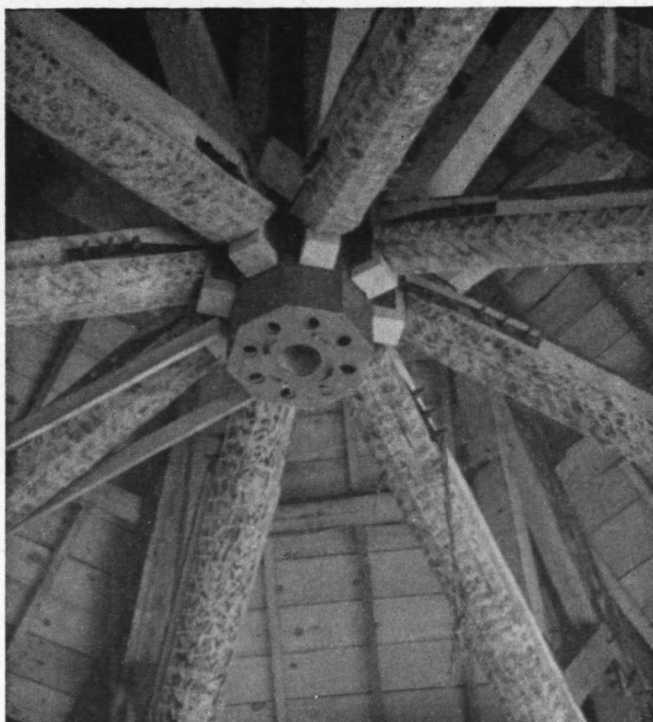


# The **WITNESS**

MAY 30, 1957

10¢



## HAND-MADE BEAMS

OF THE meeting hall at the University of Hokkaido, Japan, have a beauty all their own. The Church maintains a center there which is aided by USA Canterbury Clubs

---

---

**THE ACU AND THE FAITH**

---

---

## SERVICES

### In Leading Churches

**THE CATHEDRAL CHURCH  
OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam

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

Weekdays: Morning Prayer, 8:30; Holy  
Communion, 7:30 (and 10 Wed.);  
Evensong, 5.

**THE HEAVENLY REST, NEW YORK**  
5th Avenue at 90th Street  
Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer,  
9; Evening Prayer, 5:30.

**ST. BARTHOLOMEW'S CHURCH**  
Park Avenue and 51st Street

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a. m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at  
10:30 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Fridays, 12:10.  
*The Church is open daily for prayer.*

**CHURCH OF THE HOLY TRINITY**  
316 East 88th Street  
NEW YORK CITY

Rev. James A. Paul, D.D., Rector  
Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

**GENERAL THEOLOGICAL  
SEMINARY CHAPEL**

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

Daily Morning Prayer and Holy Com-  
munion, 7; Cho Evensong, 6.

**COLUMBIA UNIVERSITY**  
SAINT PAUL'S CHAPEL  
NEW YORK

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

Daily (except Saturday): 12 noon Sun-  
day: Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11.  
Holy Communion: Wed., 7:45 a.m.

**ST. JAMES'**  
117 N. Lafayette  
SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector  
Sunday: 8, 9:15, 11. Tues.: Holy Com-  
munion, 8:15. Thursday, Holy  
Communion, 9:30. Friday, Holy  
Communion, 7.

**PRO-CATHEDRAL OF THE  
HOLY TRINITY**  
PARIS, FRANCE

23 Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Norman Nash, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

### EDITORIAL BOARD

JOHN PATRMAN BROWN, Editor; W. B. SPOR-  
FORD, Managing Editor; KENNETH R. FORBES,  
GORDON C. GRAHAM, ROBERT HAMPSHIRE,  
GEORGE H. MACMURRAY, JOSEPH H. TITUS.  
Columnists: CLINTON J. KEW, *Religion and the  
Mind*; MASSEY H. SHEPHERD JR., *Living  
Liturgy*; FREDERICK A. SCHILLING, *Explains  
the Gospels*; JOHN ELLIS LARGE; PHILIP  
STEINMETZ; PHILIP MCNAIRY.



CONTRIBUTING EDITORS: Frederick C. Grant,  
L. W. Barton, Dillard Brown Jr., T. P. Ferris,  
J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G.  
I. Hiller, E. L. Parson, J. A. Paul, Paul  
Roberts, W. M. Sharp, W. B. Sperry, W. B.  
Spofford Jr., J. W. Suter, S. E. Sweet, W. N.  
Welsh.



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



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

## SERVICES

### In Leading Churches

**ST. STEPHEN'S CHURCH**  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

**ST. PAUL'S**  
13 Vick Park B  
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector  
The Rev. Frederick P. Taft, Assistant  
The Rev. Edward W. Mills, Assistant  
Sundays: 8, 9:20 and 11.  
Holy Days: 11; Fri. 7.

**ST. PAUL'S MEMORIAL**  
Gravson and Willow Sts.  
SAN ANTONIO, TEXAS

Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday—Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

**CHRIST CHURCH**  
CAMBRIDGE, MASS.

Rev. Gardner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursdays, 7:30 a.m.

**ST. JOHN'S CATHEDRAL**  
DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

**ST. MICHAEL AND ALL ANGELS**  
20th and St. Paul  
BALTIMORE, MD.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector  
Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily. Preaching Service—  
Wednesday, 7:45 p.m.

**TRINITY CHURCH**  
MIAMI, FLA.

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

**TRINITY CHURCH**  
Broad and Third Streets  
COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.  
Rev. A. Freeman Traverser, Associate  
Rev. Richard C. Wyatt, Assistant  
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N. HC; Evening, Weekday, Len-  
ten Noon-Day, Special services an-  
nounced.

**CHURCH OF THE INCARNATION**  
3966 McKinley Avenue  
DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector  
The Rev. Donald G. Smith, Associate  
The Rev. W. W. Mahon, Assistant  
The Rev. J. M. Washington, Assistant  
Sundays: 7:30, 9:15, 11 a.m. & 7:30  
p.m. Weekdays Wednesday & Holy  
Days 10:30 a.m.

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

The Rev. J. Francis Sant, Rector  
The Rev. Alfred Mattes, Minister  
of Education  
The Rev. Donald Stauffer, Asst., and  
College Chaplain  
Sundays: 9, 9:30, 11 a.m., High  
School. 4:30 p.m.; Canterbury Club,  
7:00 p.m.

**ST. JOHN'S CHURCH**  
Lafayette Square  
WASHINGTON, D. C.

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

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

---

## Story of the Week

---

# Church and Social Work Leaders Reconcile Differences

★ Protestant Church representatives and social workers, in an historic conference in Atlantic City, reconciled long-standing differences on the role of religion in social welfare. They adopted a common charter for future cooperative action.

The 2700-word statement blueprinted the guiding principles for their future relations with one another, with government, non-sectarian agencies and others that contribute to community welfare.

It called on the Churches to encourage their members to work for better schools and better housing and to help overcome racial discrimination; to alert society to meet the public and social needs of people; and to maintain close ties with non-sectarian social agencies, both public and private. Use of government resources also was urged but the statement warned against dangers in centralized governmental action.

The statement was unanimously adopted by the national conference on policy strategy in social welfare sponsored by the National Council of Churches' department of social welfare and its division of home missions. First of its kind in American Church history, the conference brought together hospital administrators, directors of

homes for children and the aged, and heads of Church social work programs.

Prof. John C. Bennett of Union Theological Seminary headed a 21-member committee which prepared the statement. The document will be presented to the National Council's policy-making general board for final approval.

Leonard W. Mayo of New York, conference chairman, said the blueprint might have significant consequences for 17,000,000 Americans served by the Protestant-sponsored billion-dollar social welfare enterprise. Mr. Mayo is a former chairman of the national conference on social work.

The statement declared that America's Protestant Churches have a duty beyond preaching the Gospel—"the duty to protect the well-being and social justice of all people, in accordance with the Christian concept of love."

To carry this out, it said, the Church must not only save "those victims of existing institutions and social structures," but move into the social and political action fields to bring about needed change.

On the controversial subject of acceptance by Church-related institutions of community chest funds, the conference said that such a

Church agency, when rendering a valid welfare service to the community, "should be able openly to maintain both its Christian character and the religious aspects of its program without being denied an equitable share of organized community support."

But it added that "if a Church-related welfare agency seeks both exclusive occupancy of a field and organized community-wide support, the community may rightfully object to its propagating its own doctrinal position or limiting the use of its facilities to those who accept that doctrinal position."

The pronouncement welcomed the use of government resources by local communities to meet social needs. At the same time, it emphasized the dangers in centralized governmental action and called upon communities to guard against these, especially against the loss of the individual citizen's sense of community responsibility.

The conference lauded the development of the public assistance system, especially the social security program, and the emphasis upon the welfare of children. It commended government efforts to assure decent housing in good neighborhoods without racial discrimination. It warned, however, that the "enlarged role of government in the field of political and economic decision-making creates serious prob-



lems in the relation between Church and state."

"The principle of separation of Church and state should be so interpreted," the statement said, "as to make possible the voluntary cooperation of the Churches and the agencies of government on a non-discriminatory basis when such cooperation is deemed desirable for people's welfare."

Noting that Churches and pastors have in the past often failed to recognize the contribution made by professional social workers, the statement said: "Too often Churches have relied upon sentimental 'charity,' and spiritual exhortation as substitutes for the skills of the social work profession. Churches have often made the less privileged groups with different cultural backgrounds feel unwelcome, and they have often failed to show intelligent interest even in the problems of their own neighborhoods. Psychological factors involving both pastors and social workers have also hindered cooperation."

The conference stressed, however, that the estrange-

ment between pastors and social workers has been partially overcome in recent years, with only some impediments still remaining.

One of these, it said, is the failure of the Churches to see the extent of changing viewpoints. Another is due to the disagreement between some non-sectarian workers and the Churches on the nature of man, and on the applicability of the Christian doctrine of sin and salvation.

The Protestant concept is based on Christian love, the document emphasized, "which believes all things, hopes all things, bears all things, and enables the Churches better to relate people to the ultimate resources in Christ."

However, it warned the Churches that these attributes do not take the place of the special skills needed to deal with particular situations. It further called upon the Churches to initiate and encourage continuing conversations between the representatives of Christian theology and social work philosophers.

is a missionary, every lay person by his baptism and confirmation is committed to the mission of the Church. But it seems necessary in order to distinguish between a self-supporting congregation and one that is not, to use the word mission. I hope we understand this. For every parish that is alive to its purpose knows it has a mission, that it is in fact mission; it is sent—mission and unity; these are inseparable. There is earnest and constant prayer by Christians in every denomination for the unity of the Church. There is a new understanding of both the difficulties and the possibilities of reunion. There is a determination to find a way, with God's help, into that oneness which belongs to the Church, Christ's body. But the search for unity is meaningless and false unless the Churches at the same time are obeying Christ's commandment: 'Go, therefore, and make disciples.'"

#### PRAYER BOOK SOCIETY REPORTS

★ At the annual meeting of the Margaret Coffin Prayer Book Society, the secretary and treasurer reported grants of 1021 Prayer Books and 815 Hymnals to mission parishes and institutions throughout the country during the past year. Twenty grants were made within the diocese of Massachusetts, and fourteen outside. Application for grants may be sent to the Society at 1 Joy St., Boston 8, Mass.

#### OKOLONA COLLEGE CELEBRATES

★ Founders day is being celebrated at Okolona College, Okolona, Miss., on May 31st. The following Sunday the completely renovated and remodelled dormitory for men is being dedicated.

## Bishop Lichtenberger Speaks On South India Report

★ Bishop Lichtenberger, in his convention address at the Cathedral in St. Louis, made a strong plea for an open-minded approach to the study of the Church of South India.

"Surely our decisions about our relationship to the CSI will affect our own Church here at home", he told the delegates, "If we do approach this with the necessary imagination and courage, then we will want to have as close a relationship with the CSI as we can. And in doing this we shall not only lend strength and encouragement to the people of that Church; we our-

selves will be strengthened. For then the Episcopal Church will be doing something about the unity of the Church. This opportunity we have is not very great, admittedly; but it is crucial. To stay aloof from the CSI, it seems to me, is to say we are not interested in the reunion of the Church except on our own terms."

He then turned to the subject of the mission of the Church. "Our use," he said, "of the words missions and missionaries is, I think, often confusing. The mission of the Church is one. Every parish is a mission, every clergyman



# South African Leaders Parade To Protest Law

★ Five thousand men and women, Negroes and whites, marched through the streets of Capetown on May 20th in protest against the native laws amendment bill passed by parliament.

In the procession were clergymen, socialites, elderly native women, sportsmen, university lecturers, members of parliament, lawyers, doctors, housewives and city councillors—all of them opposed to a measure which they regard as a direct violation of religious freedom.

Church bells were played over loudspeakers to summon the marchers while organizers handed out pamphlets warning that “these bells toll for you. South Africa is in peril.”

The procession was one of the biggest ever witnessed in Capetown. Thousands of spectators watched the parade in silence until a sudden burst of applause started a chain reaction from the rest of the crowd. Bobbing up and down in the ranks of the marchers were banners reading, “We claim the right to freedom of worship and freedom of association.” A band played “Onward Christian Soldiers.”

The leading marchers included Dean T. J. Savage, Anglican of Capetown and chairman of the Cape Peninsular Church Council; the Rev. Basil Brown, chairman of the Institute of Race Relations; Prof. B. Beinart of the University of Capetown; and Mrs. B. Grieve, chairman of the National Council of Women.

Most of South Africa's Protestant Churches were represented in the parade. The Dutch Reformed Church was an outstanding exception but some members of this body paraded unofficially. The

Roman Catholic Church is strongly opposed to the new bill but there was no official Catholic representation in the public demonstration.

Arriving at the city's public gardens, the marchers were addressed by Dean Savage who told them: “The citizens who have marched through the city are a solemn witness that each of us protests against the native laws amendment bill. The bill prevents men and women of different races worshipping together. It offends the Christian conscience.”

“Whatever our position in the world, whatever race or color, in prayer before the throne of God we are all equal,” he continued. “No state official can take away our right to approach the heavenly Father as his children. We must protest, and, if necessary, disregard the law. We must obey God rather than man.”

Mr. Brown then read, in both Afrikaans and English, a pledge which the crowd joined in reciting. It read:

“We declare clearly and unequivocally that we regard clause 29 of the native laws amendment bill as an offense to the Christian conscience of South Africa and alien to the tradition of this land. We solemnly declare we will use all reasonable means to secure the repeal of laws which fetter freedom and hamper interracial contacts and consultation. We dedicate ourselves to serve our country and pray for her welfare, to work for her highest good and to enshrine within her life the principles of true democracy and just treatment for all her peoples.”

## VIRGINIA WOMEN LOSE OUT

★ Women are not to serve on vestries in the diocese of Virginia. The men voted against it, 145 to 41, at the convention meeting in Richmond. The budget adopted for 1958 is \$568,049, largest in history. A new plan for raising the money allows churches to elect to give to the diocese on a proportionate basis rather than accept an assigned quota. Under the plan, parishes will submit pledges to the diocese. The diocese in turn will prepare its budget on the basis of the pledges.

Parishes not wanting to participate in the plan will be assessed quotas as in the past. Although some parishes are using the plan now, it will not go into effect until 1959.

A resolution was passed asking Congress to enact legislation which would “facilitate a realistic and humane response to the world-wide refugee problem.”

## CENTRAL NEW YORK CONVENTION

★ The convention of Central New York voted to purchase and raise additional funds for a conference center at Cazenovia Lake. The property has thirty acres with two houses that will accommodate sixty-five people.

A budget of \$338,637 was adopted. Also Bishop Peabody announced that the department of missions of the diocese had established a minimum salary for mission clergy of \$4,000 plus expenses.

## NEW MISSION IN OREGON

★ St. Mary's, Eugene, Oregon, has purchased a site for a parish mission to be known as St. Matthew's. Construction of a church will start this summer.

# British Churches Debate Steps Looking Toward Unity

★ The General Assembly of the Presbyterian Church of England was told by a London minister that members of its congregations are "keyed" up over a recent report proposing Presbyterian bishops and Episcopal lay elders (Witness, 5/23).

The Rev. F. P. Copland Simmons, London Presbyterian minister and former moderator of the Free Church Federal Council, said that whether or not the General Assembly liked the idea their congregations were waiting for some word about bishops and would be disappointed if it were not forthcoming.

"There will be trials by newspaper until the people know what we feel," he said.

Roy Drummed Whitehorn, principal of Westminster College, Cambridge, who represented English Presbyterians in the discussions that produced the report, said it had "been agreed that the time for authoritative announcements would not come for at least two or three years."

The Rev. J. H. B. Taylor of Southampton, who recently came from the Church of Scotland, said he doubted whether the feelings of the Scottish Church had been truly transmitted by its representatives during the conversations. Many Church of Scotland clergymen have opposed the proposal for bishops on the grounds that it would sacrifice Presbyterian principles.

Other groups in Britain also have taken a critical view of the report. Anglo-Catholics are said to regard with anxiety any suggestion that they might be expected to modify their views on the historic apostolic succession.

On the other hand, many

Presbyterians and Free Churchmen generally are opposed to accepting an episcopal order.

The Methodist Recorder expressed Free Church objections by stating: "There is no concealment of the fact that in Anglican eyes complete intercommunion depends upon a certain doctrine of the Church and particularly of the ministry. Bluntly it means that ordination will have to be at the hands of an 'apostolically' authorized bishop.

"In order to be acceptable to official Anglicanism for ministration of, say, Holy Communion a minister of any Protestant Church in Great Britain outside the Anglican would be required to make at least tacit admission that he lacked some authority that the Anglican Church possessed and which he would obtain only by undergoing some further process of ordination in it."

Officially, however, the denominations are accepting the advice of their representatives to reserve judgement on the proposal.

## PENNSYLVANIA ASKS PENSION CHANGE

★ The following resolution was unanimously approved at the convention of the diocese of Pennsylvania meeting May 6th and 7th. Whereas, the General Convention has ruled that all clergymen must retire at the age of 72, and Whereas, The Pension Fund has ruled that if a clergyman should act as a supply for more than three months in a year at one place, he must surrender his pension for the period over three months if he continues in that one place of supply, and Whereas, the social security of

the United States Government permits a person over the age of 72, receiving social security, to earn as much as he is able without affecting his social security grant, Therefore, be it resolved, that the annual convention of the diocese of Pennsylvania request the joint commission on clergy pension plans on clerical salaries of General Convention to consider and recommend to the Church Pension Fund, that all clergy reaching the age of 72, receiving a pension from the Fund, be permitted to earn any sum in ministerial work over and above his pension and that such earnings are not to jeopardize his pension provided he is not returning to the work from which he retired.

## LARGE SUM RAISED IN SOUTH FLORIDA

★ Bishop Louttit announced at the convention of South Florida, meeting at Daytona Beach, that nearly a million and a quarter dollars had been raised for the development program of the diocese. He told the delegates that it was the first time that the diocese had been "in a position to do adequately the work that God is calling us to do in extending the borders of his Church."

The convention voted that one tenth of the money should go to work overseas and made grants for work in Okinawa, Cuba, the Philippines and Japan.

## GENERAL CONVENTION DEPUTIES

★ Most dioceses are electing deputies to the 1958 General Convention at their conventions this year. However The Witness will not report the names of those elected until later when we can give a complete report of the elections in all the dioceses.



---

# EDITORIALS

---

## The ACU and The Faith

WE GET occasionally in the mail a magazine called "The A(merican) C(hurch) U(nion) News" which plainly represents a well-intentioned and well-organized attempt to define what the Episcopal Church is and ought to be—an attempt based on plainly stated theology. This is the right sort of way to go about things. Now it is perfectly clear to us that the ACU theology is not our theology, and that it leads to conclusions which we cannot accept, most recently in the debate over the status of the Church of South India. We feel therefore we owe it both to ourselves and to the ACU to explain where its theology strikes us as defective, and why the conclusions which that theology leads to are for us unacceptable.

Now so far as the ACU position is derived from the New Testament, one finds quoted more than anything else (e.g. in the March editorial of the ACU News) two texts: 1 Timothy 6.20f "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith"; and Jude 1.3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints".

We take it for granted that there is an overall consensus of free scholarship about the date of the New Testament books. And one of the clearest items in this consensus is that 1 Timothy and Jude are among the latest of the books, that Jude cannot have been written by an Apostle, nor this part of 1 Timothy by Paul. Many scholars in fact feel that the "oppositions" of 1 Tim 6.21 refers to the "Antitheses" of the heretic Marcion, which can scarcely have come out earlier than 140 AD. These are the clearest New Testament passages which command the reader to preserve the "faith", thought of as a clearly defined body of doctrine; and by most scholars regarded as among the latest parts of the New Testament. We have no reason to feel that the ACU rejects these conclusions; if it does, we hope very

much some day it will let us know the historical grounds on which it rejects them.

Furthermore most free scholars regard the view of "faith" in these passages a comparatively late one, which is only beginning to be hinted at in one or two places in Paul such as Romans 1.5. It seems quite beyond dispute that for Paul "faith" basically means "trust in the consistency and goodness of God's character". Only when the Church began thinking about the great experiences of the Apostolic Age, when inadequate views arose against which the Church wished to protect herself, was the meaning of "faith" changed to "a body of doctrine", to which Christians at all costs must hold fast. It can well be argued that this was an inevitable, and even largely beneficial development. But it cannot, we feel, be argued that this meaning does justice to Paul's vision of God's work: what for Paul is a living confidence in the power of God has become an intellectual reliance on a body of abstract statements.

### The Important Thing

AGAIN, we have no reason to believe that the ACU denies the correctness of these conclusions; if it does, again we hope it will tell us on what historical grounds it disagrees. But assuming that our reading of the history is correct and generally admitted, we must ask: Can it be right to base one's theology on the latest and most intellectualized layer of the New Testament? The authors of 1 Timothy and of Jude, it is plain to us, were engaged in a fight against heretics where they considered it more important to insist on certain fixed dogmatic formulas than on the fullness of Paul's experience of God. Very possibly those authors were right for their day. But we personally would insist that such holding operations can at best be interludes in the life of the Church; and that the real heart of her life is in the recapturing of the Apostolic experience, where any set of dogmatic formulas would be felt woefully inadequate.

We realize our view is not universally shared. It seems axiomatic to us that the important thing, and the thing which the New



Testament basically insists on, is to be like Jesus and Paul (in their different ways) rather than to hold the correct ideas about what they believed. These two things are not necessarily in conflict, but very often they are: obviously many orthodox people are not the least bit like Jesus, and obviously many people who are something like Jesus have never tried to define intellectually at all who Jesus is. And where the conflict arises, it strikes us as fairly plain that it is better to be the right thing than to think the right thing. For it does not strike us as completely plain than any orthodox formulation does anything like full justice to Jesus.

Furthermore, we are unhappy that a lot of what strikes us as religious mythology—very deep and symbolically important religious mythology to be sure—has been mixed up with the basic truths about man, God, and history in the New Testament. We cannot believe, for example, that there is sufficient historical reason (or any other sort of reason) for believing that the Virgin Birth, the finding of the Empty Tomb, the bodily ascension of Jesus, or the speaking in many languages at Pentecost, are real historical events which actually happened. We are firmly committed to the theological truths of the Incarnation, the Resurrection, the Exaltation of Christ, and the Gentile Mission which they symbolize.

But we cannot accept any view of Christian belief or the Creeds which requires us to assent to these as historical events. For that reason we prefer, as has been said, to sing the Creed rather than say it: it is poetry and not prose! And we have not come to these conclusions arbitrarily or wilfully; we believe that we have been led to them by the Spirit of God, and that they are part of that Truth of which the Fourth Gospel speaks.

We are not concerned currently to try and convince all men, or the American Church Union, that these views are correct; but only to convince them that these are views which have respectable scholarly backing, and that they can be refuted only by a better interpretation of history, and not by simple assertion. We have seen a form letter from another national organization, the "National Guild of Churchmen", which contains these words:

"The priest who is guilty of the pride and folly of thinking that his private views are superior to the teachings of the Church (or

indeed of any value at all) and expresses these views, lets down the Church. The unbelieving priest who persists in his ministry lets down the Church and is a hypocrite."

We know several priests who share many of our views; who were in fact taught them by learned professors of our seminaries. Perhaps the National Guild of Churchmen is not looking at such views as we here express. But on the whole we are unhappy over the tone of these sentences: and we do not know where to find the "teachings of the Church", except in the best hearts and minds of the current generation of Christians.

### Let People Think

**N**OW look. We know very well why people get into this standing-fast-on-the-deposit-of-tradition mood. Because if you let people think through their theology for themselves—even if you only let the clergy do it!—most of them are bound to come through with a lot of half-baked ideas. But we humbly suggest that there is ultimately no alternative to letting people think things through for themselves. We have done some teaching, and we know the awful temptation just to tell the students the answer, and put an end to their hopeless blundering for the truth: but the temptation must be resisted. Once you start laying down the law, you inevitably lapse into a dogmatizing excommunicating mood like the American Church Union and the National Guild of Churchmen; and that way lies only Rome and all the sins of which Rome is now the symbol.

These are not matters of purely academic interest. The March issue of the ACU News devotes a lot of space to the Church of South India. Readers of the Witness will recall that a delegation was sent to South India in 1956 by the General Convention of the Episcopal Church, and that this delegation recommended a partial intercommunion between the C. S. I. and the Episcopal Church. The ACU News editorial gives a long list of what it considers doctrinal defects of the "pan-Protestant Church of South India", and deplores any thought even of limited intercommunion until those defects are remedied.

We also were unhappy about the recommendations of our delegation to South India, but, obviously, for the opposite reason from the American Church Union! We have since read the delegation's full report, and we are confirmed in our former opinion that the

Church of South India, in spite of its own highly characteristic difficulties, has probably better claim to be considered a real Christian Church than we do. We say this principally because the Episcopal Church in the USA is obviously far more liable to pride than the Church of South India; one instance is the restrictions on intercommunion which our delegation was forced to propose, mainly on account of the ACU sector of opinion in our Church. And we continue to feel that until we can invite the Church of South India without reservation, we would be more courteous not to send out semi-invitations at all.

We are coming around then to believe that the recognition of the Church of South India is a crucial question on which the Episcopal

Church will have to make up its mind. We honestly do not see how any union of Anglican and dissenting Churches could have incorporated more of the Anglican structure than the Church of South India did. We do not know of any place in the world where there is more hope of building a Christian Church after the pattern of the early Church and of the Reformation, free from Anglo-Saxon snobbery.

We find ourselves forced ultimately to say: if the ACU or any other group in the Episcopal Church will not accept the Church of South India, then we must, after having made every effort, let that group go. Because we believe that through the Church of South India God is weighing us in the balance: if we cannot accept her, God, after giving us every chance, must ultimately let the Episcopal Church go.

## The Inseparable Love of God

By Terence J. Finlay

Rector of St. Bartholomew's, New York

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 8:38-39

EVERY time I read these words, they burn and throb with force and vitality. Every time I read them, they speak to me of assurance, comfort, and hope. Here is no mere theory, no vaporizing of some abstract thinker, but the living faith of a great man. It has been suggested that, if these words were an anonymous fragment discovered among some Eastern ruins, or, if we were to read them for the first time on some ancient monument, having no clue as to the writer, we would realize that here was an utterance of the highest religious value. But at the same time we might imagine that these words had come from one who had lived a sheltered and untroubled life.

This text is no such fragment; and it was written by one whom we know, for St. Paul is probably better known to us than almost any other writer of the early Christian era. We have only to read his letters to know the man; his inner as well as his outer life is revealed. And he did not live an easy, sheltered life,

knowing nothing of the hardships to be faced in the world. Let me recall for you his own words: "Oft have I been at death's point. Five times I have received from the Jews forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck . . . In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness; in hunger and thirst, in fastings often, in cold and nakedness."

Nor were his struggles confined to this outer world, for in the chapter which precedes our text we have a vivid picture of the conflict that went on within his own soul. Again and again he was conscious of evil impulses overwhelming his better judgment. He says it was almost as though he were two men; and yet through it all he is sure of the love of God, from which nothing is able to separate him.

### Triumphant Faith

IT WOULD seem to me that we desperately need this same confidence today. Where can we begin? Surely where he began—in the love of God revealed through Jesus Christ. The secret of this triumphant faith was not merely his own love of God, but the realiza-



tion of God's love for him. Here is an interesting sidelight. The great Christians, as I read their lives, have never boasted of their love toward God; but again and again they have testified to the reassuring sense of his boundless love for them and for all mankind. Just as we hear one great theme running throughout a symphony, so the inseparable love of God for us runs throughout the Gospel.

There is much in our world which cries out against this high truth. There is the tremendous struggle for existence that is being ceaselessly waged, or as Tennyson puts it:

"Nature, red in tooth and claw

With ravine, shriek'd against his creed." When we see so much that is wrong, so much of "man's inhumanity to man," it is not easy to believe in a God of love. And there is always the danger of feeling that the Deity is very far removed from us. But it is a poor idea of greatness which leads men to suppose that the infinite greatness is indifferent to how we live or die. "It is only the worldly great who shrink from contact with little things, not the truly and nobly great." By the life of Christ we are taught that service is the true greatness of any man, and it is also the greatness of God.

God's love consists in the ceaseless giving of himself to his children. In his striking poem "Saul," Robert Browning gives us a magnificent conception of the boundlessness of God's love. You will remember how Browning pictures the young David brought to play before the king, who is in the grip of a depression of mind. The young shepherd goes in to Saul and by his playing brings the king out of his melancholy, and gives him a desire to live. Then David suddenly realizes a truth—that here is a man whom he desires to help and yet his power of helping is limited. Let me give it to you in Browning's own words:

"Do I find love so full in my nature, God's ultimate gift,

That I doubt his own love can compete with it? Here the parts shift?

Here, the creature surpass the Creator—the end, what began?

Would I fain in my impotent yearning do all for this man,

And dare doubt he alone shall not help him, who yet alone can?"

If we love and seek to serve our fellow men, how much more must God love us!

Again we see how in this remarkable text

St. Paul draws a picture of all the terrors which afflict the soul, all the things that would destroy confidence—and then he challenges them to do their worst. "I am persuaded that neither death, nor life." Most of us would write: "Neither life, nor death," proceeding from the lesser to what we feel is the greater peril. We are reminded of what death has done among our fellowship during the last year, and for that matter, what it has done to so many of us during our lifetime. Little wonder that St. Paul puts death first. But he goes on to say that even this is not able to separate us from the love of God. Here is a message of hope for every one of us, for St. Paul puts his confidence in the fact that Jesus, in all his teachings, emphasized that man is immortal, that life here is only part of that life beyond.

Do you remember how Hamlet spoke of "that undiscover'd country from whose bourn no traveller returns"? There was one traveller who did come back to tell us what he found there. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." The basis of St. Paul's confidence is that he believed Jesus implicitly. The early Christians believed him with all their hearts; they faced persecution and death with unflinching trust in the belief that death was not the end, but only a beginning.

### Great Symphony

WE REMEMBER with thanksgiving our loved ones, all those who are numbered with the saints, who having fought a good fight and kept the faith, have now passed into his presence. We are not separated from them in spirit, for nothing—neither death, nor life—shall be able to separate us from the love of God.

Time will not permit us to take all these great phrases used by St. Paul, for he goes on to speak of "angels and principalities and powers, of things present and of things to come"; and it is as though he would bankrupt human language to try and show us that none of these things can separate us from God. He knew what miserable lives so many people live because they are afraid of the future. They are continually seeking to unravel and see what time may hold in store for them. Those who believe in Christ know that his love is



the same yesterday, today, and forever; and time cannot prevail against him.

Now this great symphony comes to its triumphant conclusion: "Nor height, nor depth, nor anything else." It is a boundless love. Let us grasp it, believe it, trust it; for in its power we may live with confidence and faith.

"O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be."

---

## Don Large

---

Unchanged for 1957

---

SINCE I can indulge my enthusiasm for foreign cars solely through the medium of certain automotive magazines, I read every available publication of this nature with avid and unabated interest. So it was that, upon returning to the rectory after a late call the other evening, I settled down with a copy of Britain's Motor.

Prominent among the pages of this journal was an ad for the Armstrong Siddeley car. Chaste, and devoid of any trace of the hysteria which so often thrashed through Madison Ave. ads on this subject, the advertisement simply said: "The Armstrong Siddeley 'Sapphire'—Unchanged for 1957."

Remembering Detroit's pathological passion for breathless change—change which doesn't have to be better, just as long as it's different—I found myself wondering how many American manufacturers would take pride in announcing that they had not changed their model this year. How many would dare establish a noble tradition, and then have the courage to stand behind it and uphold it?

This business of rendering last year's virtue obsolete—of being obsessed with change just for the sake of change—of declaring yesterday's excellence now unworthy just because it was yesterday's—and of turning your back on well-wrought goodness just because it is currently an old-fashioned goodness—all this is a contagious disease.

The infection even invades the region of religion. The practitioners of various models

of New Thought (which more often resembles no thought) are impatient with the Church's ancient statement: "Jesus Christ, the same yesterday, today, and forever." Sarcastically they snort, "Now there's an example of progress for you!" So they proceed to try to streamline God, changing those things in him which Freud or the latest lecturer at Carnegie Hall doesn't consider modern enough.

It distresses them, you see, to discover that the eternal verities are unchanged for 1957. They are irritated that chrome has not been laid on with a trowel around the altar of God, and that no change has been made in the grille forming Heaven's gates.

Such souls forget that a change is not necessarily always a change for the better! Changes are sometimes the order of the day, but when they are made, let's be sure they're not in reverse. Above all, let them remember that the abiding values are the values least famous for their changeability. Love doesn't change just because it sees change around it. Lovers may change, but love itself remains unaltered.

And it's this very changelessness of the things of God which is our salvation. It's the unchanging dependability of Christ which keeps our moral and spiritual foundations firm. The old hymn knew what the score was when it said,

Change and decay in all around I see;

O thus who changest not, abide with me!

We thus salute the faithful who aren't stampeded into annual changes, and who, having found a good thing, have the grace and the appreciation to hang on to it. And that goes for earthly things no less than spiritual. So—congratulations, Armstrong Siddeley, for remaining unchanged for 1957!

---

## NOW HEAR THIS

By Frederick A. Schilling

---

Gospel for Sunday after Ascension Day

St. John 15:26-16:4

"Ye also shall bear witness."

The Ascension of Jesus marked for the disciples first the fact that he had risen above the human barriers of matter and space. Their fellowship with him would henceforth

have to be in spirit. Soon they also came to think of this elevation as enthronement in the fullness of deity, which was an interpretation so closely related to their own inner experience of his mastery that one can say that ascension to "the right hand of God" was simultaneous with the enthronement as Lord and God in their own hearts.

The account of those post-Ascension days in the Book of Acts (1:12-2:1) compresses much intensive living and thinking into a few sentences. There must have been a mounting excitement as they came to sense the high import of the ascension and their own consequent responsibility and privilege. The jubilant eruption on Pentecost was the final outburst of that enthusiasm. Jesus was king of the new age and they were his heralds and representatives. But soon they would be brought down from this elation to face the sober fact that their allegiance to Jesus as divine Lord made them not popular leaders but despised and outlawed people. The early chapters of Acts describe an impressive parallel between the experiences of the disciples after the ecstasy of Pentecost and Jesus' own trying week following his royal entry into Jerusalem.

Jesus had known that this was inevitable, and he tried to prepare his men realistically for such a turn of affairs. He had taught them, "Blessed are you when men revile you and persecute you . . . on my account" (St. Mt. 5:11, 12); "Brother will deliver up brother to death . . ." (St. Mt. 10:21). He hoped that some such forewarning would save them from bitter disillusionment.

Many years after these developments the Evangelist St. John reconstructed such conversations of Jesus. Perhaps in his day members of the Church were stumbling in disappointment not only over the distresses of the early apostles, but also over their own persecutions. He reminds them that such troubles were not unforeseen. "You should not be offended." Jesus is saying again: "These things have I told you, that when the time shall come, ye may remember that I told you of them" (16:4). They should also know that their very preaching, their witness, would be the cause of such hostility. Such animosity would be proof that they were fulfilling their function as agencies of the spirit of truth. The vital thing would be that they continue as such; that they preserve the harmony be-

tween themselves and the Spirit (n. b. the "counselor" rather than "comforter"), as there was between Jesus and the Father, and thus would be maintained also their oneness with the glorified Jesus. As Jesus had revealed the Father, so the disciples were to proclaim Jesus (Acts 1:18) everywhere. To be bearers of the spirit of truth in the continuance of Jesus' own witnessing ministry was an exalted responsibility which persecutions could not diminish.

Lest there be shadows of doubt at any time regarding the genuineness of this witness a norm of judgment is implied here. The spirit of truth knows the Father and the Son (cp. 16:3), as the world does not. That means that the witness is true when it is in the spirit and mind of Jesus and his teaching about God. St. John adds a significant historical note in the clause, "because ye have been with me from the beginning". This repeats the first century recognition of the primacy of the original disciples in harmony with St. Peter's specifications for a witness (Acts 1:21, 22). For today's theological and ecclesiastical thought this is still a relevant principle.

For all members of the Christian Church this lesson has a very particular meaning. All are appointed to be witnesses just as truly as were the apostles and Jesus. At this time of the year especially confirmation classes experience spiritual ecstasy in the laying on of hands. This is a sublime event. There is inspiration and spiritual exaltation. However, it is for one purpose only: to equip and appoint each person confirmed to the function of witnessing for Christ, of being bearers of the spirit of truth. When that function is honestly performed experiences quite contrary to the joy of the confirmation service will follow.

Many people will not want to be disturbed and challenged by a consistent Christian witness. But let there not be discouragement because of that. Know that it will be so. Be prepared for resistance and even social rejection. That too is part of **your honored calling as Christ's witnesses.**

---

## CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

---



---

# Talking It Over

By W. B. Spofford Sr.

---

IT ALWAYS amuses me a bit to see how we can recognize Christian virtue, and praise it, when it is far enough away. We have had a lot in the Witness, over a long period of time, lauding Bishop Ambrose Reeves, Father Trevor Huddleston, Michael Scott and other Christians in South Africa for their stand on segregation. And it is of course swell that the American Church Union is sponsoring a speaking tour for Bishop Reeves here in the United States for a month, starting June 25th. He will receive well deserved applause wherever he goes.

But what about the battles in our own backyard? And what about our own heroes? At the convention of the diocese of New Jersey this month, Canon Bob Smith introduced a resolution high in its praise of Bishop Reeves and other Church leaders in Africa. It was passed unanimously, as it should have been.

But Bob Smith is not a man to neglect issues that are under his nose. It wasn't long ago that six Negroes who soon were known throughout the world as The Trenton Six were sentenced to die for murder. World opinion forced a retrial, and Bob Smith was very much a part of this world opinion. That trial was declared a mistrial, but a third trial brought about the acquittal of four of them and the conviction of the other two whom the prosecution had never considered the principal defendants.

What happened to Bob Smith for the considerable part he played in these trials of the Trenton Six? The answer is "Nothing"—but it is that only because his bishop, the late Bishop Gardner, stood solidly back of him. There are Episcopalians in New Jersey—some of whom no doubt voted for Bob's resolution the other day about South Africa—who went to the Bishop to ask that Bob be fired as social service secretary of the diocese. Bishop Gardner told me this—not Bob, who takes a kicking-around in stride as something a Christian should expect.

It ought not be necessary to say much now about Carl Braden and his wife, Anne, since there has been a lot here about them also. Both of them are Episcopalians and she

was once a member of the social service committee of the diocese of Kentucky. In 1954 they bought a house in Louisville at the request of Andrew E. Wade and his wife who, being Negroes, were unable to make the purchase themselves. The Bradens then transferred the title to the Wades. A month later the house was 60% destroyed by a bomb and has laid in ruins ever since.

The Bradens and five other white supporters of the Wades, not believing in segregation, got their reward. They were indicted on a variety of criminal charges, including advocating sedition. Carl Braden was tried and given fifteen years. His conviction was reversed last summer after being in prison for eight months. Two of the other friends of the Wades spent months in jail before all charges were dropped without trail last winter. All of the white friends of the Wades were fired from their jobs.

There is a happy ending to the story. The Wades, after three years that have involved lawsuits over mortgages, this month gained clear title to their dynamited home.

The problem was solved when David Simonson and his wife of Chicago loaned the Wades \$12,326 to pay off mortgages, interest and court costs. The Simonsons said: "we first read about the Wade case while living in Paris, France. Shortly after our return to the United States last year, we heard Mr. Wade make an appeal for aid on a radio program sponsored by the United Automobile Workers. We decided then that we would help in whatever way we could."

And where is the Episcopal Church in the picture—the Episcopal Church, with a lot of leaders who do considerable popping off about the evils of segregation? Well, Anne Braden has written me several times to tell me that "some of them have been very kind." But it is nevertheless a simple fact—except for Bill Melish of Brooklyn and one or two other Episcopalians who are in the ideological-doghouse—that nothing has been said publically about this case involving two of our own communicants.

This does not mean that the Church—as I generally use the word—hasn't played its part. Fact is that the settlement of the long dispute over the house was announced on May 9th by the co-chairmen of the Wade Defense Committee. They are Dr. M. M. D. Perdue, pastor of Emmanuel Baptist Church in Louisville and



the Rt. Rev. C. Ewbank Tucker, Presiding Bishop of the Tenth Episcopal District of the African-Methodist-Episcopal-Zion Church.

When Bishop Reeves of the One, Holy, Catholic Church visits us next month it would be nice for him to have a meeting with the schismatic Bishop Tucker.

They have a lot in common.

---

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

---

THE other day I found myself at the Clericus of which all the clergy of the diocese are members. We have a speaker and a lunch. Ours is a large and important diocese, busy and breathless, and the Clericus gives us a chance to get together in an informal and friendly way. We are so busy in our parishes that we need something like this to get us out of them.

The speaker was earnest but dull, and I found my thoughts wandering just as though I were a parishioner listening to one of my own sermons. Except that I was thinking of the clergy! There was Father Buffers in front of me, young, already portly, red-faced, Anglo-Catholic and positive. He was sitting with dear old Father Timmons, so gentle but so sure of the faith. Just as sure is my friend Gilbert Simeon although he is an Evangelical and doesn't like ritual nor even candles. Just ahead was Dr. Boanerges, one of the few clergymen who gets his clothes at Brooks Bros. and refuses to preach anything but the "dear, old, simple gospel." Near him was young Alfred Gore who mostly "believes" but who has "difficulties." The Virgin Birth bothers him much more than the Incarnation and he does not think, with the saintly Bishop Gore (no relation) that Original Sin is "perfectly obvious."

He was with Dr. Hemstadt who claimed that the historical Jesus was lost in "the Christ of Faith." He followed Bultman and wanted the Church's teaching to be freed from myths. "For myth repels the modern mind," he would say. "No doubt it was necessary for the Primitive Church. Do not let us stress the miraculous. Surely it is enough just to pre-

sent 'the greatest story ever told.' " Once I had asked him where that story was to be found and he had looked at me scornfully and said that he supposed I had heard of the New Testament. I said that I had, and that I had even studied it and thought it very hard to leave miracle out of it.

"It is for some," he had said, looking at Frs. Timmons and Buffers as though they were antediluvian monsters. I had felt unreasonably annoyed. Now my thoughts turned to Thomas Lessiter who had just come in. He was a scientist and knew about nuclear fission; he had turned to the Church because he had felt that only the teaching of Christ could save men from destroying the human race. The clergy were all delighted by his conversion.

But Gershom Bowers was sceptical. "Most of the clergy," he argued, "would be appalled if they had to take Christ seriously. Think of how he denounced the religious leaders of his day." Bowers was thought to be very radical.

The speaker was now saying something about marriage counselling in the light of depth-psychology but out-of-my-depth psychology would have better described it for me. I looked at the Bishop and I knew he felt just like the Chancellor of the Diocese when he had to listen to a sermon where the preacher passed too many a stopping place.

"And now," droned on the speaker, "in the application of this new knowledge to these new situations we must use every resource to preserve for the future the heritage of the past."

He stopped, and never doubted that the applause meant appreciation rather than relief.

"A wonderful exposition," said the President "and I suggest we express our appreciation in a hearty vote of thanks."

We did, heartily, and then we fell gladly on the viands of the caterer and talked shop. That was something we could do.

---

## THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10¢ for single copy

50 copies for \$2.50

100 copies for \$4.00

Postage Paid

The WITNESS — Tunkhannock, Pa.

---

# Washington Diocese Takes Steps To Meet Changing Conditions

★ The adoption of a program calling for a continuing missionary advance effort in acquiring mission sites to keep pace with the tremendous expansion and outward movement of population of the metropolitan area of Washington was a major decision at the Convention of the diocese. It was held at Grace Church, Silver Spring, on May 6th. The church, which this year is celebrating its centennial of service, held its first service in a big new building on Christmas Eve.

In addition to undertaking this missionary advance program, the Convention adopted a record budget of \$236,762 for 1958. An assessment of \$125 per clergyman will be added to the diocesan fund requirement for each parish to provide group life insurance of \$10,000 for all clergy of the diocese. Members of the diocesan staff will be covered in smaller amounts.

Bishop Dun in his Convention address noted that the average cash salary of clergy in the Church is \$4,280. In Washington six of the clergy receive less than \$3,600 but not below \$3,000. In practically all cases housing is provided or a housing allowance and in most cases there is an auto allowance. The bishop urged all vestries to review clergy salaries for which they are responsible in the light of the rising cost of living which is up 90 percent since 1939. In particular he urged the review of any salary below \$4,000 except in the case of clergy in their first two years after ordination.

A second major issue stressed by Bishop Dun in his address also has arisen from

the outward population movement of families from this city to nearby suburban areas. "This second issue confronting us now, and sure to be with us for many years, arises out of the continued movement of population within the City of Washington and the radical changes in the racial and economic balance of the population adjacent to an important number of our city churches," said the bishop. "Whatever our private sentiments, prejudices or convictions, this fact about our human environment, taken together with the changing status of the Negro fellow citizens in civil society, brings anxieties, economic problems,

hard decisions and internal stresses to an increasing number of our city parishes. God will not permit us to evade the issues presented."

"Some of our parishes will be faced with the alternatives of steady deterioration or flight or difficult adaptations. Without offering any easy formula I shall simply say that the years ahead will reveal whether we have the courage and wisdom and brotherly love to be in truth the Apostolic and Catholic Church, bearing the reconciling Gospel to all sorts and conditions of men and knitting them together in one communion and fellowship."

The Convention passed a resolution urging a change in the constitution and canons of the General Convention to permit lay women to be elected and serve as Deputies.

## Do Your Present Policies Serve Your Insurance Needs?

**Adequate fire coverage is important, but also church property requires protection against loss from many and varied hazards. All forms of insurance are available through the combined facilities of the following organizations, most at substantial rate reductions.**

*Literature will be sent on request, refer to Dept. A.*

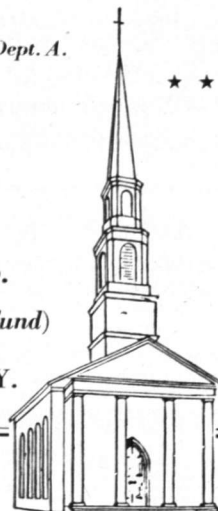
**The CHURCH Fire Insurance Corporation**

and

**CHURCH Agency Corp.**

*(Affiliates of The Church Pension Fund)*

20 Exchange Place, New York 5, N.Y.



## BISHOP DIBELIUS ASSAILS SOVIET POLICIES

★ Otto Dibelius, chairman of the council of the Evangelical Church in Germany, charged that obstructive policies of Communist authorities have created "increasingly painful Church-state tensions" in the Soviet Zone.

He spoke at a synod meeting of the Berlin-Brandenburg Church of which he is bishop. Reinhard Moeller, president of the synod, said the sessions were being held in East and West Berlin to "demonstrate the Church's unity beyond political borders."

Dibelius complained that last year "not a single new church could be built in the Berlin-Brandenburg area because of various obstructions." Meanwhile, he stated, the admission of young West Germany "continues to be hindered."

Other specific charges made by Dibelius were:

East German parents are still being subjected to strong pressure to enroll their children for Communist-sponsored youth dedication rites devised to supplant Christian confirmation.

Financial obstructions have "entirely impoverished" the churches in East Germany.

Communist propaganda to discourage Church membership has been intensified and is being carried on in "not always peaceful ways."

He repudiated charges by Soviet Zone authorities that

the Church has supported the North Atlantic Treaty Organization and not the "peace policies" of the East German government.

In turn, he denounced the military training of high school students in the Soviet Zone which, he said, involves instructing young girls in the use of firearms.

"The whole world," Dibelius declared, "knows that we continuously pray and work for the removal of atomic warfare threats, but what we do in this matter is done on our own account, and not upon political orders, wherever they come from."

He said the Church "does not interfere in state affairs and must demand reciprocal freedom in Church matters."

Communist charges against Bishop Dibelius arising out of the recent agreement for a chaplaincy in the West German army were denounced by the synod. It adopted a declaration of loyalty to the Bishop and branded as "outrageous and untrue" statements by Communist officials that the chaplaincy agreement

meant support of NATO and militarism.

"The synod will not allow itself to be separated from its bishop, which it elected, and expects that appropriate state organs disassociate themselves from, and, in the future, prevent such attacks against the bishop and the Church, in order not to make impossible purposeful talks between state and Church," the statement said.

It also demanded that the East German government no longer hinder Bishop Dibelius in the exercise of his office by denying him entry permits into the Soviet Zone.

This was a reference to the

### THE PARISH OF TRINITY CHURCH

REV. JOHN HEUSS, D.D., RECTOR

#### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, Vicar  
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 MIDDAY Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 and by appt.

#### ST. PAUL'S CHAPEL

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

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert B. Spears Jr., Vicar  
Sun. HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, PP 9, EP 5:30, Sat. 5 Int 11:50; C Sat. 4, 5 & by appt.

#### ST. LUKE'S CHAPEL

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

#### ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)  
Rev. C. Kilmer Myers, Vicar  
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30 EP 5.

#### ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. William Wendt, Vicar  
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

### Christian Healing in the Church

#### SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request: founded by Rev. John Gayner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE  
2243 Front St. San Diego 1, Calif.

## HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster

Plymouth New Hampshire

## CARLETON COLLEGE

LAURENCE M. GOULD, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Director of Admissions

CARLETON COLLEGE

NORTHFIELD MINNESOTA

## ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.

## CASSOCKS

EUCCHARISTIC VESTMENTS

SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. "Kits" for Altar Hangings and Eucharistic Vestments.

### J. M. HALL, INC.

14 W. 40th St., New York 18, N. Y.  
TEL. CH 4-3306



refusal of the Soviet Zone government last March to permit the bishop to travel to Dresden for a church lecture. The action was interpreted in Church circles as a reprisal against the overwhelming endorsement given by the synod to the chaplaincy agreement.

Superintendent Max Rahmel, chairman of the synod's public relations committee, said all attempts to alienate the Church from Dibelius are "doomed to fail from the very beginning."

## NEW JERSEY BACKS BISHOPS OF AFRICA

★ The diocese of New Jersey at its convention meeting in Trenton, passed a resolution supporting the bishops of South Africa for resisting the law forbidding Negroes to worship with whites.

The synod of the Pacific, meeting in San Francisco, passed a similar resolution.

## CHICAGO ASKS END OF DEATH PENALTY

★ Abolition of capital punishment in Illinois was recommended by the diocese of Chicago in a resolution adopted at its convention. It urged that the state legislature act to ban the death penalty.

"Too often the poor, the un-influential, the less-educated, the medically insane, the racially handicapped and those who cannot obtain defense counsel receive the death penalty," the delegates declared.

They said the execution of criminals has "very serious bad effects" on judges, jurymen, attorneys, prison staff, other inmates, relatives of condemned men, and "on the whole of society itself."

The resolution was introduced by Chaplain James G. Jones, Jr. of Cook County jail. He testified on May 14,

in Springfield, in favor of several pending bills that would abolish capital punishment. Father Jones said six condemned men in the county jail's death row helped him prepare circulars on the resolution which he distributed before the convention.

The measure was supported by Wilber Katz, professor of law at the University of Chicago, a convention delegate.

The delegates voted down a substitute motion by the Rev. Thomas J. M. Davis, rector of the Church of the Good Samaritan, Oak Park, to submit the proposal to theological study for one year.

## CONSTRUCTION HALTED ON CATHEDRAL

★ Major construction on the Washington Cathedral has been halted for the first time since world war two because of lack of funds, Bishop Angus Dun of Washington disclosed.

The last work on the cathedral was interrupted in 1942 when the wartime shortage of materials made it impossible to continue. Construction work resumed in 1948 and has made steady progress since then.

Bishop Dun said that even as cathedral workers rejoice at the completion of two new bays "we must regret that major construction must cease for a considerable time until further funds are gathered."

The bishop told the convention of the diocese that about \$15,000,000 has been spent on construction of the cathedral since the cornerstone was

laid in 1917. He said that at least an equal amount will be needed to complete the structure which will be the world's twelfth largest religious edifice when completed.

Dean Francis B. Sayre, Jr., declared that completion of the cathedral will require a steady income for building purposes of at least \$250,000 a year for the foreseeable future.

At present, three stone-carvers who are permanently employed by the cathedral are continuing their work on intricate and detailed carvings. All other construction equipment is being moved away.

## NEW CHURCH MEETS IN GARAGE

★ The Redeemer, South Jacksonville, Florida, is having services in a double garage that has been converted into a chapel. Last year the diocese and Grace Church bought a house and garage on twenty acres to start this new work in a rapidly growing part of the city. The house is used for the Church school and as a parish house.

## THE EPISCOPAL CHURCH

What I Found

By Don C. Shaw

The story of a modern conversion from the ministry of another Church.

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

## ST. JAMES LESSONS

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

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

PRICES: Pupils' work books, each . . . .90  
Teachers' manuals I, II, III, each .50  
Teachers' manuals IV to IX, each .75

No samples or books on approval.  
Payment with orders.



ST. JAMES LESSONS

P. O. Box 221, Larchmont, N. Y.

## VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries

Custom Tailoring for Clergymen

1837 Church Vestment Makers 1957  
Over One Hundred Years

COX SONS & VINING, Inc.  
131 East 23rd Street, New York 10, N.Y.



## APPROVE WOMEN ON VESTRIES

★ The convention of the diocese of New York voted to permit women to serve on vestries and as delegates to diocesan conventions.

The resolution was recommended by Bishop Donegan and passed by a two to one vote. It was passed by a majority vote at last year's convention and had to be approved again this year before taking effect.

The convention also approved a \$1,000,000 revolving fund proposed by Bishop Donegan to meet a "critical" need for building new churches and temporarily assisting established parishes in New York and suburbs. He said the need was brought about by the "mushrooming" of scores of new communities and the enlarging at a fantastic rate of formerly relatively small communities due to shifting of populations and the decentralization and expansion of industries."

"We must build churches, parish houses and rectories if we are to stay with our people," the bishop declared. "We are not getting our churches into the areas where the people are."

## SALINA ENDS QUOTAS

★ The district of Salina voted at its convention meeting at Hutchinson, Kansas, to raise its missionary offering by voluntary giving rather than the quota system. Bishop Lewis said he thought it was the first diocese or district to follow this plan.

"I have not been struck by any poverty in the district," he told the delegates. "I have been struck by the divergence between the economic standard of life by which our people live and the economic standard of the Church. I will not knowingly appoint to a

bishop's committee anyone who does not support the missionary budget of the Church."

## RHODE ISLAND GETS ESTATE

★ The diocese of Rhode Island has been given the Widener estate at Newport, Rhode Island. It will be used for the proposed Canterbury College and also for retreats and conferences.

It is an estate of six and a half acres, with the main house containing sixty rooms, including large ball rooms which make it ideal for the purpose for which it will be used.

## JOHN R. LOGAN IS DEAD

★ The Rev. John R. Logan, who was rector of St. Simon's, Philadelphia, for forty-eight years until his retirement last December, died on May 6th in his 80th year. Under his leadership the parish grew from 160 persons to more than 1,000. He was also prominent in civic and diocesan affairs.

He was succeeded on his retirement by his son, the Rev. John R. Logan Jr.

## UNION DISCUSSIONS IN CANADA

★ Leaders of the Anglican Church of Canada and the United Church of Canada are discussing the idea of a "conciliatory episcopate" to guide and govern a new Church that would merge both bodies.

The Rt. Rev. J. S. Thomson, moderator of the United

Church of Canada, said in an interview that "tentative proposals of the same kind as those advanced recently by the Churches of England and Scotland have been made here" (Witness, 5/23).

Thomas said the aim in Canada was a "conciliatory episcopacy" in which the two types of Church government would be merged. He called this "a great step forward" in the 14-year-old conversations between the two Canadian Churches.

Leaders of both communions, he said, are anxious that their people should not go off "half-cocked" over the proposals that will be developed and crystalized until they are ready for submission to the governing groups of the two Churches.

## BISHOP LOUTTIT IN GERMANY

★ Bishop Louttit of South Florida, chairman of the armed forces division of the National Council, is holding conferences with chaplains in Europe. They are being held at Berchtesgaden, formerly the retreat of Adolph Hitler, which accommodates 500 persons and is now a conference center for chaplains.

Bishop Nash, now in charge of Episcopal churches in Europe, is also meeting with the chaplains.

## Write us for Organ Information

AUSTIN ORGANS, Inc.  
Hartford, Conn.

## CHURCH LINENS By The Yard

Fine Irish Linens made for us in Belfast.  
Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.

FREE SAMPLES

Mary Fawcett Company  
Box 25W MARBLEHEAD, MASS.

THE WITNESS — MAY 30, 1957

**YOU can raise  
\$ MONEY, with \$**

## RUBBER SCRUBBER

the SCOURING PAD of 1000 uses!

If you hate scouring, you'll love the new Rubber Scrubber. Ideal for benevolent and fraternal sales! Repeat sales GUARANTEED!

Write us for full particulars and your  
**FREE SAMPLE**

RUBBER SCRUBBER Corp. (Dept. RU7)  
WATERTOWN, NEW YORK

# BACKFIRE

Carroll E. Whittemore  
Layman of Boston

I have just received Leon McCauley's article on Church Bookstores (5/16). I think he has done a good job, from his point of view. There is, however, another very strong side to the picture. While it is true that the Methodists and Baptists have their own outlets, it is also true that they sell wholesale to stores selling their materials, and it is also true that there is a great loss of money among many of the denominational stores. If they did not have a monopoly on their lesson materials, it is questionable how long some of them would last. If encouragement were given by these same denominational houses to independent stores around the country, I believe there would be twice as many stores as there now are, and scattered in areas of the country where no one is serving.

Then, looking a little further at the same picture, we find that the Roman Catholic Church is not in business as far as bookstores are concerned. The Church does not officially publish anything in the name of a publishing house, nor does it have stores in its own name, but it gives the imprimatur to those books and lesson materials that they feel are representing the Church. When another series of lesson materials come along, they will give the imprimatur to that series, even though they might have given the approval the day before to another series. This is far superior to the

system of the Protestant Church, where they have a denominational owned bookstore.

In many cases, in some denominations, the directors of Christian education in various states have part of their salary coming to them from the denominational house. Because of this, they must recommend the lesson materials issued by their denominational house. This might have been all right fifty or a hundred years ago, but today it is rather difficult to put every Church in one denomination into one or two categories, "You must use this lesson material or this lesson material. From there you are cut off." Even in the Episcopal Church there are some directors, I believe, who are recommending materials issued by the Methodists or the Congregationalists or the Presbyterians. If the denominational house idea extended in the Episcopal Church as far as it does in some of these other denominations, the influence would have to extend to the diocese directors, who would have to be influenced by the amount of money the denomination has sunk into lesson materials, and then, I am afraid you would find that the educational principles to which they are dedicated would be soft pedalled. Maybe that isn't the word, but when one knows that their parent is going to lose money, the person is apt to lean a little towards the parent, so that only materials from headquarters would be recommended, even though they feel that maybe something published by another denomination might

be best for a particular church.

I hope I have given you that side of the picture. Maybe you are not interested, but I did think you would like to know what is happening in other denominations and why I, personally, feel that if Mr. McCauley's opinions were taken and carried through by the Episcopal denomination, that the Church would suffer, rather than be helped. This, of course, is a personal opinion, but it is based on thirty-six years of working with various denominations.

## LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster  
LENOX, MASSACHUSETTS

## Virginia Episcopal School LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to  
GEORGE L. BARTON, JR., Ph.D.,  
Headmaster, Box 408

## The Bishop's School

LA JOLLA, CALIFORNIA  
A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory. ART - MUSIC - DRAMATICS  
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY  
President of Board of Trustees  
ROSAMOND E. LARMOUR, M.A.,  
Headmistress

## THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

College Preparatory  
Grades: Five to Twelve  
Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.  
REV. CHARLES W. SHREINER, D.D.  
Headmaster

Post Office: Box 662, PAOLI, PA.

## MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

## DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

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



FOUNDED 1858

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

Write

CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster  
757 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.



# SCHWEITZER AND BARTH RAISE THEIR VOICES

WE ARE forced to regard every increase in the existing danger through further creation of radioactive elements by atom bomb explosions as a catastrophe for the human race, a catastrophe that must be prevented under every circumstance.

There can be no question of doing anything else, if only for the reason that we cannot take the responsibility for the consequences it might have for our descendants. They are threatened by the greatest and most terrible danger.

That radioactive elements created by us are found in nature is an astounding event in the history of the earth. And of the human race. To fail to consider its importance and its consequences would be a folly for which humanity would have to pay a terrible price. When public opinion has created in the countries concerned and among all nations an opinion informed of the dangers involved in going on with the tests and led by the reason which this information imposes, then the statesmen may reach an agreement to stop the experiments.

A public opinion of this kind stands in no need of plebiscites or of forming committees to express itself. It works through just being there.

The end of further experiments with atom bombs would be like the early sun rays of hope which suffering humanity is longing for.

—From the address by Dr. Albert Schweitzer,  
broadcast to fifty nations on April 23, 1957

KARL BARTH, Swiss Theologian, also called upon people to "take matters into their own hands" in regard to bomb test. "They should cry 'Stop!'" he said, "to pierce the eardrums of men with responsibility in the West and East; halt preparations for war with weapons making it from the outset senseless for all taking part; halt experiments which clearly imperil us already in peacetime. People in West and East must oppose the current lunacy."

He added that this matter was not one of principles, ideological systems or considerations of power but "a matter of life."

*"Mankind must help settle the matter before it is too late."*

## WHAT SHOULD BE DONE?

An International Agreement to Stop Nuclear Tests, a First Step Toward Disarmament.

Write President Eisenhower yourself.

Get others in your community to write the President.

Write letters to your newspapers.

Get organizations—Church, clubs, unions - - - to speak out through clear-cut resolutions. Send them to the President and to newspapers.

Mr. Arthur Fawcett, Treasurer

Box 1534

Annapolis, Maryland

Episcopal Fellowship For Social Action

TUNKHANNOCK

PENNSYLVANIA

THIS IS A PAID ADVERTISEMENT