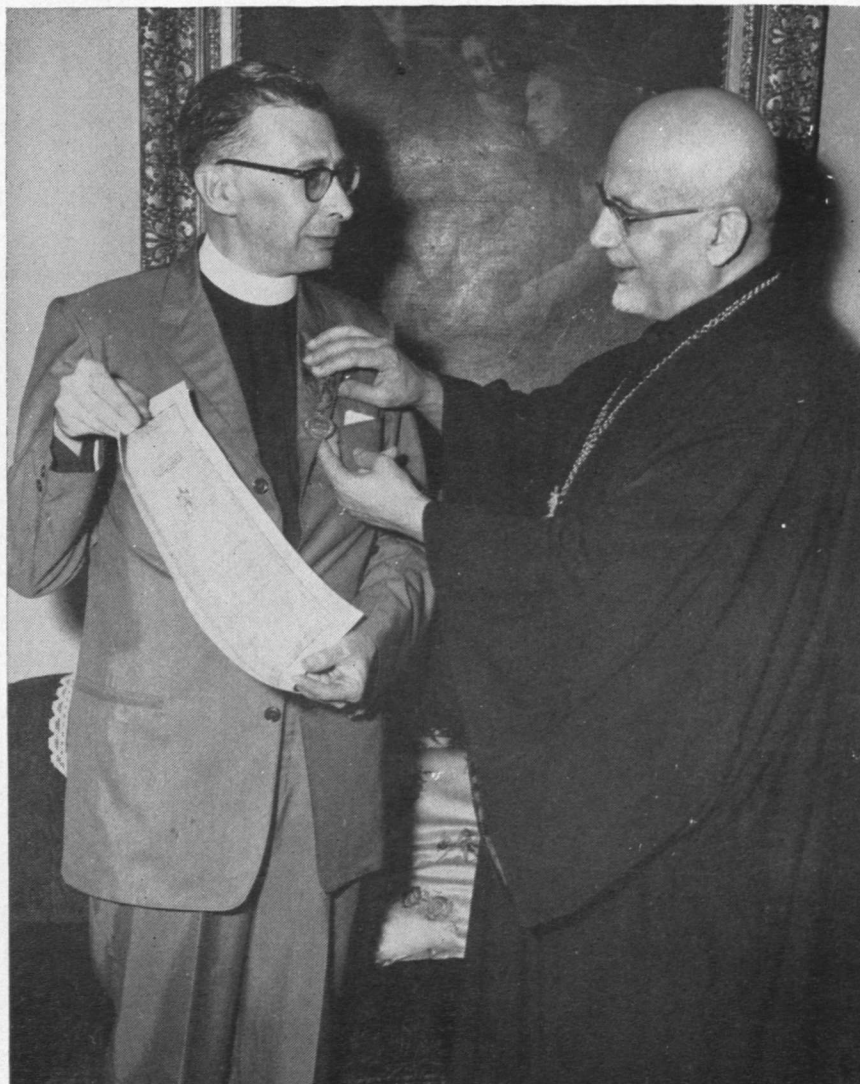


The **WITNESS**

AUGUST 21, 1958

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GEORGE MACMURRAY HONORED
Receives Medal from Orthodox Archbishop

Harold Fey On The Church Press

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In Leading Churches

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For Christ and His Church

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Sunday Services: 8 and 9:30 a.m. Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

Bishops at Lambeth Conference Urge Banishment of War

★ Bishops at the Lambeth Conference called upon all nations to forego "policies of self-interest" and to establish a world "community of peoples" before nuclear weapons destroy civilization.

An interim statement issued by the conference urged the banishment of war and the achievement of "true peace." Essential to true peace, the statement said, was a community with a "universal rule" and unselfish sharing of resources.

In their statement, the bishops spoke to "all who will listen to us." They declared that "unless war and its causes can be banished, nuclear weapons threaten the annihilation of whole peoples, the destruction of our material civilization, and the corruption of mankind."

"Merely to banish war is not to achieve true peace," they warned. "True peace means an order in which men are free to live under justice and according to righteousness; in which resources of the world are developed and distributed for the benefit of all; in which the only war is against poverty, ignorance, disease and oppression; and in which the results of man's knowledge and discovery are used not for destruction but for enlightenment and health."

Admitting that nations have their own "legitimate interests which it is their duty to preserve," the message said coun-

tries too often exaggerate their own claims and ignore those of others. "That leads inevitably to jealousy and strife with all risks of bloodshed and open war," it added.

The bishops urged people and leaders of all faiths to "work and pray persistently for the development of a community of peoples wherein, with whatever limitations of national sovereignty may be necessary, all shall live under the rule of law."

"Only in such a community can the present unequal division of resources be remedied and assistance be brought to nations which are struggling with dire poverty and distress," they said.



QUEEN ELIZABETH

"We know that in the hearts of the vast majority of men of all races there is a haunting fear of war and a deep desire for peace," the statement continued. "In our experience of Christ, we who represent many countries and peoples have found a unity which helps us to transcend our differences."

Unhappy Divisions

★ Queen Elizabeth told the bishops that she hoped the meeting would help heal "the unhappy divisions among Christians."

The Queen also praised the prelates for special attention by the conference to family life.

Her talk was in reply to an address by the Archbishop of Canterbury at a reception in Buckingham Palace.

Queen Elizabeth noted that since the 1948 Lambeth Conference real progress had been made toward reunion.

"It is my earnestest hope," she declared, "that your present conference may help to bring more healing to the unhappy divisions among Christians and so hasten the fulfillment of the divine prayer 'that all may be one.'"

Commenting on the conference's study of the family in modern society, the Queen said attention to this was very fitting. She added, "The greatest asset of a nation is its number of happy Christian families."

The Queen, herself the mother of two children, continued: "How right it is that you should seek to promote the sanctity and integrity of family life where the individual is loved and taught to love and

where the art of human relations is best learned."

In his address, the Archbishop said that of the major topics under consideration by the conference, the first was Holy Scripture and the second Church unity. This was the first time, he said, that the conference had considered the authority and message of the Bible as a whole.

"Throughout Christendom," Fisher said, "there is in progress a rediscovery of the authority of Holy Scripture and of its message to mankind."

"Our first desire in this Conference," he added, "is to promote that rediscovery throughout the Church, since on it must be based every renewal of Church life and every advance toward Church unity."

Regarding Church unity, Fisher remarked that progress since the first Conference in 1867 "may seem slow and checkered, but the pace quickens yearly."

Bishop Bayne of Olympia was chairman of the conference study committee on the family.

Closing Service

Bishop Sherrill preached at the service in Westminster Abbey which closed the conference. He said that "the questions of peace and war, of racial tensions, of the family, of Church unity, involve human minds and hearts."

There was no question, he said, "that we have entered a new age, for better or for worse. What the Church says and does under these new conditions is of transcendent importance."

The service, conducted by the Archbishop of Canterbury, was attended by over 300 bishops of every race and color, many of them with their families.

Marriage Canons Satisfactory Commission Declares

★ By and large, the bishops, clergy and people of the Episcopal Church are satisfied with the Church's marriage canons, according to the 1958 report of the commission on holy matrimony to the General Convention.

The report states that the Church's members "wish to continue to use these canons substantially as they stand, as an expression of the pastoral concern of the Church for all its members—sinners as well as saints—and especially toward those whose marriage for one reason or another has failed to realize the Church's ideal of Christian Marriage."

The General Convention will be asked to vote on only one major change, in the canon concerning the number of "impediments" to the solemnizations of marriage.

Four Impediments

The canon, if amended, would reduce the present nine impediments to marriage to four: con-

sanguinity within certain degrees; the failure of either party to have reached the age of puberty; a concurrent contract "inconsistent with the contract constituting canonical marriage"; and "lack of free will and competent consent on the part of either party."

The fourth impediment is explained to mean such things as "fraud, duress, mental deficiency or insanity, and such defect of personality as to make such consent impossible."

The commission also asks that the Church name the Third Sunday after the Epiphany as Marriage Renewal Sunday, when couples can renew their marriage vows as a part of the Sunday morning service or at a special service.

Statement on Matrimony

Included with the commission report is one on "The Teaching of the Episcopal Church with Respect to Holy Matrimony." Prepared at the request of the 1955 Convention, the statement



QUESTION: Should the Church continue segregated services like the one pictured above? See editorial

includes "the principle of nullity and how it may be safely applied."

Written by a commission member, Bishop Bayne of Olympia, the statement was presented for closed discussion at the Lambeth Conference and will be discussed at the General Convention at Miami Beach.

According to the commission, the statement is based on information gathered through hearings across the country, from questionnaires submitted to diocesan bishops, and from replies from representative "bishops, scholars, priests, chancellors, etc."

The statement reiterates the Church's viewpoint that marriage is "a lifelong union of husband and wife" for the purpose of "mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society."

Church Breaks New Ground

"The Episcopal Church apparently breaks some new ground," the statement declares, "in its statement of the ends or purposes of marriage

and the order in which they are stated.

"The procreation (if it may be) of children is not held to be necessarily the primary end of marriage; it is the second of three such ends stated; and it is clear from this ordering that it is not the doctrine of the Episcopal Church that the procreation of children must necessarily override the other purposes expressed in marriage.

"This reordering of the purposes of marriage has an important bearing on the moral theology of contraception and family planning and of the due relationship of husband and wife," it states.

Annulment Canon

In discussing the Church's so-called "annulment canon" (Canon 18), the commission statement declares that "any member of the Episcopal Church in good standing may apply for judgment as to marital status, or for permission to marry, despite any previous marriage by either party, regardless of whether the previous spouse is still living, and regardless of the nature or cause of the dissolu-

tion of the former marriage."

If an impediment is found "to exist or to have existed" which establishes that "no marriage bond as the same is recognized by the Church exists", the second marriage can be solemnized, the statement says.

Admitting that certain "ambiguities" can be found in the annulment canon, Bishop Bayne's statement also declares that "the canons do not, at any point, now recognize adultery as a sufficient cause per se for either divorce or the remarriage of the innocent party following divorce."

Adultery Omitted

"The reasons for this omission were two fold. One was the general feeling of the commission, apparently shared by the Church, that adultery was usually a symptom and only rarely if ever a cause of marital discord. The other was the commonly shared suspicion that the exception in St. Matthew was of most doubtful textual authenticity, and ought not to be recognized in contemporary canon law," it states.

(In the Gospel of St. Matthew, Chapter 19, verse 9: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and whoso marrieth her which is put away doth commit adultery.")

Statement Concludes

The statement on marriage concludes that "it would be agreed by the great majority of the bishops who administer the discipline of the Church, that the present canons, imperfect as they are, do permit a positive and redemptive approach to the heavy problems of marriage and divorce in our society; that they do permit approximate justice to be done without corroding our witness to Christian standards; and that, per-



QUESTION: Is the "new curriculum" a matter of group therapy or of Christian education? See editorial

haps most important of all; they permit the accumulation of a store of experience which will, in due course, enrich and purify our moral theology in this area."

BISHOP NEWBIGIN VISITS SOVIET ZONE

★ A three-day ecumenical study conference in the Soviet sector marked the highlight of a visit by J. E. Leslie Newbigin of the Madhurai - Ramnad diocese of the Church of South India. He was a guest of the Council of the Evangelical Union Church, formerly the Old Prussian Union Church.

Key topics at the conference included Indian Protestantism, and international cooperation of Churches.

Among other prominent Church leaders who took part in the discussions were Kurt Scharf of Berlin, chairman of the Council of the Evangelical Union Church; Bishop Friedrich Wilhelm Krummacher of Greifswald, Soviet Zone; Bishop Ernst Hornig of Goerlitz, Soviet Zone; Dean Heinrich Grueber, liaison representative of the



BISHOP NEWBIGIN

Evangelical Church in Germany with the East German government; Prof. John P. Dillenberger, Arlington, Mass., of the United Church of Christ, a lecturer at Heidelberg University; and Prof. H. W. Gensichen, a Lutheran missionary of Heidelberg.

Bishop Newbigin was recently elected chairman of the International Missionary Council in place of John A. Mackay,

president of Princeton Theological Seminary. During the bishop's six-day visit to Berlin, he preached a sermon in St. Mary's Church in the Soviet sector and held several lectures at a number of Protestant centers throughout the city.

In Bielefeld and Duesseldorf, West Germany, the Indian bishop met with leaders of the Evangelical Churches of Westphalia and of the Rhineland, both members of the Union Church.

In Bielefeld, Bishop Newbigin stressed the firm intention of the Church of South India to promote the idea of Christian unity among the various confessions, particularly with the Baptists and Methodists. In this connection, he recommended a better coordination of the various missionary societies now active in India.

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EDITORIALS

Your Answers, Please!

WE FEATURE in this issue the article by Harold E. Fey, editor of the *Christian Century*, because it is the best statement on the functions of Church magazines that we have ever read. It would be presumptuous to claim that *The Witness* meets the standards of this article. We can say, however, that we try.

We reprint the article from the *Century* at this time since this whole question of the Church press requires sound thinking before General Convention meets in October. The proposal will be made there that a new official magazine be launched, "to serve the whole Church—be the concern of the whole Church, and financed by the whole Church."

We have stated previously in these pages why we think conformity should not be subsidized; also why we believe that the subsidy will have to be continued as long as such an official magazine exists, so no more on that now.

Mr. John Reinhardt, director of promotion for the National Council, presented plans for the proposed official paper at a conference of laymen from eastern dioceses held April 25-27 at Virginia Seminary. He declared that the magazine will discuss controversial questions. We think it in order, therefore, to present a few questions and ask him and his associates to give their answers as a sample of things to come, assuming that the new magazine will be launched at General Convention. The answers might be made in the Convention number of *Forth*; or if there is not sufficient room, or if it is too late, we will be glad to give as much space as required in our pages.

1. Are we to expect every parson and teacher to accept literally every statement in the Creeds, or is there a reasonable freedom of interpretation?

2. In plans for Christian reunion, is the Episcopal ministry to be insisted upon in terms of a specific theological necessity, or as an historical and valuable symbol of our continuity with past ages of the Church?

3. Does the Episcopal Church have an official stand on matters like the nature of Christ's presence in the Eucharist; the sacrificial aspect

of that sacrament, and the theological reputability of extra-liturgical services like Benediction of the Sacrament?

4. Can seminaries be subsidized by the National Council and instructors remain free to "seek the truth, come whence it may, cost what it will?"

5. Can the Church be the Church without Bishops?

6. Should and can intercommunion precede reunion?

7. Where, in the Church, are the sources of authority to be found?

8. To what extent should loyalty to our Church's inheritance forbid interchurch cooperation and worship?

9. Is the "new curriculum" a matter of group therapy or of Christian education?

10. Should the work of the Church in Formosa be expanded?

11. Should the Episcopal Church consistently oppose and combat discrimination based on color or race in every form, both within the Church and without, in this country and internationally?

12. Should the facilities of churches in Virginia be made available for classroom space if public schools are closed because of integration?

13. Should integration at Church youth conferences cease?

14. An Episcopal clergyman, having an opportunity to meet with Church leaders in China, and believing that fellowship in the Universal Church is of greater importance than the present foreign policy of the U.S., made such a trip against the wishes of the government. Is a Christian's first loyalty to the Universal Church rather than to the country in which he lives? Was this clergyman right in defying our state department?

15. Should there be full communion between the Church of South India and the Episcopal Church?

16. If reliance on the H-bomb is the choice of a lesser evil, is there a point beyond which a Christian must refuse to choose this evil?

17. Is the 'just war' a reasonable concept in the nuclear age? If so, how is it to be defined?

We can think of other important questions and we are sure our readers can add others. But if our officials at headquarters will answer these

we can judge for ourselves just how controversial the proposed magazine will be.

And we repeat, we will be glad to give all the space needed for the answers in any of our numbers to appear before General Convention.

The Task of The Christian Press

By Harold E. Fey

Editor of the Christian Century

THE Liberal journal of Christian opinion endeavors to bring a critical and creative spirit to focus on contemporary questions of cultural, social, economic or political significance. It is concerned with the bearing of Christian principles on all issues of human relations, personal or social, national or international, ecclesiastical or cultural. It seeks the truth, believing that discovery of truth in any field is discovery of God. It participates in the interaction of events, believing that no event ever takes place uninfluenced by the Lord of history. It measures goodness by a gospel which includes the best news ever reported—the resurrection. It assesses evil against that quality of death which can damn the soul as well as kill the body.

A liberal Christian paper must be independent. It can be the organ of no party, sect, organization or special interest whose primary aim is to influence the churches and through them the social order. In other words, it must seek truth rather than power. The independence of this press is based on an editor's freedom as a Christian to seek and publish the truth. If an editor has this freedom, his paper is liberal and Christian, without regard to whether it has or lacks denominational ties. But if editorial freedom is lacking, no amount of ecclesiastical endorsement or financial support can make up for its absence.

Editorial freedom is established rather than compromised by the orientation of a paper as Christian. Every publication is an expression of a creed, explicit or implied. The liberal Christian paper has the advantage of being ruled by a creed which is known and which is compatible with the principles and practice of freedom. Its faith is that of John Milton, who wrote in 1654: "God himself is truth and the more honest anyone is in teaching truth to men, the more like God and the more acceptable to God he must be. It is blasphemous to believe that God is jealous

of truth, that he does not wish it to spread freely among mankind."

This faith is basically that truth is determined by the nature of God, which we may know through Jesus Christ. It sees man as responsible under God for what he believes, for what he feels and for what he does. It appeals to man's reason in behalf of truth and justice. It seeks to enlist man's emotions as well as his mind in behalf of love. It accepts as a fact the human bent to do evil even when we know what is good, but it refuses to forget that we are also children of God who can know his gift of forgiveness and personal and social redemption through repentance.

Because its view of man, and particularly of man in association, is wary, skeptical and often critical, the liberal Christian journal is likely to impress the casual reader as pessimistic. It disturbs, stirs, provokes. It often thinks negatively, not positively. It prizes integrity and honesty above the smoothness and pleasantries which have "promotional value." It makes more mistakes than conventional papers because it grapples with issues while they are hot, while they are in process of decision. It would run less risk if it waited to see what would happen without its intervention, and then came out resoundingly in behalf of a choice already made. But it would lose that precious quality of respect which men give only to those who are bruised in their battles, who commit themselves when commitment may prove costly but may do some good.

A Narrow Path

ON THE other hand, religious sophisticates sometimes attack the liberal Christian paper on the ground that it is unduly optimistic. They are offended because such a paper "naively" assumes that criticism may result in reform. The liberal paper agrees with Milton that truth

"is no fugitive and cloistered virtue" but "is compared in Scripture to a flowing fountain; if her waters flow not in perpetual progression, they sicken into a muddy pool of conformity and tradition." It believes that the most powerful dynamic operating in history is God and man working together to influence the course of evolution. If it is optimism to have faith that believing and forgiven men can and do collaborate with the Eternal and that the results differ from those of any other course of conduct, then it challenges its critics to make the most of it.

The liberal Christian paper has to walk a narrow line, avoiding nagging and bitterness on the one side and complacency and conformity on the other. It has to struggle to keep its mind on its mission of raising questions, of insisting that men think about issues they seek to avoid—even though its own existence is always precarious. The history of journalism is filled with the record of papers which undertook the Christian ministry to the truth and finally failed, and it affords no comfort to those who would like to think that this has happened for the last time.

To return once more to the imagery of Milton, the liberal Christian press threatens the security of the dams which men raise to contain the stream of truth. In our day as in his, the muddy pools of conformity and tradition are well guarded by interests which profit from stagnation in ecclesiastical, economic or social relationships. Usually these interests are so strong they can protect their dams from being breached by anything so flimsy as an editorial pen. But dam builders cannot control the weather, and sometimes even yet the heavens open and the floods of truth descend. When that happens, an editorial pen may become a battering ram as it is carried forward by angry waters. Then barriers fall and stagnation is swept away and the stream of truth flows as it was meant to flow.

Secularism

WHAT are the dams behind which truth stagnates today? One is secularism—the theory that the main business of man is improving his economic welfare and that economic welfare can be separated from questions of man's ultimate destiny. It is the delusion that responsibility can be limited, that life can be set in neat compartments and that business can go on as usual without reference to the issues of life and death. The liberal Christian press contends that these issues of life and death must be confronted

not in isolation but in indissoluble relation to economic policy. It is not loved by the secularist, who continually tries to gain church approval for his policy of containment of religious truth and is willing to pay a high price to achieve that end.

A second dam is fundamentalism, which seeks to bind the Christian mind within iron walls of biblical literalism. It is often favored by men whose basic philosophy is secularism, for a literalistic and dead-level view of a Bible which was written in ancient agricultural Palestine raises few embarrassments for the modern industrial American. The contention of the liberal Christian press that the Word of God is not a book or a series of 66 books but the Living Christ to whom the Bible bears witness is not and never will be a popular one, for it brings judgment down to date.

Two other dams are churchism and statism. Churchism subordinates the religious spirit and intelligence to the institution of religion. Too often, by authoritarian or by other means, it seeks to limit Christian freedom of thought and speech to concerns which advance the institution rather than the kingdom of God. Statism seeks the same totalitarian end, but makes the state rather than the church the object of worship, the wielder of authority. Both church and state become enemies of the freedom with which God has invested man when they fall into the hands of manipulators of orthodoxy who use creedal devices as instruments of personal or group power rather than as guide lines for the purity of the faith. Among the many other dams designed to contain truth are racism, nationalism and Marxism—but we cannot discuss them now.

The liberal Christian press fights for freedom of thought and expression, not as a means of preserving its own existence and privileges but as God-given right, a divinely bestowed responsibility. It agrees with Milton that censorship or prohibitions which stop the mouths of conscientious men and women "because we fear they come with new and dangerous opinions" destroys the truth in the act of preserving it. It holds that "our testy methods of prohibiting" are "unacceptable unto God," who does not keep man "under a perpetual childhood of proscription but trusts him with the gift of reason to be his own chooser." The highest privilege of the Christian press is to help men and women live up to the responsibility of maturity with which God has invested us all, to do its part to keep the waters

of truth from stagnating, knowing they are of God, and to realize that it has friends who earnestly desire to help it carry out that cleansing mission.

Don Large

Subsidized Mediocrity

GOD, says the Bible, is no respecter of persons. We most often employ this handy phrase when we're engaged in cutting a leader down to size. And if an outstanding figure does suddenly start acting too big for his boots, it's certainly a relevant dictum to bring into focus. But by a queer twist in logic, this generation is beginning to act as though God were indeed a respecter of persons—namely, the person of the common man. It is no accident that this century has been dubbed “the Century of the Common Man.” It's a heresy which has somehow become identified with the idea of democracy. In short, it's as though we thought we could prove how democratic we were by deifying the undistinguished masses for their very lack of rising above the pedestrian herd.

Even our educational system has been reflecting this heresy. For years, in New York City, a child was promoted with the rest of his class, whether he deserved promotion or not. It was argued that he mustn't be allowed to feel different. He mustn't be permitted to feel hurt or rejected. But then the day came when, having learned little or nothing, he was given the sheepskin which told a lie, and was sent out into the world of competitive catch-as-catch-can. And what a shock that was!

So the next step was for society to come running to his aid all over again. If a man gets out into the sink-or-swim world, he mustn't be forced to learn the art of keeping his poor head above water. Instead, if he continues to prove himself mediocre and ineffectual, society must supply enough absorbent cotton to wrap him in. Meanwhile, to prove how “democratic” we are, we stone our prophets and turn our backs upon our seers. So—in industry, no less than among individuals—we wet-nurse the inferior, and penalize the superior. To give an exceptional welcome to an exceptional person is somehow deemed to be shockingly undemocratic.

“So,” says John Fischer, in a recent issue of Harper's, “if a man is stupid, lazy and feckless enough, there is nothing our society won't do for him, particularly if he comes from a long line of stupid, lazy and feckless ancestors. When he has a job, the union sees to it that he is never fired for anything short of the most outrageous sloppiness and shirking If he absent-mindedly begets more children than he can support, the state takes care of them. For good measure, we pay him with subsidized housing, free medical care, and the tender ministrations of social workers; and we entertain him lavishly with free television programs carefully tailored to his sluggish wit.”

May the day never come when a Christ-inspired society ever closes its heart or purse to the halt, the lame, the blind, or the orphaned in their affliction. But since God is indeed no respecter of persons, may the day soon come when we stop this arrant nonsense of glorifying the common man for his sheer commonness, especially when it is the uncommon man who has to pay the penalty for our misguided canonization of mediocrity. Not only does our current attitude reflect a feeble grasp of sociology, but an equally tenuous grasp of theology.

And what about our Lord's parable of the men who had, respectively, one talent, two talents, and five talents?

Split Seconds

By Corwin C. Roach

A RECENT news item describes a space age clock so delicate it can measure time to the nearest three hundred billionth of a second. Not content with splitting matter man has now fragmented time. The ancient Psalmist in his most extravagant moment could speak of a thousand years in God's sights as a single day but that three hundred sixty-five thousand to one ratio pales into insignificance before this most recent achievement.

There is an analogy here which should not escape us. Man has released untold energy as he has exploded the atom. But man could do the same with time if he had the imagination to see the reservoir of power locked up in a single second. We complain that we do not have the time to do the worthwhile things in life. We are too busy. If instead of slicing seconds paper

thin, scientists could devise some kind of machine to record the fragments of time that we waste every day, we might be shocked into turning over a new leaf.

This is not a plea that we buy chronometers which can measure a three hundred billionth of a second. It is a suggestion that we learn how to use the minutes and the quarter hours God gives us. Indeed religion has always been concerned with time. The first act of creation according to Genesis was the separation of day from night by the creation of light. The last was to sanctify the Sabbath. So we set apart one day in seven but this is to remind us all of life is holy. Every split second that we live belongs to God. It is his gift to us. To kill time robs both God and man. It is to violate two commandments, the fourth and the sixth.

It is well for us to think of the importance of

time in these summer months as we go on our vacations. Indeed the increasing leisure time which more efficient means of production give us raises a serious question. How are we to use this wonderful gift which God is showering upon us in increasing amount? The God who can see a thousand years as a single day can also see a day as a thousand years. There is millennial value then to every minute of our life. These modern contrivances merely point up the importance of the very small. If a scientist can split a second into three hundred billion parts, a Christian ought not to despise it. There is in incalculable significance in the infinitesimal.

But this is the continuing lesson of the Christian faith. Five loaves and two small fishes, two mites, a woman's tears, a cup of cold water, the touch of a garment's hem, a word of thanks. These little things are of enormous capacity.

Lord, Teach Us To Pray

By Terrence J. Finlay

Rector of St. Bartholomew's, New York

IT IS not to be wondered at that the disciples, who had journeyed with Jesus now for some time, had followed him throughout many a long day, had frequently slept at his side by night, and had observed him turning constantly to God the Father in prayer, should have felt in themselves a lack of something he possessed. Certainly they had been taught to pray since their youth, and it is very probable that they used daily prayers. But now they had the feeling that their prayers did not mean as much to them as their Master's evidently meant to him. Their association with him had kindled in them a desire to lay hold on this great source of strength, for they had watched him, physically tired after a hard day's ministry, go apart by himself and kneel in prayer. They saw him return to them refreshed and strengthened and ready for whatever the next day might bring forth. It was only natural that these men should appeal to Jesus: "Lord, teach us to pray."

The prayer that Jesus gave to his disciples is what is known to us as the Lord's Prayer, that model prayer for all time; the prayer which we use so frequently in the services of our Church. Some time I hope we may look at this prayer in detail. It has become so familiar to us that we

fail to realize its immeasurable riches and the sweep of its power. But for the moment it is enough for us to see that in this prayer, Jesus gave to his disciples the secret of his sense of the presence of God and his being one with him in a great purpose. The disciples were slowly, and sometimes painfully, to learn the value of such a prayer life.

The Liturgy

LET us now turn to ourselves and look very frankly at our own prayer life. Does prayer mean as much to us as it meant to Christ and his disciples? I am quite sure that the majority of us would have to answer in the negative. Many of us were taught to pray in our childhood by our parents. But unfortunately, as we grew older, we allowed this habit of prayer to become very spasmodic, and the prayers of childhood were relegated to the past. There are others among us who may have stopped praying because it seemed as though their prayers were unanswered. There will also be those who listen to the prayers being made for them in the services of the Church but have no real sense of being an actual part of such prayers; they seem far removed from their everyday experience.

The liturgy which we have in our Book of Common Prayer is incomparable. Its language is magnificent, but, just as in the Lord's Prayer, it has become so familiar to us, so routine, that many of us do not really listen to it. Our thoughts are all too often apt to wander while these beautiful prayers are being said. It means much to me to hear the "Amen" of the congregation at the close of the prayers, for it indicates that those who are worshipping realize that this is a congregational service. You are saying to the clergy, "This is our prayer, which you are uttering in our name to Almighty God." Some one has said: "Prayer is not an easy way of getting what we want. It is the only way of becoming what God wills us to be." If that is the case, we have a lot to learn concerning prayer. Are you willing to say with me, "Lord, teach us to pray"? Or have you finished this course in religion? Have you no further steps to take?

Art of Prayer

MAY I suggest three ways, among many, which may be of help to us in our adventure of rediscovering the art of prayer. First, we must begin, as those disciples did, by turning to Jesus, who is not only the Master of the art of living but also the Master of the art of prayer. For him, life and prayer were controlled and dominated by one absorbing purpose, summed up in the Lord's Prayer. He not only prayed it but he lived it out in his daily life. His whole purpose was to do the will of God, and by prayer he gained the knowledge of that will for each step of his daily life, and received the power to do it. Therefore, we must, through prayer, seek for a sense of the presence of God, not that we are begging God to do something for us, but that we are affirming our knowledge of his presence. Centuries ago the Psalmist said, "The eternal God is thy refuge, and underneath are the everlasting arms." That is a great affirmation. Can you say and believe it? Begin your prayer there.

In the second place, we take courage from our prayers, because with the knowledge of God's presence we remember some of the great promises that are ours: "The Lord is my Shepherd; I shall not want . . . Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." That is a prayer of positive belief. "Thy will be done, on earth as it is in heaven" is not a prayer of resignation but a battle cry of active partnership and cooperation with the all-loving will of God.

One of the most moving sermons ever preached was preached some time ago in the City of Aberdeen by Dr. Gossip whose wife had died very suddenly. On the following Sunday he took as his theme: "But when life tumbles in, what then?" In this sermon he made a powerful affirmation of faith, which had a tremendous effect upon all who heard him. He concluded by quoting Hopeful from the "Pilgrim's Progress," who, halfway through the last dark river, called back to his friend, "Be of good cheer, my brother, for I feel the bottom, and it is sound." Here was a man whose prayer life carried him through the darkest places. I can testify that in my ministry I have had the privilege of being with many, many Christians who, passing through great sorrow or disaster, have found that in turning to God, they have known that underneath it all are the everlasting arms.

Fellowship

THIS brings us quite naturally to the prayer of spiritual companionship, and, again, we are not begging God for anything but entering in to a wonderful sense of fellowship with him. It is true that we cannot control the environment around us in the outer world, but within ourselves we can have a quiet place apart, where we can go and meet our Unseen Friend. The glory of real friendship is that you can depend upon it no matter what may happen. If this is true—and we know it to be true—of human friendship, then why can we not realize that the friendship of God is even greater than the friendship of man? Here is one who is ready to go with us all the way, until the trumpets sound on the other side, and we shall know, even as also we are known.

There are many things that we do not understand about prayer; but this we can say with our heart and soul: "Lord, teach us to pray."

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The Heart of Christian Friendship

By W. Norman Pittenger
Professor at General Seminary

THE other day I heard a comment made by a young boy in his teens to an older person who had taken some interest in him. "The thing about you", said the boy, "is that you treat me as a person and not as if I were people." It struck me that in those words there is a splendid statement, in very vivid phrasing, of the difference between a Christian and a non-Christian or merely humane attitude towards others. It is the Christian way to treat others as if they were each one of them a "person"; it is the usual way to treat others as if they were only "people".

What I take it was meant by the distinction was simply this. In the particular instance, the older man had sought to be helpful to the boy, not by imposing his ideas upon him but by acting towards the boy with all the respect for his ideas and actions which comes from an understanding that the youth existed in his own right and was not to be driven or directed. On the other hand, he had been concerned for the boy and his welfare, had never hesitated to show this by outward friendly actions, interest in the boy's thoughts and plans, and so far as occasion made possible participation with him in one activity or another which had a fascination for them both. Now that kind of out-going concern is the heart of Christian friendship. Nor is this surprising because it is also the heart of Christian charity, when it becomes expressive of the inner life of the Christian.

Our Failures

THERE are two ways in which most of us fail in our personal relationships with our friends. We may try to enter into their lives in the wrong way, by which I mean that we may seek to run them. That is a very attractive temptation, because it is part of our sinful heritage that we do want to assert ourselves and our own wills over against everyone's else; and we are quite sure that what we think is best for others is in truth the only best for them.

The other failure is the opposite of this one; it is a reticence, what I call "a reserved participation" in other's lives and experiences, which springs sometimes from fear of offending another and more often from fear of getting our

own fingers burned. I say more often from the latter, because my experience of life, for what it is worth, has taught me that most of us a great deal of the time are positively scared of giving ourselves to others, because we are afraid that we will be rejected or turned down by them, or because we are afraid that others will say that we are "playing favorites" or "choosing our friends". For a long time now, I have felt that we must take the risk, not only if we wish to be of any use to other people, but also if we wish to be true to what I at any rate feel to be the imperative to love which is at the heart of our Christian faith.

More men and women and boys and girls than we may think are terribly in need of being at the receiving-end of such outward-moving charity. They want, terribly, to feel that somebody cares for them, is concerned about them—and that this care and concern is neither a professional philanthropic thing, nor a professional Christian thing. The Cockney woman who told a titled lady on one of her charity visits that she "wished to God your ladyship would stop trying to save your soul on me", was speaking more wisely than she knew. It is an old saw that "the gift without the giver is bare"; it is just as true that concern for another's welfare, in whatever situation, without a genuine caring for the other, is a horrible and damning thing.

There are some people who go through the world, in a way not too unlike the Lord Jesus Christ, simply loving others. They cannot stop it; they make fools of themselves; they seem to have a strange attraction for underdogs and the less fortunate folk; they may be told, as I have heard it said, that they seemed to be "less successful in relationships with their peers" than with those who obviously needed help; they may constantly be going out on a limb, as the phrase has it. But it is my own settled conviction that such "crazy" people, as they are thought to be; "careless" people, because they care so much; such "absurd" people who are open to the charge of extravagance in their concern with other people—that these are, in any Christian regard, the salt of the earth. And it is further my settled conviction that the reserved, careful, calculating, or cautious souls are the ones who are

much more in need of help than their freer brethren.

Love of Souls

ONE of the really serious consequences of the tremendous and on the whole healthy interest in the newer psychology has been the tendency, especially among some of the clergy, to feel that a professional reserve is the essence of their work in counselling and pastoral care. I believe that this is a denial of the chief element in the Christian pastorate, which is a passionate love of souls and a willingness to let souls know that they are being loved. I fear that our Lord Jesus Christ would come out very badly in the judgement of those who hold to professional reserve in the cure of souls. It seems to me that the one thing about his life, as we find it recorded in the gospels, which won others to him was that he actually did love people, one by one, treating them as persons and caring for them so really and genuinely and individually that they were loved back into true, meaningful, abundant living.

From our Lord's point of view, the newer notions about reserve are pretty close to being a denial of the Christian notion of the priesthood. And so far as layfolk are concerned, it seems to me to be sheer fact that if there were more of the warmth and personal quality of participation which (they tell us) used to be found, years ago, in such dissenting bodies as the Methodists, the Christian religion would mean more to us all and would be infinitely more attractive to outsiders.

Let us not forget that the comment made by pagans about early Christians was meant seriously and not cynically: "See how these Christians love one another."

Pointers for Parsons

By Robert Miller

Once I was pastor of a church which had many pleasant features but abominable pews. The seat was narrow and the back was at right angles to it. It made a strong point for the shortening of sermons.

The pews were of walnut and they had value but there was no sentiment attached to them.

So I suggested to a parish meeting that the parish might try and sell them and get some modern pews. Promptly one of our founding members objected. "We have sat in those pews for twenty five years and I don't see why we can't go on doing so." So the matter was laid on the table where it still remains.

How far should we indulge and how far should we scorn comfort in our churches. One thinks of the Pilgrim Fathers and wonders what they would have thought of some of our churches. Not much, but then, did they think much of any other church.

It is so hard, when you are a 'come-outer' to think well of those who stayed in. A come-outer has to convince himself that he is wholly convinced of his rightness and physical discomfort is a great assurance. The stayer-in does not really need it. He can rest in all his assured past and reflect on the oddity of those who must needs go out. Only, let him beware of forfeiting the future by hugging the past.

There is a point in hard pews but who would care to sit on it?

In the Sanctuary

By William P. Barnds

Rector of Trinity, Fort Worth, Texas

"Then thought I to understand this, but it was too hard for me, until I went into the sanctuary of God."—Psalm 73:16,17.

The Psalmist is concerned here with how the wicked prosper in material things. It seemed to him that ungodly people prosper while some who try to serve God have a hard time. He could not get his answer to this problem until he went into God's sanctuary. Then he came to realize that material prosperity had its pitfalls, and that the wicked were not really well off.

It was in the sanctuary that he learned to see the problem correctly and wisely. As he looked at it religiously he came to understand.

We all have problems which are difficult to solve. We have questions which we can hardly answer. They are too hard for us, until we face them spiritually. Then we receive insight, and have a different perspective. Take the problem to church and place it in God's sight. Look at it from a Christian viewpoint, and then it will not be too hard.

Labor Sunday Message Urges Higher Moral Standards

★ The National Council of Churches, in a Labor Day message, called upon all Christians, as citizens, owners, workers and consumers, to use their influence to promote higher moral standards in the nation's economy and to achieve protection against unemployment.

"All Christians and their churches in the United States must constantly strive to bring all of economic life under critical analysis and creative transformation in the light of the Gospel," the council said.

The message was approved by the executive board of the council's division of Christian life and work for use in churches on Labor Sunday, Aug. 31 or the following Sunday, Sept. 7.

Entitled "Responsibilities in Daily Work," the council's message expressed concern for the abnormally high number of unemployed workers, commended union leaders for progress in opposing corruption in unions, and challenged both labor and management to exercise responsibility for the impact of their policies upon the economy.

Labor, management and professional groups, while protecting their rights and promoting their welfare, cannot ignore their corresponding responsibilities to society, the council said.

The message urged labor not merely to give a fair day's work to employers but to have a "sense of vocation—of responsibility to God for work well done."

At the same time, union members should participate in union activities and decisions and not merely pay dues, the message said. Union leaders, it declared, are responsible not only for securing benefits but also for maintaining fair demo-

cratic practices within their unions.

The message called upon both labor and management to achieve a mutually satisfactory relationship and to exercise responsibility to the public and the whole economy.

Commending AFL-CIO leaders for increased efforts to oppose racketeering, featherbedding, and other corrupt and unethical practices "shown to exist in several unions," the council said, "We support them in their resolve to find ways, within the ranks of organized labor itself, to complete the task."

Organized business groups also were urged by the council to subject themselves to similar self-analysis and corrective action.

In its message, the council stressed the responsibility of all for attaining and maintaining protection against unemployment as the basic right of everyone.

Calling unemployment a tragedy, the council said the needs of individual men, women, and children should stir church people to "such remedial action as may be required on the part of the individuals, communities, states and the nation."

BISHOP GRAVATT HONORED BY PARISH

★ Bishop Gravatt of Upper South Carolina, was honored by the people of Trinity, Staunton, Va.; St. John's, Glasgow and Christ Church, Buena Vista, on July 27th. He was rector of Trinity from 1918 until consecrated in 1939.

He was given a new automobile.

THIS IS CONVERSION

By Joost de Blank

Archbishop of Capetown

"Conversion is the point of God's redemptive action in Christ—a Conversion that includes Baptism, Commitment, Decisions, Growth, Transformation. It is a Conversion we experience today but which will not be completed till that day when what Christ has done for me is one with what Christ has done in me."—Joost de Blank

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PEOPLE

CLERGY CHANGES:

WARREN DEANE, formerly ass't at Christ Church, Waltham, Mass., is now ass't at Emmanuel, Webster Groves, Mo.

DAVID E. BERGESEN, recently ordained deacon, is now ass't rector of Truro Church, Fairfax, Va.

ROBERT O. GARDINER, newly appointed missionary, is now vicar of St. Mary's, Honolulu.

THOMAS W. GIBBS, newly appointed missionary, is now vicar of All Saints, St. Thomas, Virgin Islands.

W. EDWIN BONSEY has returned to St. Stephen's, Wahiawa, Oahu, Hawaii, following a furlough.

GEORGE T. WELSCH Jr., formerly rector of Christ Church, Big Stone Gap, Va., is now rector of Holy Trinity, Dickinson, Texas.

RICHARD G. JOHNS, newly appointed missionary, is now in charge of All Saints, Managuw, Nicaragua.

RICHARD H. HUMKE, newly appointed missionary, is now vicar of St. Philip's, Honolulu.

GEORGE C. L. ROSS, and DONALD F. WINSLOW, after language study at Yale, are now in Japan where they will continue such study before being assigned.

THOMAS O. EDMUNDS, recently ordained deacon, is now assistant at St. John's, Lynchburg, Va. He is also chaplain to Episcopalians at Randolph-Macon Woman's College.

MONOR L. ROGERS, recently ordained deacon, is now in charge of churches at Forest, Boonsboro and Sedalia, Va.

JACK S. SCOTT, recently ordained deacon, is now in charge of St. Mark's, St. Paul, Va., Grace House on the Mountain, and St. Stephen's, Nora.

W. C. HENDERSON, formerly administrative assistant to Bishop Marmion of S. W. Va., is now rector of the Holy Comforter, Montgomery, Ala.

LAY WORKERS:

WERNER RODE, formerly associate librarian of the missionary research library at Union Seminary, is now librarian at the Berkeley Divinity School. He will also teach a course in theology.

ELSE SMITHCORS, formerly director of education at St. Bartholomew's, New York,

is now director of education at Truro Church, Fairfax, Va.

DEATHS:

FREDERIC B. KELLOGG, 48, chaplain to Episcopal student at Harvard and Radcliffe, and on the staff of Christ Church, Cambridge, died July 19.

ROBERT L. PEIRCE, 85, a leading layman of S. W. Va., died July 9 at his home in Wytheville.

GLENN F. LEWIS, 47, rector of St. Clement's, St. Paul, Minn., died July 25 of a heart attack.

PACIFISTS END JAIL TERM

★ The five pacifists who were sentenced to jail in Honolulu for attempting to sail their ketch into the mid-Pacific nuclear test zone were released on August 4th after serving 60-days. One was William Hunt-

ington, now a Quaker but formerly an Episcopalian and for a number of years a member of the Witness editorial board.

Immediately on their release they sent a letter to the mayor of Hiroshima to commemorate the 13th anniversary on August 6 of the dropping of the first atomic bomb.

Their message said, "We crew members of the Golden Rule join you in heart and thought. With you, we cherish the memory of the innocent dead, and renew our compassion for the maimed and disfigured."

"With you and all men, women and children," they said, "we ask the end, by all nations of production, possession, and testing of nuclear weapons."

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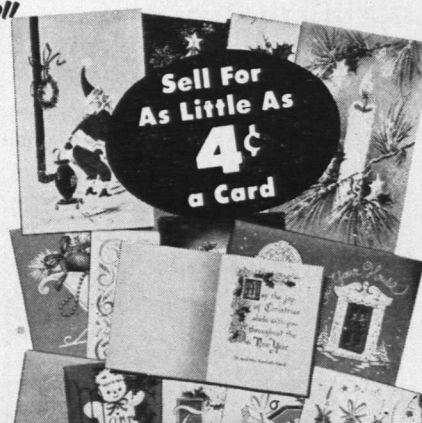
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SEGREGATIONISTS FORM GROUP

★ Plans to resist the "organized and Church-financed drive of integrationists" in the diocese of North Carolina are being developed by a pro-segregation group that calls itself "Churchmen Concerned."

Immediate goal of the group, said Philip N. Alexander of Charlotte, its treasurer, is to block formation of parish-level interracial discussion groups or human relations councils that were urged by the last diocesan convention.

Successive diocesan conventions have declared forced segregation "un-Christian." This is the view of Bishop Edwin A. Penick of North Carolina. Attempts to reverse this position at the convention were defeated.

Chairman of the new group is James Cheshire of Hillsboro, N. C., son of the late Bishop Joseph Cheshire of the diocese. Although its known leaders are laymen, the organization claims the support of several clergymen.

The pro-segregation group as yet has no members as such, said Mr. Alexander, but more than 300 people, he reported, "are interested" in it at present.

"We feel," Mr. Alexander said, "that the organization of Concerned Churchmen will put this group in a position to sit down with the bishop and discuss this thing (integration). It will give us, perhaps, some bargaining power if there is such a thing in the Church."

He said the group believes that "the Church has no prerogative to speak with authority nor to bind or attempt to persuade its members with respect to any particular racial, political, social, economic or legal philosophy."

Bishop Penick, meanwhile, declined to comment on the segregation movement being organized in the diocese. "This

organization has not been brought officially to my attention," he said. "I can't take cognizance of some group unless I know something about it."

The Rev. Moultrie Moore, Jr., a leading Episcopal minister in Charlotte, said he didn't think the movement had "the support of too many leaders of the denomination." He added, "It is made up of a very small minority, we hope."

RUSSIANS BACK TIE WITH WORLD COUNCIL

★ Metropolitan Nikolai of the Russian Orthodox Church, following a two-day conference with leaders of the World Council of Churches held in the Netherlands, August 10-11, said that he will recommend that the Russian Church join the Council.

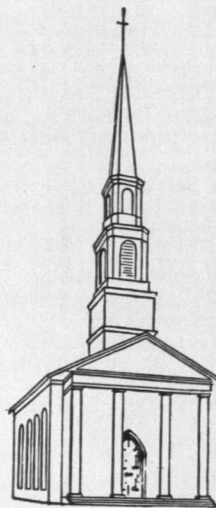
The recommendation will be made to the Patriarch and

synod in Moscow when the three Russian delegates return. The Council leaders will make their report of the meeting at the meeting of the central committee which meets in Denmark, August 22-29.

COVER PICTURE

★ Metropolitan Anthony Bashir, Archbishop of the Syrian Antiochian Orthodox Archdiocese of New York and All North America, presented the Jubilee Medal of the Patriarch of Antioch, to the Rev. George H. MacMurray, Rector of St. Philip's, Brooklyn. The presentation took place at the Metropolitan's residence. The Medal was presented to MacMurray in recognition of his efforts in promoting a better understanding between the Episcopal Church and the Orthodox Church.

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BACKFIRE

Arch W. Sidders

Rector at Venice, California

Being on a vacation in the great northwest among trees which were youngsters hundreds of years before Christ, and away from the rat race of Los Angeles, one becomes, after a ministry of over 41 years, almost human—almost but not quite.

We remember the advent of *The Witness*; we were attending Seabury Divinity School under that great man, Irving P. Johnson. We recall some of his remarks as editor; what he thought of the managing editor, Bill Spofford; how he disagreed with him but admired him.

After all these years we think that we can add a few thoughts about *The Witness* which we have read faithfully all these years. Mind, I don't agree with a lot *The Witness* says, but any priest who does not read it, either as a tonic or a shot in the arm or what have you, is missing out terrifically. In fact I would go as far as to say, and I say it reverently, that a copy of *The Witness* might be handed to every man at his ordination and be charged by the ordaining bishop to read it each week. The new minister might get mad when he read it, might feel like singing at the funeral of the editor, or on the other hand might feel like urging all his church members to subscribe for a year before presenting them for confirmation.

I've read all the Church papers as well as papers of other Churches, and to think that any official paper can take the place of the independent papers, especially *The Witness* that pulls no punches, is like asking friend Khrushchev to come over and take the place of Sherman Adams in the White House.

After 41 years in the ministry, and soon to retire under steam-roller pressure of the National Council, I hope my brothers in the ministry won't be so crazy as to think that 281 is the whole Church. To cut out individualism and be run by any group, is to cut off a man's desire to live. Might as well be in a concentration camp. I want a young Church Father who says Mass to be able to tell me in some Church paper that I am nuts. I also want a collar-

and-tie reverend to be able to say to me, "Brother, you are going to Rome".

Free speech, free thinking, a chance to differ in kindness, is what *The Witness* stands for, and if any priest or layman doesn't take it, I'll subscribe for him and send the bill to the National Council. They would do a lot better by paying such subscriptions than they would be spending huge sums on an official magazine.

Giralda Forbes

Churchwoman of Boston

The following item is taken from *Everybody's*, a London magazine, dated May 24, 1958. It may interest your readers. It runs as follows: "With all the rumpus over the Rent Act, it is interesting to recall that there was once a prayer for landlords. It is in Edward VI's Authorized Prayer Book of 1552. It runs 'We Heartily pray Thee to send Thy Holy Spirit into the hearts of them

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One of the things that makes *The Witness* great is that it often presents opposite viewpoints. The resulting dialogue is often times a great revealer of truth. I think that this has happened by accident in Aug. 7 issue. Under the editorial "Atomic Energy For Peace" Charlie Martin brings up the real question poised by the "good Archbishop." "For all I know it is within the providence of God that the human race should destroy itself in this manner (nuclear war). There is no evidence that the human race should last forever, and plenty in Scripture to the contrary."

On the following page begins the summary of the series *The Next Hundred Years*. Chet Huntley brings up the Archbishop's question by asking on page eight—"You have outlined for us a wonderful assortment—and please forgive this, a wonderful assortment of hardware—for the next hundred years. Is it not true that that hardware is going to make very little sense unless we talk in terms of what people are going to do with it?" They then launch into discussions about the role of science, communications, etc. All is swell except for two things. John Daly worries a bit about fascism taking over; and he is answered in analogy by relating a play called "Craig's Wife".

Another question comes up of the "Cussedness" of man, and that is easily explained by Mr. Weir. "I would contend that man is not essentially cussed. He has never had a chance to grow up except in a cussed environment. When we identify the forces in the environment that make for cussedness, man will be free to be himself—to realize his ultimate potential."

Shades of Romanticism "just straighten out the environment, and all will be well". Society corrupts—man is essentially o.k. I was not too discouraged because this was just one man's opinion, until I came to Mr. Bronk's summary "But I would say that I hope you have gathered faith that man who 'can shape his environment' will shape it for the welfare of mankind."

So man can "shape his environment". This is true to a degree. We have tailfins and automobiles, and also thermo-nuclear bombs, small parts of the world living "better than ever" and two thirds starving. "Great hopes for the next hundred years" according to the scientists, and a small protest about the "cussedness" of man.

Theologians rejoice or weep. It has come full circle. They laughed at your doctrine of original sin. Were the situation not so grave—you might laugh at their doctrine of original righteousness.

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