

The **WITNESS**

NOVEMBER 5, 1959

10¢



LEADERS OF CHURCH UNITY

ARCHBISHOP MICHAEL, Primate of the Greek Orthodox Church of North and South America, is shown here dining with the Archbishop of Canterbury and Bishop Henry Sherrill at the meeting of the Central Committee of the World Council of Churches in New Haven, 1957. The late Archbishop was succeeded by Archbishop Iakovos, like his predecessor a president of the World Council, whose address to the House of Bishops is featured in this number

Address by Archbishop Iakovos

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In Leading Churches

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The WITNESS

For Christ and His Church

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In Leading Churches

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

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

Story of the Week

Churches Report Marked Increase In Giving For All Purposes

★ Overall contributions made by members of forty Protestant and Eastern Orthodox denominations in the United States in 1958 increased almost seven percent over 1957.

Contributions reported in 1958 by forty-nine Protestant and Orthodox communions totaled \$2,352,159,290. Gifts for benevolences — home and foreign missions and overseas relief — amounted to \$473,911,895. This was 20.2 percent of the total slightly above the percentage of the whole in 1957.

Announcement of the figures was made by the Rev. T. K. Thompson, executive director of the department of stewardship and benevolence of the National Council of Churches in the 39th report of an annual series, "The Statistics of Church Finances." The data were supplied by the denominations and tabulated by the bureau of research and survey.

Thompson pointed out that forty Church bodies provided comparable data for 1957 and 1958. On the basis of those figures, he reported that total congregational expenses — ministers' salaries, building maintenance, repairs, utilities—rose almost six percent. Gifts for benevolences increased about seven percent.

Based on reports made by the same forty denominations, per member giving for congregational expenses went up 5.1 per-

cent and benevolences showed a gain of 4.9 percent.

In terms of dollars and cents, the reports of the forty denominations showed the following:

Total gifts for congregational expenses

..... \$1,811,719,806

Total gifts for benevolences .. \$451,905,341

Per member average for congregational expenses .. \$49.82

Per member average for benevolences . . . \$12.43

Per member giving for all purposes among the forty Church bodies was highest in the Free Methodist Church: \$243.95. The next four highest averages were: Seventh-Day Adventists, \$217.31; Pilgrim Holiness Church, \$194.85; Evangelical Free Church of America, \$182.27; Orthodox Presbyterian Church, \$153.87.

Per member giving to benevolences among the forty Church bodies was highest among the Seventh-Day Adventists: \$169.72. The next four highest averages were: Free Methodists, \$145.41; the Evangelical Menonite Church, \$82.80; Evangelical Free Church of America, \$71.49; Brethren in Christ, \$51.45.

Thompson also released 1958 figures on contributions in six Canadian church groups that reported. Total giving was \$101,099,963. Gifts for benevo-

lences were 19.1 percent of the total.

The total membership of the forty-nine Church bodies included in Thompson's report is 37,528,592. The fifty-one denominations that reported in 1957 had a total membership of 37,013,368.

The statistics on giving for foreign mission work alone are divided into two categories. Forty-six of the forty-nine Church bodies in the current report gave a total of \$86,944,184 for overseas missionary work. The total for the forty communions which reported in 1957 and 1958 is \$84,492,407. The per member figure for this same group is \$2.32, a gain of 3.1 percent over 1957.

Financial statistics on new church building in 1958 were also announced. Twenty-five denominations reported expenditures of \$358,358,112, or 32.5 percent of the total of \$1,101,232,849 contributed to all congregational purposes. In 1957, twenty-one communions reported that \$267,932,650 was spent for new buildings, equal to 28 percent of the \$941,603,638 received for congregational expenses.

LARGE BEQUEST GOES TO LONG ISLAND

★ The diocese of Long Island has received a bequest of \$1,750,000 from the estate of Wilbur Brundage of Douglaston, N.Y. The money will be placed in the permanent endowment fund to be used for charity institutions of the diocese.

Catholic Unlikely As Presidential Candidate Says Bishop Dun

★ Press interviews were quite the thing when the House of Bishop met at Cooperstown, October 17-22. Bishop Bayne of Olympia told the newsmen about his new job as executive director of the Anglican communion; Bishop Peabody of Central New York told what it would mean to Japan to have a reactor for peaceful purposes. But the big play, as far as lineage in the papers went, went to Bishop Dun of Washington who gave his views on who would be the next president of the United States.

He said that the determining factor in his vote would not rest solely on whether the candidate is a Roman Catholic.

"The total stature of the man, his character, what he stands for, his independence and his affiliations and past commitments might well offset any uneasiness that might arise from his ecclesiastical or religious affiliation," the bishop declared.

Bishop Dun explained that while he could "not speak for the Episcopal Church, Episcopalians or the House of Bishops," it would be his supposition that the Episcopal Church "by nature" might feel "less heated" on this question than others.

All other things being equal, Bishop Dun added that he would have "enough uneasiness about the sincere concern of this great religious body (Roman Catholic Church) to extend its influences and exert its pressures that I would feel somewhat uneasy about a man particularly subject to this. This would not be decisive," he said adding: "I have entire respect for the integrity of the great Church of Rome and those who give it their allegiance."

Bishop Dun further stated,

however, that he did not believe that a Roman Catholic would be nominated for the Presidency by either major party in 1960. "A man would have to have a terrific vote getting advantage before the party leaders would



BISHOP DUN doubts that a Roman Catholic will be nominated for the presidency

dare to take even a marginal risk" in nominating a Roman Catholic, he explained.

Asked whom he thought would be the presidential candidate the bishop quickly replied, "Nixon". "It certainly would be very hard to make a guess about the other," he added.

Turning to purely religious matters Bishop Dun termed it "regrettable" that there is not a growing trend in this country toward more dialogue between Protestant and Roman Catholic theologians.

"It is not at all uncommon in Europe and it is all to the good . . . I hope the time will come when this can take place here more freely, if only for deeper understanding," he declared.

GOUGH NAMED PRIMATE OF AUSTRALIA

★ Archbishop Hugh Rowlands Gough of Sydney was elected Primate of Australia by the Anglican House of Bishops in conference at Menangle.

Dr. Gough, 53, succeeds as primate the late Archbishop Howard W. K. Mowll, who died of a heart attack in October, 1958.

His election to the primacy was seen by observers as an assurance of the continued evangelical nature of the Church of England in Australia. Last year the Sydney Synod reported that Archbishop Gough had given assurance that he would "maintain the evangelical traditions of the Sydney archdiocese."

NEW BUILDING NAMED SHIRES HALL

★ The board of trustees of the Church Divinity School of the Pacific, Berkeley, California, has named the new library-academic building being completed this month, Shires Hall.

The building is named in honor of Bishop Henry H. Shires, archdeacon of the diocese of California, who served as dean of the seminary until 1950 when he became suffragan bishop.

To make way for this \$450,000 structure, the former residence of Bishop and Mrs. Shires, also known as Shires Hall, had to be torn down.

DARGAN BUTT LEADS CONFERENCE

★ The Rev. Dargan Butt, professor at Seabury-Western, lead a town and country conference at the diocesan house, Charleston, S.C. on November 3rd, attended by a large number of the diocesan clergy. He was also the headliner at a number of convocation meetings in the diocese.

CATHEDRAL WANTS GARGOYLES

★ Anyone with a little imagination may find an opportunity for artistic expression by modeling a gargoyle for the Washington Cathedral.

An invitation was issued by Dean Francis B. Sayre, Jr., to all would-be and amateur sculptors who would like to share in the Cathedral's construction by creating the models for the gargoyles needed for the Gothic exterior.

Gargoyles, chimaeras, grotesques, by whatever name they may be called, are ornamental water spouts that throw the water from the roof gutters atop the Cathedral's walls. Stone carvers even now are at work reproducing from clay models stone images of grotesque animals along the north side of the Cathedral. Thirty or more additional models are needed.

To the Europeans in medieval times, the gargoyles on their cathedrals represented the evil spirits. Since the Church was the defense against the machinations of demons, the curious representations were placed on houses of worship to remind the passer-by of the ever-present threatenings of the Devil. Today, Dean Sayre pointed out, we think of "demons" of our modern times in terms of anxieties or psychoses or corrupting ideologies, all of which offer endless opportunities for creative fancifulness in carving.

As in ancient times, the limitations are only those of space. Models must conform to the dimensions of the uncarved blocks which now project from the masonry. The design itself may be any whimsical creature that the imagination may prompt with an occasional humorous touch being, of course, in the best tradition.

The Cathedral's gargoyle project is not a contest and no

prizes are offered. Nor is there any guarantee that any design submitted will be carved. Entries will be judged by a panel made up of the Cathedral's architect, the resident sculptor, and the head stone carver for final approval by the building committee.

SEMINARY PLANNED FOR CARIBBEAN

★ Plans for opening a \$275,000 Theological Seminary of the Caribbean at San Juan, Puerto Rico, in 1961 to train clergy for six Latin American missionary districts were announced at the meeting of the House of Bishops.

Bishop Bentley, director of the overseas department of the National Council, told the bishops that the school has been given "priority over everything else" in the Church's mission program in Latin America.

He said that policywise the overseas department is committed to "strengthening and extending" its work in Latin America. "Enlistment and training of a national leadership is of paramount importance," he added.

To be located on a 25-acre site near the San Juan airport, the seminary will accommodate an initial class of 80 candidates and eventually will admit women for training as parish workers and religious education directors. Students will come from the missionary districts of Puerto Rico, Haiti, the Dominican Republic, the Virgin Islands, the Panama Canal Zone and Central America. Some U.S. clergymen also are expected to attend the school to train for work with Spanish-speaking people.

Bishop Bentley said half of the denomination's 1960 church school missionary offering, estimated at \$200,000 to \$225,000, has been authorized for the new institution. This, he noted, would provide the essential

building and equipment for one class of seminarians. The site was purchased last year for \$50,000.

The new Caribbean seminary will replace a small theological school at Mont Ruis, Haiti, which is to be closed.

In the six districts there are now about 70,000 baptized Episcopalians.

GERMAN LEADERS VISIT CZECHOSLOVAKIA

★ Six East and West German Protestant leaders left Berlin for a week's visit to Communist Czechoslovakia as guests of the Protestant Churches in that country.

The churchmen included president Ernest Wilm of Bielefeld of the Evangelical Church of Westphalia; president Joachim Beackmann of Duesseldorf of the Evangelical Church of the Rhineland; and Guenther Jacob, general superintendent of the Soviet Zone Lausitz district of the Evangelical Church of Berlin and Brandenburg.

Wilm said the visit will "promote and continue" ecumenical relations started between the German and Czechoslovak Protestant Churches after the war when eight Czech churchmen made a three-week tour of East and West Germany at the invitation of the Council of the Evangelical Church in Germany.

CONSTRUCTION IN SOUTH CAROLINA

★ St. James Church, James Island, S. C., is completing construction of a \$200,000 church, one of the finest to be built in the diocese for many years. Other construction in the diocese include a parish house for Holy Trinity, Grahamville; the first unit of All Saints, Florence, where the cornerstone was laid on All Saints Day; a Sunday school wing for St. John's, Oakland.

South African Group Campaigns For Rights For All People

★ Early launching of a national campaign for major reforms of South Africa's constitution that would guarantee "the liberties and rights of all races" in the country was voted by a newly-formed committee that includes Archbishop Joost de Blank of Capetown, and former Chief Justice A. Van Der Sandt Centlivres.

The committee, which also includes other leading opponents of South Africa's apartheid policies, was elected at a multi-racial meeting behind closed doors from which the press was excluded.

Convened by the Archbishop, the sessions were attended by representatives of the African National Congress, the South African Institute of Race Relations, the Civil Rights League, the Liberal Party, and representatives of a number of Churches and women's organizations.

A resolution adopted by the meeting noted that plans were under way to commemorate next year the 50th anniversary of the creation of the Union on May 13, 1910, but it stressed that South Africa has "failed to achieve social justice" and has "destroyed civil liberty."

"This conference recognizes," the resolution said, "that over the last 50 years of the Union's history, there have been important developments in many fields, but it considers the Union has thus far failed to achieve social justice and a minimum standard of living consistent with the barest essentials of health and decency for the vast majority and to a large extent has destroyed civil liberty."

The resolution asserted that the Union's first 50 years of history does not warrant a

jubilee celebration "but rather a solemn dedication to the task of improving the Union's achievements and rectifying mistakes so as to render the next 50 years happier than the first."

"Therefore," it added, "the conference calls on all organizations here and other individuals sharing the convictions expressed to observe May 13 next year as a day dedicated to achieving the following aims:

- Ridding the land of scourge of poverty and procuring for all South Africans a minimum wage, social security and equality of economic opportunity.

- The enjoyment by all South Africans of those civil liberties which, throughout the civilized world, are regarded as inalienable human rights.

- A reform of the South African constitution, as agreed by a new national convention truly representative of all races, which will guarantee individuals the above-mentioned liberties and rights, grant political representation to men irrespective of race, and protect each racial community from domination."

NATURE AND PROGRAM OF THE PARISH

★ The division of social relations of Rhode Island spend most of the time at a recent meeting talking about the nature and program of a parish. The Rev. Arthur E. Walmsley, secretary of the division of citizenship of the National Council, was the leader.

In discussing the nature of the parish, Walmsley said in substance that we slip loosely in

and out of the two definitions of a parish: the geographical unit, or the people. The geographical idea is weakened because people are no longer identified solely with where they live but also with where they work. Further, the parish no longer represents the whole community but only a fraction of it. The parish really represents the spare time of a small group of people drawn out of the community on a selective basis. Since the parish itself is an "extra" in the community, the task is not to find new ways of involving its members in its own rather private activities, but to examine the parish to find how it can have a closer relationship with the real life of the community.

The parish should produce a willing people, understanding the demand of the Gospel and acting it out in society. We should not lightly use the concept of the ministry of the laity without understanding its revolutionary nature: e.g., What does it mean to be a Christian engineer in a nuclear age?

Rethinking the role of clergy and laity is difficult at a time when the Church is struggling to maintain itself. Where and how can this rethinking be done? How can we furnish the ablest people in our parishes with the time and guidance to do this? How can we make this so central that the best brains in the parish see the necessity?

YOUNG PEOPLE CONSIDER MIXED MARRIAGES

★ Young people of the diocese of Rhode Island are considering mixed marriages at a series of meetings held in four churches this fall. The subject is "One love—conflicting faiths" and the young people are facing up to the many problems which an Episcopalian faces when marrying a Roman Catholic.

The Orthodox Church and Reunion

By Archbishop Iakovos

*Primate of the Greek Orthodox Church
of North and South America*

BEFORE I analyze and develop the Orthodox aspects concerning the sacred subject of ecclesiastical reunion, I would like first of all to thank you for your most gracious invitation to come here and thus become acquainted with the esteemed leaders of the Episcopal Church, and secondly, to convey to you the best wishes and the greetings of his holiness the Ecumenical Patriarch Athenagoras I.

When I spoke to him during my visit to the Ecumenical Patriarchate last month, I mentioned to him, among other things, your kind invitation to me which indeed greatly gratified his Holiness. That is why, when we later discussed the entire subject of ecumenical relations, he told me to inform this august gathering that the Ecumenical Patriarchate, faithful to its ecumenical tradition, will continue its ecumenical course with greater decisiveness, without leaning either to the "right" or to the "left", for ecumenicity is not served by deviations or by detours. Ecumenicity in the true sense cannot be a matter of compromise or mediation. True ecumenicity, in principle, is a return in repentance to Christ who, as his greatest interpreter, the Apostle Paul teaches us, "is our peace who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2, 14).

The Ecumenical Patriarch further instructed me to add the following: that what will change us from "strangers" to members "of the household of God" is built upon the foundation of the Apostles and Prophets, "Jesus Christ himself being the chief cornerstone, in whom all the buildings fitly framed together groweth unto an holy temple in the Lord" (Eph. 2, 19-22).

That is the real essence of true ecumenicity, at least as it is understood by the Ecumenical Patriarch. That is why the Ecumenical Patriarchate has never hesitated to speak freely and conscientiously to all the Churches: the Roman Catholic and the Lutheran and the Anglican and the Old Catholic, as well as to the Churches that comprise the World Council of Churches.

I will try to reply within the limits of my capacities, to the question that was posed to me by my beloved brother-in-Christ, your Presiding Bishop. The question was the following: "What is the role of the Ecumenical Patriarchate and of the Orthodox Church in general, in meeting the problems of Church reunion throughout the world."

The Ecumenical Patriarchate and generally the Orthodox Church have always cooperated in absolute harmony with all other Churches desiring always reunion and responding favorably and positively to the invitations of all other Churches for ecumenical conversations. The Iron Curtain which was raised with the October Revolution of 1917 on the one hand, obstructed the free intercommunication between the Orthodox Churches, and on the other hand, created a scattered Orthodoxy abroad, without, however, impeding in the least the ecumenical course of Orthodoxy. Quite to the contrary, in fact, it provided the Ecumenical Patriarchate with a new initiative for ecumenical discussions, as is revealed in the now well-known encyclical of the Ecumenical Patriarchate, which was sent to all the Churches, Orthodox and non-Orthodox, in the year 1920.

The World Council of Churches has often made in the past, and still makes reference to this encyclical, which it calls historical because it is integrally related to the history of the ecumenical movement.

I would like to point out that historically the Ecumenical Patriarchate, from the time of the Great Schism, was always motivated by a fervent zeal to come in contact with the other bodies of the Christian Church, and so through a true Christian dialogue to help remove controversies, the way to pave the way to mutual understanding, and to bridge all gaps so that every possible division or antagonism would be avoided.

When one makes a study of the Ecumenical Patriarchate or the Orthodox Church in general, he cannot but be convinced that no other Church has unceasingly put forth more efforts and worked so sincerely for the reunion of divided Christendom as has the Orthodox Church. I

An address delivered at the meeting of the House of Bishops, Cooperstown, New York, October 21, 1959

make a point of this not to minimize the other Churches, but to emphasize that the Orthodox Church was often literally alone in her efforts for the reunion of Churches.

Purpose of Rome

THE Roman Catholic Church, however, had only one purpose, and that was how to subjugate the Greek Orthodox Church. The attitude of Rome towards Constantinople was never truly Christian. The language as well as the tactics used by the Latin Church toward the Orthodox gives the indisputable impression that she was motivated more by political than by Christian considerations. Consequently, the efforts made by the Orthodox Church to enter into a dialogue with the Roman Catholic Church not only were unfruitful, but further-more created an air of distrust, of suspicion and of antipathy against the latter. During the dark period of trials and oppression of the Orthodox Church which lasted over 400 years, the Roman Catholic Church manifested no feelings of sympathy and did not even attempt to send any help to her sister Church. The same might be said for the Lutheran Church, with which the Ecumenical Patriarchate came into contact from the time of Luther, who had taken the initiative. Actually, the suffering Orthodox Church under the Moslem domination was considered by both the Roman Catholics and the Lutherans alike as an easy prey.

The interest of the denominations of the West toward Orthodoxy was aroused once again by the Orthodox Church, which sent many scholars and dignitaries to various European centers for theological contacts. These contacts were made mainly with the Church of England and with the theologians of Holland and Switzerland. Among these scholars were Metrophanes Kritopoulos, Meletios Pegas, and Cyril Loucaris. I refrain from expounding on the ecumenical odyssey of the Eastern Orthodox Church. It was successful as well as sad. Successful, because the Christian denominations that separated from Rome began to learn about Orthodoxy, and as a result new relationships were created between East and West; but sad, because this period ended with the death in martyrdom of Cyril Loucaris whose brilliant ecumenical mind and polity were misinterpreted by the Calvinists, on the one hand, as being entirely calvinistic, and on the other, by the Roman Catholics as being absolutely anti-Roman.

These few historical facts bear testimony as

to how deeply the Ecumenical Patriarchate and the Orthodox Church in general sensed the obligation of making every sincere effort to bring about ecclesiastical unity. I regret that I have nothing newer to add today on this unity. If we are to exclude the Anglican Church and the Protestant Episcopal Church of the U.S.A. and the World Council of Churches as such, the ecumenical dialogue which the Ecumenical Patriarchate introduced with perseverance and faith does not have any particular significance to most of the Christians of the West. The Orthodox Church continues to appear to the eyes of the West as an open field of missionary activity. The truth, however, is that the Orthodox Church as a Church, as a theology, as a doctrine, as a ritual, as a history, as a tradition, as a living reality, as an ecumenical factor, is just beginning to attain some importance, and this is largely due to the light that has been cast upon her by the World Council of Churches.

New Attitude

THE new attitude of the Christians of the West toward the Christians of the East—and this I say with the deepest sense of gratitude to God—is mainly due to those ecumenists who stood in the front line of the ecumenical movement and to all those who make every sincere effort to spread it in all directions, theological as well as geographical.

I can say without hesitation that it was the ecumenists who focused the attention of the member Churches of the World Council on Orthodoxy, and on the role it has played, is playing now and can possibly play, in meeting the problems of Church reunion throughout the world.

The position of the Orthodox Church in facing or meeting the above mentioned problem, as I see it, manifests itself:

- In the fact that there is a permanent representative in the World Council of Churches in Geneva with the express directive to build bridges continuously in order to bring into closer contact the Orthodox Churches and the member Churches of the World Council.

- In the fact that two chairs have been endowed for the furthering of ecumenical studies, one in the Theological Seminary of Halki in Constantinople, and one in the University of Salonika in Greece. Furthermore, within the next year, an Ecumenical Institute of the Bossey

type ☆ will be established in the Greek island of Rhodes.

● In the fact that the Ecumenical Patriarchate was successful in extending its hospitality to the central committee of the World Council in Rhodes last August and in bringing into direct contact for the first time in history all the Orthodox Churches (except the Rumanian, Bulgarian and Albanian) with the Protestant world, which, is represented by the World Council of Churches.

● In the fact that the Ecumenical Patriarchate does not meander and speaks without hesitation, but indeed with exemplary straightforwardness and sincerity to the Anglican Church and to your own, and to the World Council of Churches even in matters of great confidence, with the hope that the truth will free our minds and hearts and thus enable us to communicate as brothers in the Holy Spirit and be able to see the beam in our own eye.

● In the fact that the Ecumenical Patriarchate does not proselytize, and thus avoids division that creates animosity, but rather speaks of every Church with respect, and incessantly prays for the steadfastness of the holy Churches of God and for the unification of all. In this manner the Ecumenical Patriarchate executes what our Lord prayed for to his heavenly Father once, and for all ages, that those who would believe in him "may be made perfect in One". (John 17:23).

● In the fact that the Ecumenical Patriarchate is willing for ecumenical dialogues to be held with the Roman Catholic Church, precisely as it does with your Church and with the member Churches of the World Council—but never for a bilateral unity. The union of all Christians is what God demands, not the formation of bilateral fronts of conventional unity. It is not only God that demands this from us, but all the people whom we say we serve but whom in reality we divide.

● In the fact that the Ecumenical Patriarchate has already invited representatives of all the Eastern Orthodox Churches to meet next summer in Rhodes for the purpose of studying from every aspect the essence and the objectives of the ecumenical movement, as well as of the Ecumenical Council which was proposed by Pope John XXIII. The Orthodox Church, having survived its recent trial which commenced in 1917,

and which is still continuing, shall never permit anyone to desecrate her martyrdom by considering her stagnant or an easy prey, especially those Churches which have on their banners the idol of dogmatic totalitarianism or the idol of rationalistic anarchy.

● In the fact that the Orthodox Church here and everywhere is dedicated to the spirit of cooperation with all the Christian Churches in matters of moral order, which were never so numerous as today, and which never have challenged the authority of the Christian Church and Christianity in general as strongly as they are doing in our age.

The Moral Order

SUCH matters of moral order are the ever-weakening conception of the Christian family; the increase of juvenile delinquency and crime; the racial, political and religious segregation; the antagonism between social, economic and religious ideologies; the ever increasing religious indifference which comes either from nurturing our minds only, and famishing our souls, or from the creeping secularism which threatens to destroy our modern civilization.

Our homes are burning and we stand idly by, or console ourselves with self-complacency, and often we fall victims of narcissism, which is fed by the deceptive attitude we have towards our particular obligations.

I kept for the last in the line of facts those that testify to the ecumenical ideology and polity of our Holy Orthodox Church: the contacts of our Church with the Post-Chalcedonian Churches of the Middle-East, of Egypt, of Ethiopia and of South India. The purpose of these contacts is not only eventual reunion, but uniformity of our stand towards the ecumenical problems and possibilities of our time.

Unity an Obligation

IN ALL those efforts we have literally exhausted ourselves; we have encountered everything but true understanding. There were many who wanted to understand us, but were prevented from doing so either by their missionary tactics and aims, or by their particular ecclesiastical tradition. The well known words institutionalism and traditionalism perhaps strike a note of accusation, but what Church can sincerely say that she is entirely devoid of these two factors? Even further, perhaps these words weigh more upon the conscience of those who, while opposing

(The Ecumenical Institute of World Council of Churches in Bossey, Switzerland — a study center.)

the one true tradition, ultimately themselves are overcome by the traditions of their own making. I believe that the ecumenical issue can be further promoted and developed mainly by the Churches which believe in the ecumenical movement. In my opinion, however, we must above all be honest and consistent with ourselves. The reunion of Churches is not simply a matter of discussion. It is the duty and obligation of all of us. No duty is ever fulfilled or executed unless we dedicate ourselves completely to that sacred duty. The reunion of the Churches will not come as a result of a minimum doctrinal agreement. Nor will it come by concessions or compromises of a sacramental or ritualistic nature. The union of Churches is in a sense already in existence. If all the Christian Churches believe in Christ it is Christ who unifies us. Any other union would be superfluous. But if in principle we are united in Christ we should always remain united. What is needed more than anything else for the ec-

clesiastical reunion of which we speak today is:

- The unity of our hearts.
- The fortification of respect and trust in our relationships.
- A united front in the face of the disturbing domestic and international issues.
- Humbleness before Christ and the total giving of ourselves to the service of his Gospel (Evangelion) and to the establishment of the Kingdom of God on earth.

My dear brethern, in every ecumenical gathering, and here today also I have—and it sounds reprehendingly in my ears—the exhortation of St. Paul:

“Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement”. (I Cor. 1, 10).

A Sabbatical For The Rev. John Doe

By William B. Spofford Jr.

Supervisory Chaplain, Massachusetts General Hospital

EARLY last June a senior graduating from one of our seminaries, came into my office obviously worn and shaken. He had just completed the general, comprehensive examinations which are required of all men at the end of their senior year. He was sure that he hadn't done too well. I asked him to tell me some of the typical questions. He did so . . . and I was floored. I could have started to answer about a third of them reasonably competently but, when it came to comparing the Christologies of Bultmann, Barth, Maurice and about three other fellows whose name I had never heard of, I was stumped.

I think that I am as disciplined about reading as the next fellow. I am also luckier than most since, being a commuter, I have a protected two hours each day in which to try and pick the brains of smart men. Being in metropolitan Boston, I also have the advantage of having available the General Theological Library, as well as the resources of the Episcopal Theological School, Harvard Divinity School and Boston University School of Theology.

But of the making of new books there is no

end and, I am confident, theological insights continue as dynamic and fluid as, say, physics. During the past decade or so, we've had the discovery of the Qumran Scrolls; new elaborations of the ties between dynamic psychology and theology; the rediscovery of temporarily forgotten theologians such as Frederick Denison Maurice and the expansion of ecumenical theology, under the aegis of the World Council of Churches. So despite reading, most of my sermons, and much of my teaching, are still coming from fifteen years ago when Angus Dun taught me theology, Sherman Johnson, New Testament, and Massey Shepherd, Church history.

Historically our Church has stood for an educated ministry and, despite the inadequate budgets with which our seminaries operate, we are still dedicated to this principle. But an educated, knowledgeable priest isn't delivered, ready-wrapped, on graduation day. New occasions teach new duties we sing and we can assume new discoveries and new ideas teach new modes of thought. Because we are committed to an intelligent Church involving both relevant and contemporary priests and laymen, we go all out

on the national division of Christian education. But it seems most of us turn out to be pretty old bottles into which to pour the new wines.

On-Going Education

ON-GOING education seems to be a necessity if we are, like Alice, to stay in the same place in the race. The teaching profession handles the problem by the system of sabbaticals—so many months of educational time for so many years of service. We of course recognize the importance of this for our formal teachers in seminaries. If they are to communicate the truth against the background of today, the professors' time has to be protected for intensive research and the writing of books. But every time they get their sabbaticals it appears that the front-running baton is just that much further ahead of most of us—because new ideas are developed and new tomes produced.

Could not this idea of sabbaticals be extended to the ministry at large? If we are a teaching Church as we claim then surely most of the operative teaching has to be done by the Rev. Mr. John Doe out on the parish level. In the day-by-day intricacies of being a parochial priest, John doesn't have much of a chance to dig the ever-expanding mines of learning. He joins a book club; he attends an occasional conference (which always calls to his attention about ten more books he ought to read); he reads a Church magazine and the Christian Century. But most of the time he eats nothing but hors-d'oeuvres and never sits down to intellectual beef-steak.

A number of ideas come to mind as tentative solutions. The primary one is that for every five years of service in a jurisdiction the priest earns three-months paid sabbatical. On this he can either study formally at some institution of higher learning—one of our own seminaries or Union or Yale or Chicago or at the state university—or he could travel—or he could have a quarter of Clinical Pastoral Training. Prior to the sabbatical perhaps the diocesan board of examining chaplains could help him develop a thesis for study. This would apply whether he enters the academic community or travels. A fellow could develop a real thesis on foreign missions by spending and observing the Church at work in the Caribbean, or by evaluating the work being done at the World Council headquarters in Switzerland.

THERE are of course real problems involved. It involves more money from the parishes

because it means that they have to pay their rector three months salary when he isn't serving them. At least theoretically however they ought to get a more relevant and richer presentation of the Gospel as a result and the cost would be worth it. But who would cover the local Church in the meanwhile? There seem to be three possibilities.

● Most jurisdictions have a certain number of non-parochial functionaries who could pick up these fields during the three-months. It would aid these functionaries in that it would keep them somewhat closer to the local fields.

● They could be ministered to by the growing number of retired clergy who seem to be ready-willing-and-able to lend their energy and experience. This might involve some revaluation of present policies of the Church Pension Fund as to the matter of the working of retired clergy.

● There could be sabbatical exchanges. For instance, a man due to leave the missionary district of Spokane might exchange with a man due to leave Massachusetts, with mutual enlightenment for both. This is now done, on a self-help basis, between many clergy during the summer, but perhaps it could be more formalized. As the idea of a clergy-placement is further developed by such people as retired Bishop W. Appleton Lawrence, such an agency, established on a national basis, could expedite it.

The idea perhaps could best be initiated in the smaller jurisdictions. Over-seas missionaries now, rightly, receive sabbaticals. I know of spots in Salina, Nevada, Eastern Oregon and Idaho which are as "foreign" in the sense of "isolation" as Tokyo and Rio de Janeiro. It so happens also that because of history—generally lower living scales and that old bugaboo status—it has been somewhat harder to get men to serve in these jurisdictions. Thus, being assured of a chance to keep abreast in their calling, is an added incentive to hit the frontiers.

Other ideas relevant to post-graduate training for clergy also come to mind. It might be feasible for seminary professors, on occasion, to be employed by dioceses or districts to teach a solid course in their specialty on Monday and Tuesday each week in the summer. Likewise some short but relevant, bibliographies in various subjects might be prepared by the combined departments of our seminaries, under the leadership of the American Association of Theological Schools or its Episcopal equivalent, to give some guidance to John Doe. He reads of course the

book reviews in the magazines but he doesn't have the knowledge to pick out the most relevant or, to get the books, if he can pick the right ones. Such an effort would mean, I believe, that the seminaries would be more adequately serving the whole Church and not dedicating themselves to the development of this year's crop of clergy.

The chief thing is, I believe, that—if we believe in the professional task (not the 'professionalism') of the clergy—we must be concerned with his education not only as a three-year academic program but as a life-long task. Otherwise, save in rare instances, most of the knowledge that the full-time scholars achieve in their vocation never really gets to that operative level where John Doe, trying to function as priest, prophet and pastor, meets Sam Jones, the rather beat and harrowed twentieth-century individual.

Ancient Lights

By Corwin C. Roach

Rector at Stebbenville, Ohio

THE traveller in England will occasionally come upon a sign with the puzzling inscription, "Ancient Lights." The explanation offered is a simple one. The structure which displays the sign has one or more windows which cannot be blocked by any subsequent construction on the adjoining land. The usage of the years has given a prescriptive right to the occupants of the buildings, access to the open air and the sunshine cannot be denied them. "Ancient Lights," then, really means that light for the future is granted and guaranteed to the house that is entitled to display the sign.

But this same term "Ancient Lights" is an apt description of the Christian religion and its meaning for man. In ancient times God in Christ broke a window through the blank wall of the human soul. Where once there was gloom and darkness, now there is brightness and joy forever. Christ came as the light of men and ever since his advent, men have lived in the warmth and radiance of that ever-shining light. Nothing can take it away. No dark clouds of this mortal life can hide it. No external barriers can come between us and the light of his presence. Upon every life can be inscribed that divine placard "Ancient Lights," which is the pledge of his continuing presence.

Yet on one occasion I saw a window above the

sign "Ancient Lights" and it was blocked from within by a jumble of odds and ends. It was dirty and unkempt. The shiftless housekeeper had accomplished that which no outsider could effect. He had blocked his own light. The disorder he allowed to accumulate gave the lie to the placard which protected the window from any external obstruction.

And how often as Christians we act in the same careless, indifferent way. We and only we can raise an effective barrier between ourselves and the Ancient Light of God. That Light has shone upon men through the centuries. Its past is a prophecy of that which is to come if we allow it. The Glory that shone upon the land of Palestine so many years ago can lighten the dark places of our lives if we so desire. The decision and the efficacy of that phrase "Ancient Lights" rests with us.

Talking It Over

By W. B. Spofford Sr.

PERHAPS the most exciting thing going on today in world-wide Christendom is the moves and counter-moves in the unity movement. Pope John announces an Ecumenical Council, hailed by Orthodox, Protestants and Anglicans at first, but later recognized by most of them as an invitation to the "separated" to return to the One True Church.

Then came the meeting of the central committee of the World Council of Churches in August at the Isle of Rhodes—the first time such a meeting has been held in a country predominately Orthodox. Closer relations between the Orthodox and the other member Churches of the Council were developed.

Following this meeting the Vatican—properly concerned—announced that a meeting of theologians of the Roman and Orthodox Churches would be held in Vienna next summer. This is reported to have come about as a result of talks that two Roman Catholic priests, who were at Rhodes as observers, had there with Orthodox leaders. The Orthodox immediately announced that they did not "officially" recognize that any conversations had taken place at Rhodes.

Then on October 21 came the news from the Vatican that "discussions between representatives of the Roman Catholic and the Eastern

Orthodox Churches, with a view to a possible reunion, have been indefinitely postponed."

It was on that day that Archbishop Iakovos, head of the Greek Orthodox Church of North and South America, addressed our House of Bishops in Cooperstown. I heard the address. I was also present at a press conference he gave before the address. I took notes, as did all the other reporters. Immediately after the conference, all of the reporters, except George Dugan of the New York Times, went into a huddle to check our notes to insure that the Archbishop would be correctly quoted. Dugan, I assume, does not write the headlines for his stories, but the copy desk summed up correctly the impression his report gave readers with the headline; "Iakovos Deplores Postponing of Unity Talks Scheduled for Next Year in Venice." It can be stated also that the reporter for the N.Y. Tribune, who asked the Archbishop more questions than anyone at the press conference, gave the same impression in her report.

The Archbishop deplored nothing, except what he branded as "Rome's clever game at Rhodes." He told the reporters that "The Roman Church had made plans for the conference, set the date, place and number to attend without even consulting leaders of the Orthodox Churches and asking for their consent"—a significant statement which was not quoted in either of the N.Y. papers.

"We know her attitude—always acting as a Mother Church that opens her arms and expects the return of 'separated' children without even asking them to come back"—another significant statement.

In other words—and they are mine, not the Archbishop's—Rome expects the Orthodox and everybody else to return, hat in hand, and nuts to that.

All of this was reported here last week, so pardon me for repeating it. But I do think it is of tremendous importance. The Archbishop, who said that "all Orthodox share my view", made it clear to the reporters and later to the Bishops, that the Orthodox Churches would "never participate in any conversations with the Roman Catholic Church which does not have as its eventual aim the inclusion of Protestants", and it was clear by his praise of the World Council of Churches that he meant by this all member Churches of the Council.

A bit more needs to be said. There is no more responsible or respected reporter than Dugan of

the Times. So a news agency like Religious News Service picks up his story, does a rewrite job, and sends it out to the hundreds of papers it serves. Catching up with that will take some doing.

However we do what little we can in that regard by printing the address of the Archbishop. Add to that the report of his press interview in the Witness for last week and you have it straight.

Don Large

Stranger At Your Gate

EVER since reading that intriguing story of the Chinese student who secreted himself for four long years in the attic of a church (because he couldn't stand the loss of face over having failed his courses at the University of Michigan) I've been haunted by the knowledge that he had carefully chosen a church for his hideaway. He didn't pick a garage or a storage warehouse or the Stork Club, but a church.

It's a well-known fact, of course, that back in the Middle Ages a man might be the worst kind of thief or murderer imaginable, but if he managed to hold off his pursuers until he could get inside the doors of a church, the temple of the Lord instantly became a literal sanctuary for him, and the law couldn't claim him as long as he stayed there.

In the case of this Oriental lad, however, no avenging arm of the law was reaching out for him. He had broken no law at the college, and nobody was angry at him or waiting to jump fiendishly upon his unprotected neck.

As a matter of record, when ultimate discovery ended his four-year vigil, his alma mater cheerfully permitted him to enroll in his regular classes again, with no questions asked and no disciplinary action taken against him by anybody.

Now, the Christian spirit shown both by the University of Michigan and the Ann Arbor parish in forgiving the young man so readily is indeed commendable. But the crux of the matter, as a recent editorial in the Christian Century pointed out, is in the nature of a parable. Namely, "a church for four years housed a man without knowing he was there!

"We mean no offense to a particular church;

rather the event speaks to all churches. A man is hiding in your church! Within the ecclesiastical structure, behind the liturgical veils, beneath the theological verbiage, there is a man. Sometimes he remains undiscovered for years. Yet he is the man for whom the church was made, the man for whom Christ died. He is full of shame, he is lonely, bewildered, frightened. He hides, but he waits to be found. Find him! It is too late to hide, even in the church."

It was this generation's best-known preacher, Harry Emerson Fosdick, who always made it a faithful practice to pray for the frustrated individual hidden before him in some pew every Sunday morning. Before mounting the pulpit steps, Dr. Fosdick would always kneel for a moment and say silently, "Lord, at least one man in this great congregation needs me this morning. Please help me find him!"

Whether you happen to be worshiping in a mammoth cathedral or in a Fifth Avenue parish or in a rural mission somewhere on the far-flung edge of things, there's bound to be at least one lost soul, half-hidden from the eye, who is standing in desperate need of you today.

Because he is shy and is benumbed by a private pain which doesn't show on the surface, he won't be able to express his need for your concern. But if, just for one hour, you can lose yourself in a caring for the stranger at your gate, you'll suddenly recognize the pleading look on his face.

Have you found him yet? Or haven't you even started looking?

Pointers for Parsons

By Robert Miller

SOME thirty years ago I was the convenor, or president, of a ministerial association, and I was not very gallant about welcoming to our meetings two women ministers. In those days it hardly seemed proper, at least to me. Since then I have met women who were ministers and been impressed, and I have read some of their books and been more impressed. So now, when our association meets, I find it very pleasant if women are present. And not merely pleasant, but helpful. We get better meetings.

So it was surprising, and disappointing last

year when General Convention rejected the proposal to let women to elected deputies. They could be elected to Congress but not to Convention. How many of the deputies reflected that they, the deputies, could be elected to the Convention but not to Congress? Women were the "Auxiliary" and women were practically our shock troops. We would be in a sad way without them. Why did the Convention rule against them?

Women were intelligent, religious, devoted, loyal. What could be said against their being deputies. I asked Gilbert Simeon.

"Nothing," he said. "It's not a question of their fitness. It's a question of feeling. The Church is generally rather conservative. I think it won't be long before women are members of General Convention."

"What about ordination as priests?"

"You are radical," said Gilbert. "Our Church will probably move very slowly, if at all, towards that."

"But is that logical?"

"In a deep sense, it is. It would mean a great break with tradition. The Church would need to ponder it."

"But some communions have women ministers."

"I know. But I do not think our own communion would consider ordaining women to the priesthood. Deaconesses, yes; priests, no."

"But why not?"

"I think it's a matter of ethos, of feeling. No, it's no good giving me reasons," he said, as I started to speak. "It may come. You see, the priesthood is a vocation. It has always been a vocation for men. You cannot easily stray from such a venerable tradition."

Gilbert would not budge from this position and I was not sure that I wanted to. It was really very puzzling. I had come to accept women ministers but I wasn't ready to accept women as priests. Was I inconsistent? I didn't know.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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THE WITNESS

Tunkhannock

— Pennsylvania

ARCHBISHOP OF YORK GIVES UNITY VIEWS

★ Archbishop Arthur Ramsey of York said he would accept the Roman Catholic Pope as the Christian Church's No. 1, but not infallible, leader.

"I am willing to accept the Pope as a presiding bishop among the bishops of Christendom, but not as infallible," Archbishop Ramsey said at a news conference here. This means, he added, he would consider the Pope as "first among equals."

He was visiting Chicago in connection with the Hale lectures which he delivered at Seabury - Western Theological Seminary in Evanston, Illinois.

The prelate also said he does not believe Pope John's calling an "ecumenical council" of Roman Catholic bishops is "nearly as significant" as it would be if the meeting included Christians other than Roman Catholic.

But, he added, "the present Pope seems to be . . . filled with a spirit of Christian charity, and where Christian charity exists, the results are quite incalculable."

Commenting on Protestant aspects of the ecumenical movement toward Christian unity, he noted that negotiations between the Church of England and the Methodist Church eventually "may bear fruit." He said, "They aren't making the mistake of being in a hurry or assuming their differences are trivial."

He also stated opinions on several other topics, including Billy Graham, the Russians, world government and birth control.

Although Billy Graham's 1954-55 crusade in Britain produced converts to Christianity, he said, it also strengthened the fundamentalist cause—a "harmful movement" according to the

archbishop because it "alienates thoughtful people."

He observed that Soviet Premier Nikita S. Khrushchev's visit to the United States helped to get international affairs "on the human wave length and off the ideological wave length."

A world "superstate," he said, is neither possible nor desirable. He added, however, that nations must be willing to "renounce and limit national sovereignty in the interest of international peace. This is the big Christian issue in international affairs."

The use of contraceptives is legitimate, he asserted, if "used in the service of Christian family planning."

NATIONAL TOWN AND COUNTRY MEETING

★ The national convocation on the Church in town and country was held in Louisville, Kentucky, October 20-22.

ARCHBISHOP PRAISES KHRUSHCHEV PROPOSALS

★ The Archbishop of Canterbury commended the disarmament proposals made by Soviet Premier Khrushchev before the UN assembly. He told the British Council of Churches, of which he is president, that "no Christian could possibly put forward a better plan."

"Mr. Khrushchev," he said, "asked for total disarmament and full control. I am thankful that our statesmen said they received the proposal with great respect and would investigate it."

The Archbishop noted, however, that "no Christian body as yet has said, 'Well, at last somebody has urged what every Christian for years has been praying for—total disarmament and full control.'"



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Summing up — Superb!

BOOKS...

Kenneth R. Forbes
Book Editor

Keeping The Christian Year by William Sydnor. Morehouse-Barlow. \$1.75

An excellent little handbook explaining the basic idea of the Christian year and giving many practical suggestions toward its more fruitful observance in parish life. These suggestions about each season apply both to public worship and preaching and to family life. Most Episcopal old-timers are so used to the seasonable round of the Christian year that they fail to realize its blessings when intelligently followed. If they will read the Glossary which takes up nearly half of the handbook they are likely to discover how ignorant they have been about many things,— which will be spiritually wholesome.

The Epistle To The Philippians by F. W. Beare. Harpers. \$3.50

Another volume in the admirable series of Harpers New Testament Commentaries. This is the most intimate and appealing of all St. Paul's letters and in this book Dr. Beare has interpreted the surroundings and the theology of the Epistle in — for the most part — convincing detail. He is a Canadian Anglican, professor of New Testament studies in Trinity College, Toronto.

In His Service; The Servant Lord and His Servant People by Lewis S. Mudge. Westminster. \$3.00

The author of this very appealing and eminently practical book is a young Presbyterian minister with a scintillating and brilliant mind who manages to harness his brilliance to the service of Christians with only average I Q's. He has done an excellent job. No enquirer will make a mistake if he buckles down and reads this book with care. It deals with most of the puzzles every modern Christian is stuck with.

The underlying thesis of the book is the revelation of the nature of Christ by his action at the Last Supper in washing the disciples' feet. The supremacy of the capital virtue, humility, can be dynamic in the world of his day or this day of ours. Only with it as the very foundation of our lives can we ever become "his servant people" who was and is "the Servant Lord".

The Church And The Suburbs by Andrew M. Greeley. Sheed & Ward. \$3.50

This is an especially good popular presentation of the problem of modern suburbia in its relation to the notorious decay of our great urban centers. It is indeed a problem which has taxed the powers of the outstanding authorities in economics, sociology and city planning, as can be seen from reading the long report on the subject, recently released to the press, in the detailed survey undertaken by a commission of specialists financed by the Ford Foundation and the Rockefeller Brothers Fund and directed by Harvard University.

The chief merit of this little book is that the author is long on facts and hesitant in interpretations. He himself has had intimate knowledge

of the subject in his day by day professional labors and is able, to an unusual degree, to show the reality of the problems to the reader in such a way that he should be intrigued to pursue the subject further and give thought to his own observations in the city or town where he lives.

The Freudian Ethic by Richard La-Piere. Duell, Sloan & Pearce. \$5.00

This is a book written by a sociologist for sociologists. It is designed to be the first of a series formulating an adequate theory of social change. Its thesis is that the ethic developed by the issues of the 16th century Reformation became the dynamic force for Western man and produced self-reliance, resulting in discovery, invention and much of the achievement of modern science. This attitude to life has now declined and been succeeded by the wide-spread assumption that the individual "should be supported, protected and socially maintained." The author believes that the basic cause of this change is the dominance of the philosophy of Freud which in many ways has been and is undermining the strength and forthrightness of American character.

One may reasonably guess that the verdict of specialists in the social sciences on this thesis will be "not proven". Too many economic, social and spiritual factors, other than Freudianism, have been ignored.

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NEW RECORDS

By Lewis M. Kirby Jr.
Record Editor

Bach: *Organ Music*; Louis Vierne playing the Grand Organ of the Cathedral of Notre-Dame, Paris. Odeon ODX 171 \$5.95. Contents: *Prelude & Fugue in e minor. Chorale-Preludes*: 1. "Ardently, I Desire a Happy End". 2. "By the Sin of Adam". 3. "Christ in the Bonds of Death". 4. "In You is Joy". *Fantasia in g minor. Two Improvisations*.

Louis Vierne died in 1937, collapsing at the console of the organ heard on this disc. The great blind organist of Notre-Dame Cathedral was well known as recitalist and composer.

The instrument heard here is not ideally suited to the performance of Bach's music. It is truly a "Grand" organ, built at the height of the cathedral organ period in France, when size and brilliance were the important factors. Bach's music, on the other hand, was written for much smaller, baroque-style instruments. His mature compositions require clarity in order that the elaborate contrapuntal lines can be appreciated. Unfortunately, this organ, in this building, does not allow such clarity. Whereas the *Chorale-Preludes* sound best due to their slower tempo, the large-scale works are lost in the cavernous recesses of the Cathedral.

The importance of this disc, therefore, lies in its historical value, not in its musical value. This is the only extant recording of Vierne's artistry.

Although not up to present high fidelity standards, the sound is adequate.

☆ Odeon records are distributed to dealers exclusively in the U.S.A. by Harry Goldman, Inc., New York City.

Bach: *Five Concertos for Organ according to various composers*; Hans Heintze playing the St. Trinity Organ and the Holy Ghost Organ of the Church of Otto-beuren. Decca Archive ARC-3118 \$5.95. Contents: Concerto No. 1 in G major. Concerto No. 2 in A minor. Concerto No. 3 in C major. Concerto No. 4 in C major. Concerto No. 5 in E flat major.

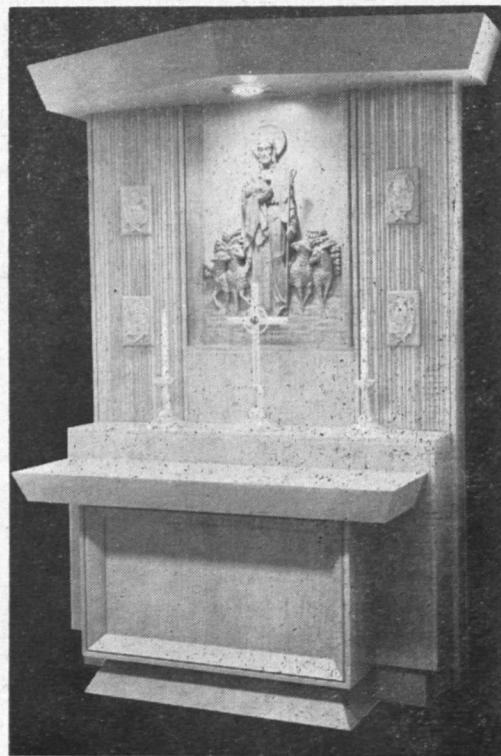
In the same measure that the organ of Notre-Dame muddled the music of Bach, these organs clarify and enhance it. Included on this disc are five of the concertos which Bach based on melodies of other composers. The one likely to be most familiar to the listener is the Concerto No. 2 in A minor, written on melodies of Vivaldi.

As far as this reviewer is concerned, these performances by Herr Heintze are definitive. His playing is faultless. His style is impeccable. I can ask for no more. Another fine addition to the Archive series!

Handel Arias — sung by Richard Lewis, tenor; The London Symphony Orchestra, Sir Malcolm Sargent, conductor. Capitol G 7170 \$4.98

People around the world are commemorating this year the 200th anniversary of the death of George Frederick Handel. If for no other reason, he is remembered for his monumental work *Messiah* which has become a traditional part of the Christian Feasts of Christmas and Easter. Yet, as Noel Goodwin says in his album notes, "Messiah is too often regarded as the beginning and end of Handel. He bequeathed to

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DO YOU READ EVERY WORD?

★ We sometimes get letters telling us that they read every word in *The Witness*. If you read every word of the last issue, the first one was wrong. We had October 22 on the cover when it should have been October 29. Librarians who bind copies please note. The date lines and volume number on the inside pages were correct. The cover was run while the managing editor was at Coopers-town to get the news of our bishops. He should stay home.

Also we wrote of the "convivial" meeting of the House of Bishops. We thought of making a crack about its being a convivial meeting because the "I" was left out but thought better of it.

PITTENGER SPEAKS ON UNITY

★ The Rev. Prof. W. Norman Pittenger of General Seminary and a *Witness* editor said in Sydney, Australia, that the lack of "cooperative understanding" on the part of the Roman Catholic Church is impeding unity. He has been lecturing in Australia since summer and plans to visit Japan for lectures before returning to the U.S. the first of the year.

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"One of the real difficulties in reunion discussions," he said, "has been the unwillingness on the part of the Roman Catholics to take other than a stand inviting complete submission to Rome, without any attempt at cooperative understanding."

Pittenger said that "only two things could make reunion possible — understanding on the theological level, which is going on well, and understanding at the parish level."

He added that reunion will come "in so far as conscience will permit and there is cooperation and sympathetic understanding."

BISHOP STREET OBSERVES TENTH ANNIVERSARY

★ Bishop Charles Street, suffragan of Chicago, observed the tenth anniversary of his consecration on November 1. In

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The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30

addition to his usual duties as a bishop, he has been until recently the head of the city mission staff and chairman of the department of social relations. He is also national president of Episcopal Service to Youth.

His predecessor as suffragan of Chicago, Bishop Randall, celebrated the 20th anniversary of his consecration in September. He led the campaign which freed the diocese of its depression-incurred debt of two million dollars.

NEW ENGLAND SYNOD HELD AT NEWPORT

★ The synod of the province of New England was held October 27-28 at the new conference center of the diocese of Rhode Island at Newport.



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PEOPLE

CLERGY CHANGES:

ALDEN DREW KELLEY, subwarden of St. Augustine's, Canterbury, England, becomes a member of the faculty of Bexley Hall in the fall of 1960.

ROBERT B. ECHOLS, rector of St. David's, Shelton, Washington, and warden of the conference center of the diocese of Olympia, retired from the active ministry on Oct. 15.

BERTRAM WHITE, formerly in charge of three missions in the diocese of Michigan, is now director of stewardship in the diocese.

WILLIAM LYDECKER, formerly in charge of St. Mark's-in-the-Bouwerie, New York, is now in charge at Almirante, Panama Canal Zone.

GEORGE ZABRISKIE 2nd, formerly an ass't at St. Thomas, New York, is now rector of Holy Trinity, Manila, Philippines.

WILLIAM F. STATON, formerly consultant on religious education in W.N.Y., is now rector of St. Paul's, Lewiston, N.Y.

JAMES E. WELLS, formerly rector of St. Paul's, Lewiston, N. Y., is now director of stewardship of the diocese of W. New York.

JOHN SAGAR has retired as rector of All Saints, Buffalo, after serving the parish for 31 years.

RAYMOND E. ABBITT, newly appointed missionary, is now in charge of All Saints, St. Thomas, Virgin Islands.

HENRY BURROUGHS Jr., newly appointed missionary, is now on the

staff of St. Peter's College, Port-au-Prince, Haiti.

PETER C. MOORE, formerly rector of Calvary, Louisiana, Mo., is now vicar of St. Timothy's, Indianapolis, Ind.

JOHN V. MCKENZIE, formerly rector of St. Matthew's, Worcester, Mass., is now rector of St. Luke's, Caribou, Me.

IVAN E. MERRICK Jr., formerly rector of St. John's, North Adams, Mass., is now rector of Trinity, Everett, Wash.

DANIEL L. BANNER, formerly curate at St. Luke's, Evanston, Ill., is now vicar of St. Joseph's, Chicago.

PERRY E. CARSTARPHEN, formerly vicar of St. Luke's, Detroit Lakes, Minn., is now rector of Grace Church, Charles City, Ia.

RALPH W. COCKSHOOT Jr., formerly curate at Trinity Cathedral, Davenport, Ia., is now in charge of missions at Decorah, Cresco and Clermont, Ia.

JOHN L. KELLY, formerly rector of Grace Church, Sandersville, Ga., is now rector of St. David's, Cheraw, S.C.

RONALD L. WOODRUFF, formerly rector of St. Andrew's, Durham, N. C., is now rector of St. Peter's, Charleston Heights, S.C.

MANNY C. REID, formerly rector of Trinity, Myrtle Beach, S.C., is now rector of St. Mary's, Kinston, N.C.

EDWARD E. JOHNSTON, recent graduate of the Philadelphia Divinity School, is now in charge of St. Mark's and also St. Stephen's, Charleston, S.C.

ORDINATIONS:

WILLIAM CARTER was ordained priest by Bishop Kellogg on Oct. 12 at the Church of the Holy Communion, St. Peter, Minn., where he is in charge.

WALTER K. LYON was ordained deacon by Bishop Higgins of Rhode Island on Sept. 19 at the cathedral, Providence, and is in charge of the newly merged mission of Emmanuel and the Incarnation, Manville, R.I.

R. DOUGLAS REID, formerly a minister in the United Church of Canada, was ordained priest in the cathedral, Cleveland, on Sept. 20 by Bishop Tucker, retired bishop of Ohio. He is in charge of St. John's, Cleveland.

ROBERT W. STRINGER was ordained deacon by Bishop Craine on Sept. 19 at the cathedral, Indianapolis. He is vicar of St. Thomas, Franklin, Ind.

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