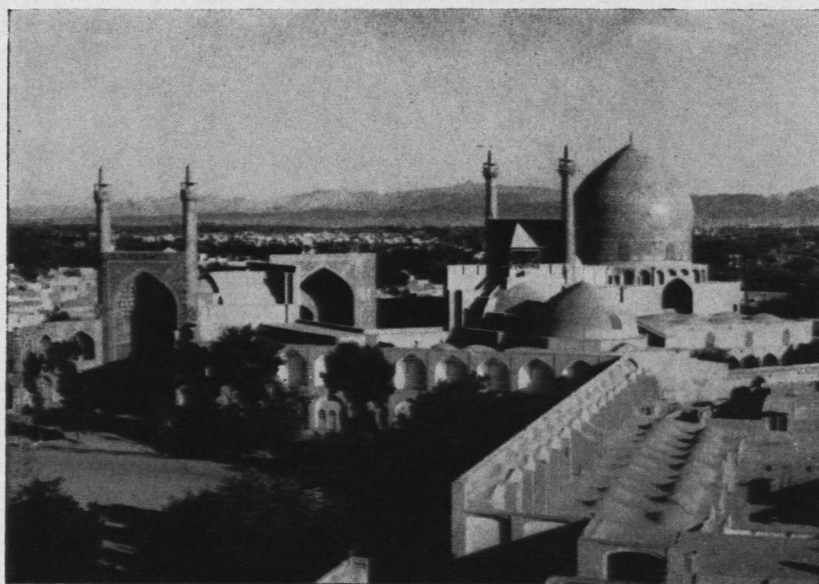


The **+** WITNESS

NOVEMBER 30, 1961

10¢



ISFAHAN, CITY OF WESTERN ASIA

ASSEMBLY OF WORLD COUNCIL, now meeting in New Delhi, is concerned about its impact upon the religions and cultures of Asian and African countries

-ASSEMBLY OF WORLD COUNCIL-

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)
WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)
HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

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

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

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

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

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

The WITNESS

For Christ and His Church

EDITORIAL BOARD

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



CONTRIBUTING EDITORS

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



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



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

SERVICES

In Leading Churches

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

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

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

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

The Rev. John T. Golding, Rector
The Rev. Walter Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

TRINITY CHURCH

MIAMI, FLA.

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

**PRO-CATHEDRAL OF THE
HOLY TRINITY**

23 Avenue, George V
PARIS, FRANCE

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

**CHURCH OF ST. MICHAEL
AND ST. GEORGE**
SAINT LOUIS, MISSOURI

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

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.

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

Story of the Week**Eastern Churches at Assembly Play a Prominent Part**

★ With the admission of twenty-five Churches in all parts of the world to full membership in the World Council of Churches, the organization became in fact world-wide. And by being that — as is being said at the assembly meeting at New Delhi, India, by speaker after speaker — a radical break has been made with purely western thought.

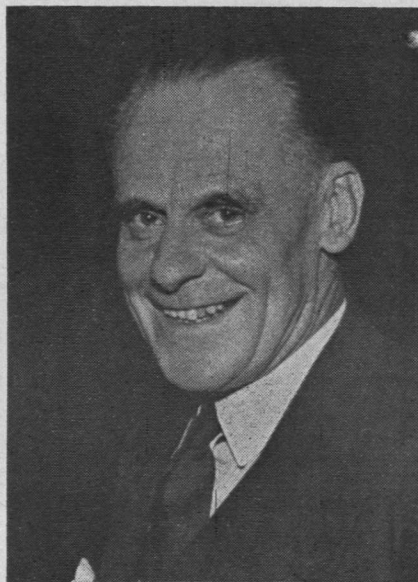
The Council now represents an estimated total of 250-million Christians who are members of Protestant and Orthodox Churches in fifty countries. Included in the number are 50-million Russian Orthodox believers in the Soviet Union, whose sixteen-member delegation was admitted by a vote of 142 to 3, as well as three other Churches in Communist countries, the Bulgarian, Rumanian and Polish Orthodox Churches.

The world-wide note was sounded at the very opening service, when 2,000 persons gathered for the opening service held in a shamiana — or tent of many colors — which covered an acre of ground. Following a colorful procession of the 1,200 participants in the assembly, worshippers listened to the Rev. U. Ba Hmyin, Burma Baptist, who said that "the Christian community is not wholly equipped for this century with its pluralistic mankind. We

must have a relevant as well as a universal theology for the nurture of Christians of both East and West."

He warned that "if not, the Church will stand isolated from the powerful movement of the renascent faiths of Asia and the world."

"No theology," he said, "will deserve to be called ecumenical in the coming days which ignores Asian structures. It may use the term 'ecumenical,' but it will be parochial and Western only. This does not mean a disregard of the true Christian heritage



W. A. VISSER 't HOOFT: — welcomes dialogue but says fundamental problems remain

of the West, but merely taking it seriously in an Asian setting."

As an example of Oriental modes of thought which have "a real potential value for such a theology," he listed Oriental meditation, the system of Yoga. He cited Jesus' custom of slipping away to some quiet spot as an example of Oriental meditation.

Ba Hmyin spoke of the divided condition of Christianity which, he said, was "partly due to the historical ways in which the gospel has come to us." But, he stated, "our continuance in these divisions, after we have come to see them as a hindrance to the gospel, can no longer be excused on historical grounds."

"Our unconcern, or anxiety to preserve divisive walls," he added, "is also a witness. It is a witness to the fact that unity means little or nothing to us, because we ourselves have not been reconciled to God and have not begun to share in the ministry of love and reconciliation."

East German Bishop

At the assembly's first evening service, the keynote address was given by an East German Protestant bishop who said that "Jesus Christ is not the Light of a race, a class, a culture or a period, but seeks out the darkness where it is to be found."

Bishop Gottfried Noth of Dresden, head of the Evangelical Church of Saxony, declared that "the fact that Christ is the Light of the World does not

mean that we Christians, unlike other people, have the solution for all problems."

"We Christians," he said, "have not been promised that we shall be the cleverest politicians, scientists, technicians or economists. We are not to start a competition between the Light of the World and the many other lights of the world. We can rely only on one thing: when Christians face the distress of the world in the name of Christ and in his love, then he sends his light and the spell of sin — which binds both the wise and the foolish — is broken."

General Secretary Speaks

W. A. Visser 't Hooft, secretary general of the Council, hailed what he described as the growing spirit of friendliness among Christians of many different Churches.

Addressing the opening session, he said "the longing for Christian unity has ceased to be the concern of the few and has become the preoccupation of the many. Large Churches which had not participated in the dialogue between the Churches now feel the time has come for them to make their contribution."

Visser 't Hooft declared that "the nearness in time of the recent Pan-Orthodox Conference at Rhodes, Greece, this World Council assembly and the Second Vatican Council gives the impression of a general ecumenical mobilization."

He warned, however, that such a situation has some dangers, because "expectations are created which cannot be fulfilled."

"The fact that a dialogue has been started," he explained, "does not mean that fundamental problems are on the way to being solved."

Another danger, he added, is that the new perspectives for

reunion will give rise to fears that an "external union" will be forced on Church members "who are not ready for this and do not desire it."

"This fear is groundless," Visser 't Hooft declared, "because the ecumenical movement respects deeply-held convictions. Those who would force union would meet determined opposition from the Churches."

He said that those who "expect reunion tomorrow" will be disappointed, "but those who believe that the time has arrived for courageous and responsible steps toward Church unity must not be disappointed."

Referring to the Russian Orthodox Church being in the WCC, he said "this offers a tremendous opportunity to us, an opportunity that a real spiritual dialogue shall take place between the Eastern Churches and those which have their origin in West. If we accept the opportunity our ecumenical task will not become easier, but it will be greatly enriched."

The official said the admission of the Russian Church

means that "we have not only to take into account the ancient divergencies between the Christian East and the Christian West, but also the modern tensions between the political East and the political West."

"But what right," he asked, "have we to refuse this task if it is laid upon us?"

Visser 't Hooft went on to welcome the presence at the assembly of five Roman Catholic observers authorized by the secretariat for promoting Christian unity set up by Pope John in preparation for the Second Vatican Council.

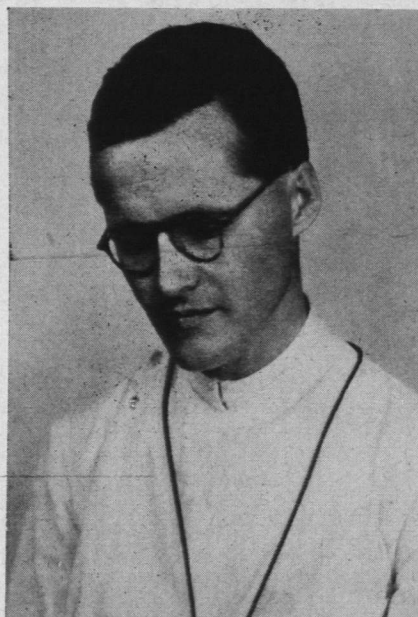
"This is the first time," he noted, "that such observers have attended a World Council assembly. The nature of our relations with the secretariat is that of mutual information about our concerns. Thus we have been able to mention specific points, such as the question of religious liberty, which we would like to see clarified by the coming Vatican Council."

Noting the geographical extensions of the World Council, Visser 't Hooft said that by approving new applications for membership, it has twice as many member Churches in Asia, Africa and Latin America as it had at the first assembly in Amsterdam, in 1948.

The secretary general stressed that the goal of the WCC was not to become itself "the one body with one clear voice in matters of faith, life, and church order, but to pave the way for a fuller manifestation of that body at both local and world levels."

Bishop Lesslie Newbigin

The first action taken by the assembly was to integrate the International Missionary Council by unanimous vote. The action means that the WCC, which has been concerned principally with Church unity, theological studies, international



BISHOP NEWBIGIN: — wants Churches of Asia and Africa to send missionaries to Europe and America

affairs and service to refugees, will now be responsible also for coordinating the world-wide Protestant and Orthodox enterprise.

Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, and one of the five presidents of the World Council, read the brief "Declaration of Integration."

The integrated missionary body will now function as the division of world mission and evangelism of the WCC, and will be supervised by a 115-member commission.

Bishop Leslie Newbigin of the Church of South India, who was general secretary of the IMC and now becomes director of the

new division, expressed the hope that churchmen of Asia and Africa "will be moved to send missionaries to Europe and America to make the gospel credible to the pagan masses of those continents who remain unmoved by the witness of the Churches in their midst."

He said it will be the task of the new division "to impress upon every Church in every part of the world the obligation to take its share in the task of missions, as an indispensable element without which its own confession of the gospel would lack something of full integrity."

(Further reports of the Assembly will appear in subsequent issues)

and denies the fact that baptized youth already are incorporated into Christ's body."

French observed that youth work also is "often motivated by the desire to keep youths off the streets or rescue them from a wicked world into sheltered existence."

"This protective ministry," he added, "betrays a very confused theology and does nothing to help youth understand themselves as a body of Christ set in the world to love and serve."

To counteract this trend, the WCC is seeking to bring about "a more realistic and living image of modern youth and his circumstances, as indispensable knowledge for sound Church strategy," he concluded.

END OF ALL TESTING URGED BY NOTABLES

★ A group of leading humanitarians from eight countries, among them several widely-known religious figures, sent a statement to President Kennedy calling upon the U.S. not to resume nuclear testing in the atmosphere.

Noting that the recent Russian nuclear test explosions "have resulted in grave and continued hazards of radiation to humanity," the group urged that the U.S. not follow the Soviet example, "but refrain from atmospheric tests and also cease its current underground tests."

Religious figures among the 10 persons signing the statement were: Martin Buber of Jerusalem, Jewish religious writer and philosopher; Dr. Albert Schweitzer, Protestant medical missionary to Africa; Canon Lewis John Collins of St. Paul's Cathedral, London, and Francois Mauriac, the French Catholic writer.

Five of the signers, including Dr. Schweitzer and M. Mauriac have been Nobel Prize winners.

Although their statement was

Agency to Assist Young People Set-Up by World Council

★ A secretariat to assist and prepare youth volunteer for service in needy countries abroad will be established by the World Council of Churches.

The new agency, which will probably be set up within the WCC's youth department, was announced by the Rev. Roderick S. French of Geneva, the department's executive secretary. He was addressing some 160 delegates to a youth meeting held in connection with the Council's Assembly.

French, a graduate of Episcopal Theological School in 1957, said the proposed secretariat "will stand as an ecumenical dimension of service to facilitate churches and movements in taking part in this modern opportunity to help remove some frustrations of willing but bewildered youth."

He noted, however, that creation of the secretariat will not mean the WCC is launching new programs. He said it will seek to help prepare youths for over-

seas service to increase the usefulness of un-skilled and inexperienced persons.

Mr. French also reported that the WCC will assist in various ways interdenominational work camps sponsored by national ecumenical youth councils in Asia, Africa and Latin America.

In addition, he said, the Council is considering the feasibility of sponsoring annually a limited number of summer camps where youths would be paid, and of launching year-round volunteer camps.

In another address, French told the meeting that the Bible "is dead" for many young people whose religious faith is "little more than Jesus-centered agnosticism." He laid the blame for religious illiteracy to the fact that "a lot of youth work is being done for inadequate or false reasons," and sometimes "only to recruit future adult church workers."

"This kind of institutionalism," he said, "is ineffective

addressed to President Kennedy, it asked all nuclear powers, including France, "to refrain from further nuclear test explosions" pending an agreement for a test ban treaty "with adequate inspection and control."

Tests Hinder Peace

They called upon each of the nuclear powers "to engage themselves with urgency and speed in the necessary efforts" to conclude such a disarmament agreement.

"We express our deep concern and profound regret that test explosions have been resumed in the atmosphere by the Soviet Union and underground by the United States," the signers said, adding that these re-

sumptions of tests have "adversely affected the prospects of world peace through heightening rather than lessening international tensions."

Besides the religious figures named, other signers of the statement were: Max Born, Nobel Prize winning physicist of Germany; Lord Boyd-Orr, Nobel Prize winning physiologist of the United Kingdom; Lord Bertrand Russell, mathematician and philosopher and Nobel Prize winner in literature; Pablo Casals, cellist of Puerto Rico; Brock Chrisholm, former director general of the World Health Organization, of Canada; and C. Rajagopalachari, former Indian Governor General and Minister of Home Affairs.

regularly over the four years to discuss and analyze the Church-state problem, the impact of religion on American life, the possibilities of interreligious dialogue and related topics.

Signers of the document, besides Cogley, were: William Clancy, special consultant for the Fund and former education director of the Church Peace Union; Arthur Cohen, vice-president of the World Publishing Co.; Rabbi Robert Gordis, associate professor, Jewish Theological Seminary of America.

Also, William Gorman, a Catholic consultant to the center and former associate director of the Institute for Philosophical Research; F. Ernest Johnson, a Methodist and consultant for the National Council of Churches; William Lee Miller, associate professor of economics, Columbia University.

Religion and American Society Subject of Special Study

★ Organized religion in America has the responsibility to act as a moral critic of society, but it should seek to influence society by persuasion and not by coercion, economic pressure, or political threats.

This was a primary conclusion of an 80-page "statement of principles" published in booklet form by the Center for the Study of Democratic Institutions, an outgrowth of a Fund for the Republic program to study the basic issues of conflict in American society.

Prepared by noted Protestant, Catholic and Jewish laymen and clergy, with eminent theologians listed as consultants, the pamphlet also makes these points:

● That the authors would not object to teaching "about" religion in the upper grades of public-supported high schools and colleges

● That some state statutes are "tainted" with a Church-

forced moralism "that corrupts the law"

● That Church leaders and churchgoers should guard against "overemphasis" on sectarian interests in judging candidates and political programs

Entitled Religion and American Society, the document is the final report of eight members of a special study group set up in May, 1957. It summarizes the conclusions of their four-year study of the role of religious institutions in American life.

Chairman of the study group was John Cogley, former executive editor of Commonweal, national Catholic weekly edited by laymen. Consultants to the project included Reinhold Niebuhr and Father John Courtney Murray, S. J., Protestant and Catholic theologians and authors.

In a foreword, Cogley, who is now on the executive staff of the Fund for the Republic at its Santa Monica, Cal., headquarters, said the group had met

In an introduction, Henry P. Van Dusen, president of the Union Theological Seminary, praised the publication as "an ideal sourcebook and incitement for free, informed and responsible investigation of the vast, intricate and interrelated complex of issues in the confrontation of religion and society."

While emphasizing the dependence of free society upon religious belief, the group acknowledges a failure on the part of the authors to reach agreement on the meaning of the First Amendment provision prohibiting the establishment of a state-supported religion. The authors thus conceded that their lack of agreement reflected the American public's conflicting interpretations of the amendment.

"There is no agreement in society at large . . . about the precise meaning of the First Amendment, whether it was intended primarily to set up a 'wall of separation' between

(Continued on Page Seventeen)

THE CHURCH AND RESPONSIBLE SOCIETY

By Paul R. Carlson

Staff Writer of the World Council of Churches

THE NEW DELHI ASSEMBLY IS DEALING WITH THE RESPONSIBILITY OF APPLYING THE GOSPEL TO ALL REALMS OF HUMAN LIFE — INDUSTRIAL, SOCIAL, POLITICAL, INTERNATIONAL

ANY DAILY NEWSPAPER will likely carry stories of racial strife from Johannesburg to Little Rock . . . of political and economic conflicts between East and West . . . of new independent nations seeking to develop their political and economic resources.

While there are no easy answers to the major problems of our age, it is to just such problems that the World Council of Churches' department on Church and society seeks to address itself.

The men and women who participate in any way in the department's work are anything but naive idealists. They rather are a serious lot who are out to study the burning social issues of our age in relationship to the Church's mandate to work for the establishment of a "responsible society".

It was at the first assembly at Amsterdam in 1948 that the concept of such a society was formulated. Confronted with the growing problems of the atomic age, the delegates saw that it was the task of the Church to strive for a society "... where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it."

The Amsterdam Assembly had carefully avoided the temptation to construct a Christian social system. But in formulating the principle of "a responsible society," it made it clear that men are responsible for each other and to each other and to God.

In concrete terms, the delegates had made it clear that men owe their ultimate allegiance to that power which governs history — and not to a particular social system or policy.

It was immediately apparent that the principle had to be applied in light of the pressing problems of the post-war age. This job was assigned to what is known as the department on Church and society.

However, others had been grappling with the rigorous task of relating Christian service and witness to the social scene long before the Amsterdam Assembly.

The most notable of these early attempts was made in 1925 in Stockholm, Sweden, when 600 delegates from 37 countries attended the universal Christian conference on life and work, which accepted the responsibility of applying the Gospel "in all realms of human life — industrial, social, political and international."

Not that everybody agreed!

It is true that the Anglican Bishop of Winchester had said in the opening sermon: "We believe in the Kingdom of Heaven. We are conspirators for its establishment . . . To set up the Kingdom of God in this complicated civilization of the 20th Century is a colossal task . . . But, I repeat, in Christ we can do the impossible . . ."

Others weren't so sure. "It is nothing but self-deception," said a German churchman, "to suppose that the Kingdom of God will reach its perfect development in this age . . . We can do nothing, we have nothing, we are nothing."

It was many years later that a prominent ecumenical leader sagely noted that Christians have still not reached the point "at which these diverse understandings of the Christian hope are understood as complementary rather than contradictory."

THE EVENTS WHICH FOLLOWED the Stockholm conference seemed to confirm the dreary outlook of the German theologian. For when the

conference on Church, community and state met in Oxford, England, in 1937, nearly every country was faced with massive unemployment, the threat of another world war, and the menace of totalitarian states in new and virulent forms.

Yet the Oxford conference remains a landmark for ecumenical social thinking. Its members had succeeded in relating the principle of justice to the love commandment of the Gospel. They also outlined the relationship of the Church to the political and economic order, and saw the need for changes in the economic and social structures.

It became even more apparent that Christians could not hide their heads in sand like the proverbial ostrich when the second world war shattered the hope for a lasting peace. The Churches recognized, perhaps as never before, the need for fellowship and a common witness.

It was in just such a historical context that the World Council was born in Amsterdam. Delegates to that first assembly were faced with a new set of political, social and economic forces which threatened world peace and justice. Their own voices reflected the ideological patterns of the cultures from which they came.

The Asian and African delegates revealed the deep involvement of their Churches in the problems of political independence and of economic development. The confrontation of those of different political persuasion made clear the necessity of delineating the Christian attitude toward both communism and laissez-faire capitalism. No one was able to escape dealing with the question of the Christian's responsibility to the world about him.

Out of their study of "The Church and the Disorder of Society" the delegates agreed that "the deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any worldly power."

Rapid Social Change

FOR THE NEXT SIX YEARS, the study department sought to survey the meaning of a "responsible society". At first, it dealt in general terms. But when the Second Assembly was held in Evanston, Illinois, in 1954, the delegates were ready to deal with the meaning of "a responsible society in a world perspective" — particularly in "areas of rapid social change". They were especially eager to make the Churches acutely aware of the social problems facing the nations of Asia, Africa and Latin America.

To implement their efforts, the Evanston Assembly reorganized its study department. The division of studies came into being and the department on Church and society was established within its jurisdiction. The new unit had a mandate from the Assembly to begin studies in three major areas of concern:

- The Christian responsibility for the social development of underdeveloped countries

- The political and economic problems of the Western nations

- The Church and society in Communist lands.

An inquiry into these areas of concern was started almost immediately by a 15-member working committee appointed at Evanston and headed by Egbert de Vries of The Hague, the Netherlands, then a member of the staff of the World Bank and a specialist on the social problems facing underdeveloped countries.

The committee was assisted in its efforts by a two-man departmental staff — the Rev. Paul R. Abrecht, American Baptist, who had been working for the World Council in this area since 1949, and his new associate, the Rev. Daisuke Kitagawa, Episcopal Church, formerly of Minneapolis, Minnesota. They were assisted by John Karefa Smart of Sierra Leone, now a member of the cabinet of his newly independent country, and M. M. Thomas of India, appointed as staff consultants for Africa and Asia, respectively.

The work cut out for these men was to take them from Arnoldshain, Germany, to Kuala Lumpur in Malaya, to Thessalonica in Greece. In each case, the committee sought to study various aspects of the problems before them with the help of prominent economists, businessmen, labor leaders, sociologists and educators, as well as theologians and pastors.

Paul Abrecht and Dai Kitagawa soon found they had to have their bags packed more often than not as they attended regional and national study conferences in Europe, Africa, Asia and Latin America.

Last year, for example, Kitagawa spent five months away from the office attending consultations set up at the invitation of national Christian councils or similar bodies.

Such conferences were held as far south as Johannesburg, as far east as Japan and the Philippines, and as far north as Sweden. In each instance, the consultations were held only after

months of correspondence and planning in co-operation with local Church leaders.

Think it would be fun to travel to far off spots of the world?

Well, maybe . . .

If you don't mind working on reports and other paper work while you're in flight . . . or sitting through endless rounds of discussions by day and huddling into small working groups late into the night . . . or learning that something happened to the plumbing while you've been away from your wife and family.

Study Conference

TAKE A TYPICAL study conference, for example. This one was held in Geneva.

Last August, the department on Church and society with the approval of the central committee organized a secretariat on racial and ethnic relations to help deal with the causes of racial tension and conflict in Africa, Asia and the United States. Dai Kitagawa was named its secretary.

After some preliminary work, the secretariat brought together 25 Church leaders and race relations experts, most of them from geographical areas suffering from racial tensions. The consultants met at Geneva's Hotel La Residence, a short distance from World Council headquarters on Route de Malagnou. For three days, they explored the problem, breaking into small working groups to consider various aspects of it.

Their job was to draft specific recommendations to be presented to the Third Assembly which opened Nov. 18th in New Delhi, India. These recommendations will range from offering assistance to Churches in areas affected by racial intolerance to charting the future program of the secretariat itself.

At the end of the consultation only a preliminary report had been drafted. There was a lot more work to be done after the consultants went home before a finished document could be presented in New Delhi.

The moral? Three days — or even a week — of continuous meetings isn't enough to work out a statement relative to one of the most perplexing problems facing the Church and world today, even when those discussions are preceded by months of preliminary study.

Revolutions and the emergence of new independent nations could not help but broaden the scope of the department's work. So for the last five years, it has been conducting an intensive

study into the problems facing "areas of rapid social change".

Study And Change

THE HIGH POINT of this study came when an international conference was held in Thessalonica in 1959, to consider such questions as the significance of man in areas of rapid social and cultural change, and Christian responsibility in economic development and political action.

Some 145 delegates — half of them from Asia, Africa and Latin America — attended the sessions. Most of them were laymen with particular professional skills.

Their findings are contained in a booklet entitled, "Dilemmas and Opportunities", which has been published in English, French, German, Spanish, Japanese and Korean. More detailed studies of questions such as those posed at Thessalonica will be summarized in two volumes to be published shortly under the authorship of Dr. de Vries and Dr. Abrecht.

However, what has impressed Paul Abrecht has been the eagerness on the part of such laymen to participate in these consultations, which involve all work and no play. They come at their own expense, often devoting their vacation periods to participate in the sessions.

Yet these laymen have received something in return for the contributions they themselves have made. A Japanese expert in urban sociology, for example, had never seen any relationship between his professional career and his Christian faith until the National Christian Council of Japan called upon him to participate in a study conference. He responded — and now he has no doubts about the relationship between his professional life and Christian witness.

But does all of this study really accomplish anything?

Dai Kitagawa puts it this way: "Our main function is to inspire local Christian groups to action. There can be no action without study, but we never engage in study for the sake of study."

This viewpoint was similarly expressed by Dr. de Vries in an opening address to the Thessalonica conference. "The task of the Churches is not only or mainly to analyze situations," he said. "When we meet in this conference, we come from the struggles around the world and are preparing ourselves to return to work."

But what about the man in the street . . . in Little Rock, in Johannesburg, or the strife-ridden Congo?

Those connected with the department on Church and society have no illusions that miracles are accomplished overnight. But they also know that Christian attitudes toward secular affairs are changed by thoughtful study.

Nowhere is this more evident than in a letter written by a young woman from Asia, who became aware of her Christian social responsibility after attending the Evanston assembly.

"I did not realize this at once, but now that I am digesting Evanston, this becomes clear to me: It is the idea of a new world, not an other world,

which has captured me," she wrote. "It is the humanity of the risen Christ, which makes all earthly things more important because they can be renewed as Christ's body was renewed To me the important idea in the main theme is not that it sustains us in our social action by the sure hope that the victory is with God, but it gives a priority to social action, it brings it on the same level as the so-called spiritual work of the Church."

With that the department on Church and society agrees.

BRITISH GUIANA SPEAKS TO AMERICA

By Cheddi Jagan

Premier of British Guiana

CAN A COUNTRY WHICH IS A GENUINE DEMOCRACY AND ADMITTEDLY SO- CIALIST EXPECT HELP FROM THE UNITED STATES?

I AM TOLD that I am a controversial figure. I am, I believe, generally dismissed in this country as a Communist. Let me now tell you where I stand.

First of all, I am a passionate anti-colonialist. I, like your forefathers, believe that colonialism is wicked. I believe so strongly that colonialism is utterly wrong that I would gladly accept any help from whatever quarter to help me in my fight against it.

My country is about the size of Great Britain or Minnesota. It is a poor country but it has considerable unused resources and great possibilities for development. At the moment, however, most of its half million people barely eke out a living on a narrow low-lying coastal strip of land which accounts for only four percent of our land area. Although the country is mainly agricultural we still have to import many agricultural products. This is not the only paradox in our situation. In a country so largely unoccupied, there is also grave land hunger, for it takes sums of money

to reclaim and then protect cultivable land from floods, the sea and the jungle.

THERE IS ALMOST NO INDUSTRY. My country depends on three or four main products — sugar, bauxite, rice and timber—the exploitation of two of which are in the hands of foreign companies. These two, sugar and bauxite, account for 75 percent of the exports of the country. British Guiana today presents the typical pattern of a colonial economy.

I am dedicated to the task of changing this pattern. I wish to see my country prosperous and developing. Second only to my passion for the independence of my people is this dedication to their economic advancement. Now, in this I am a socialist. By this I mean that I am in favor of the workers reaping the full fruits of their labor through public ownership of the means of production, distribution and exchange. I believe that it is only by planning on this basis and with a scientific assessment of our situation that I can rapidly modernize our economy.

I believe ideally in the nationalization of all the important means of production, distribution and exchange. This will ensure a fairer distribution

*A speech in abridged form made to National Press
Club, Washington, D.C., Oct. 24, 1961*

of a country's wealth than any other system. But I also have to recognize things as they are. While I reserve our right, as any sovereign nation does, to nationalize whatever industry we think should be nationalized in the public interest we have explicitly stated that we have no intention of nationalizing the existing sugar and bauxite companies. These companies today dominate our economy, but British Guiana is still largely underdeveloped. We are resolved to diversify our economy and to industrialize it rapidly so that as we launch new enterprises the proportion of our national income produced by expatriate enterprise becomes smaller and their present command of our economic life weakened. If on the other hand it ever became necessary to nationalize any industries, fair and adequate compensation would be paid.

Part of the New Tide

I PLACE MYSELF IN COMPANY with other nationalist leaders of Asia and Africa. I believe like these nationalist leaders that the economic theories of scientific socialism hold out the promise of a dynamic and social discipline which can transform an under-developed country into a developed one in a far shorter time than any other system.

We may differ from you on the way we organize our economic life. You have as your dominant philosophy private enterprise but let us not forget that your development took place in a different historical epoch when conditions — economic and technological — were not as they are today. But we certainly do not differ from you in our political objectives which is the establishment of a democratic way of life.

I have won my place in the political life of my country in three successive general elections. I believe in parliamentary democracy, by which I recognize the rights of opposition parties, freedom of speech, freedom of worship, regular and honest elections, an impartial judiciary and an independent civil service. I have struggled for these freedoms and it was I who first proposed that a Bill of Rights guaranteeing every citizen his fundamental rights, including the right to hold property, buttressed by an appeal to the courts, be entrenched in the new constitution of British Guiana.

Finally may I touch briefly on the place we hope to take in the world when our independence is achieved shortly. I mean to pursue a policy

of active neutralism. Because of the immensity of our problems I am forced like India and some other underdeveloped countries to seek aid from all possible sources. I have however made no secret of the fact that I will not accept aid upon conditions which limit the sovereignty of my people. We do not intend to be a bridgehead or a base for anyone. I am concerned only with the urgent problems of the social and economic development of my country. I am not interested in the cold war in which in any case my country can play no effective role.

Faith in United Nations

WE LOOK FORWARD in due course to taking our place in the United Nations which represents, particularly for small nations, their guarantee of independence and their hope for the future. I feel that my country can in our contemporary world of blocs and groups play a part in bringing about a better understanding among nations. In a sense we should not be unqualified to do so. We are a small people mainly of Afro-Asian descent. We are situated in Latin America but we speak the English language and have strong ties with North America and the British Commonwealth.

In a sense our visit to this country, our request to you for aid, is a test of basic principles. The Government of the United States has stated clearly that their concern is to foster and preserve democracy, that the internal affairs of democratic countries are their own concern. What then happens when a people by an admittedly genuine popular vote are for a socialist economic system? Will the United States respect this decision? Or will she withhold her aid at the very risk of that democracy being overthrown by a dictatorial uprising based on the people's poverty? Will the United States government give in to pressure groups and so act as to preserve capitalism by sacrificing democracy?

There are not lacking, even within this country itself, writers, thinkers, scholars, who hold that when the Government of the United States uses the word "democracy" they really mean capitalism. If these men are right, then we can expect no help, for while we are an admittedly genuine democracy we are also admittedly socialist.

Sooner or later this issue had to be squarely faced and clarified by your administration. History has chosen my own small country to be the

focus of this problem. The decision must now be made.

Indeed, gentlemen, it is not our concept of democracy which is now on trial, but yours.

Talking It Over

By W. B. Spofford Sr.

DEAN ALMUS THORP, in a lively column in the October Bulletin of Bexley Hall, comes up with a new kind of questionnaire for a young man seeking Holy Orders. Here are his questions, followed by the answers of an old man who has been in orders for a long time.

1. What magazines do you read regularly?

National Guardian, Monthly Review, I. F. Stone's Weekly, New Yorker, about fifty Church journals (four from overseas) — including the Witness three times in proof, errors to the contrary notwithstanding.

2. Who is your favorite poet?

T. S. Eliot

3. Do you know of the Kenyon Review?

Yes — fine job

4. Have you seen the movie, Operation Abolish, and what do you think of it?

Yes — it stinks

5. Imagine that you have a free weekend in Cleveland. Which of the following would you do and why?

a) See a Charlie Chaplin movie

You bet — probably the greatest comedian of all time and a philosopher as well

b) Attend a Mozart concert

Guys and Dolls or My Fair Lady, yes; Mozart no, I am ashamed to say

c) Go to a lecture by C. P. Snow

First on the list — and we'd better pay attention to what he is saying about the atom

d) Visit an art galley

I'd probably skip this in order to visit a few friends

e) Watch a Cleveland Browns football game

f) Watch a television show (which?)

These would be combined and would be the choice after Snow and Chaplin. Football and baseball are better on tv than from the stands—saves money too. Except for sports I skip tv these days except when something comes along like Julie Harris, Laurence Olivier, Danny Kaye, Harpo Marx and a few others

g) See the play Raisin in the Sun

By all means—high on my list of things to do; great acting in a great play

h) Read (what?)

Dean Thorp's pieces in the Bulletin of Bexley Hall

i) Visit Trinity Cathedral

First Mass on Sunday (that's the word these days) to confess my sins, particularly not having done more about what C. P. Snow is saying and Chaplin said in The Dictator

The Dean said nothing about having a drink, but if I had a weekend in Cleveland I'd certainly look up a couple of old friends and toss off one or two

I'd then hunt up a Turkish bath which is the best place to sleep when you are alone in a big city

Last Will & Testament

By Terence J. Finlay

Rector of St. Bartholomew's, New York

IT IS ONLY HUMAN to be interested in the wills and estates of prominent or wealthy people as we see them recorded in the press. We are sometimes amazed at how much, or how little, they have to leave. A man's estate is a solemn trust and we are concerned with what people leave behind them. Yet, when we stop to consider the last will and testament of the greatest Man who ever lived; when we ask how much in the way of material goods Jesus left behind him, we are reminded that he had no money and left none; he had no real estate, so that they even had to borrow a tomb in which to place his body. Jesus left nothing of material worth, and yet, to those who followed him, he left an estate beyond price, richer than diamonds, far more wonderful than any stately mansion or magnificent grounds. The last will and testament of the one whom we call master and seek to follow is given to us in the words: "My peace I give unto you."

Do you consider this a small gift and one to be ignored? Today the search for peace is continually before our eyes and in our ears. We scan the headlines in the latest edition of the newspaper and ask: "Is there the prospect of a peaceful settlement over Berlin? What threatening gestures is Russia about to make?" Peace? There is a great hunger in the hearts of men everywhere for peace. But the peace which Jesus said he would give was a different kind of peace.

When the 1914-1918 war came to an end, and

my father returned from over four years in the navy, I believed that this was a war to end wars; that we had won a peace that would continue. But in 1939, I was disillusioned, as the whole world was, for we saw that the uneasy peace which had been maintained since 1918 had erupted again; and the whole world had gone into conflict. In 1945 peace came again — a peace that now was to be maintained by the United Nations, by understanding, by mediation, by discussions around the council table. Again we have been disillusioned. We hear of new armaments so frightening that they baffle the human mind; what a strange commentary for the leader of the Russian people to tell his nation in an address that went around the world that they have a bomb so large that they are afraid to unleash it because it might blow their own windows out.

The peace, which the world gives is not the kind of peace of which Jesus spoke when he said: "My peace I give unto you: not as the world giveth, give I unto you." Do you wish to find his kind of peace? Can we enter into our inheritance? Can we accept this gift which has been willed to us? What is the nature of this peace?

Can't Run Away

FIRST LET ME SAY what this peace is not. It is not a peace that is attained by running away from reality. We have read of the group of people who moved out into the far west so that they would not be destroyed by any atomic warfare. We appreciate their desire to avoid destruction. But we all realize that, if such devastation should be let loose in the world, no one will find safety or peace. Jesus' kind of peace is to be found right where we are, where we live, where our loved ones dwell.

It is a great tragedy when an individual shuts himself away from the world, from his friends, and tries to erect a barrier about himself so that he may find peace. It cannot be done. There are religious orders who retire behind walls to seek peace through meditation and prayer, but in most cases the members of those orders not only pray for their fellow men, they also work for them; they are part of God's plan for bringing about a better world and a more Christ-like society.

Nor is peace to be found by covering our eyes with blinkers to all that is wrong and hideous about us. We are all painfully aware of much that needs righting. This is no time for Chris-

tian men and women to cast in the sponge and say, "We will build a little ivory tower where we can get away from all that is wrong." This is a false sense of peace. We have to return to our everyday life, to face relationships which are difficult. This is where the secret of our Lord's peace begins to unfold. He demonstrated that, if we are to find peace, then we must live in the right relationship with our fellow men. If you wonder why you have so little peace of mind; why your thinking is disturbed, search your hearts for the relationships which exist between you and your fellow men. It may be that in the office where you work you feel that you have been slighted in some way. It may be a feeling of envy for those more fortunate than you are. There are thousands of ways in which we have anarchy in our hearts because of our lack of true feeling for those about us.

Where to Find Peace

ONE WOULD THINK that within the Church you would find this love and understanding, this fellowship, this warmth; and I pray to God we may find it in an increasing degree together. But even at best, we find people within the Church who are critical or envious of one another. If we are going to find peace; if we are going to enter into our inheritance, then we must begin in our own hearts — begin where it is most difficult to begin, in our relationships with one another.

The greatest blessing in the Prayer Book comes at the close of the Communion service, when the celebrant dismisses the congregation with these words: "The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord."

Why is this blessing to be used only at the close of this great service of Holy Communion? Because the framers of the Prayer Book, with their wonderful intuition, knew that, if the people who had come to the Lord's Table had accepted the invitation in sincerity and in truth, then they would know this peace.

Do you wish this peace? Do you want to accept your inheritance? Then start by living as Jesus intended you to live, in love and understanding, compassion and sympathy, with those around you; and in the midst of this uneasy world you can find true peace — the peace which Jesus wants us to have.

Jesus never intended that his peace should be a folding of the hands and a covering of the eyes

and ears, so that, like those wise little monkeys, we should see no evil and hear no evil. How can anyone live in this world without being aware of evil? No; Jesus meant that we must take up Christian arms against all that is evil. His peace means realizing that we are one with God in his purpose, in the making of his kind of world. And I would rather go down fighting for that kind of world than giving up in despair and saying, "It's no use." This is no time for Christians to retreat. Christ needs you and your devotion.

G. A. Studdert- Kennedy, an English padre in the first world war, described the meaning of true peace in a simple verse:

Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears.
Peace is the power that comes to souls arriving
Up to the light where God himself appears.

Is this not the only worth-while kind of peace in the world today?

America's Symbol

By Gordon C. Graham

Rector of St. Andrew's, Poughkeepsie, N. Y.

THANKSGIVING is over for another year. We have read the accounts in the various papers of the millions of pounds of turkey that have been consumed (journalists never says "eaten") from the jets above to the nuclear submarines below, from West Berlin to South Korea, in the jails and hospitals of the whole country, to say nothing of the households from Main Street to Manhattan. Truly, at this time the turkey seems to have replaced the eagle as the typical symbol of America. Yet there are certain questions which seem to arise through the stream of the tiresome dish washing that inevitably follows.

Why are we giving thanks? For what are we thankful? Do we have to be thankful? Surely,

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

God who creates us, also provides the means of sustaining his creation, whether we bother to thank him or not. What we humans are doing is to frustrate and pervert the Divine distribution the more we are enabled to produce. We fail to see the contradiction that exists between "letting God do it" and boasting of our technical "know how". The emphasis seems to be exclusively materialistic in praise of prosperity and the cultivation of economic virtues.

The sermons of the day "thanked our Heavenly Father" for everything except the "Divine extra", namely, the redemption of mankind through the saving death of Christ. We would liked to have heard something about the basic theology of the welfare state, human rights, and security, and the elementary necessity for peace — all as God-created. Instead, we thanked God in typically Pharisaic hypocrisy that we were not as some other group or nation by never acknowledging that we ourselves have had nothing to do with the historical accidents that we are white, Protestant, and prosperous in a land that has everything.

The idea of Thanksgiving emphasizes giving as prior to getting, not that we give in order to get because God cannot be bribed or bargained with, but that we learn to "give without counting the cost". Thanksgiving Day need not be Thanksgiving Day. But already the few turkeys that are left are being raised by electric light in time to be offered as the sacrifice of the next national feast.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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

25c a copy

\$2 for Ten

The Witness — Tunkhannock, Pa.

THE NEW BOOKS

Son Of Man by Leslie Paul. E. P. Dutton. \$4.00

This book of Leslie Paul — like most of his varied types of writing — is unique. It is a biography of our Lord enclosed in a vivid historical sketch of Middle East and its relation to the Greek, Roman and Hebrew cultures; how it all acted and reacted through the centuries until the product was the background of the Palestine in which Jesus of Nazareth lived his earthly life. This background is sketched with eloquence and quite dominates the first half of the book.

When the author comes to the point where he can give all he has to the delineation of our Lord's life and teaching, and to an interpretation of it, he does a masterly job. Scholarly readers may disagree with much that he says; others equally scholarly will find themselves agreeing with him, but all alike will rejoice in the acuteness of his historical sense and the spirit of simple modesty with which the work is done.

In short, the book is one which any literate person should rejoice to read — be he Christian or non-Christian. The old-time puzzles are all dealt with — healing miracles, nature-miracles, the Virgin Birth, the empty tomb, the Ascension.

It is a beautiful story — background and all — and this reviewer is happy with it even while he feels the author has dealt inadequately with some vital puzzles.

Men Of Fire by W. Russell Bowie. Harpers. \$3.95

Russell Bowie has produced a good many books all of which proclaim him as an able New Testament scholar, but none of them I think is written in the scholar's vocabulary, but in the simple language of the average Christian. The present attractive book is no exception.

It contains 26 little biographies of leading Christians who are noted for the fiery conviction in their souls — beginning with St. Peter and continuing with St. Paul, Tertullian and Jerome in the Apostolic and post-Apostolic Ages. He then goes down the ages with vivid, eloquent stories of the heroes of the Church, Catholic and Protestant, holding the reader's attention as he brings characters to life — like Augustine, Luther, Francis of Assisi, Wesley, Roger Williams and Schweitzer.

This is a book for any kind of

Kenneth R. Forbes
Book Editor

Christian, but perhaps especially for teachers and would-be teachers of our youngsters is these days of doubt and disillusion.

Enter With Joy by Stephen F. Bayne Jr. Seabury Press. \$3.50

Bishop Bayne has combined the substance of two different lecture courses into this single small volume. The Easter Lectures on the general title of worship were given at Kenyon College and appear in this book under the heading *In Spirit and in Truth*. The second half of the book is based on his George Craig Stewart Lectures which he delivered at Seabury - Western Theological Seminary and which deal incisively with the nature and problems of preaching. The title of the book itself is taken from an ancient seventh-

century collect in our Book Of Common Prayer for Wednesday of Holy Week: "Assist us mercifully with thy help O Lord God of our salvation that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality."

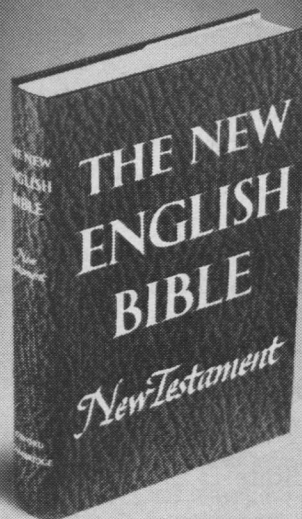
The book as a whole is a mine of practical comment and analysis of preaching (which will probably be appreciated chiefly by preachers) and of public worship, which should be welcome to clergy and lay folk alike.

A Handbook For Episcopalians by William B. Williamson. Morehouse-Barlow. \$3.75

This is the first book of a planned series called *Handbooks for Churchmen*. Others in preparation are *The Vocation of a Vestryman* and *How to be Married in the Episcopal*

(Continued on Inside Back Cover)

This Christmas give



**and your gift will be cherished
for the beauty, vividness, and clarity with
which it tells the world's greatest story**

"It speaks directly and clearly to the man of today. Such a person who wants Holy Scripture straight — the end product as it relates to him — will find it in this version to a degree unparalleled elsewhere."—*The Living Church*

460 pages • \$4.95



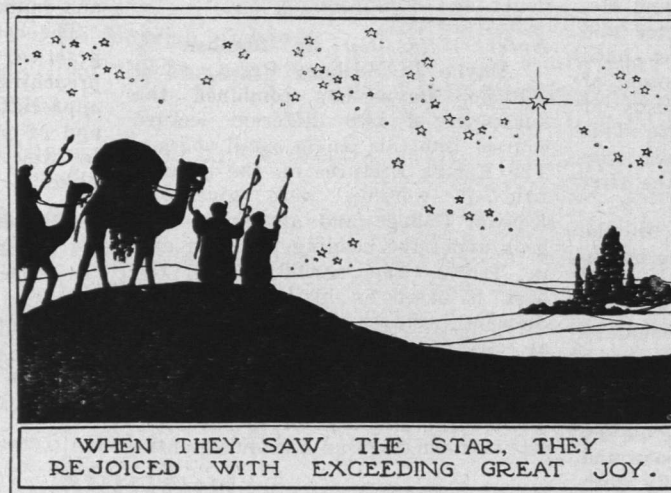
At all booksellers

CAMBRIDGE UNIVERSITY PRESS

OXFORD UNIVERSITY PRESS

Christmas Gifts

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



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

(Your name will go here on the Christmas card)

SEND YOUR LIST

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

THE SUBSCRIPTION PRICE IS \$4

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

Name	Name
Street	Street
City	City
Zone State	Zone State

Name	Name
Street	Street
City	City
Zone State	Zone State

Your Name and Address

The WITNESS

TUNKHANNOCK

PENNSYLVANIA

AMERICAN SOCIETY AND RELIGION

(Continued from Page 6)

Church and state, or whether it is basically an article of civic peace framed in the interests of guaranteeing religious liberty for all," the report observed.

Education And Religion

Turning to the issues involving education and religion, the authors conclude that, despite their disagreements, they would not object to "teaching about religion" in public-supported high schools — in the upper grades — and in colleges.

"Knowledge of theological positions and of the role of religion in Western culture is an integral part of liberal education. Its importance cannot be ignored without damage to the quality of mature education," they stated.

Controversy over public versus parochial school education, the report commented, "has been intensified as of late because so many Roman Catholic spokesmen (but not only Roman Catholics) have maintained that parochial schools have a right in justice" to public, and particularly federal assistance.

"No one signing this statement would endorse the assertion that the Catholic school system simply resulted from an ambitious clergy's 'general strategy' to obtain political power," the signers declared, adding: "We recognize that this is how a sizable, not uninfluential body of American opinion sees the parochial school question; the military metaphors in which the case is frequently made reflect such a view."

Pressure Groups

The portion of the booklet which deals with Church-inspired pressure group activities is included in a section entitled Cultural Freedom.

"Persuasion is the proper form of action for American groups that would transform society; coercion, direct or indirect, or the suppression of ideas is properly held anathema," the writers maintained.

"Admittedly," they added, "persuasion is a long, painful process and not always successful... but the religious group that respects the canons of civic prudence will not take... shortcuts to success."

The authors said there are both moral and pragmatic reasons why the shortcuts should be avoided. "For one thing," they declared, "they are rarely effective over the long haul. A nation converted against its will remains unconverted still."

In a discussion of morality and the law, the document notes that the anti-birth control laws in Massachusetts and Connecticut, once a "symbol of Protestant Puritan dominance in New England," have become "a symbol of Catholic political power in these states."

These statutes, "like America's experiment with prohibition, are tainted with the moralism that corrupts the law," the report said.

The document also cautioned church leaders and communicants against an "overemphasis on sectarian interests."

"When an American acts as a citizen, whether as office-holder or simple voter, his obligation is to the whole society and not just the section of it that shares his own faith," it asserted, going on to admonish religious leaders to judge the whole record and entire platform of candidates for public office "and not just their stand on issues of sectarian concern..."

Copies of the booklet are available without charge.



Will you have Daily Devotions in 1962?

It only takes five minutes... for a morning devotion to start the new day, or for an evening devotion at the close. Can you "spare" that brief bit of time?

The Upper Room offers guidance for your daily devotions. Its meditations, prayers, Scripture selections and thoughts for the day give spiritual aid to those who use it.

World-wide in its circulation, The Upper Room is written and used by Christians of all evangelical denominations. Over 50,000 churches distribute it regularly to their members. If your church is not among that number, we invite you to use it in 1962.

Order now. 10 or more copies to one address, 7¢ per copy. Individual yearly subscriptions \$1, three years \$2. Address

**A
C
P** Superior Achievement 1961

The Upper Room

The world's most widely used devotional guide

38 Editions—32 Languages

1908 Grand Avenue Nashville 5, Tenn.

CHURCH ON CAMPUS HIT BY EDUCATOR

★ The educational community sees the Church as an authoritarian, socially insensitive, and largely irrelevant institution that has too many pat answers and phrases them in unintelligible language.

This "negative image" of the Church on the college campus was sketched by Deane William Ferm, dean of the college chapel at Mount Holyoke College. He spoke to the first national Methodist convocation on preaching in college and university communities, held in Cincinnati.

Ferm acknowledged that the Church also has a more favorable positive image. But he emphasized that the "task of preaching in an academic community is in part the task of breaking down false images."

Filling in the details of this image, Ferm said one of the main impressions of the Church is that "she is too sure of herself . . . too ready with the answers . . . too fearful of healthy skepticism."

Some students and faculty members see the Church as authoritarian because they believe it "asks obedience to an external authority instead of to individual freedom," he said.

In communicating with the world, Ferm said the Church has "created the image of being more interested in language than in life. I am not suggesting that we speak in nice four-letter words, but I am suggesting that the image of the Church is that she speaks a foreign language as difficult to understand as ancient Sanskrit. If the Church has a message for every man, then it is essentially her responsibility to break through the language barrier."

On the issue of social insensitivity, he said the academic community "knows well the history of the Church's inhumanity to man. Do we not still

substitute Bible-reading, creed-reciting, and hymn-singing for social justice?"

The view of the Church as irrelevant arises because the Church "has the outstanding ability to answer questions that students are not asking . . . and to ignore questions that students are asking," he said.

ANGLICAN CONGRESS PREPARATION

★ The Episcopal Church is launching a get-acquainted project in preparation for the Anglican Congress which meets in Toronto, August 13-23, 1963. Two series of study material is planned; a program series dealing with Congress topics and a friendship series telling of the work of the Anglican Church in all parts of the world.

Dean Robert McGregor of Trinity Cathedral, Newark, N.J., is chairman of a committee of ten persons to prepare the friendship series. Research and writing will be done by William E. Leidt of the National Council staff.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., Rector

TRINITY

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

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

CASSOCKS

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

J. M. HALL, INC.

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

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John 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.

ST. JAMES LESSONS

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

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

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

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

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

ASHBY CHURCH CALENDARS

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

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

ASHBY COMPANY • 431 STATE • ERIE, PA.

- NEW BOOKS -

(Continued from Page Fifteen)

Church. It is a first-rate volume for grown-ups already definitely curious about the Church. It is arranged for group discussion and for home-work on books recommended in the books short bibliographies at the end of each chapter.

Basic Christian Beliefs by Frederick C. Grant. Macmillan. \$2.95

Like everything that Dr. Grant has written, this little book appeals effectively to the mind of one who is seeking truth or at least enlightenment on a path that leads to some pertinent facts worth knowing. The author here has had to condense his material remorselessly, but he has done so without befogging the course of his argument or neglecting anything that is genuinely basic for understanding the faith by which we Christians live.

The most successful use of this book will probably be in the form of group classes or seminars, for the author assumes that theological leadership will be given to supplement the biographies at the end of each chapter. The six 20-page chapters deal with Belief in God, in which the doctrine of the Trinity is, of course, the center of consideration; Sin and Forgiveness (the Atonement); Belief in Christ and the Holy Spirit and the Church — which includes the sacraments, the apostolic ministry and the Church's development of doctrine.

A remarkably satisfying book, but one which had better not be tackled by any but mature minds or in groups under adequate and devoted leadership.

The Ten Commandments by Terence J. Finlay. Scribners \$2.50

The eleven chapters of this book first were sermons preached in St. Bartholomew's Church, New York City. Their substance is as little affected by the change from speaking to the printed word as it is possible to imagine. The impressive personality of the preacher persists to a remarkable degree in these eloquent printed discourses.

This is not a book of textual criticism nor a critique of Old Testament history. It presents the Decalogue as God's foundation for strong and righteous lives — individual, social and national — and applies it all as a challenge to the present era so dominated by violence and hatred.

This little volume might well be found in the living rooms of Christian families to intrigue callers and visitors, tempting them to worthwhile conversations.

1662 And All That by Dewi Morgan. Morehouse-Barlow. \$1.70

This little book has been written and published at this time to help celebrate the 300th anniversary of our Book of Common Prayer. It so happens that what we usually expect as a celebration of anniversaries is heavy and boring either in print or speeches, but this production of Dewi Morgan is a refreshing surprise. The author has all the great occasions and the many heroes and villains of the time duly recorded, but it is done with a light touch and wherever a joke is pertinent, a keen sense of humour sees that it is duly indulged in.

Small as this volume is, it does contain real biographies of many great worthies of the Anglican Church. Its fun and enlightenment to read this history.

Decisions About Alcohol by Ebbe C. Hoff, M.D. Seabury Press. \$1.75

Christians Of The Americas Seabury Press. \$1.75

Latin American Dialogue by Virginia Harbour & Carman Wolff. Seabury Press. \$1.95

Here are three attractive pamphlets issued by the Seabury Press for the department of Christian education. The one about alcohol is designed for use of a senior high school unit and is wise and practical if used under mature leadership.

Christians of the Americas is for the 1961-2 children's mission study

NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin

Rev. James Howard Jacobson
Superintendent and Rector

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

in primary and junior classes. The pamphlet is for use as a leader's guide and deals with the Church's mission work in Latin America.

Latin American Dialogue is for use in a young people's mission study group and is very skilfully put together for the mature and understanding leader to follow with practical imagination as the group membership reacts to the study.

In Search of Myself by D. R. Davies. Macmillan. \$3.50

The text of this book was the diary of its author, found among his effects after his death. It is interesting and — in spots — exciting to the point of seeming incredible. But the author had written several books earlier and one of them—*Down Peacock's Feathers* — has much the same text as this diary.

Schools of the Church

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

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

Viola H. Woolfolk.

Box W, Tappahannock, Virginia

LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster

LENOX, MASSACHUSETTS

DeVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

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

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

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. FRANCIS ERIC BLOY
President of Board of Trustees

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

St. Stephen's Episcopal School FOR BOYS AND GIRLS

AUSTIN, TEXAS

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

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

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for Boys Dependent on One Parent
Grades - 5th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country
Learn to study, work, play on 1600 acre
farm in historic Chester Valley.
Boys Choir - Religious Training

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box S. Paoli, Pa.

ST. AGNES SCHOOL

An Episcopal Day and Boarding
School for Girls

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

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

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

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.



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

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

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

HOLDERNESSE

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

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.
Headmaster

ST. MARY'S SCHOOL SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.
Please address
THE SISTER SUPERIOR, C.S.M.

SAINT JAMES SCHOOL

FAIRBAULT, MINNESOTA
FOUNDED 1901

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

MARVIN W. HORSTMAN, Headmaster

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

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

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.

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