

# The **+** WITNESS

DECEMBER 13, 1962

10¢



**BISHOP EVERETT H. JONES**

HOST of National Council that met in San Antonio. Council members and staff officers from New York headquarters were guest preachers throughout the diocese of West Texas on December 2nd

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**WHAT'S THE MEANING OF EVANGELISM**

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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.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00  
a.m. (Choral Eucharist, first Sun-  
days).

WEEKDAYS: Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays).

HOLY DAYS: Holy Communion 12:00  
noon.

### ST. BARTHOLOMEW'S CHURCH

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Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Ser-  
mon. 4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday  
at 12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
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School 9:30; Morning Prayer and  
Sermon 11:00.

(Holy Communion 1st Sunday in  
Month).

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### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

NEW YORK

The Rev. John M. Krumm, Ph.D.,  
Chaplain

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Sunday, Holy Communion, 9 and  
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11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

### ST. THOMAS

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8:15, Thurs. 11 HD, 12:10; Noon-  
day ex. Sat. 12:10.

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Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

One of New York's  
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For Christ and His Church

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## SERVICES

### In Leading Churches

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Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

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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.

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11:15 a.m. Wed. and Holy Days:  
8:00 and 12:10 p.m.

### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue  
The Rev. William B. Sperry, Rector  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

### ST. THOMAS' CHURCH

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

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

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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****Cuba and Philippines Loom Large  
In National Council Action**

By Edward Mohr

*Witness Editorial Assistant*

★ While enjoying an abundance of southern hospitality and sociability the National Council, meeting in San Antonio, Tex., Nov. 29 to Dec. 1, took serious steps in initiating projects which will engage the attention of the Church in the near future. It authorized the raising of funds for Cuban refugees, the purchase of a liberal arts college in Manila, a survey of the needs of the ministry in the province of the Pacific, and a management study of the Anglican Church of Canada.

The appeal for funds for Cuban refugee relief and resettlement will be made on behalf of the Presiding Bishop's fund for world relief and will be conducted by the department of promotion. Seeking not less than \$450,000, the funds would support and expand the work heretofore carried on by the diocese of South Florida. Precedent for action was found in a similar appeal made by Bishop Sherrill in 1956 on behalf of refugees during the unsuccessful Hungarian counter-revolution.

The Council's support of the proposal followed a personal presentation of the needs by two refugees who had been flown to San Antonio from Miami, and one refugee who has

been resettled in San Antonio. One was the Rev. Max Salvador Jr., formerly a priest of the Cuba missionary district, who now ministers to some 200 refugee families in Miami as vicar of All Saints Church there. Another was Julio del Amo, formerly managing director of a Havana public utility concern. On the Sunday following the Council meeting, he suffered a stroke, from which he is reported to be recovering. Dr. Noe Hernandez, now living in San Antonio, practiced medicine in a town near Havana, being also the mayor, while his wife taught school. He is now working in a hospital while awaiting a license to practice medicine in Texas.

After escaping from Cuba in a small fishing boat, Dr. Hernandez was forced to work in a packing house in Miami, Fla., to earn enough money to bring his family to the United States.

The priest, the Rev. Max Salvador, said he left Cuba a year ago after being forced into hiding three times by government secret police because of his work with the Christian action movement, an anti-Communist body.

When he left Cuba, Salvador said, living conditions were so bad that there was no milk or medicine for his five-months-old baby.

After he arrived in Miami,

the clergyman spent the first three weeks living with his wife and three children in one room. He was finally forced to move to the porch of a friend's home before making contact with an Episcopal church in the city.

The third refugee, Julian Del Amo, once an executive with the Havana Power Company, had all his property confiscated for refusing to work with the Castro government. After leaving Cuba with only the clothes he was wearing, the former \$1,000-a-month executive could find no work in Miami except as a hotel bus boy for \$22 a week.

Supporting the proposed appeal, Bishop Corrigan, director of the home department, expressed the view that it should not be made as an anti-Castro political gesture, but in response to the actual human need involved. Recognition must be given, he held, to the underlying social changes of which the Castro revolution, and the consequent refugee problems, are symptoms.

**College in Philippines**

Capital City College, the liberal arts college whose purchase by the bishop of the Philippines was authorized, is located across the street from the Church's cathedral heights property in Quezon City. The price of \$480,000 will be covered by funds held at the discretion of the Philippine bishop as a result of a gift of stock originally valued at \$20,000. Bishop Bentley, council vice-president and

director of the overseas department, and Bishop Bayne, executive officer of the Anglican Communion, both held that the acquisition of the plant was highly strategic at this time. The operation of the college by the Church will make possible the granting of degrees to student nurses, provide for undergraduate courses and thus make it possible for the Church's seminary to become a graduate institution, and make available a Christian education facility to the Philippine Episcopal Church and the Philippine Independent Church.

After the Council had taken action the Rev. Philip T. Zabriskie, executive secretary of the division of college work, pointed out that the operation of the college would require subsidy if it is to become a first class educational institution. As a privately owned school the college has been making a profit, but the payment of adequate salaries and the cost of proper maintenance will make future profits unlikely. The home department appeared to have taken these factors into account, holding the commitment a desirable one nonetheless.



PHILIP ZABRISKIE: — urges that proper standards be maintained



DEAN SHERMAN JOHNSON: — has an unusual request granted by the Council

### Pacific Survey

A survey of the Church Divinity School of the Pacific, in relation to the needs of the ministry in the 8th province, will be undertaken by the general division of research and field study, working with the division of Christian ministries. The first of its kind, the project will be undertaken at the request of the dean of the seminary, the Rev. Sherman E. Johnson.

The survey authorized for the Anglican Church of Canada, at the request of that body, will cover the administrative functions of the general synod of this Church and its committees. The Canadian Church does not now have an administrative system such as that represented by the various departments and divisions of the National Council. It is apparently looking for guidance in developments in this direction.

In a resolution originally prepared by the secretary of the Council, the Rev. Charles M. Guilbert, approval and encouragement is given to the federal bureau of the census for a religious census in 1966. The last one was taken in 1936. A

new census has already been authorized by Congress, which however must make an appropriation. Canon Guilbert pointed out that this is not a house to house census but one conducted through the religious bodies only.

### Missionary Districts

In an attempt to prod a General Convention committee into action, the Council passed a resolution asking for equal representation for missionary districts, and a change in their name. The committee is the joint committee to study the nomenclature and structure of missionary districts of the Church, the convenor being Bishop Creighton of Washington. The resolution reads:

“Resolved: That the National Council re-affirms its previous action relative to the nomenclature and status of the missionary districts of the Church and their representation in General Convention, and further urges the joint committee to study the nomenclature and structure to present to the General Convention of 1964 such changes in the constitution and canons as will grant these missionary districts equal representation and a more appropriate name parallel to that of other diocesan jurisdiction.”

### Report on Money

Lindley M. Franklin Jr., the treasurer, reported that payments by dioceses on their pledges to the national Church totalled 6.5 million at the end of October, about \$350,000 less than the proportion of the pledges due at that point. At the same time the Church school missionary offering totalled \$280,000. Last year the offering came to a little under \$300,000.

For the new Episcopal Church Center now under construction in New York a total of \$3,013,295, has been pledged,

with \$1,197,540 paid. An additional million dollars in pledges is needed. Of the \$3 million borrowing authorized only one has been borrowed at this point. Bishop Warneke, chairman of the committee in charge of the project, reported that construction was progressing on schedule, and that the plan to occupy the building the week-end including Feb. 22 stands. The Council plans a preview visit to the structure on Feb. 19, prior to its meeting that month. Dedication and cornerstone-laying ceremonies are planned for the end of April, the stone being structurally superfluous.

At the meeting the Very Rev. Henry N. Hancock, dean of St. Mark's Cathedral, Minneapolis, became a member, representing the 6th province, but illness prevented his attendance. He succeeded Bishop Smith of Iowa, whose term had expired, and was elected to the department of Christian education. Under new rules the Council authorized the appointment of advisory committees by department chairmen, the Council being given notice. Under former procedures a department first had to obtain permission from the Council for such committees, the members then being appointed by the Presiding Bishop.

The locale of the meeting provided Bishop Hallock of Milwaukee with a suitable setting in which to point out that the Republic of Texas was the Church's first foreign missionary area, beginning 125 years ago.

### Other Matters

On other matters the Council:

Appropriated \$6400 to defray the cost of the annual parochial report forms, for which a charge was previously made, usually paid by the dioceses ordering them.

Made a supplemental appro-

portion to the ... of the Philippine Episcopal Church and the Philippine Independent Church.

Authorized the development of "Programmed Instruction" jointly with the United Presbyterian Church, in book form, each Church eventually using its own material.

Bishop Warnecke of Bethlehem, chairman of the department of Christian social relations, pointed to a "widespread need for public discussion of Church - state problems in America."

On his department's recommendation, Council members voted to send 28 Episcopal delegates to the National Council of Churches study conference on Church-state problems, to be held in Washington, D. C., in February, 1964.

In further business, the National Council approved an appropriation of \$6,700 for operating expenses of an international, two-week long Church and group life laboratory for bishops.

The laboratory will be held July 30-August 10, 1963, at the Episcopal Theological School, Cambridge. It will be sponsored jointly by the department of Christian education and the general board of religious education of the Anglican Communion in Canada. Chairman will be Canon K. M. H. Creal of Canada.

Its purpose, according to the Rev. David R. Hunter, director of the department of education, will be "to explore the potentialities of group work, group study, and group experience, in Church work."

Approved arrangements and appropriations for basic hospital and major medical insurance for all clergy and lay employees of domestic missionary districts, the costs eventually to be taken over by the districts.

Heard announcement of the

discuss ... "Churchway ... promotion department ... continuing deficit ... H. Foster, chairman of the general division of women's work, expressed the hope that some substitute may be developed whereby lay leaders may be informed.

Appropriated \$2500 to assist the Girls' Friendly Society in adjusting to lessening support from the national Church.

On motion of Bishop Bayne authorized transfer of title to the American church in Frankfurt from the missionary society to the board of trustees of foreign parishes, a New York corporation, and heard him report the prospective opening of a preparatory school for Americans in Rome, St. Stephen's, by the Rev. John Patterson, formerly headmaster of Kent School.

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## --- People ---

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- ARTHUR ENGLAND, formerly chaplain of the juvenile courts in St. Louis, is now rector of Christ Church, Cape Girardeau, Mo.
- CHARLES H. WASHBURN, formerly rector of St. Stephen's, St. Louis, is now rector of St. Paul's, Artesia, N. M.
- JAMES L. LOWERY, formerly curate at Grace Church, Elmira, N. Y., is now rector of St. Paul's, Greenwich, N. Y.
- ROBERT E. EHRGOTT, formerly rector of St. John's, Mt. Prospect, Ill., is now rector of the Holy Nativity, Indianapolis, Ind.
- JOHN D. EVANS, formerly curate at Grace Church, Hinsdale, Ill., is now rector of St. Philip's, Benzonia, Mich.
- WAYNE L. JOHNSON, formerly rector of St. Paul's, Pekin, Ill., is now rector of Trinity, Rock Island, Ill.
- GERALD H. McGOVERN, formerly vicar of St. John's, Centralia, Ill., is now rector of St. Ann's, Warsaw, Ind.
- ARTHUR J. MORLEY, formerly rector of St. Barnabas, Tarentum, Pa., is now rector of Trinity, Beaver, Pa.

# Men of Trinity Parish Chapel Hear Paulist Educator

★ A Roman Catholic priest, speaking before an Episcopal men's communion breakfast, declared that the Catholic Church's interest in the Christian ecumenical movement is not a passing phenomenon.

Father James B. Lloyd, director of the Paulist information center in New York, made this point in speaking to men parishioners of St. Luke's chapel in Greenwich Village.

The Paulist priest had been asked to discuss the Vatican Council and the ecumenical movement by the Rev. W. C. Leech, curate of St. Luke's. It was believed to have been the first time in modern New York history that a Catholic priest had addressed a non-Catholic group in the setting of a communion breakfast. The breakfast followed a Eucharist celebrated by Father Leech at the chapel.

Father Lloyd stressed that Roman Catholic interest in the ecumenical movement has been gaining momentum for about the last 80 years and should be regarded as a permanent aspect of Catholic thought.

"Roman Catholics are interested in knowing what it is to be a Christian — what it means," he said.

"The prevailing climate in the Roman communion centers on the concept of 'separated brethren,'" he added.

Father Lloyd defined the term 'separated brethren' as meaning spiritual rather than corporative unity of Catholics with other Christians. "You are my brothers in Christ," he told the Episcopal men.

Father Lloyd went on to say that the Vatican Council was called by Pope John to renovate and revitalize the Church. "The

Council aims at adapting perennial truths to today's problems. If we are to unite in the Lord, we have to renovate."

The Paulist discussed various topics under consideration or to be considered by the prelates attending the Council. Noting that there are 15 general themes to be handled, he emphasized that the Council Fathers are faced with deciding what should be given top priority.

Bishops from Germany and Holland believe ecumenism should be given top priority, while prelates from other areas are more concerned with questions of liturgy or sources of revelation, he said.

Religious liberty and Church-state separation are other questions to be examined by the Council Fathers, he noted. A strong statement calling upon governments throughout the world to desist from contemplating nuclear warfare should emerge from the Council, he said.

Concluding his talk, Father Lloyd urged the Episcopal men to pray for Christian unity. "Might we all join in our own type of prayer that we all might be one," he said.

A question and answer period followed for an hour after Father Lloyd finished speaking.

St. Luke's Chapel, built in 1821, is the third oldest standing church edifice in Manhattan. The oldest is St. Paul's Chapel, 1766. Both are chapels of Trinity Parish.

## PEACE CONFERENCE PLANNED FOR 1964

★ A Soviet turbojet brought a group of Russian churchmen to Utrecht, Holland for a ten-day regional conference organized by the Prague peace move-

ment in Czechoslovakia. The group plans to hold the second All-Christian world peace congress at Prague in 1964.

Leading the Soviet delegation was Archbishop Nicodim, head of the Russian Orthodox Church's department of foreign Church affairs. With him were Alexei Buevsky, secretary of the Prague peace conference, and Father Pavel Sokolovsky, an official of the Moscow patriarchate.

Also in the group were Archbishop Jaan Kiiuit, head of the Evangelical Lutheran Church in Estonia; the Rev. Alexander Karey, general secretary of the all-union council of Evangelical Christians (Baptists), and Vladimir Stoyan, chief of the council's foreign section.

The visitors had been seen off at the Sheremetyevo airport outside Moscow by officials of the Moscow patriarchate and the Baptist council.

The conference was scheduled to discuss problems of peace and disarmament, major topics at the first Christian world peace Conference in 1961 attended by 700 Protestant and Eastern Orthodox delegates from both east and west.

It was said that Archbishop Nicodim would remain in Holland for some time after the conference ends, and then pay a visit to France at the invitation of local religious leaders.

## BISHOP BAYNE SPEAKS IN HONOLULU

★ Bishop Stephen F. Bayne, executive officer of the Anglican communion, was the speaker at an ecumenical service held December 9th in Honolulu. It was sponsored by the Council of Churches.

## BISHOP IVINS DIES AT FLORIDA HOME

★ Bishop Benjamin Ivins, 78, bishop of Milwaukee from 1933 until his retirement in 1953, died last week at his home in Delray Beach, Florida.

# EDITORIALS

## What Kind of King?

"We HAVE no king but Caesar" was the reply by the worldly minded Jews when confronted by their Messiah. He was not the kind of a Christ that men were looking for. His very meekness was offensive to those who were accustomed to the pomp of royalty. They could not understand a prince who seemingly was interested in widows and children, who consorted with publicans and sinners, who surrounded himself with a group of peasants and who wearied himself in good works. It was not the kind of a king that men were looking for then; he is not the kind of a king that men are looking for now.

The beatitudes are in the discard and in place of them we have the platitudes of politicians who promise much though they themselves practice little of the morality that they advocate. We live in two worlds, the one of material comforts and the other in the comforts of God's grace. We must face the question now in much the same fashion as they did then in Jerusalem. "Make not my father's house a house of merchandize" is a warning that is not heeded by those who make merchandize the main interest in life and something which each group is eagerly seeking to acquire. For what? Not for the use of all men but rather for the particular race, nation or group to which they belong. There is no more benevolence in one group than there is in the other. It is this absence of kindness which is so apparent in the struggle for a place in the sun.

So much of our religion in the U.S.A. is quite tasteless and easily irritated by any voice which stirs them to discipleship. Notwithstanding when the salt has lost its savor it will be trodden under the foot of men. The inertia of his disciples is a far more grievous danger than the attacks of soapbox orators. It is only when our religion is good for nothing that atheism has a leg to stand on. It has no principles to defend but has a very acute ability to criticize that in others which it does not practice itself. Its most effective attack has always been against the status of the clergy, who are often endured rather than sustained. Let us say a few words in their defense.

IN THE first place they are merely laymen who have been set apart for certain religious duties. It is hard for water to rise above its level and in this case the level is the morale of the laity. You claim that too often the clergy are weak men, but that is because strong men have refused the office. It is for the same reason that we have so many weak men in Congress and in our legislatures. The strong men are seeking other things and are not concerned as to who volunteers for service.

In the second place, the clergy have the task of lifting rather dead weights to higher levels. It is a tiring process when one has been at it a long time without heartening results. The truth of the matter is that laymen in the congregation either inspire the minister by their enthusiasm or tire him out by their apathy.

As the gospels affirm, we have piped and men have not danced and we have mourned without impressive results. One rector comes eating and drinking like other men and you say that he is not pious but when the pious minister comes along, he is not interesting. It is awfully hard to be the kind of a minister that is approved by the laity. It is not surprising that like the Master they are chiefly concerned with widows and children; they being the only ones who respond joyously.

In the third place there was not one gospel written for the clergy and another for the laity. The assumption that there is, has the tendency to make prigs of the clergy and twigs of the laity; twigs that bear little fruit but give many scratches. Neither amount to much. You see the preacher is the only one in the community excepting the police whose task it is to point out traffic violations and it is not a popular task.

In a very real sense preaching is an insidious task unless it is granted at the outset that the one who preaches has even greater temptations than the one who doesn't, due perhaps to the fact that in his case the devil is much more active.

Advent is a season to prepare us for the King's birth in our hearts at Christmas. But a babe in a manger is such a tiny creature that one may give him little heed. All the same he has great possibilities. There were no royal trappings about Christ's birth; no social aspirations in his

carpenter shop; no grandees who stopped to listen to him on the roadside; few wise or noble (as St. Paul affirmed) who were willing to meet in upper rooms.

One wonders now if the Church were driven back to its primitive surroundings, what percentage of his disciples would be there and how many would absent themselves because the ventilation was poor or the congregation meager. Christians are being sorely tested throughout the world but, God be praised, there are enough of them who claim the right to have another king than Caesar in the realm of the conscience.

We shall all appear before the judgment seat of Christ. We wonder if any of us would dare to say before the king, "I failed to serve thee because I had no use for the minister, did not like the congregation, disapproved of the ritual and was ignored by the ushers." Yet these are apt to be the alibis for those who acknowledge Christ as their king and yet fail to render him the service to which they are committed by their baptismal vows.

Advent is the season when we are asked to face the reality of the last things, which are after all the ultimate realities in our lives.

## EVANGELISM --- WHAT IS IT?

By Keith De Berry

*Rector of St. Aldate's, Oxford, England*

THE URGENT DEMAND IS NOT ONLY TO  
DEFINE EVANGELISM BUT TO GET ON  
TERMS WITH THOSE WHOSE NEED IS  
MUCH GREATER THAN THEY KNOW

THE DEFINITION recorded by the greatest evangelist, St. Paul, has probably never been bettered. In Acts 26:18 he quotes the commission he received from the Lord himself on the Damascus road as "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, an inheritance among them which are sanctified by faith in me."

Evangelism begins with a new vision and a turning round, it involves the throwing off of one power and the acceptance of another. Evangelism faces a man with his sin and with the gospel of forgiveness through the cross; it throws open the door which leads into the full fellowship of the Christian family — the community of those who are being refashioned through personal faith in a personal Saviour.

Perhaps no more needs to be said, and yet when the scriptural and doctrinal basis of preaching the gospel has been given we have by no means come to grips with the task presented to our own generation. If one examines nineteenth century evangelism, one sees how far different was the task of the Victorian gospel preachers

from that of today. The Moody and Sankey hymnbook — a target for much criticism and even scorn — shows us the outlook of those to whom the evangelistic appeal was directed sixty-odd years ago. It was an age of sentiment when the heartstrings could be pulled by appeals to "wandering boys" and mother-love and fear of death, yet at the same time scriptural and theological allusions could be introduced into hymns and find an understanding even in the minds of those who made no profession of faith.

### Different Today

TODAY THE SITUATION is entirely different. Sentimentality of a kind there still certainly is as sixpence placed in a jukebox will instantly demonstrate, but this is not applied to religion. A second generation is growing up with no biblical background at all so that hymns with such refrains as "Are you washed in the Blood of the Lamb?", powerful instruments of evangelism in the nineteenth century, are completely "off the beam" in this.

The industrialized age of today where life is controlled by a series of gadgets in the home, in the place of work and the place of entertainment,



seems to have very little contact with the world of the spirit or even with the ordinary world of nature. The Christian message appears to flaunt its irrelevance by using gaunt gothic buildings and sixteenth century language and even by contrast of sacred and profane in radio broadcasts.

At those points where the Church used to touch human need in terms of hunger, healing and social services, the state with its all-embracing welfare program has replaced organized Christianity. The bulging wage packet and the atmosphere of self-sufficiency have relegated religion to a position where only the occasional personal tragedy or sickness can give it any bearing upon ordinary events.

Therefore the urgent demand is not only to define evangelism but the Christian should engage in the vital task of "pre-evangelism" to get on terms with those whose need is so much greater than they know. How can we bridge the ever-widening gap between the practising Christians and the eighty per cent (in this country) who are almost untouched by the gospel?

### Second-rate Matters

WITH THIS OVERWHELMING TASK pressing at our doors it is tragic to find that the Church as a whole is often engaged in time-consuming discussions on matters perhaps theoretically interesting but practically of only second-rate importance. The Dean of St. Paul's, writing some time ago about the discussions on revision of the canon law said, "they seem rather like rearranging the furniture when the house is on fire."

In addition to this the converting ministry is being held back by many professing Christians who make the mistake of judging others by their own experiences. Because they have been brought up in a Christian home and have perhaps had no such "crisis" experience they feel that it is not necessary for anyone else either. No one would deny that there are those who come to Christ in their earliest years and others who come slowly and gradually, but let not the readers of a Church newspaper think themselves typical. It is the endemic Christian who is the rarity, and for the rest the challenge to conversion is vital.

One has only to meet a cross-section of ordinary people to realize that eighty per cent of the population appear to have no Christian affinities and are in almost complete ignorance of the faith by which we live. It is this vast ma-

majority to whom the message of evangelism must be directed.

The writer of this article has recently been a patient in a general hospital ward. What a corrective this is to complacency regarding the revival of Christian practice—to meet an ordinary man on a common level when he is perhaps at his most impressionable and find in fact how little contact there is between the parson and the non-Churchgoer.

### Reactionary Element

ANOTHER OF OUR TROUBLES today is that in the local churches half the congregation is living in the nineteenth century and half in the twentieth. As a cynic once said. "The Church not only consists of the hierarchy and the lowerarchy but also of the Noah Arky." With depressing frequency in church vestries as in the larger assemblies of the Church it is the reactionary element that wins rather than the adventurous.

It is imperative that the decks should be cleared for primary evangelism, and that those who believe in the converting power of the gospel should stand together in this great uniting task instead of taking sides in the things which divide us. What is needed in evangelistic work today is a new generation of personal evangelists; it is people who must reach people. It is easy enough to criticize the shortcomings of the Church and its organizations, easy enough to diagnose the difficulties. The answer to set against these obstacles is people who have found a living faith in Christ.

The term in use today is "committed" men, but some of us still prefer the term "converted" men, meaning those who have experienced a radical change from sin and selfishness to God and are transformed and redeemed by a new nature in Christ.

### What Sort of Men?

WHAT SORT OF MEN and women does the Church need in the situation today?

● We need people who know the power of God in their lives by daily experience.

● We need people who have a real desire to win men, who have, to use an old-fashioned term, "a passion for souls."

● We need people who know why they are forgiven and who know the scriptural and theological meaning of the Atonement in such words as "He

made him to be sin who knew no sin, so that in him we might become the righteousness of God.”

● We need people who are demonstrating by their daily lives at work and at home the spirit of the Good Samaritan and something of the attractive character of Jesus Christ.

● We need people who are rooted in the life of the Christian Church, and who in the words of Oliver Cromwell, “Know what they fight for and love what they know.”

Such people do not grow on trees and, as Archbishop William Temple reminded us, every generation needs to be converted. Evangelism in-

volves preaching for a verdict, offering the crucified and risen Christ, and if we would wish to win a new generation we have to go out and find them.

Whether they work in overalls or black coats, whether they be undergraduates or rock-'n'-rollers, we have the laborious task of building bridges, getting on terms and seeking to get a hearing before we can do anything else. The message we proclaim is still the same as in St. Paul's definition, but men will only be won if they read that message first in our own lives and then understand and accept for themselves that Lord whom we would proclaim.

## THE HANDWRITING ON THE WALL

By Terence J. Finlay

*Rector of St. Bartholomew's, New York*

THIS IS A TIME OF TESTING. IS OUR  
RELIGION REAL OR ARE WE MORE  
CONCERNED WITH OTHER THINGS  
THAN OUR RELATIONSHIP TO GOD?

SOME TIME AGO, at one of the Sunday afternoon services, our choir and soloists presented for us William Walton's "Belshazzar's Feast." In it the composer has given us all the color and sensuality of an Oriental banquet. It does not require much imagination to piece together this scene — one of the most highly dramatic in the Old Testament. Under Nebuchadnezzar, one of the great kings of the Babylonian Empire, Israel was invaded — many of its people carried away captive, the temple of Solomon looted, and the sacred vessels of gold and silver taken to Babylon. Now Nebuchadnezzar is dead. In his stead, his son Belshazzar reigns — a son who apparently has learned nothing from his father's faults and who lacks his father's stature as a king. Belshazzar has surrounded himself with associates whose morals and reputation were not welcome in the court of his father.

To inaugurate his reign Belshazzar holds a feast of unparalleled magnificence, to which he has invited all his former cronies. Wives and concubines are seated together. Course follows

course; the wine flows freely; and the revels can only be imagined if you listen to music like Walton's composition. Then Belshazzar decides he will do something to impress his guests with his absolute power, and orders that the sacred temple vessels be brought forth — not for the admiration of his guests, but to be placed upon the banquet tables and filled with wine and passed from mouth to mouth. What cares he that these are sacred vessels, dedicated to the worship of Almighty God? What cares he for the God of the Hebrews? He is king and all-powerful! Suddenly the God who has been ignored forces himself upon the scene.

### Abusing Sacred Things

WILL YOU CONSIDER WITH ME the first lesson to be learned from this ancient story of Belshazzar's feast? We are reminded of the always present enigma: Why does evil exist in a world created by a loving God? How is it that God can apparently be flouted and ignored? These sacred vessels have been profaned by the lips of an idolatrous people, who worship gods of gold

and silver, iron and brass, wood and stone. Can man ignore with impunity the fundamental principles of decency and truth and reverence?

When God created man, he apparently placed some limits on his almighty power, because he gave to man the ability to choose, to make decisions. Man can ignore God for a time if he so wishes; it is his choice. He is free to choose between good and evil; and it is unfortunate that so many people seem to choose evil rather than good.

Would we not be horrified if we attended a dinner in our city and found that our communion vessels were being used in an ordinary way for bread and wine? We would leave the table; we would register our protest. There must have been a great many decent people in the king's court who were appalled at what Belshazzar was doing, but they apparently made no protest.

Even in our present day people think that they can break the laws of God with impunity. You may ask, "In what way?" They ignore or break the Ten Commandments; they feel that they are archaic and belong to the past. They have no fear of the judgment of God upon them; they are living in the twentieth century. In some of the plays of this season on Broadway, the audiences are subjected to a barrage of profanity or to a flagrant exhibition of adultery. Can God's laws be broken in this way? There are many good things to be said of Broadway, but surely as Christians we are not going to pay to keep that which panders to the lowest in our natures and blasphemes the one whom we call Lord and Saviour. There are times in a dramatic production when perhaps the name of the Deity is used because of emotions that have been aroused. But when you find it used without any meaning, then it is time that Christian people made their protest and did not acquiesce in silence to the abuse of sacred things.

### Writing on the Wall

WHAT HAPPENED at this ancient feast? Suddenly Belshazzar saw a hand appear and the writing on the wall — writing that he could not understand or interpret. The record tells us of the effect on the king: his face changed color, and his knees began to tremble. He was filled with a sense of fear, and so he sent for his astrologers, his soothsayers, and his wise men, but none could give him any answer. Then he sent for Daniel, the prophet of God. Daniel appeared before the king, and interpreted the writing for him, saying, "God hath numbered thy kingdom,

and finished it. Thou art weighed in the balances, and art found wanting." For Belshazzar the day of his triumph was the end of his life; the beginning of his rule was the ending of his kingdom. He had been weighed in the balances of the God whom he had flouted, and had been found wanting.

There is a difference between man's judgment — the world's judgment — and God's. We have been looking at Belshazzar, but we might well look at ourselves. I believe that we are called upon now for a time of testing of our faith. On the day following the President's very searching address, on my way down to the church, I was approached first by the taxi driver, then by the policeman on the beat, and lastly by a man in a shop where I had stopped to make a purchase, all saying, "Please say a prayer for me today; we all need it."

At the final request, I was a little exasperated and could not help saying, "Certainly I will pray for you; but what is wrong with saying a prayer for yourself? You do not actually have to go to church to say your prayers. You can pray in your place of business, in your home, on the street. And you can come into the silence of the church and offer your prayers to Almighty God."

A great many people said, "Pray for us," but I noticed very few extra people doing their own praying in church during the crisis week.

### Time of Testing

A TIME OF TESTING! Is your religion real? Does it count for something? God is saying to us, "Thou art being weighed in the balance." Are we more concerned with other things than our relationship to God? If we are to go and meet him, what kind of judgment will be upon us?

During the summer, in the magnificent museum at Cairo, we saw a mummy case; painted on the outside of it was a set of scales. On one side of the scales was a man's heart, and over it was pictured an accumulation of his good deeds; on the other side of the scales was a roll of the law. The idea was that a man's heart and good deeds should outweigh the roll of the law.

In London, over the entrance to the chief criminal court at Old Bailey, we saw the gold figure of justice. There she stands, in one hand the uplifted sword and in the other the scales of justice. Her eyes are blindfolded so that she will deal justice impartially, without fear or favor. I could not help but think that, if that was the kind of justice that was coming to me, I would be

very much afraid and my knees would be trembling.

But, thanks be to God, the Christian kind of justice is different. It is justice tempered with mercy, for we have an advocate before us, Jesus Christ our Lord. He knows how weak we are; how many mistakes we have made. But, brethren, in the day of testing, fill your place to the

full. This is not a time for panic. The God of our fathers is with us, and if we turn to him with confidence and with humility, then we shall find a different writing on the wall — not that we have been weighed in the balance and found wanting — but I trust that, when we face him, we may read: “Well done, thou good and faithful servant; enter into the joy of thy Lord.”

## CITY OF FARLEY: --- POP. 98

By C. R. Elliott

*Rector at Lantz, Nova Scotia*

A FEW YEARS AGO a visit to Roanridge, the rural center for the Episcopal Church in Missouri, permitted attendance at a service in a nearly community on the outskirts of which stood this road sign: “City of Farley, Pop. 98”. Pretty and compact as the community was it seemed a bit silly to call it a city. But is it so silly in reality?

What constitutes a city, apart from the fact that it possesses a charter designating it as such? The most obvious characteristic is size; if it covers quite an area and has many citizens the title may be justified. But is a balloon any more a balloon when it is bursting with hot air rather than lying a bit flabby and small? Sometimes one may think a place is a city because it is a center of business and culture for the surrounding area, or because it has a vibrant pulsing life of its own almost independent of the surrounding area. The Latin word for city is *Urbs* and it is customary to consider urban and rural as opposites.

As one thinks about it one must conclude that a city defies exact definition; what is counted as “urban” is not easy to describe; odious comparisons between city and country, urban and rural, are not very real or consistent anymore. In fact the many instances where urban and rural life seem to overlap have given rise to the term “rurban”; in a facetious way new suburban developments are sometimes called “slurbe”, not an altogether complimentary title!

Should Farley be called a city? Should it not be called a city? In England the title technically belongs to a bishop's see, and for that reason Fredericton, N.B. was a city even before its size warranted a charter. A metropolis in much the same way is traditionally the see of a metropolitan or archbishop, usually a city of many people.

Both the word city and the word metropolis by derivation imply a community made up of a goodly number of people who have a common bond of citizenship and who organize and arrange their affairs according to an agreed policy. In other words a city or an overflowing city is a community of people with a good sense of citizenship and public-spirited, well organized in all the aspects of their corporate living. This is another way of saying the community is a civil-ized one! Without doubt Farley should qualify for the title; how many other places, large or small, qualify in the same way?

With the consolidation of schools, the popularity of shopping centers, the opening up of express highways, and the mechanization of rural industries, it is obvious that we are losing scattered hamlets and small villages. On the one hand we have people congregating into fewer and bigger communities, and on the other hand we have housing developments and communities spilling over from the cities and extending far into the country. It may be that the time will come when the only truly rural — as contrasted with urban — places will be the strictly resort areas geared solely to seasonal or all-year-round sport and recreation.

### Not All Lost

WHILE MUCH MAY BE LOST by the disappearance of little social units congregating around a little red schoolhouse or a local church it is not all loss. It will be necessary to work a carefully planned closing of some old churches and opening of new ones and to seek effective ways of ministering to the faithful — and unfaithful — in the period of change-over.

Keeping in mind the true meaning of city it will be one of the greatest tasks of the Church to help these new living centers to become organ-

ized, to grow into true community, and to help each person to become a good citizen. The sorry plight of many new areas is that they are not truly communities; it is a "housing development", a "suburb", a "park", or a "sub-division", and each one seems to lack the essential qualities which deserve the title community or city. Perhaps "Slurbe" does very nicely!

A good community of any size, where the citizens have a common regard for one another, where social and racial distinctions are non-existent, where all are public-spirited, where the cultural and social values make a real impact for good on the surrounding area, this community has every right to be called a city. It is a city in the best sense of the word. But even a lowly rural community can be such a city. Even a lowly rural community must become such a community.

It will not be correct any more to place city and country as opposites. In our society the true opposites are civilized and un-civilized, organized and disorganized, orderly and disorderly, corporate or individualistic, altruistic or self-centered. Every community of whatever size can be a city; and if it fails to be a city it becomes a desert arid of living values.

## Pointers For Parsons

By Robert Miller

*Priest of Campton, N. H.*

GILBERT SIMEON AND I were enjoying one of our Monday morning hikes, following a dirt road through the woods. We could be companionably silent or we could talk. Problems seemed far less urgent and menacing when we walked through the woods, but today Gilbert seemed troubled.

"I feel disturbed about our foreign policy," he burst out. "It seems to me that in waging the cold war our judgment is distorted and our values warped. The best thing we have to offer to the world is our love of freedom, our belief that all men have certain inalienable rights, our desire that their lives too should be fuller and happier. But everything we do we seem to do out of fear of Communism. We must be first on the moon so we spend billions on space; we must make Russia afraid to start a war so we spend still more billions on arms. We insist on our rights in Berlin so we keep alive a situation in that city that is a veritable powder keg. We are

happy to see an armed West Germany although we fought for a disarmed Germany. And as for Cuba! Well! The Russians are in and we are out. We dare not throw them out, but we insist that their efforts there must be purely defensive. Our policy toward Castro is one of unrelenting hostility, but our embargoes are winning us no friends. In Indo-China we saw the French go, but now we are in. I wonder what our foreign policy is. I think we make it from day to day. It is negative, a mere response to threats."

"It certainly seems so," I agreed. "But what can we do? What would you do about Cuba, for instance?"

"I think I would give up our embargo and trade with them. We would have to accept a revolution of the left but as it is we have Russia securely entrenched, and the more we cut off Cuba from trade the more it will need Russia. And it is a base that threatens all the Americas. I think we've played it very badly, and I think it is because we are so afraid of revolutions from the left. Yet most of the Latin American countries are quite likely to have just such revolutions."

"I suppose many of us feel that we should raise a standard to which the Daughters of the American Revolution could repair," I said, and Gilbert looked at me to see how I meant it.

"You may be sarcastic," he retorted, "but that comes very close to describing our foreign policy. But look at our foreign aid. To some the reason for it is their generosity, the desire of a rich nation to help others, but it is all mixed up with our fear of Communism and our desire to convince these nations that we are their friend, not Russia. The worst of it is we get little credit for generosity. The world thinks we are moved by self-interest."

"Being the world, it would think that."

"Yes. But there is some truth in it. Self-interest does enter in."

"But surely you don't expect any nation to be moved by purely altruistic motives. Even individuals are not."

"No, but there is a lot of generous feeling in our foreign aid. The trouble is that we feel hurt when it does not meet with generous appreciation."

"We shouldn't really expect it to. We must give and share with others because we feel it is the right thing to do and not because we expect some sort of reward. We cannot buy friendship and support."

"No. But it is only human to look for it. But

I want to repeat my points. The first is that the cold war is distorting our judgment, and the second that the Church is not giving us a clear lead. It dumbly follows the state."

I felt that Gilbert was right. The Church never lifted its voice against this colossal armaments race, against the enormous expenditure on space exploration, against the unconscious arrogance of our national wealth and power. It just went along, happy in government favor. It was not a prophetic Church. It so frantically opposed the Communists that it welcomed much that it had better have deplored.

"You see," resumed Gilbert, "the Church must view everything under the aspect of eternity. We cannot afford worldly views for they shut out heaven. We must not adopt worldly standards but look steadily to Christ."

"But dear me," I burst out. "When did the Church ever do that?"

Gilbert smiled. "Not very often, I admit. But again and again God has saved it from itself, given it a new awakening. That is what I look for today."

"But I thought we were doing so well, large numbers, large contributions, respect, ecumenical movements and what all."

"Oh, it all sounds impressive," admitted Gilbert, "but how effective are we? How many people do we really win to the Christian way? Do we speak righteousness to the nations? I do not feel that we run any risks, and that is one reason why I am uneasy. To follow Christ is to challenge the world. Nay, to renounce the world. We do not challenge it and we do not renounce it. We join it, and our judgment is impaired and our values eroded."

I sighed. "Too bad," I said. "You shatter my comfort."

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## 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.

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The Witness

Tunkhannock, Pa.

# Lessons of the Elms

By William B. Spofford Jr.

Dean of St. Michael's Cathedral, Boise, Idaho

IT WAS SAD to watch the eight elm trees being removed from the parking on a certain east-side block. Elm blight? Or a new building going in? I don't know. The disappearance of the trees, so many years in the growing, was a reminder of change, of movement, of transitoriness, of ultimate instability in time, and but another recollection that time flows but one direction. Memories can take us back into the past. And it is a fact that most memories are pleasant because it is God's providence that the bad things of the past are sooner obliterated. But the past can never be relived again. We have but one chance to make it (meaning life) come out right. And so, my decisions on this day, at this hour, and this moment, are important and vital.

Clergy are always somewhat surprised by persons who, confronting death and illness in their families, give indications that they have never considered this a possibility. And yet, mature Christian faith recognizes that, at any and all times, we live on the brink of a newer existence. The realm of eternity is God's . . . the realm of time is the stage for man's decisions.

As hospital chaplain, I observed something significant. It was apparent that the individuals who had come to terms with the tragic elements and possibilities of life, prior to tragedy hitting them, were able to confront the "down" moments of existence with much more strength, courage and a type of existential wonder and excitement.

And so the elm trees are gone. Perhaps they were sick and had to go. If they are to be replaced by a new building or new parking lot so that we can go about our daily routines more expeditiously, we hope that we are good stewards of the new opportunities. We had to slay the precious past in order that they could come into existence . . . and that puts a solemn responsibility upon us.

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## SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

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By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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The Witness — Tunkhannock, Pa.

## SEES FALSE IMAGE OF MISSIONARY

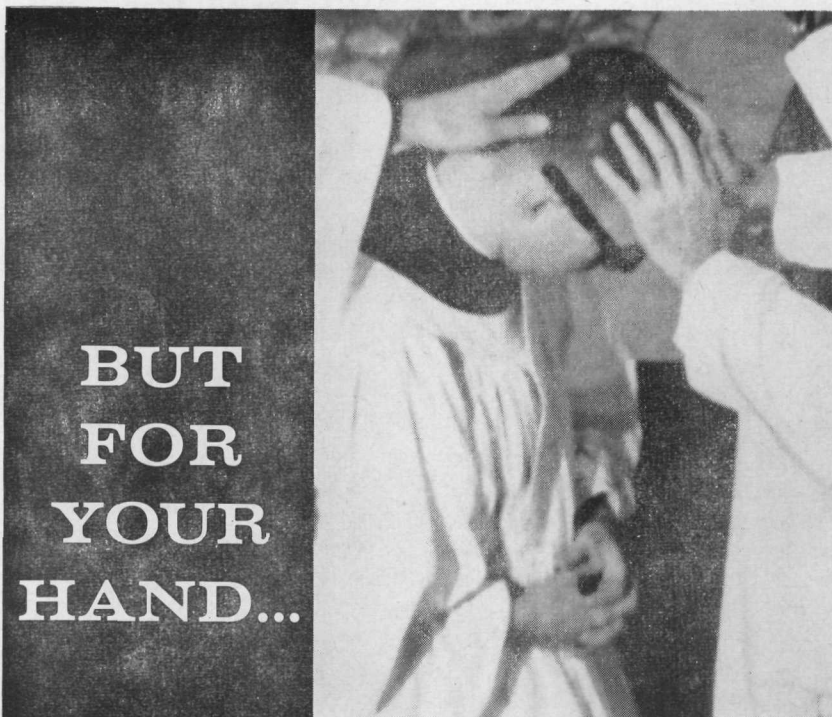
★ The word "missionary" has taken on a false image which, to the general public, seems to imply some kind of "superior Christian person," Bishop J. E. Lesslie Newbigin told the assembly of the division of foreign missions of the National Council of Churches.

"Large numbers of young people," he said, "are willing and eager to serve their Churches anywhere in the world in any capacity provided it is not as 'missionaries.'"

Bishop Newbigin, a bishop of the Church of South India, is director of the division of world mission and evangelism of the World Council of Churches. He gave the opening address at the four-day annual Assembly held this year at Buck Hill Falls, Pa. and a talk on the third day on "Joint Action for Mission." The Assembly was in session Nov. 27-30.

Despite the "false image," the bishop said there is a case for continuing to use the word. Governments and people in many countries respect the mission enterprise which has built hospitals, schools, colleges and provided technical training for their people, he said, citing the "tremendous value in continuing a tradition."

Many of these institutions, however, can now be taken over by the governments and peoples in other countries, leaving the mission to perform its central task — evangelism, he told the assembly. This he saw as the central task of the missionary — "a leap out of the Church into the world." This is the difference, he pointed out, between missions, as such, and mere Church extension, which is building another Church like the home Church in some other place.



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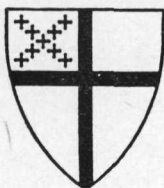
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# Russian Church Plans to Send Observers to Second Session

By **Claud D. Nelson**

*Special Correspondent for R.N.S.*

★ The Russian Orthodox Church may be counted on to send delegate-observers again when the Second Vatican Council reconvenes for its second session next summer, according to Archpriest Vitaly Borovoy.

Interviewed by this correspondent, Archpriest Borovoy has been attending the Council's first session along with a fellow-observer named by the Moscow Patriarchate, Archimandrite Vladimir Kotlyarov, head of the Russian Church's mission in Jerusalem.

In making his prediction,

Archpriest Borovoy meanwhile voiced regret that more of the Orthodox patriarchates were not represented at the Council, especially in view of its potential contribution to the establishment of world peace.

Declaring that the Christian teaching regarding peace is "clear and well-known," the Russian churchman also expressed the hope that the Vatican Council would contribute to the unity of mankind.

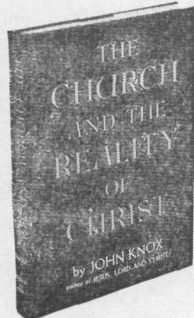
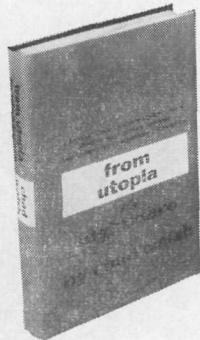
Meanwhile, he dismissed as merely "a political phrase, having to do with empires, not Churches," any reference to Moscow being "the Third

Rome." The term originated with Russian politicians and churchmen after the fall of Constantinople, the "Second Rome," in 1453.

Ever since the 17th century, Archpriest Borovoy declared, Moscow has been content with fifth place among the Orthodox patriarchates, following Constantinople (now Istanbul), Alexandria, Antioch and Jerusalem, in that order. He stressed the Russian Church's "highest regard" for the Ecumenical Patriarch as "the first among equals" of all the Orthodox patriarchs.

The archpriest devoted most of the interview to detailing the steps that led the Moscow Patriarchate to send delegate-observers to the Vatican Council — an action which caused sur-

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By **CHAD WALSH**. From Plato's *REPUBLIC* to George Orwell's *1984*, men have attempted to predict the shape of things to come. These fantasies of the future, Chad Walsh shows, are deeply significant of man's spiritual, philosophical, and political condition. What Mr. Walsh calls dystopias are utopias inverted and "the question Walsh raises is why we have dystopias today instead of utopias, and the explanations he offers are sound." — *GRANVILLE HICKS, Staturday Review* \$4.00

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prise and confusion among other Orthodox bodies, especially after the Ecumenical Patriarchate in Istanbul had ruled out sending observers.

Actually, he stressed, the confusion was to be attributed in large part to the fact that the creation of a standing committee to coordinate decision and action on the part of the Orthodox Churches — agreed to at the Pan-Orthodox meeting held at Rhodes in the fall of 1961 — had not yet been effected.

He disclosed that the Russian Church's decision could be traced back in principle to a meeting in Paris last August of the central committee of the World Council of Churches at which he and Bishop Nicodim (head of the Moscow Patriarchate's department of foreign church affairs), as well as a representative of the Ecumenical Patriarchate in Istanbul, were present.

Also attending the meeting, he said, was Msgr. J.G.M. Willebrands, secretary of the Vatican secretariat for promoting Christian unity, with whom the Orthodox representatives had an opportunity to talk.

Archpriest Borovoy said he and Bishop Nicodim had informed Msgr. Willebrands that the Russian Orthodox desired to have the same information regarding the Council which the former had conveyed to Ecumenical Patriarch Athenagoras during a visit to Istanbul in February.

He said they told the monsignor they would be glad to welcome him in Russia, but intimated he should come without a formal invitation on their part. They would make their decision regarding sending observers to the Council when they had received the desired information and were extended an official invitation.

Msgr. Willebrands visited

Russia at the end of September, remaining for the first four days of October, and it was understood that an invitation would be sent after his return to Rome, Archpriest Borovoy continued, and in fact a telegram was received from his secretariat as soon as he had returned from his Russian visit announcing that an invitation was being sent by mail.

Several days, however, passed before the invitation actually arrived, and it was during that period, the archpriest noted, that the Moscow Patriarchate replied in a telegraphic inquiry from Istanbul as to its intentions in regard to representation at the Vatican Council by saying it had nothing new to report.

When the letter from Rome finally arrived, it was promptly considered by the synod of the

Russian Church, and a decision was taken to send delegate-observers to the Council, Archpriest Borovoy declared. The Synod's decision was announced in simultaneous telegrams to Rome and to the Ecumenical Council. The telegram to Istanbul crossed with one announcing the Ecumenical Patriarch's decision that the Orthodox should not send observers.

It is noteworthy that Father Borovoy was officially present both at the Rhodes conference and the third assembly of the World Council of Churches held at New Delhi, India, last December. Now a delegate-observer to the Vatican Council, he seems alone in the distinction of being intimately and officially acquainted with all three of the ecumenical assemblies.



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# Heavy U.S. Spending on Defense Noted in Quaker Report

★ The United States government, according to a Quaker agency, is currently spending about \$295 per year for every man, woman, and child on national defense, but is spending less than the price of a four-cent stamp per person on studies and plans for disarmament.

These findings were reported by the Friends committee on national legislation in its annual study of the federal budget.

The Quaker group also contrasted the \$295 per capita expenditure for war preparations to an outlay of \$2 per capita to send American surplus food to needy people abroad.

Foreign aid costs only \$9 per capita to support all development loans and technical assistance to underdeveloped areas, the Friends committee said.

U.S. appropriations for all United Nations activities and organizations, including support for the operations in the Congo, amount to \$1.56 per person annually.

This means that taxes in support of the UN cost Americans 3 cents per week per capita, while the military budgets takes \$4.80, it charged.

Total U.S. outlay for health, education, and welfare benefits is \$35 per year per person, including social security benefits, the report added.

In their budget study, the Quakers reported that research in new and more deadly weapons is costing an average of

\$44 per person per year and that \$21 per capita is being spent on missile procurement. The U.S. spends \$32 per capita on procurement of military airplanes and \$9 per person on military aid to foreign countries.

The outlay for civil defense to protect civilians in the event of war is only 70 cents per person, they said.

The Quakers added that military programs take 53½ cents out of every dollar the government spends and that when veterans' benefits and interest on the national debt — most of which was incurred during world war two and Korea — are added, the cost of war preparation and past war come to more than 68 cents out of every dollar.

Of the 31.7 cents which finances all other governmental activity, 5.4 cents is spent on all foreign relations and peace programs — including non-military foreign assistance.

All programs of the government in the field of health, education, and welfare amount to 6.4 cents out of each tax dollar, the committee said.

## ACCEPTS ELECTION TO VIRGIN ISLANDS

★ The Rev. Cedric Mills of Baltimore has accepted his election to be bishop of the Virgin Islands.

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# - NEW BOOKS -

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Kenneth R. Forbes  
Book Editor

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*The Hundredth Archbishop of Canterbury.* By James B. Simpson. Harper & Row. \$5.95

It is a gorgeous book and the strangest and most refreshing account of the character and comings and goings of the man now occupying the Anglican communion's highest post. The usual title of such an account is "Profile", but this is much more. The man himself is pictured at all the dominant eras of his life; in thirteen short chapters. And the author, in order to create such a vivid and thoroughgoing portrait, traveled thousands of miles to do research on the Archbishop's trail, to New Delhi, to London, Liverpool and Dublin and, of course, to the old cathedral towns of Canterbury, Lincoln, Durham, York, Cambridge, Oxford, Repton, Cuddesdon, Mirfield and Kelham, where he interviewed some two hundred persons, including Geoffrey Fisher, the immediate predecessor of his hero and, of course, Bishop Bayne, executive officer of the Anglican communion and the famous Red Dean of Canterbury, Hewlett Johnson.

A great addition to the attractiveness of this book is the fifteen full pages of photographs of the hundredth Archbishop of Canterbury with his friends and neighbors, plus the end papers photographs of Canterbury Cathedral from the air and Lambeth Palace and the Thames, across which loom the House of Parliament, also from the air.

Altogether a noble and fascinating book which readers will wish to own and look over often.

*Race and the Renewal of the Church.*

By Will D. Campbell. Westminster Press. \$1.25

This can be a valuable and practical little volume which is part of a series of similar books called Christian Perspectives on Social Problems. Starting from the too-nearly accurate defining of our present time as "the post-Christian era", the author argues vigorously for the complete about-face by Protestantism in its hitherto failure to stand militantly for racial justice and in the process to make it clear exactly how and why any other attitude is anti-Christian and theological heresy.

The book is well worth careful reading, by individuals and in study classes and seminars.

A second book in this series has now been written and published in which the editor of the series, Gayraud S. Wilmore, tells of *The Secular Relevance of the Church.*

*The Reality of Faith: The Revolution in Cultural Forms.* By Bernard E. Meland. Oxford. \$6.50

The extent of the secularization of culture in the west is reflected in the lassitude with which Christians view their faith. However, the revolution in thought created by atomic science and the violence and suffering of a world at war are evoking fresh imagery. Long dormant terms are coming into use with new vitality and radically new terms are emerging. Meland speaks most effectively as he reviews the cataclysmic changes that have occurred in the modern period, indicating the seminal thought of the significant theologians and philosophers. He relates evolution and religious imagery from Darwin to Whitehead and discusses relativity and ultimate faith.

Although it may sound trite to repeat that man is made for God, for other people, and for himself, the living out of these relationships is presented as a thrilling challenge. The necessity for a new breakthrough is reflected in the situation in the east. There the development of nationalism and the resurgence of non-Christian faiths has given warning that the era of Christian missions has come to an end, and that if Christianity is to be a vital force, it must be more intimately related to the religious and cultural quest of the people. All Christians should be united in a grasp of the "New Being", freed from the confines of narrow, vitiating rationalism and moralism.

This book had its genesis in the Barrows' Lectures which Meland gave in India and Burma and which dealt with western thought pertaining to the Christian faith and its witness to the modern world. However, his experience of seven months in the east demanded further comment on the cultural forms through which Christianity is expressed and within which it finds its meaning.

This excellent commentary on the meaning of the Christian faith in a period of cultural transition is designed for the thoughtful reader who is willing to give it the time it so richly deserves.

— Lee A. Belford

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