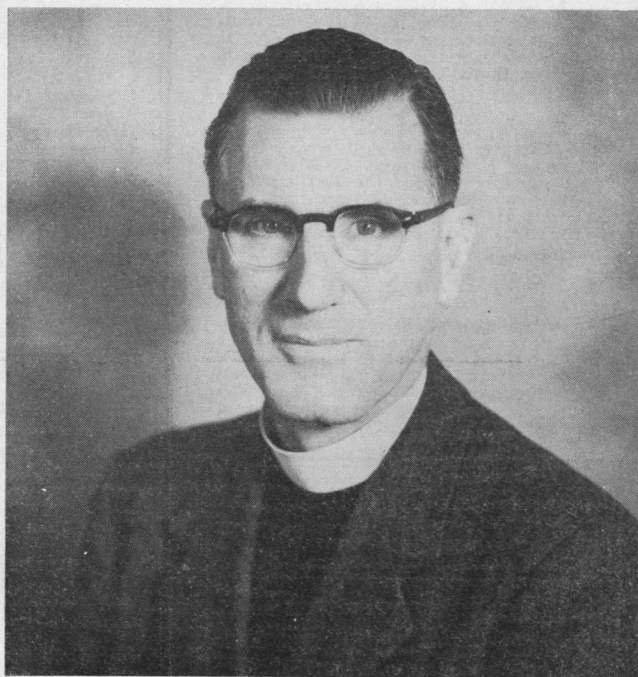


The **WITNESS**

AUGUST 4, 1955

10¢



PHILIP H. STEINMETZ

WHO is to team up with the Rev. Gardiner M. Day in reporting the General Convention for The Witness. There will also be articles on extra-Curricular activities by the Rev. Thomas V. Barrett.

CANADA'S PROPOSED PRAYER BOOK

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Story of the Week

Church and State in Russia Subject of Study

CHRISTIAN ACTION DELEGATION INVESTIGATES RELIGIOUS LIFE IN SOVIET UNION

By John Drewell

Rector of St. Margaret's, Lothbury, England

I have recently spent ten days in the Soviet Union as a member of a Christian Action delegation and at the invitation of the Russian Orthodox and Baptist Churches. We were particularly concerned to see the life of the Christian community in the U.S.S.R. and what we saw will, I believe, be of great interest to Christians.

It is not easy to put oneself in the right frame of mind to visit the Soviet Union. Generally speaking, one is in danger either of uncritical adulation of all that one sees, or of an unwillingness to give credit whether due or not. It is difficult to rid one's mind of the effects of the propaganda to which we in the west are subjected without becoming a slave of the propaganda of the Communist machine. I can only say that we went to Russia fully alive to these dangers and that we have tried to be honest with ourselves and true to the facts as we found them.

Moscow is reached after one day's flying from London, via Paris and Prague. On arrival at the airport at midnight, we were met by the Dean of the Cathedral Church. We were taken by car to the Sovietska Hotel, one of the luxury hotels of the city, which was to be our headquarters.

It seemed strange to dis-

cover that the first thing planned for us was a conducted tour of the Moscow Underground Railway! But this is, of course, unlike any other tube railway in the world. Each station was designed by a leading architect and is more like a cathedral or a palace than a railway station. The Muscovites are tremendously proud of their Metro and our tour of the stations gave us a first experience of the enthusiasm with which they are tackling the modernization of their country. Not only the underground, but many of the new blocks of offices and flats which we saw, suggested that the art and architecture which in former times were lavished on their churches, are now devoted to public buildings of other kinds.

Old and New

Moscow is a strange mixture of the old and the new, of extravagance and shabbiness, of

beauty and ugliness. There are fine wide roads with well-regulated traffic and tracks which would make any rural district council blush with shame. So, too, with housing. There are many fine blocks of flats, but there are also slum dwellings and old wooden houses long overdue for demolition. Until the revolution, it was very much a provincial town and is still, as a city, much inferior to Leningrad.

We were told that plans are in existence for the reconstruction of Moscow on a very large scale and one of our number who knew the city during the war was impressed by the change which had already taken place. In some ways, the problem is not unlike our own. There is a shortage of labor and of some raw materials and a vast amount of war-damage in other cities has been repaired and was rightly given priority.

On our first afternoon it was arranged for us to see the Patriarch of the Russian Orthodox Church and the Metropolitan Nicholas, who is the chairman of the council of the

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Church for foreign relations. The Moscow Patriarchate is a moderately-sized dwelling from which the business of the Orthodox Church is conducted. The Metropolitan is a man of just over sixty, who has been to England and is well known to a number of English churchmen.

A shrewd and able man, he answered our barrage of questions with no apparent hesitation. We learnt that there are 4,000 churches and about 20,000 priests in the U.S.S.R. and that there is no religious persecution. The greater part of our interview consisted in the compilation of a list of things which we wished to see while in Russia. By the end of the time, all our requests save one had been granted. We had hoped to see a collective farm but although this was arranged, we ourselves had to cancel it for lack of time.

Before leaving, we were introduced to the Patriarch

Alexis, the head of the Russian Orthodox Church. One felt the presence of a really great man. He comes of an old legal family and has obviously played a leading part in the life of his Church for many years past. The Patriarch is held in great respect not only by Christians of his own and other Churches, but by many others as well.

The evening of our first day was spent at the Baptist Church where we were greeted by a packed congregation of about 1,500. As there is only one Baptist church in Moscow, it is necessary to hold services on three evenings a week as well as twice on Sundays. The Baptists are the largest Christian community in the country apart from the Orthodox Church and number over half a million members with about four million adherents.

Hymn From Wales

The church we visited was in good condition with well-equipped vestries. The congregation was about four-fifths women and young people were not conspicuous except in the choir, which was large and well trained. The singing and music was reminiscent of Wales and some of the tunes were in fact Welsh in origin.

The Church officials explained to us that religious instruction cannot be given in groups to young people under the age of 18 and that it is in the homes that the faith has to be imparted to the new generation. There appears to be a steady influx of middle-aged people into the Baptist church and at a baptism which we witnessed on another occasion, thirty-four women and eleven men, of average age 30-40, were baptised. We were told that a considerable proportion of these were new converts.

We had lengthy conversations with the Baptist leaders from which we gathered that

they are able to elect their own Church officials and that some of their ministers are full-time and salaried, whilst others are voluntary and part-time. The Moscow church has 4,000 members and is served by eight ministers. It is hoped that before long another church will be provided for the Baptists as one is obviously inadequate for the numbers who attend.

The Baptist church in Leningrad, which we also visited, was a well-appointed building packed, as in Moscow, with a vast congregation. This was a Sunday evening service and possibly, for that reason, the people were better dressed and were a more representative cross-section of the population.

Each member of the delegation was asked to give a short message and the warmth with which we were received was almost overwhelming. It was quite obvious that the Christians of Russia were more than delighted to welcome visitors from other countries and it is to be hoped that the number of such visits will steadily increase.

We were glad to know that the Russian Baptists will be sending a delegation to the World Baptist meetings in London later in the year and that they will be represented in the delegation which will come from Russia in July in response to the invitation of the British Council of Churches.

Nature of Freedom

The question which was uppermost in our minds as we talked things over with the leaders of the Churches was whether in fact they were free in the sense in which we understand freedom in this country. What exactly is the relationship between the state and the Churches? The answer is to be found in the clauses in the Soviet Constitu-

General Convention

Reports by

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tion which deal with religion. From our point of view, the most serious handicap is that religious instruction is barred to young people in groups. There can be no Sunday Schools or Christian youth movements.

The other restraint upon the Churches derives from the fact that the state is the purveyor of all raw materials or paper. If the Churches require more buildings or materials to keep their existing ones in repair; if they need paper for Bibles, hymn books

or literature, it can only come from the state. There are two Councils, one for the Orthodox Church and one for the "Cults" (i.e., Baptists, Jews, Moslems—all religions other than the Orthodox). These are state bodies that deal with applications from the churches for every kind of material need. It is obvious that this is a most effective method of control.

An article on the Russian Orthodox Church will follow in our next number.

Big Issues to Be Considered By Young Churchmen

★ Is there any difference between a Christian and non-Christian marriage? Is the Church called to witness to the nation? How can one be really Christian in the professions or industry or business? Why should the Church be concerned about the social order? Is authority necessary? What is the basic purpose of the Church?

Such questions as these will be faced by the high school students, college students, and young laymen who will be delegates to the triennial convention of Episcopal Young Churchmen August 24-31 at Carleton College, Northfield, Minn. Six study commission, headed by adult experts from the field, will grapple with various implications of the theme "Power to Witness" as it affects life in the Church, in society, and in the world. Out of the week's discussions may come resolutions for transmission to the General Convention of the Church, which will meet ten days later in Honolulu.

Leaders of the study com-

missions will be: Miss Leila Anderson, assistant general secretary, National Council of the Churches; Dean John B. Coburn of Trinity Cathedral, Newark, N. J.; Mr. A. Dennis Baly, Anglican missionary teacher; the Rev. M. Moran Weston, executive secretary of the Division of Christian citizenship, of the National Council; the Rev. Jonathan Mitchell, rector of St. George's Church, Durham, N. H.; and the Rev. John B. Midworth, executive secretary of the division of adult education of the National Council.

Power to witness in vocation will be led by Miss Anderson, former Episcopal college worker and YWCA executive, who is the first woman to hold a top-ranking position in the general administration of the National Council of Churches. The study commission which she will guide will consider such questions as "How does a person choose vocation? What attitude should a Christian have toward work? Why do women experience difficulty in finding professional work in

the Church and professional status in society?"

Dean Coburn will lead the group discussing power to witness in love and marriage. Before becoming Dean of the Cathedral in Newark, he was Rector of Grace Church, Amherst, Mass., and chaplain of Amherst College. He is president of the Church Society for College work, and a member of the commission on ecumenical relations of the General Convention. His study commission will discuss "What is love? How does love overcome separation and loneliness? Does the meaning of love tell us anything about ourselves? What are the purposes of marriage?"

Mr. Baly, who has spent the past seventeen years teaching in the Anglican Church schools of the Jerusalem and the East Mission, working among both Arabs and Jews, will lead the study commission on power to witness in the Church in a revolutionary world. He is currently visiting fellow in world Christianity at St. George's Church, New York City. For many years he has been active in the world student Christian movement. His study commission will study the nature of

WHO IS THE REV. SAMUEL ENTWHISTLE?



He is Rector of St. Dorcas-by-the-Campus, Somewhere, U.S.A. and he is considering a call from

The Church of the Tribulation!

DOES HE ACCEPT IT?

See this Space Next Issue.

world revolution, and the place of the Church in a revolutionary world. Answers will be sought for such questions as "Is the nation called to witness to the world? What relation can the Church's witness to the nation have in the nation's witness to the world?"

Power to witness in Christian citizenship towards a responsible society will be the subject of the study commission led by Weston. The commission will consider "By what standards of human relations should churchmen judge themselves and the social situations and groups of which they are a part? Is it possible to create world conditions in which nations may live at peace and co-operate in solving their needs and differences? If so, can young Churchmen help create these conditions?"

Power to witness in freedom under authority will be considered by the study commission headed by Mitchell, who is chairman of college work for the province of New England. A former government econo-

mist, he, in addition to his duties as rector of St. George's, is chaplain to the Episcopal students at the University of New Hampshire. His commission will seek answers to the questions "How can we enjoy freedom without losing security? How free are we to be and to do what we want when we want to? How free must we be in order to be ourselves?"

Midworth will lead the study commission on power to witness in the parish church. Before coming to the National

Council, he was rector of St. Paul's Church, Burlington, Vt.

The commission he leads will ask and seek to answer such questions as "What is my own role in the life of the Church and my responsibility in the parish? What relation does the parish church have to the Church around the world? If my church activity group is more than a club, what demands does this put upon me? How do these differ from the demands of a non-church activity group?"

RELIGIOUS ADVERTISEMENTS REVIEWED IN BRIEF

Religious and Economic Problems Related Intimately.—Denial of Connection Blasphemy.—We have seen that the One-God religion arose out of a great struggle between the forces of social justice and the forces of social injustice. On the one side, Jehovah, represented by the Hebrew prophets, endorsed repeatedly by Jesus. And on the other side, Baal, represented by prophets coming mostly from the cities.

One-God Religion, Emerging from Palestine, Stripped of Social Justice.—Monotheism, upon leaving the hills of the Holy Land, and coming down into the heathen world, was wholly shorn of the social forces that gave birth to it (although, even in reduced form, it was far superior to heathenism). It has been promoted for nineteen hundred years by secular blasphemous elements, operating in the background, but acting through organized religion. Churches and clergy have been and are innocent, but have been prevented from understanding the basic facts of religious history. The obfuscating, reactionary formula declares with strident emphasis: "Religion is spiritual, and has nothing to do with social problems."—A small minority of educated clergy aware of general situation, but called "heretical" and prevented from acquiring influence.

General Public Today Losing Interest in Severe, Individualistic Deity.—The outrage perpetrated upon Social Monotheism in the Roman empire and subsequently is at length reaching its logical result: The reduced, non-social, individualistic form of monotheism is failing to hold the lay element from which the churches always have been recruited. The general subject is dealt with in three circulars, available without charge if stamps are forwarded to cover mailing cost. No. 1, "Bulletin of Bible and Hebrew History." No. 2, "Restoration of Social Justice to Belief in God." No. 3, "An Approach to Our Underlying Economic Problems." Nine cents in stamps, postage on all three circulars. Clip to card in envelope, with name and address, sealed, first class. Also return address on outside of envelope. No letter necessary.—To prevent misunderstanding, note that no circulars will be forwarded if no stamps are sent. — L. Wallis, Box 73, Forest Hills, Long Island, New York.

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Speakers To Be Announced

EDITORIALS

Love Your Enemies

THE MAKERS of the American Prayer Book wisely chose a national holiday to make heard the extreme command of the Gospel. In the imperative to love our enemies there are both a realism and an idealism rare to American public life. A realism, because we do not like to admit publicly that we have enemies, that anybody can hate us; and so we have to cover with various hypocrisies the measures we take against those we know in our own hearts really to be our enemies.

An idealism, because once we have finally named the enemy, we have to attribute all wickedness to him in order to justify our enmity on the highest possible motives.

And other nations are equally unable to accept the idea of loving the enemy, although their hypocrisies and cynicisms may be different from ours. In short in this commandment Jesus comes, as he said, not bringing peace but a sword: severing the Christian irrevocably when the chips are down from the nation, which can at best proceed on the basis of loving its friends and hating its enemies. Aristotle said that man was a political animal; he could find his true nature only in the citizenship of the city-state. But our citizenship is in heaven and in this world a Christian might be defined as an apolitical animal.

So we arrive at the paradox of the Gospel, that in order to love our enemies we must be ready to hate our parents and friends: to separate ourselves from a society that, in our judgement, has taken a fatally wrong course. Every man may differ in his estimate of the point at which the non-Christian actions of the state become intolerable; and of the symbolic gesture that he must take to dissociate himself from them. The important thing is that the question should rest heavily on his conscience.

Jesus promised to redeem and preserve the family and the Church; of the state he says nothing. Among human associations we cannot rest our full confidence in the state, because we have no right to trust in controlling it. So we are all the more deeply obliged to

work confidently on making our homes the havens of blessing and peace they can become, and our Church the sphere of forgiveness and love.

We know a Greek professor who spends all his summers taking the boulders out of a New England farm, because it was the best way he could find of carrying out the classical ideal of creating a realm of order and harmony in the middle of chaos. The Greeks were for all that afraid that chaos might turn out to be older and more potent than reason, and in all their greatest works there is always a certain defiant despair.

We do not estimate the powers of chaos any more lightly than they, but we have seen that the Word in the end rules over all. But the end is a long ways off and in the meantime we can only confidently work for harmony and sanity on a small scale and near us, taking out rocks.

The maintenance of the natural and supernatural order is the one action certainly within our powers that can be as precious to our enemies as to us.

Vacations

WE DON'T know who invented the two-week vacation for everybody, but it is the United States that has perfected it, due in part perhaps to the appalling summer weather in our great cities. In any case it is a great spiritual invention; one of our very happiest inventions. Because spirituality consists in making concrete in human life a vision of the world; as we speak of the "Spirituality of St. Francis." And the vacation at the shore or mountains represents for millions of people a realization of the unity between man and nature seen only as an idea by the Romantic poets of the 19th century.

Only in a pioneer country not fully domesticated could the sea and the hills have been rediscovered in this way. Perhaps the greatest American novel, *Moby Dick*, has for its real hero the demonic powers of Nature. And

through our yearly primitivizing that national character is preserved.

In other centuries only the rich really had what might be called time-off for more than a day at a time. And their vacations always bear something like the aspect of dissipation. But today everybody can enjoy the two-week vacation, and it is likely to be the most healthy and innocent period of their year.

The medieval Church fell farthest short of the real doctrine of the Creation in its total lack of respect for the dignity of the human body. In St. Paul's polemic against the Hellenistic cults and their statuary, fully justified in itself, we can see the beginnings of this development. But only in this century has the human figure reestablished its dignity. A clean bathing beach is one of the most thoroughly admirable sights America has to offer. Occasionally even you can see old men whose bodies have a comparable force to certain statues of republican Rome.

As usual however this invention has been prompted by a great need, and it would be hard to say whether America will be judged by her discovery or the intolerable situation that prompted it. In a nutshell, we have invented the vacation because we would have

cracked up if we hadn't. The regimentation of the working week and year simply runs counter to the natural rhythms of the human organism.

Farmers can work much longer hours without a vacation because they work in the cycle of the seasons. And university professors, who do not work to a rigorous schedule, never really leave their work if they are any good; they take off on commencement afternoon with a crateful of books to be read by September.

Sometimes we wonder seriously whether men and women will be able to stand up under the strain of the timeclock, the assembly line, and now the most demanding master of all, automation. We have not tried this sort of economy long enough to tell, and we should always leave open the possibility that events may drive us back to a harder but more natural life.

If ever by luck and imagination we see a chance to reestablish our life and our family's on a more organic schedule than the forty-hour week we should jump at it. And if we are stuck where we are, we should accept our destiny within the sin of society, but not lose any chance of being moved by the rhythm of the crops, the sea, or the stars.

CANADA'S PROPOSED PRAYER BOOK

By R. F. Palmer

Member of the Committee

AFTER twelve years of work, the General Synod committee on the revision of the Prayer Book has completed a draft book.

On opening the book the first change you will see is in the better setting out of the title page, so that the important words such as Common Prayer, Sacraments, Church stand out in bold type. Next you will see that the long prefaces have been placed at the back of the book with other historical documents. The calendar has been filled out with many other names, some from each century of the Christian era. A note states that in putting in these names we are not enrolling or commending such persons as saints of the Church. They are men and women who have had a part in our history, and have made a contribution to our traditions.

When you come to Morning and Evening

Prayer you will find that the services have been set out in a more tidy way, so that the people will find it easier to follow in their books. Alternative canticles such as the Benedicite are printed in a separate section called "At Morning and Evening Prayer" and when used will be referred to by giving out the page. On ordinary Sundays the Te Deum etc. is used and these regular canticles alone are printed in the service itself. Important words like The Psalms, The First Lesson etc. stand out in bold print so that the people can easily see the order of the service.

Permission is given to omit the last four verses of the Venite, and the third paragraph of the Te Deum. This third paragraph is not part of the hymn itself, but is a set of versicles and responses once recited after the Te Deum.

Some of them are repeated after the creed in Morning Prayer. This third paragraph may be used as the canticle after the first lesson in penitential seasons. There are a few retranslations in the Te Deum, for instance "Hosts" in place of "Sabaoth" and there is one in the Benedictus "that he would grant us" in place of "give us." One response after the creed is changed "For there is none other that fightest for us etc." is changed to "For there is none other that rulest the world etc." The rubrics suggest that the sermon etc. should follow the anthem or hymn after the third collect, and that the other prayers would then form the closing prayers of the service.

On most week days the service may begin with "O Lord open thou our lips." and end with the third collect.

At Evensong complete liberty is given to use after the third collect any devotions from the Prayer Book, such as the litany, the supplication, the penitential office, the bidding prayer or some of the occasional prayers and thanksgiving preceded by biddings.

The litany is shortened and the part beginning "O Lord arise" becomes a separate service called the supplication for use in times of trouble. In the litany the words "miserable sinners" are left out and also the repetition of "that it may please thee" and "to hear us" so that a petition reads "To bless and keep all thy people. We beseech thee, good Lord."

The occasional prayers are enriched with a number of new ones. There are some very fine commemorations of the departed. The bidding prayer is made much more usable, and the method of using is given.

Holy Communion

THE Holy Communion comes before the Collects, Epistles and Gospels and has a new title page of its own "The Holy Eucharist. The Holy Communion with the Collects, Epistles and Gospels."

The second and fourth Commandments are paragraphed and it suffices to recite the first paragraph only. Our Lord's New Commandment given when he instituted the sacrament is added after the tenth "A new commandment I give unto you that ye love one another." The Decalogue etc. is to be said once a month. The so-called summary is given in the Markan form, so that it is obvious that our Lord is quoting from the Old Testament, and so that "heart, mind, soul and strength" are all men-

tioned as in the catechism. The Kyrie or Lesser Litany may follow. The mutual salutation "The Lord be with you" is said before the Collects, and the Collect for the Queen is optional. The Collect, Epistle and Gospel stand out in bold print in the rubrics. There is some retranslation and repunctuation in the creed. The word "holy" is added before "Catholic."

The Offertory is marked out as an important section of the service by bold print. The sentences are reduced in number and a better first sentence is provided "Offer unto the Lord thanksgiving" from Psalm 50. The rubrics make clear that the bread and wine are offered, and a note suggests that they may be brought to the priest by the wardens or other representatives of the people. There is a form to be recited when these offerings are presented. The intercession is preceded by several suggested biddings, and the prayer itself is revised, especially in the paragraph in which we pray for our rulers, and in the final commemoration of the departed which is amplified.

The confession is reduced in length by leaving out "provoking most justly thy wrath and indignation" and "the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us." In the Comfortable Words travail" becomes "labour."

The next section is marked in bold print "Thanksgiving and Consecration" and begins with the salutation "The Lord be with you" and "Lift up your hearts etc." There are some more proper prefaces and a greater use is made of those we already have. The Trinity one is so revised that "Holy Father" need not be left out on that day.

The Prayer of Humble Access is moved to a place immediately before the reception of the Holy Communion, so that it will not interrupt the great Thanksgiving which begins at "Lift up your hearts" and should sweep on into the Prayer of Consecration. The Benedictus may be used after the Sanctus. The Prayer of Consecration takes the form of thanksgiving by prefixing to it the words "Blessing and glory and thanksgiving be unto thee, Almighty God etc." A reference to our Lord's incarnation is introduced, and the word "memory" becomes "memorial" and the word "Testament" becomes "Covenant." A final paragraph is added. At present this great prayer ends abruptly. It is now proposed that it end as follows (after the words of institution);

"Wherefore, O Father, Lord of heaven and earth, in union with all thy holy Church, we thy humble servants remember before thee the precious death, the mighty resurrection, and the glorious ascension of thy beloved Son; And looking for his coming again in glory, we present unto thy divine Majesty this holy Bread of eternal life, and this Cup of everlasting salvation; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom etc."

In this way we make a remembrance of our Lord Jesus, and of all his redeeming work, his passion, his resurrection, his ascension and his sending of the Holy Spirit to carry on his work in us. We also give the prayer a proper ending with a doxology so that it is evidently a great act of thanksgiving in obedience to our Lord's command "who in the night in which he was betrayed gave thanks."

At the same time the prayer for all those who are partakers of this Holy Communion links it up with the completion and climax of our great act of remembrance in the reception of the holy sacrament. Most Anglican revisions have made some attempt to restore an ending to the prayer of consecration. The proposed Canadian ending is similar to the one adopted in South Africa, but it is shorter. The American and the Scottish endings are over long. There is a devotional lag and anticlimax. The Canadian form seems to have avoided this, and to provide a well balanced great thanksgiving beginning at "Lift up your hearts" coming to a climax in the words of our Lord, and then ending with a paragraph summing up the praise and prayer which the Church offers to God when in obedience to our Lord she celebrates this remembrance of him. The amount of material used after our Lord's own words is somewhat less than the amount used before those words. This gives the right balance to the prayer.

After the prayer of consecration follows the salutation "The peace of the Lord be always with you" and its response. This is an opportunity for us to renew our love and charity one to another which is one of the requirements for a good communion. Then comes a short period of silence, and then priest and people together say the prayer of humble access "We do not presume" in preparation for receiving the sacrament.

After communion comes the Lord's Prayer, and then a very fine single thanksgiving for Holy Communion. It is similar to the second prayer for this purpose in our present book, but it is less diffuse. The unifying thought is our place in the mystical body of Christ, and a prayer that we may do the work of that body. It incorporates the sentence about the offering of ourselves, which is found in the present first post-communion prayer.

Baptism

THE baptismal service is much the same as the one which has been already authorized for use between General Synods. The only change is that the priest and godparents recite the creed together before the priest asks whether the sponsors on behalf of the child profess this faith. The service for adults is no longer an almost exact parallel of that for infants, but has some special features of its own, and provides for the administration of confirmation at once if that is possible.

The catechism remains much as it has been, but there is some modernizing of words, and there are questions and answers on the Lord's Day, the Bible, and Grace. A supplementary instruction follows in which the Church, the ministry, the duty of faithful laity, and confirmation are covered.

Holy Matrimony is very much as in the form already authorized for optional use. Direction is given as to a "double ring" ceremony.

The services for the sick are very much revised, and made more usable. There is a good form for anointing the sick.

The burial office is adapted to our usual Canadian custom of having most of the service in the Church. It is also enriched by several good prayers, and by a separate office for the burial of young children.

The Ash Wednesday service is greatly revised. Compline is added before family prayer. The solemn declaration set forth at the first

General Synod and which is, as it were, the basis of the union of the Canadian provinces and dioceses is inserted, and also the rule of life set forth by General Synod in London.

The bishops' services of confirmation and ordination remain very much as at present.

The epistles and gospels have had careful revision with some retranslations, and the substitution here and there of other passages of Scripture. Some provision has also been made for keeping the black letter days, and for the providing of greater variety of scripture readings on week days in places where there are frequent celebrations.

Psalms

The Psalter has been carefully revised. Very often Coverdale's 1539 version, which is the one in the present book, has been corrected by his 1535 version in which his tenses were more often correct. The Psalms were paragraphed and better punctuated to show the poetical structure. Words no longer understood have been modernized. A very few passages have been left out as unsuitable for liturgical use. A Table of Psalms provides proper Psalms for every Sunday. Twenty to twenty-five verses is the length of passage provided. Portions of Psalms for use as introits at Holy Communion and between the Epistle and Gospel are also suggested for optional use. This will bring psalmody into the Communion service where desired. The Old Testament may also be brought into the service by the provision that when Matins precedes Holy Communion it may begin with "O Lord open thou our lips." One psalm, and one lesson, which can be that of the Old Testament, and one canticle may be used and then the Communion Service follow. This would provide a preparation before the service, and also an Old Testament lection.

A few of the services at the back of the book which are seldom used, will be printed in the desk copies, but not in those of the pews. The book would seem to be one that would be easier for our people to use, and could make for better corporate worship.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

A Blind Man Groping

By William B. Spofford, Sr.

GEORGE LANSBURY, a devout member of the Church of England and for many years the head of the British Labor Party, was to come to the States in the spring of 1936 for a series of lectures in behalf of peace. His first meeting was to be under the auspices of the Church League at a luncheon at Town Hall, New York.

The Presiding Bishop at the time was Bishop James De Wolf Perry of Rhode Island so we asked him to preside, reminding him that we thought no less a person than the Presiding Bishop should chair a meeting for such a distinguished churchman and statesman. The friendly reply was that he found it impossible to leave Providence that day.

So we turned to the Bishop of New York, William T. Manning. He was himself English born and proud of the fact. He told us of the great admiration he had for Mr. Lansbury, but unfortunately he had an important engagement that day which could not be broken.

Then I went to see Bishop Philip Cook of Delaware who was also President of the National Council. He expressed great sympathy for those ideals espoused by the noted Britisher; said he would need a couple of days to think it over and that he would phone me presently. I got the call at the Virginia Seminary where I had gone for a conference with faculty and students on the program of the League. But it was neither a yes nor a no, but an invitation to drop in at his office when I got back to New York. He expressed his deep disappointment at being unable to preside at the luncheon meeting. It seems he had received letters from two distinguished laymen of the Church, both of whom wrote of their admiration for Mr. Lansbury but were very sure that the President of the National Council should not preside at a meeting which would identify the Church with what they called "partisan politics." So Bishop Cook said that he had better not.

However we did get a Bishop—though, as is so often the case under such circumstances, one who had retired. Bishop Robert L. Paddock, who had retired as Bishop of Eastern Oregon under pressure (another story) stepped into the breach. He apologized for taking a

role that should have been filled by a diocesan bishop and then startled the audience of good Episcopalians by asking them if they could imagine Jesus Christ as a bishop or the rector of a fashionable parish, or, if he should return to earth again, would they be willing to have him teach a Sunday School class.

The address by Mr. Lansbury was a stirring sermon, delivered by a saintly man who had devoted his life to social justice and international peace.

"It is silly," he declared, "to go on praying 'Give us this day our daily bread' and then refuse to distribute it when God does give it to us."

He pointed out that, because of our tremendous capacity to produce, society could be organized with the sin of poverty abolished. He related how, as a boy, he had gone to his parish church in the slums of London to join others in praying that God might cease afflicting mankind with some dreaded disease.

"But nothing happened until we used the brains God had given us and fixed up the drains that caused the plagues. So today it is silly to give thanks for the good things that come from God and then refuse to use them intelligently. There is no sense in praying and singing about this business unless we really mean to do something about it. And it is the duty of the Church to lead the way and teach people that lip service is not enough but that they must settle down and apply to all life the principles of Jesus Christ. God has sent us into the world to build his Kingdom and to build it here and now."

What he said about war nearly twenty years ago is doubly true today. "All Christian nations must give up this senseless nationalism which creates bitterness and war, and in its stead we must be willing to join in a great international effort to rebuild the world on the basis of cooperative service.—The forces of barbarism are on the march. All nations are goose-stepping together to destruction. To meet this crisis I ask that the Christian Church of all lands shall demand from their rulers a declaration that they have given up all desire for imperial conquests, and intend in the future to rule in any part of the world only with the consent of the governed, and, because we wish for neither power nor domination over others, we will from henceforth depend for our exist-

ence on the laws of love and service as taught by our Lord, and not on force."

His warning, and others like his, were in no way heeded so that world war two resulted with its indescribable destruction.

Today we are again warned, this time by world-renowned scientists, who do not speak of indescribable destruction. Rather they ask a very simple question: Shall we put an end to the human race because we cannot forget our quarrels?

It is as simple as that, apparently.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

MY FRIEND Francis is a veteran, about twenty-one, a happy-go-lucky boy who always tells me he is not "a religious guy like you." He stopped the other day and he told me so again. Then he said,

"But what is your religion, anyway?"

"Why, the Christian religion."

"Yes, I know. But just what is it?"

"It is the religion that teaches that God was in Christ, reconciling the world to himself."

Francis blinked.

"Say that again," he told me. I did.

"I just don't get it. It doesn't mean a thing."

"It means everything."

"I don't see that at all. Tell me just what it does mean. What's world, for example."

"Why, the world of men; all men; mankind."

"But lots of men never heard of Christ."

"None the less, he died for them."

"I don't see how he could die for people who never heard of him."

"Oh Francis, plenty boys have died that freedom might not perish from the earth. You might have died yourself."

Francis grinned. "I was lucky," he said.

"Well, Jesus died that he might draw men to God."

"Plenty aren't."

"I know. But God works at his own pace and he leaves much of the work of making Jesus known to men to us."

"To you parsons?"

"To the Church."

"Religious guys aren't so hot," said Francis.

"No. Most of us are neither hot or cold. We don't do the job we should."

"Oh, I guess you're no worse than anybody else," said Francis consolingly.

"Yes, but constrained by the love of Christ, we should be a lot better than we are."

"What's 'reconciling'?" asked Francis.

"It's being made at peace with God, at one with God."

"Why do you have to be that?"

"We don't have to; we want to."

"Why?"

"Because only when we are at one with God do we know true joy and gladness."

"What stops you being one with him?"

"Our sins. They offend God, grieve him, cut us off from him. They are like a dark cloud between the sun and us."

"I never felt that. I guess I haven't got any sins."

Oh Francis, none?"

"Not any that I'd call sins."

"Would you like to tell me everything you ever did?"

Francis got beet red.

"Well, there's some things"

"I know. Some things we are ashamed of."

Francis looked uncomfortable.

"Well, when a man goes against the will of God, disregards it, flouts it, he sins. He does what he ought not and he does not do what he ought."

"And that's when he sins?"

"That's when he sins."

"It's kinda putting it strong."

"Most of us don't put it strong enough."

"But some of the things you would say were sins are awful nice."

"At the moment, or afterwards?"

Francis blushed again.

"At the moment, I guess."

"If you take all the sins of men, Francis, and ask yourself just what they cost in human happiness alone, you'll be appalled."

"I never thought of it that way."

"And besides the human misery they mean there is the denial of God's purpose for us."

"What's that?"

"That we should be perfect, and know him and love him."

"Who told you all this?"

"Why, Jesus."

"It makes me feel queer," said Francis. "They sure didn't talk that way in the army. I know it's the way preachers talk but . . ."

"But you don't think preachers are exactly men?"

"Oh, I wouldn't say that. They're men, I guess but they're kinda different."

"How different?"

"Well, you have to sorta watch your step with them. Not tell no dirty jokes nor swear. I keep away from them."

"I'm one."

"I know, but you're different . . . You don't have a round collar and you don't preach at me."

"I have a collar in the house and I preach sometimes."

"Well, you talk to a guy. I don't think of you as a preacher."

I liked this and I didn't like it.

"I got to go now," said Francis. "I'll stop by again."

Nurture Corner . . .

By **Randolph Crump Miller**

Professor at Yale Divinity School

I CAN already hear teachers complaining about The Seabury Series: "But where are the lesson plans?"

Do you honestly think that an editor, sitting at Tucker House and working over the tapes and transcripts of class sessions, can guess where your particular class will be on the 2nd Sunday in Advent? This editor can guess better than those of most courses, because she knows what real children have said and done in similar situations. But she lacks the foreknowledge that Calvin applied to God, and therefore only the teacher can know where the pupils were last Sunday and what among all the material might be relevant to their situation next Sunday.

No one can write a lesson plan for you. If you are a good teacher, you have thrown away most lesson plans in any series of lessons.

These particular boys and girls are those for whom Christ died. Your task is to lead them to see, in terms of what has been happening to them, how the light of Christ can illumine their world. All the lore of the Bible, of tradition, and of the Church is a means for illuminating their existence now! When they have experienced the redemptive community within the local parish, the story of Christ's redeem-

ing power in Church history gives them resources for daily decisions.

So go back to your resource book and dig out a lesson plan that will illumine your heart as well as theirs.

The Life to Come

By James A. Pike

Dean of the New York Cathedral

WE DO NOT know very much about the life to come in so far as arrangements, locale, program, or what we will look like, is concerned. But we know the essential things:

If we have decided for God and committed our lives to him, we will be in heaven; if we have decided against God and committed our lives to lesser "gods" we will be in hell. This distinction is required by our freedom—our freedom to be for or against God. God will not force us to be with him if we do not want to be.

God will not force us to be with him if we do not want him. But God ever seeks us, through his Holy Spirit and through others who have been found of him, and his nature does not change; hence it is reasonable to suppose that even after death those who have made the wrong choices will be sought after and may turn to him. Perhaps deep in eternity all will have turned, but not apart from the freedom of those turning. The door to hell is locked from the inside.

No one at death is so good, so totally committed to God, that there is not further turning to be done, further yielding of pockets of resistance, just as there is no one who is so lost or depraved that he is not worth God's seeking on into eternity. Hence there is room for growth and further conversion till in each person God shall become "all in all." Hence just as we pray for our loved ones and others on this earth, holding them with concern before God, so it is right for us to continue so to do for those who have gone on beyond, trusting likewise that those in the world to come are holding us before God in concern. Those who are God's, the saints, are a "heavenly rooting section" for us as we run our earthly race.

Our individual personalities represent the most worthwhile thing about life here, and we can be assured that we will not be less personal in life to come; each of us will have

the opportunity of becoming more himself, not less himself.

Since heaven is being right with God, right with one's fellow men and right with oneself, we need not wait for death for it. And since the task of those gone on beyond is to become more that way, this is a task we can engage in here and now. And just as in heaven those who are found of God are helping others in the life to come and those on earth to turn more and more to God, we on earth who are blessed with the grace of God have that task now, in terms of example, persuasion, and prayer, so that all of us in the life to come and the life that now is may together work out our salvation until finally there are no pockets of resistance anywhere and God shall reign as all in all.

A Gothic No

By William P. Barnds

Rector of St. James, South Bend

A FRIEND of mine was speaking to another about taking a page from his book. I asked what was on the page and the reply was that there was only one word on it, namely the word "No" in Gothic letters! A year ago our friend, harassed with many civic and cultural committees to the extent that he was not fulfilling any of his obligations on them as he wanted to do, decided to relinquish some of his responsibilities. He testified that his life had been quite different since he had begun to say "no."

There does come a point in the lives of many a person when it is the part of wisdom to do fewer things and do them better, rather than to be involved in so many activities that no one of them is done well.

This is true in Church work. A faithful Church person can take part in so many things that his energies are scattered so widely that the most efficient use is not made of them. It is sometimes wise to say "no" to some things in order that one can say an enthusiastic and resounding "yes" to others!

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The WITNESS — Tunkhannock, Pa.

INTERCOMMUNION WITH ORTHODOX

★ Representatives of the Church of England and the Russia Orthodox Church tentatively decided last month in London to hold a conference in Moscow next year to discuss intercommunion between the two Churches.

An Anglican spokesman said preliminary conversations on intercommunion held at the Lambeth session were "amicable and principally concerned with procedural matters." He added that an agenda for the Moscow meeting was drawn up.

Earlier, Metropolitan Pitirim told newsmen he had been authorized to invite a delegation of British Church leaders to visit the Soviet Union. Commenting upon this, an official of the British Council of

Churches said no such invitation had been received as yet. The Russian delegation is visiting Britain under the auspices of the Council.

It is believed here that should such a visit to Russia materialize it will coincide with the Russian Orthodox - Anglican talks in Moscow. The occasion also is expected to be utilized by other Christian groups in the Soviet Union -- such as the Baptists -- to discuss matters of common interest with their co-religionists in the British delegation.

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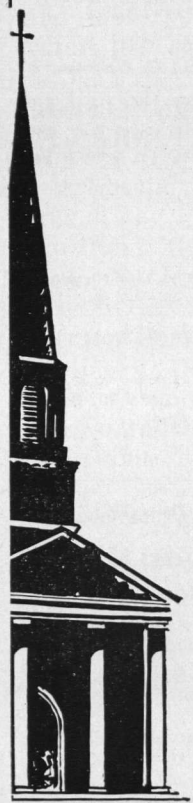
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REEVES RETURNS TO AFRICA

★ Bishop Reeves of Johannesburg returned to South Africa on July 19 after a six-month money raising tour of England, and stated that he was deeply disturbed at the change that had taken place in the moral atmosphere during his absence.

"People have become very cautious of what they say on the telephone, and what they write in letters for fear the phone may be tapped or the letters opened," Reeves said. "Many have become more and more loath to express opinions freely in public because those in authority have taken such wide powers unto themselves.

"The people are not at all sure when—even innocently—they may be liable for prosecution under this or that piece of restrictive legislation."

The bishop said this situation prevails not only among the Africans, who live in fear of informers, and the Indians, who are fearful they will be

discriminated against, but even among the Europeans.

"These fears have been intensified for many by the recent passage of the Senate Act," he said. "They believe that this act threatens the very foundations of trust and confidence on which our western way of life rests."

The new law packs the Senate with members favorable to the Strijdom regime's apartheid and other policies. Prime Minister Strijdom has frankly stated its aims is to "ensure the continuing domination of the white man."

Reeves urged South Africans to "follow the example of St. George and — recalling the Bible's promise 'the dragon shalt thou trample under thy feet' — attack the dragon of fear."

"It is useless to be guarded in ones telephone conversations, watchful over one's correspondence, cautious in our opinions, hesitant in allying

ourselves with those who oppose injustice and oppression," he said.

WOMEN WORKERS CONFERENCE

★ The association of professional women Church workers is meeting this week at Estes Park, Colo., with 40 present. Leaders are Prof. Rollin Fairbanks of Cambridge and Prof. Robert Rodenmayer of the Pacific.

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NUCLEAR ENERGY CONSIDERED

★ General Convention next month will be concerned chiefly with routine matters such as canons and finance. But the delegation from Washington will see to it that one matter of international importance is considered by proposing that the Church purchase and give an atomic reactor to a medical or educational center in the Far East for research purposes.

The proposal is based on a study of nuclear energy by a committee headed by Canon Charles Martin which was printed in the Witness for May 12th. It has since been learned that two research reactors have been constructed in the United States, one in Switzerland, with others under negotiation both at home and abroad. The Washington committee also reports that President Eisenhower has offered to have the government pay half the cost of a research reactor, \$250,000 to \$500,000, depending on the cost of labor and materials in the country where it is installed.

VISITING PREACHERS IN PARIS

★ Special preachers this summer at the Paris Cathedral are the Rev. Marcus Hall, Montclair, N. J.; the Rev. Laman Bruner, Albany, N. Y.; Prof. Pierson Parker of the General Seminary; Dean Liston Pope of Yale Divinity School; Dean James Malloch of Fresno, Calif.

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Dean Riddle is now in the States where he will preach this summer at New York Cathedral before going to Honolulu for General Convention. He is to return to Paris by way of the Far East.

FORT DEFIANCE CHAPEL

★ Bishop Kinsolving of Arizona consecrated the new Chapel of the Good Shepherd at the mission to the Navajo, Fort Defiance. Arthur V. Davis of New York, donor, was present, together with his daughter and son-in-law, Mr. and Mrs. William B. Given, whose son, Davis, is superintendent of the mission.

A new rectory, also the gift of Mr. Davis, was dedicated the same day.

ATOMIC FURNACE PROPOSED

★ Washington Cathedral may become the first church in the world to be heated by atomic energy, since engineers are exploring the possibility of installing an atomic furnace.

While some heating engineers believe use of atomic energy is still at least 25 years off, others say the development of a practical furnace

will be possible within five or ten years.

The cathedral, under construction since 1903, will not install a permanent heating plant until the foundation determines whether atoms can do the job. It is estimated that the final stone will not be added to the building until the year 2000.

LABORATORY ON GROUP LIFE

★ About 100 persons from all parts of the country took part in a laboratory on the Church and group life held at Sewanee, July 16-29. It was sponsored by the department of education of the National Council for the purpose of helping to increase the abilities of participants in education and community life.

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MISSIONARIES RECORDS ARE GATHERED

★ The University of California in Los Angeles has become an important repository for records of early English missionaries. Credit goes to Prof. Frank J. Klingberg, now emeritus, who started the collection 25 years ago after hearing a noted historian criticize the institution for neglecting such documents.

"The lengthy reports sent home twice a year by English missionaries to America and Africa are of particular value to the historian," said Prof. Klingberg, who is an associate editor of the Church Historical Magazine. "They covered all aspects of cultural and political life in their missions and were carefully written, unemotional documents."

FITZGERALD WILL MISS CONVENTION

★ The Rev. John H. Fitzgerald of Brooklyn, who had been secretary of the House of Bishops for years, will miss the Honolulu convention because of a serious illness.

The Presiding Bishop has appointed the Rev. A. M. Rodgers of Ridgewood, N. J., as acting secretary.

MORE FLAGS FOR CATHEDRAL

★ A number of state flags were presented to the Paris

Cathedral by Ambassador Dillon, who is also a vestryman. Present at the service, which was conducted by Dean Sturgis Riddle, was Bishop Frank Rhea of Idaho.

Flags of Alabama, Idaho, Kansas, Mississippi, North and South Dakota, Utah and Washington were presented thus completing the collection of the flags of the 48 states now in the cathedral nave.

CONSECRATION IN TEXAS

★ Frederick P. Goddard will be consecrated suffragan of Texas on August 6 at Christ Church Cathedral, Houston.

EPISCOPAL PACIFISTS TO MEET

★ Paul Sekiya, leader of the Japanese Fellowship of Recon-

ciliation, and J. Nevin Sayre of the International Fellowship of Reconciliation will be the major speakers at the annual meeting of the Episcopal Pacific Fellowship.

The meetings are scheduled for Seabury House, Greenwich, Conn., August 30 - September 2. Dale Van Meter will be chaplain.

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BACKFIRE

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Rector of St. Alban's, Washington

In answer to Bishop Oldham's letter concerning the custom of carrying the United States flag in procession, may I reply since St. Alban's Parish, Washington, is one place where we have done this for some years. This is done, not simply as an evidence of our patriotism or because of any extreme nationalism, but simply because it is a dramatic way of suggesting that the life of our country ought always to be recognized as subordinate to God.

Through a church service we have the opportunity of offering "ourselves, our souls and bodies" along with all of our life and that which pertains to our life. In the Holy Communion service we offer our "alms and oblations" and ask that God "will receive these our prayers." We are, therefore, offering our money, the bread and wine that can represent the very stuff of life, and our prayers for all sorts of people. The significance of carrying the flag of the United States, as well as our church flag (which we also do at St. Alban's) in procession and then bringing them out at the offering is that we are symbolically offering our national life, of which the country's flag is a symbol, and our church's life, of which the church flag is a symbol. We do not bring the flag down to be saluted by the congregation. I feel that would have no place in the church service, but we do

hold them up before God's altar, even as we hold up our money, our oblations, and our prayers. And we ask that God will bless the realities behind these symbols and all that they represent and that they may always be used in his service, even as we ourselves.

I do not believe that this is an extreme form of patriotism. In fact, it would seem to me that this kind of offering would guard against that very thing, for one would always recognize the subordinate position of his country to God, if he understands what's going on in the service. For him who loves his country, as all of us do, the greatest thing that we could wish for it is that all that it does as a nation can be "under God" and to his honor and glory. This for me is the significance of carrying the national and the church flag in procession and offering them along with our regular offering during the service.

LUTHER D. WHITE

Layman of Waterford, Conn.

It was recently stated in the press that the National Council of Churches is considering the possibility of sending American Church leaders to Russia to exchange views

with Soviet Union clergy. This proposal will meet the approval of all who favor international goodwill. It was stated that the possible conference would be "aimed at achieving a just and durable peace." In these days of the atom and hydrogen bombs such a peace is all-important. Political figures like Ex-President Truman have said "we must have coexistence or no existence."

Let us hope the National Council is able to arrange the conference and that it has the hoped for results.

VIRGINIA HAYS

Churchwoman of Raleigh, N. C.

Why does the official Church magazine, *Forth*, carry pictures of Richard Nixon? What has he ever done for the Church or the faith?

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