at this point that Soviet churchmen enter the field of propaganda and find themselves charged with being Soviet agents when they issue or sign statements which press the Soviet side on international issues, or when they attend and assume a prominent place in peace rallies abroad.

A vital thing to bear in mind is that Soviet Russia is under a dictatorship, nominally of the proletariat but actually of the Communist Party, and in such a dictatorship "revolutionary legality" supersedes all provisions of constitution, law, custom, or morals. Revolutionary aims pervade every nook and cranny of life, dictatorships tend to erase the line between what they want and what they compel, and to demand loud support even where honest feeling would reject what is proposed. In this area one may find persons in the service of churches who have been persuaded or compelled for personal safety to do things required by government authority which they would not do voluntarily.

There are many thousands of clergy and lay faithful Christians who have suffered in Soviet penal institutions and labor camps through the exuberance of "revolutionary legality" on the part of police or local officials. The experience weighs heavily and is used as a threat by the party and government officials.

### Marxist View of Conscience

THE MARXIST POSITION on religion derives from its complete confidence that the human mind using scientific method can solve all problems, personal, national, or world. The key to success lies in its interpretation that society is divided into two classes, and the solution of problems will come through the triumph of one class in a world-wide class struggle. Back of this position is the philosophy that the human mind, consciousness, is a product of matter-in-motion, and conscience is a derivative of consciousness. Conscience is not supreme, related to a God-given sense of universal right and judgment, but a function of the class struggle. In this sense

"freedom of conscience" really means that citizens are free to become aware that their place in the class war is on the proletarian side; an independent conscience is on the other side, and is subject to destruction in class war.

### Why Religion Persists

THE PERSISTENCE of an independent conscience and of religious belief in a quarter of the adult population of the Soviet Union forty-five years after the Revolution constitutes a fundamental contradiction of Marxist theory. Current Soviet writers explain it in various ways. Communism, they say, demands an intellectual acceptance of man's complete capacity to run the universe, but since this has not yet proved true, some people naturally hold that God is still there. Also it is noted that Soviet women have been given equal standing with men, yet they have not been emancipated from food cues, kitchen, and the washing of diapers, and so they suffer, and in their frustration turn to religion. Further, until Communism has triumphed in all countries, the vestiges of religious faith will enter even Communist countries over the air and in other ways from lands where religion is free and active.

Christians in the churches in the Soviet Union make the contradiction clear in another way. They feel a sense of sin (not in Communist vocabulary), they hear Christ's words of redemption and life eternal, in Christian faith they find the guide to life here and the promise of life eternal. In the church and particularly in the sacraments they meet God, and they meet with other faithful people who believe in love and mercy (not in Communist vocabulary).

### Russian Christians Are Christian

THE FAITH of the Christian people in the Soviet Union, whether Orthodox or of the other bodies, is essentially the faith of the universal Church, the Bible, the creed, the experience of God's love. At each service of worship the tens of millions of Christians in the Soviet Union join with Christians of the United States and all the world in praying for the union of all God's people in his Holy Church. The entry of six churches of the Soviet Union into the World Council of Churches is an expression of this common hope and prayer. At the same time, each of the two hundred member churches brings into the Council its own human characteristics and national outlook along with its divinely in-

spired universal impulses. In the Council intelligence and faith meet in a striving to make differences enrich unity.

The exchanges of delegations between the churches of the Soviet Union and those of the United States have as their purpose the increase

of mutual understanding. They are an important contribution to the effort, which every Christian must make, to bring courtesy, justice, wisdom, and love of neighbor (rejected in Communist vocabulary) into play in international relations.

## CHURCHES AS USUAL --- NO!

By Malcolm Boyd

*Chaplain at Wayne University*

### THE BOURGEOIS ORIENTATION OF THE CHURCHES IS DULLING THE SHARP CUTTING EDGE OF THE GOSPEL

THE FUNDAMENTAL STRUCTURE and machinery of the Churches are wrong if Christians are to evangelize the United States in the second half of the twentieth century.

For this reason, the very intensification of present Christian efforts, ungirded by zeal and organized techniques, will only serve to make the Church lose ground faster.

Present measuring devices of Christian growth are wrong. These include the number of converts, rate of building expansion, acquiring of money and size of congregations. The only effective criteria of growth are rooted in more honest and costly Christian involvement in social, political and economic problems, the development of an identifiable Christian way of life within American culture and discipleship of Jesus Christ clearly shown forth in specific matters of individual and social life.

#### Esoteric Concerns

THE PRESENT STRUCTURE of the Churches is organized to perpetuate them as they are, while at the same time their machinery at the most significant parish level is directed toward parochialism instead of toward the immediate culture with its crises, demands, problems and a wholly new world view. The Churches are still geared to a former period and culture that cared what the Churches did. Contemporary culture does not care, largely because the Churches have elected to remain outside its existential concerns,

wallowing in their own archaic and esoteric concerns.

Now, when they face the severest challenges to their vitality in the present and their existence in the future, the Churches casually pursue their round of activities, resisting the disciplines and hard decisions related to establishing their life on a war footing.

Church-as-usual is, I feel, a deception. It overemphasizes personal salvation in a highly sentimentalized way, refusing to face squarely the quite obvious and radical demands of the gospel in such matters as race relations, economic injustice and social conformity. The essentially American bourgeois orientation of the Churches is dangerously being allowed to dull the sharp cutting edge of the gospel of Jesus Christ.

Prophetic voices raised inside and outside the Churches are frequently not given a serious hearing, being conveniently labeled as "radical." Yet Jesus Christ was a radical, opposed by the defenders of the status quo of his time who sought primarily to justify themselves and to resist change. We must not let too wide a gulf develop between Jesus Christ, the Lord of the Church, and the Church that claims to be his body. Instead of prolonging the old charade of justifying the status quo, we need honestly to accept diagnosis of the terrible problems confronting the Church and the world.

A current vogue among non-theologians with theological pretensions is abstractly to speak

about "defending the faith," yet these polemicists frequently commit the greatest of heresies, which is to retreat into a religious ghetto and to separate religion from life — perpetrating this blasphemy in the name of Jesus Christ who came into the world to save the world.

### Six-Point Program

I WISH TO PROPOSE a six-point program of criticism and recommendation:

● Many Churches are locked in fantasy and past dreams. They must accept reality and struggle to serve their Lord, living in this year and this era. They must strive to relate other-worldliness to this-worldliness. All vestiges, psychological or physical, of churchly quaintness need to be stripped away surgically. The major example of refusal to face reality is found in racial segregation in churches. I seriously wonder whether a church deliberately practicing segregation can be called Christian. Many church people live in all-white suburban areas — fiercely protecting the all-white nature of the neighborhoods in an effort to preserve real-estate values — yet claim they have no segregation problem where they live!

● The preciousness of much of the laymen's movement is offensive and unrealistic. A gulf remains, in almost all churches, between clergy and laity. This gulf must be bridged in an awareness that both together comprise the whole people of God. Why not perhaps eliminate the increasingly futile clergy conferences and make them instead conferences of clergy and laity? Healing this tragic dichotomy and promoting clerical-lay dialogue might even accomplish a good deal to reshape the present lamentable clerical images.

● It is obvious that to resist the demands of Jesus Christ in the ecumenical movement is to engage in a doll-house caricature of Christianity, turning one's back on an essential demand of the Lord upon the Churches in our time. However, it is equally obvious that wholly new dialogues must be opened up. The ecumenical movement lacks dimension wherever it is not recognized that Roman Catholics, on the one hand, and Pentecostals, on the other, are absolutely essential to its Biblical and theological vocation. The exclusivity of an ecumenical structure comprised of a few dominant non-Roman Catholic denominations might assure immediate success at the price of long-range tragedy.

● Only a few Churches seem to be taking seriously the vocation of the Church to be the body of Christ in the world. There is no particular need to rewrite prayers and statements that are being mouthed by many Christians but there is an urgent necessity to transform platitudes into redemptive words of salvation by acting them out in life.

Where one finds a marked degree of so-called "church success" in a parish, one encounters also the danger of that church's becoming conformed to the society and culture surrounding it instead of actively striving to transform the culture into a Christian culture. What too often deters such a process of transformation is the threat of the church's losing social prestige, congregational size and assured income.

There is a shocking Christian blindness to various crucial problems in our culture. Take for example the scandal of the conditions of migrant workers as brilliantly portrayed in the tv film "Harvest of Shame." Contrast the starkness of poverty and exploitation revealed in this film with the traditional U.S. "Christian" observance of Christmas, Easter and Thanksgiving. Such days have become far more materially than religiously oriented in practice.

### Education Bankrupt

● CHRISTIAN EDUCATION is largely bankrupt. I have learned this in my capacity as a college chaplain ministering to students who are the product of inept church-school and parish educational programs. The very dangerous extent of present merely nominal Christian life and practice underscores this point. The growth of indifference to Christianity far exceeds the growth of evangelical zeal, inside as well as outside churches. Many pillars of present church structure, including parish machinery and seminary education, need to be revamped. Pompous social exercises, along with outmoded social ideas of many churches, have no place in our fast-moving world, which is crying out for an honest asking of the right questions. Therefore, radical experiments need to be undertaken, particularly in parish structure in urban areas and in theological seminaries.

The ineffectuality of present Church structure and machinery is nowhere better evidenced than at most Church conventions. Little time is available for prayer or exchange of ideas because of necessarily tight organization. It seems sometimes a sin to call upon the Holy Spirit when it



is evident the structure and machinery simply could not cope with his intervention! Christian faith and practice are often debilitated by such conventions instead of being stirred up. Because the present structure requires ever tighter organization, it seems that fundamental changes need to be made in structure.

### Stereotyped Images

● THE MASS MEDIA have been educated by the Churches to define "religious" incorrectly. With their overwhelming power to communicate correct or incorrect images, the media have primarily transmitted stereotyped and sentimentalized religious images. The Churches have shied away from realistic reporting of their life and work, yet they have sought resolutely to exploit the media for the most obvious publicity advantages. The Churches have hailed "religious" movies that were bad art and distorted religion, while often seeking to exert blanket censorship over movies possessing an integral and valid religious dimension by portraying life accurately, poetically and profoundly. The Churches must give up their double-standard practice in relation to the mass media, renouncing exploitation and accepting true images of their life and work that may be communicated by the media to the world.

Simply to continue, with accelerated momentum and more facile techniques, the present program of Christian mission could prove fatal to the Churches. There must first be found ways to reshape many existing Christian images and to create new ones. Otherwise, outmoded Christian images will be transmitted with such force that the breakdown of the Churches will be hastened.

## Talking It Over

By W. B. Spofford Sr.

DIOCESES of Ohio and Pennsylvania, and for all I know others, are to be congratulated for bringing Canon John Collins from London to speak his piece in this country. Readers of the Witness are familiar with his point of view since several articles by him have appeared here. He preached in Trinity Cathedral, Cleveland, February 10 and the following Tuesday he lectured and led a discussion in Philadelphia, sponsored by the diocese. He was introduced by Bishop Oliver Hart

as "one of the most controversial figures in Great Britain."

As first steps toward a "practical pacifism," Collins suggested that the United States should make concessions to Russia at the Geneva nuclear test ban talks, drop its opposition to Red China in the United Nations and engage in other gestures of friendship.

"God forbid, I am not a Communist," he declared. "But I would rather have my country and yours take the risk of Communist domination — which is not likely — than pursue the present course of threat and counter-threat, and of preparation for war that can very well lead to war, which now means nuclear genocide and suicide."

Emphasizing the dangers of the current nuclear arms race, Collins said "the proof of history is that any preparedness for war eventually leads to war."

"The rest of the world is becoming restless over the U.S. — Soviet cold war, and the 'nuclear insanity' is becoming contagious," the clergyman said. "Kennedy and Khrushchev seem to be reasonable men, but we don't know who will succeed them, or what imponderable accident, madman or miscalculation will touch off the button."

Canon Collins said it is regrettable that the Christian Church is not "crying out against nuclear insanity," but he observed that neither was the Church in the front line of the fight against slavery or the burning of heretics.

One word should be added — Canon Collins does not limit himself to talk. He has led innumerable demonstrations in Great Britain against nuclear weapons and has battled against slavery in South Africa.

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# THE NEW BOOKS

*Key Words for Lent.* by George W. Barrett. Seabury Press. \$2.75

This is published as the Seabury Lenten Book, 1963 and, unlike so many special books designed to inspire the faithful, this one is different. It doesn't feel it necessary to furnish pious material for our meditations in a proper direction. It doesn't interpret the seven last words of Christ as necessarily the highest and best way to spend three long hours on Good Friday.

So we find that the author's key words are single suggestive words one for each week of the first six. And when Good Friday comes there will come also six chapters describing and interpreting eloquently the outstanding events of that tragic day.

One may suggest to the coming readers that they may rightly be confident that in this special Lenten Book for 1963 they will find their minds and hearts given worthwhile occupation as they peruse the new book.

Doubtless the book will now have more readers than was expected, as its author has only just been elected the Bishop of Rochester.

*Moody: A Biographical Portrait* by J. C. Pollock. Macmillan. \$5.95

This interesting story of the life and quality of Dwight L. Moody is a sure-enough winner of any international comparison of the accomplishments of noted lay evangelists, which means in modern times the names of Billy Sunday and Billy Graham. And since our author entirely omits a mention of any Billy Sunday, we must consider him and his work as not worthy of mention at this late date, although for a few years he was notorious and extremely successful in his chosen job.

Moody's name and fame, however, was something entirely different. "The growth of this career," as our author sums it up, "began as a naive young shoe-salesman in Chicago is one of the great stories in American religion." But in spite of this lack of early education and formal belief in sound Christian theology, Moody showed very early a striking mystical awareness of the perpetual divine presence of Jesus Christ. He believed this passionately—as he did all worth while things—and no intelligent person could fail to realize it. This was the cause of the extraordinary crowds that waited on him wherever he opened up a mission, beginning in Chicago and sweeping Great Britain and

**Kenneth R. Forbes**  
Book Editor

Scotland along into his train. There was no resisting his power and immense popularity because of the mystic Christ whom he followed.

The author divides the story of his biographical portrait into four illuminating parts — *Crazy Moody, Man from the West, Remaking America* and *The Power of Christian Union*, but it is probable that the last 20 years of his strenuous life — which he spent largely in the creating of the boys and girls schools in his native town of Northfield which he loved — will prove to be the most fruitful of all his labors.

This unusual book is worthy of being read thoughtfully from beginning to end; for its author, an Anglican missionary, evokes the feeling of Moody's personality as few other books have done, but fortunately he has been equally successful in separating facts from fiction in his famous public character's life.

*The First Gospel; Its Meaning and Message.* by Carroll E. Simcox. Seabury Press. \$5.75

It is an unusual thing for a popular author deliberately and publicly to choose a singularly hard hero to celebrate, but that is what Dr. Simcox has done. He himself writes: "Mark is more primitive, Luke is more winsome, John is theologically more profound", so he chooses St. Matthew for this his latest biography. "If Matthew has a crowing virtue among the evangelists it is that he is the most practical interpreter of the way of Christ — he does not try to make the way easy; he tries to make it comprehensible".

Let the prospective reader not take the author too literally as to the difficulties in reading a biography of St. Matthew. All the book is interesting, much of it eloquent, a good proportion of it urging or assuming things that you believe are untrue and would like nothing better than a debate!

Dr. Simcox has made his own translation throughout and it is quite possible that a considerable lot of readers will agree with this reviewer that it was a mistake. With modern translations like Phillips (solo) and the New Testament of the New English Bible done after years of labor by a committee of

scholars and the even more — that approaches the incredible — Ronald Knox's complete Bible (solo) translation which he finished in nine years — it would perhaps have been wise to avoid one now by Dr. Simcox.

It's a fine book to read and you will feel happy when you finish it and start enough queries in your own mind to write a book yourself!

*Personality Development in the Religious Life.* by John Evoy & Van Christoph. Sheed & Ward. \$3.95

This can be made a most valuable book dealing clearly and in popular language with the facts of our minds and spirits and how they interact — in short, it is a study of psychiatry, but it will be found welcome and practical for any Christian persons and not limited to the religious.

It is also unique in the form it takes — a dialogue carried on in some not-too-large lecture room. Two clergy, each with especial knowledge and experience, take their turns on the platform where they alternate in criticism and comments.

The book does not indicate whether the dialogue is one of a series or simply one sample of how to deal effectively with a difficult religious and psychological subject. But you will make no mistake if you give the contents of the book close attention.

*Anglican Mosaic.* William E. Leidt, Ed. Seabury Press. \$2.25

This is really a fascinating book and a work of art in some aspects of it. The title itself is a perfect description of the Anglican Church throughout the world, working faithfully as a unique and independent fellowship in the same country where scores of other religious organizations — all larger and more important than it is — hold their place and no one of them swallows another, but rather contribute, each its peculiar genius, to the totality of religion there represented.

And what this Mosaic is revealing, the colored maps (which form the end-papers of the book) make it perfectly clear that the Anglican faith is a worthwhile sort of religious fellowship, attractive, but easily misunderstood.

For example, the red expanse on the map, standing for the Anglican Church is completely filled by the United States, made up of no one yet knows how many going-concerns, Protestant, Catholic, Orthodox and Jewish.

## ASK PRAYERS FOR CONSULTATION

★ Episcopal Churches throughout the country have been asked to offer special prayers on Sunday, March 17, for the consultation on church union scheduled to be held in Oberlin, Ohio, March 19-21.

The prayer proposal was made by Presiding Bishop Arthur Lichtenberger.

The church unity conference will bring together representatives of six Protestant denominations: the Episcopal Church, the Methodist Church, the United Presbyterian Church, the United Church of Christ, the International Convention of Christian Churches (Disciples of Christ), and the Evangelical United Brethren Church.

The consultation on church union held its first meeting last April in Washington, D.C. Since then the Disciples and the E.U.B. have agreed to join in the discussions. The Oberlin meeting will be the consultation's second formal session.

Total number of church members involved in the six-way talks exceeds 21,000,000.

The ultimate goal of the consultation is to form a church that would be "truly catholic, truly reformed and truly evangelical."

## GOVERNOR PEABODY HITS DEATH PENALTY

★ Nobody will die in the Massachusetts electric chair so long as he is in office, Gov. Endicott Peabody has declared.

The young chief executive, who took office in January, for the first time, added that he will work for the abolition of capital punishment in the state.

He is the son of Bishop Malcolm Peabody, retired diocesan of Central New York.

Gov. Peabody reportedly stunned newsmen by flatly stating he would circumvent the

mandatory death penalty through executive clemency.

He would extend such mercy, he added, even to Boston's still unknown strangler, a man presumed responsible for the murders of eight women within the past year.

"I do not believe the electric chair is a deterrent to murder," Gov. Peabody said as he aligned himself with the Massachusetts council for the abolition of the death penalty.

The last executions in Massachusetts were carried out in 1947 when two men were put to death for murder. Every governor since then has commuted all death sentences imposed in the courts.

"I will sign legislation abolishing the death penalty if the legislature makes such a law," Gov. Peabody told reporters.

There is only one man now under sentence of death. He is John Kerrigan, convicted of slaying a Cambridge policeman during a holdup.

The governor said Kerrigan can expect his sentence to be commuted.

Gov. Peabody's stand immediately drew the fire of Senator Francis McCann of Cambridge. He called it a "good bargain" for the criminal element, adding that the hunted strangler "now might just as well make it a dozen — he won't die."

## COMMUNIST THREAT DOES SOME GOOD

★ Communism has forced government leaders in many countries to take social justice and welfare seriously, a Protestant theologian said in Canada.

Participating in an annual lecture series at Queens University, John C. Bennett, dean of New York's Union Theological Seminary, declared: "It took the threat of Castroism to make the U.S. realize the need for

revolutionary change in most Latin-American countries."

Bennett said Christians should always be "critically tolerant" when states make economic and political experiments in their efforts to seek social justice and welfare for their citizens.

"We must recognize that at times the primary need may be a government that is strong enough to govern. At other times, the primary need is social and economic revolution," he added.

Bennett said that Christian ethics have a large part to play in forming a democratic pattern of political life. There should exist within the state, he stated, such non-political institutions as the Church to give full expression to human needs.

He said that in some Latin-American countries the dynamism for political change was coming from Marxist groups who were aligned neither with China nor Russia.

American Roman Catholics, he noted, have combined a religious hostility towards communism with a super-patriotism. However, Pope John was fostering a much more open attitude



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towards Communist powers, according to Bennett.

He also said that rightist movements in the U.S. seemed to be Protestant phenomena and that they flourished in areas where there was extreme fundamentalism.

### **SPECIAL OFFERINGS FOR WORLD DAY OF PRAYER**

★ Special offerings made by some 12,000,000 church women around the country during world day of prayer (March 1) will go partly toward support of a National Council of Churches' division of home missions project to help Christians become "missionaries" in their communities.

Called "Ventures in 20th Century Christian Community," the three-year program also seeks to train citizens "in the process of community development."

The year will mark the 77th annual observance of world day of prayer, sponsored by the NCC's department of united church women. The day is observed at special worship services by Protestant and Orthodox women on five continents from sunrise to sunset.

Offerings made during the observance in the U.S. help support various domestic and overseas programs of the NCC's divisions of home and foreign missions.

These include educational programs for African women, vocational training for young Arab refugee women, publication of books and magazines in overseas countries, and assistance to migratory farm workers in the U.S. Continuing emphasis is on support of 12 Christian colleges for women in Africa, Hong Kong, Japan, Korea, Pakistan, Taiwan and India.

World day of prayer services start at dawn on the Tonga Islands, with prayers continuing for 24 hours and around the

globe in some 60 languages and 1,000 dialects. The final service is held on St. Lawrence Island in the Bering Sea.

Each year the service of worship is prepared by church women in a different country. For 1963 the service comes from Korea and its theme is: "More than Conquerors" from Romans 8: 37.

### **INDIA AND PAKISTAN HAVE NEW DIOCESES**

★ Creation of two new dioceses, Nandyal in India and Karachi in Pakistan, was approved by the general council of the Church of India, Pakistan, Burma and Ceylon.

The council also endorsed the first reading of legislation providing for the establishment of a new diocese comprising the Andaman and Nicobar Islands in the Bay of Bengal.

Archdeacon Clement W. Venkataramiah of Bombay was appointed the first bishop of Nandyal; he will be consecrated at Bombay on April 25. From the standpoint of membership, his diocese will be one of the largest in the Church, having 14,500 communicants.

The Rev. Chandu Ray was designated to become the first bishop of Karachi. The diocese encompasses a vast area, but has only 5,000 confirmed members. However, Church sources pointed out, it is an area in which the Church is expanding most rapidly.

The proposed diocese of Andaman and Nicobar Islands was once a convict settlement. It is rich in natural resources. The Rev. John Richardson is now in charge of Church affairs in that region as an assistant to the Bishop of Calcutta.

The Calcutta diocesan magazine said that "because of his advanced age, it will not be possible to make John Richardson the first bishop of the Andaman and Nicobar Islands,

but the Church will confer on him the title of Bishop of Car Nicobar."

When formal approval is given, the region will become the 19th diocese in the Church.

### **BISHOP EMRICH NAMED TO NEW PANEL**

★ Gov. George Romney of Michigan has named 21 religious and lay leaders to an advisory panel on ethical and moral questions in state affairs.

Serving as chairman of the new governor's ethical and moral panel is the Rev. A. A. Banks Jr., pastor of Second Baptist church in Lansing.

Other members include Bishop Richard S. Emrich of Michigan; Greek Orthodox Bishop Germanos of Detroit; Father James A. Hickey, rector of the Roman Catholic St. Paul Minor

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Seminary, Saginaw; Methodist Bishop Marshall R. Reed of Detroit; and Dr. G. Merrill Lenox, executive director of the Michigan council of churches.

Gov. Romney explained that panel members will express "individual viewpoints based on their personal analysis of the moral and ethical considerations involved in basic state problems."

"These eminently qualified persons," he said, "have agreed to serve, not as representatives of their faiths, but simply as individuals with backgrounds that qualify them to voice personal viewpoints of an informed ethical and moral character."

The panel expects to meet three or four times annually to discuss fundamental policy questions and there will be no public statements about opinions expressed at the sessions.

"It will be my responsibility to put to the best use the stimulated thinking that will result," Gov. Romney added.

**WASHINGTON CHURCHES  
LOCK DOORS**

★ The wave of crime which has struck the nation's capital has affected its churches: Washington church buildings are being locked for the first time in history.

Typical was a bulletin to members from the First Baptist church. Entitled, "A Knock on the Head or a Lock on the Door," the statement said that it was now necessary to place locks on the doors of its religious education building.

Stringent security regulations were made necessary by a series of holdups, lootings and muggings. First Baptist church announced that prior notice must be given to the custodian before any Sunday school room or church parlor is used. Further, doors must be locked and the keys returned when a meeting ends.

A newspaper survey disclosed that a number of churches which formerly kept their sanctuaries open at all times for meditation and prayer have been forced to bar the doors — or to seal off the sanctuary from offices and school rooms by elaborate security systems.

One major church, the National City Christian church, will not admit visitors to its office until they have been identified, through a hidden microphone, and have passed through two sets of locked doors.

Several prominent church women have been the victims of attacks by criminals in the capital recently. The wife of a visiting Southern Baptist clergyman was raped recently as her husband attended a church convention.

The crime wave has brought

reports of hundreds of holdups and burglaries. Police announced that they had arrested and charged a 12-year-old youth with the recent burglary at the Capitol Hill home of Brooks Hays, special assistant to the President and former president of the Southern Baptist Convention.

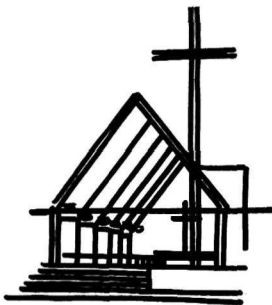
Mrs. Hays sustained a broken wrist when struck by a young criminal who invaded their home. She was forced to give him an envelope containing \$12 of her Sunday School class funds.

**HIT DISCRIMINATION  
IN REALTY SALES**

★ State legislation prohibiting discrimination in real estate transactions was urged by the diocese of Michigan at its convention in Bay City.

Some 600 clergy and lay dele-

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gates adopted a resolution calling for abolishment of discrimination "in other forms" as well as in housing.

A motion that the diocese go on record as being against proposed Sunday liquor sales in Detroit was defeated by the delegates by a narrow margin.

The diocese approved creation of a new commission on Christian worship and life replacing its inactive liturgical commission, which will recommend reforms in worship.

The Rev. Carl Sayers of St. Stephens church, Birmingham, who proposed the commission, told the delegates that Episcopalians must keep up with other Protestants and the Roman Catholic Church which are reforming their liturgy. A draft statement on the liturgy was approved by the Vatican Council at its first session.

Bishop Emrich told delegates he was "troubled" by President Kennedy's tax program under which only charitable contributions exceeding 5 per cent of gross income could be claimed by the taxpayer.

"This will be a very serious blow to the financing of every university, college, charity and church," he said. "Think about it and write about it. We should not put our own well-being ahead of other things, but we should ask if it is good to suck up funds in the central government and thereby impoverish certain institutions. I don't like the process."

## REPENTANCE PLAN MAY GO TO USSR

★ Premier Nikita S. Khrushchev has promised to study a proposal to allow the "Token of Repentance Action" — spon-

sored by the Evangelical Church in Germany to work in the USSR.

This was announced here by Erich Mueller-Gangloff, director of the Evangelical Academy in Berlin, who called on the Russian leader during the East German Communist Party Congress in East Berlin.

The West German Repentance Action was initiated in 1958 by Lothar Kreyssig of Magdeburg, East Germany, president of the synod of the Evangelical Church in Saxony. Under the project, West German Christian workers have volunteered to work abroad as an expression of contrition for the suffering caused by Nazis before and during the war.

Volunteers have built social centers and other welfare projects in Holland, Greece, Norway, France and Israel. However, they have not been permitted to work in the Soviet Union, East Germany or Communist bloc countries.

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## PRAYER FOR LESS TALK IN N. Y. SENATE

★ New York's State Senate, not noted for brevity in speech-making, heard a prayerful request to curb long orations.

Here is the invocation offered at a Senate session by the Rev. Kenneth Roadarmel, executive director of the New York state council of churches:

"Keep my mind free from the recital of endless details.

"Give me wings to get to the point."

## New York

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## - BACKFIRE -

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**Alice S. Woodhull**

*Laywoman of Buffalo, N. Y.*

Lay people always feel distressed at reading a sad story like that of the Rev. George E. Kempsell Jr., rector of Scarsdale, N. Y. (2/14). Since this sort of story invariably makes the public press, we feel that it gives great cause for the enemies of the Lord to blaspheme, especially since most of them know little and care less about the merits of the case; and only enjoy seeing the Church or a clergyman discomfited.

From where I sit, the whole history is a case of doing the right thing in the wrong way, and getting only grief for every one out of the entire procedure. The matter of race relations is extremely touchy and must be handled with great skill and care. The hammer-and-tongs, brass-knuckles approach is least likely to succeed. There are those who feel we must reconcile ourselves to the prospect of complete integration, the gradual disappearance of the white race, and the emergence of a beige one, as assimilation progresses. There are others in whom such a suggestion rouses the most primitive of animals rages at the very thought.

Added to all is the undoubted fact that the canons of our Church still give our clergy authority which they would be very foolish to invoke, as a wise priest — now a bishop — once said in my hearing. One of

these is the authority to excommunicate. Most of us laity feel that this is taking upon himself a function which only God has the knowledge and wisdom to exercise — or indeed the power. No one may pronounce another cut off from access to God. No one may act as God's deputy here. The individual himself may separate from God by his own heart and actions. No one else may presume to separate him.

The relic of mediaeval thinking which remains in our books should be ignored until removed, as are many civil laws which are never thought of until some case revives them.

**Perry A. House**

*Layman of Hartford, Conn.*

There is a real need for applying religion to our everyday life. There does not seem to be enough of the spirit of Jesus Christ in business affairs. Greed and selfishness predominate in the lives of many people. Christians should practise their creed in the office or shop as well as at home. Kindness and unselfishness should be the moving force and inspiration for all of us.

In the international sphere we see Christian nations quarreling over financial matters with no regard for the spirit of Jesus. Our own nation seems to interfere in the affairs of others all over the world.

The Congo, Vietnam, Cuba

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and now Canada are some countries which we are seeking to control. We seem unwilling to cease from testing nuclear weapons or to make agreements to limit such tests. The testing of such weapons is said to have affected the world climate, causing severe winters with floods and tornados in areas which had not previously suffered from them.

In short, the application of the Christian spirit to world affairs is more necessary than ever before if humanity is to survive and lead a happy existence.

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