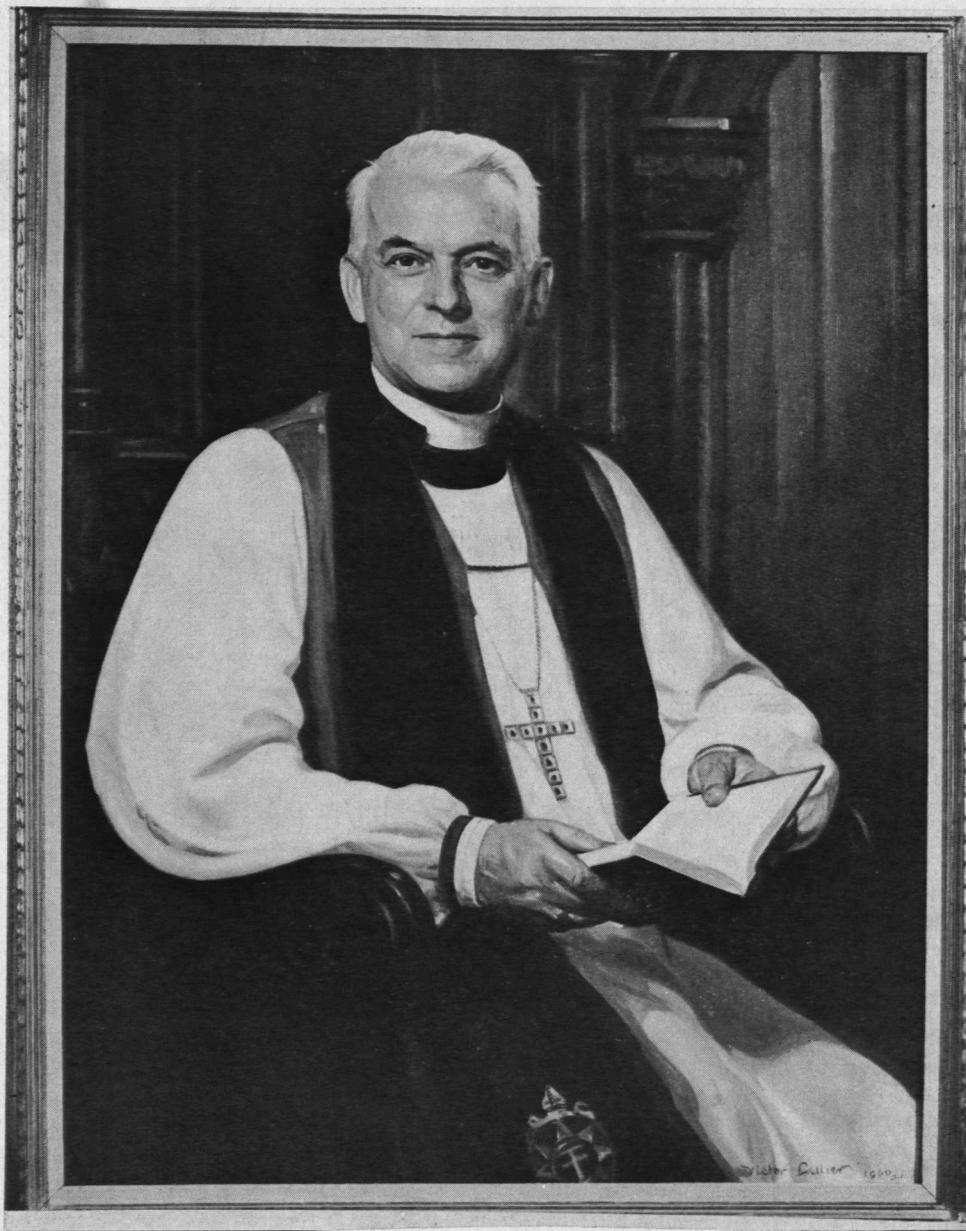


The **+** WITNESS

SEPTEMBER 21, 1961

10¢



ARTHUR LICHTENBERGER

In the National Council room of Seabury House hangs this portrait of the Presiding Bishop whose sermon, at the service that opened the 60th General Convention in Detroit, is featured in this issue

SERVICES In Leading Churches

THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
Rev. John Ellis Large, D.D., Rector
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)
WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)
HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
New York City
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

GENERAL THEOLOGICAL
SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
New York
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL
NEW YORK
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30, Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, Richard
Louis, Philip uabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

The WITNESS

For Christ and His Church

EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor
KENNETH R. FORBES; ROSCOE T. FOUST;
GORDON C. GRAHAM; ROBERT HAMPSHIRE;
CHARLES S. MARTIN; ROBERT F. MCGREGOR;
GEORGE MACMURRAY; CHARLES F. PENNIMAN;
W. NORMAN PITTENGER; JOSEPH H. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; EDWARD L.
PARSONS; FREDERICK A. SCHILLING; MASSEY H.
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



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



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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

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

The Rev. John T. Golding, Rector
The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH

MIAMI, FLA.

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

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL

AND ST. GEORGE
SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.

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

Story of the Week

**General Convention in Detroit
Opens with Great Service**

★ The Yankees, as is their wont, pretty much knocked the fun out of the American League over Labor Day. And by so doing took something away from the Detroit General Convention, since quite a few deputies and visitors we know had counted on getting to Detroit early in order to take in that "crucial series" between the Tigers and Yanks, Sept. 15, 16 & 17. We even had a two dollar phone call from a wild Tiger fan, when his team was only a game and a half back, saying he had reserved a seat for us since he wanted to be by our side when his team knocked off the Yanks.

General Convention opened officially Sunday evening, Sept. 17, with an opening service in Cobo-Arena, a mammoth structure which houses both Houses and the Triennial of Episcopal Churchwomen. The sermon of the Presiding Bishop was a forthright and stirring challenge to the whole Church, as you will see by reading it in this number. What cannot be put in cold type of course is the personality of Arthur Lichtenberger which will be felt throughout these weeks and long after delegates and visitors return home to carry out the worldwide program being planned here.

Choirs, even at a great service like this, are often taken for

granted. But there is a human interest story behind that mass of humanity that performed so perfectly Sunday evening.

How do you recruit, train, and coordinate 1500 choir members scattered over the whole eastern half of the state of Michigan? This was the problem facing the Rev. Ward Clabuesch, chairman of the music committee for the Convention.

Two high points of the Convention was that opening service, and the missionary mass meeting to be held September 22nd. Hymns and singing are important parts of these two dramatic events. How to organize two separate choirs for these events has been a problem that has taken a lot of planning and work.

Over a year ago the Rev. Mr. Clabuesch, rector of St. Luke's, Allen Park, was put in charge of the music. Working with him as co-chairman is Mrs. Rogers Marquis, Bloomfield Hills. They started planning the two choirs, each of 750 voices.

Forty parishes and missions from out-state have furnished choristers which are training in local areas. Their director is Kent McDonald, organist and choir master of St. James', Birmingham, while the organist is the noted August Maekel-

berghe, organist and choir master of St. John's, Detroit. They did not come together as a single group until dress rehearsal the afternoon preceding the opening service.

Mass Meeting Choir

Simultaneously meeting in suburbs were choiristers from sections around Detroit and its 42 local parishes and missions. Their director is Elwood Hill, choir master at Christ Church, Grosse Pointe, while the organist is Edgar Billups, of All Saints' Church, Pontiac. This choir will gather together in Cobo Arena for its dress rehearsal the evening preceding the missionary mass meeting.

Accompanying each choir is an organ especially set up for this service. Providing balance will be a small brass choir of trumpets and trombones. Hymns and anthems, with little counterpoint, done in a choral style, have been selected by Mr. Clabuesch. Each choir is composed of 120 tenors, 150 basses, 180 altos, and rest sopranos.

Man Behind The Job

A budget of more than \$130,000 . . . some 30,000 visitors from all over the nation and overseas . . . forty special dinner meetings . . . housing, eating and conference accommodations for two solid weeks! These are some of the statistics involved in arranging the Convention.

They illustrate the problems facing the Rev. Plummer Whipple, Convention general man-

ager, who stands five-feet-eight, weighs one-hundred-seventy, and is losing some of his faintly graying hair.

"This position," Plummer quickly asserts, "doesn't require a large physique or special stamina, as you might imagine." With blue eyes twinkling, he adds, "And I haven't pulled out any hair yet!"

"But here is a tremendous task, involving 28 separate committees with about 2,500 workers and volunteers. And it actually progressed on schedule! This is the result of a carefully built organization, begun last fall under the direction of the Rev. Canon Irwin C. Johnson, Convention general chairman, whom I serve as executive assistant."

Headquarters and offices of the Convention are in the parish house of St. John's Church at 33 E. Montcalm. Set up a year ago by a committee on arrangements, the quarters serve as a clearing house for the tremendous variety of problems that arise hourly in this host city.

Hugh Laughlin, assistant Convention manager, has the tough job of handling requests that concern seating at Cobo Hall and details of the 40 special dinners that will be held throughout the city. Add the many luncheons and even breakfasts and you can see there is no need for anybody to go hungry — though you might jot down the phone of a doctor, just in case.

CLERGY ARRESTED IN JACKSON

★ Fifteen Episcopal clergymen were arrested Sept. 13 in Jackson, Miss., when the biracial group attempted to enter a segregated restaurant at a bus station. The group of 28 had left New Orleans two days before on a Prayer Pilgrimage which will terminate at General Convention. There a message will be presented to Convention

which states that "None may rest until every trace of racial segregation and separation is expunged from the body of Christ in all places."

Prayer meetings and conferences are being held at various schools and other Church institutions as the group travels to Detroit.

A spokesman for the 15 who were arrested told a reporter that the remaining 13 "had other plans" but he refused to say where they were.

Among the 15 arrested was the Rev. Robert L. Pierson, son-in-law of Gov. Rockefeller of New York, who is an office of Christ the King Foundation, Evanston, Ill.

PRESIDING BISHOP'S PORTRAIT

★ The portrait of the Presiding Bishop, pictured on the cover, was presented to him by a number of his fellow bishops when the House of Bishops met in Dallas a year ago. Victor Lallier of that city was the artist.

SPECIAL PREACHERS IN DETROIT

★ Presiding Bishop Arthur Lichtenberger invited nine distinguished preachers to fill the pulpit of Old Mariners' Church, Detroit, for the noontime services during General Convention.

The dates and speakers have been allocated as follows:

Sept. 18 — The Rt. Rev. Edward R. Wickham, Suffragan Bishop of Middleton, England

19 — The Most Rev. Howard H. Clark, Archbishop and Primate of All Canada

20 — The Rt. Rev. H. L. Jacob de Mel, Bishop of Kurunagala, Ceylon

21 — The Most Rev. Joost de Blank, Archbishop of Capetown, S. Africa

22 — D. K. Brooks, M.D., superintendent, State Hospital, Salem, Oregon

25 — The Rev. William G. Pollard, Director of Nuclear Studies, Oak Ridge

26 — The Most Rev. Isabelo de los Reyes, Jr., Supreme



BIG SHOTS RELAX: — Sipping his tea is Bishop Gordon Smith of Iowa. Beside him is the host of General Convention, Bishop Emrich of Michigan and beside him is Bishop Bayne, executive officer of the Anglican Communion. Behind them is the Rev. Charles Guilbert, deputy of California



"HERE'S WHERE THE AUTO INDUSTRY LEARNS A THING OR TWO ABOUT POWER STEERING!"

Bishop, Philippine Independent Church

27 — F. Edward Lund, President of Kenyon College, Gambier, Ohio

28 — The Rev. Albert T. Mollegen, Professor at Virginia Theological Seminary

Mariners' Church is located in Detroit's new Civic Center, close to Cobo Hall, where the business sessions of Convention are taking place. The noontime services will follow immediately after the adjournment of each morning session.

After the service a press conference will be held each day in which the speaker will be available to comment on his sermon and answer questions.

"With a Little Bit of Luck",

as the song goes in My Fair Lady, a number of these talks, with the later comments, will appear in later numbers of The Witness.

WORLD ISSUES EXHIBIT AT DETROIT

★ Nine great world issues and concerns which directly challenge the Christian Church are highlighted by artist's illustrations, photographs, and charts at the special mission exhibit of the General Convention.

Keyed to the theme "Ye shall be witnesses . . .", the exhibit confronts the viewer with the great concerns, and will seek to involve him with responsibility in meeting these issues.

Twelve missionaries from

overseas are on hand to man the exhibit, which is circular in shape, 51 feet in diameter.

The issues which face the Church around the world, which the exhibit portrays are:

- Health and social welfare
- Economic need and technological development
- Racial tension
- Population explosion
- Rapid social change
- Conflicting beliefs
- Education
- Nationalism
- Peace and unity

Presentation is in the form of panels, with an artist's illustration of a Bible verse which speaks to each concern, with photographs and charts showing the needs and how the Church is trying to meet these concerns.

Another feature of the exhibit is a "Street of Shops", with handicraft from various missionary districts for sale and for display.

DOUGLASS IS SKEPTICAL ABOUT BLAKE PLAN

★ Truman B. Douglass, head of home ministries of the United Church of Christ, speaking last week to the Ohio ministers of that Church, said he was skeptical about the Blake unity proposals because of doctrinal differences.

He advocated uniting mission boards in order to cut through doctrinal obstacles and "get the ecumenical movement off dead center." He addressed his proposal specifically to the Episcopal Church which he said had contributed a great deal to the ecumenical movement but had also provided obstacles to unity because of its views on ordination and the sacraments.

Women Taking More Active Part In General Convention

★ The Triennial Meeting of the Women of the Church, held at the same time and place as General Convention, is a delegated body made up of five representatives from each diocese and missionary district, both at home and overseas, and from the convocation of American Churches in Europe.

The program of the 1961 Triennial planned by the general division of women's work, and adopted by the Triennial, is built around the theme, "Even so send I you," (St. John 20:21). Bishop J. Brooke Mosley of Delaware is giving a series of devotional addresses on the theme.

Other Talks

Other major addresses are being given by Dr. Margaret Mead, anthropologist, speaking on the role of women in today's culture, and by Dean Paul Moore of Christ Church Cathedral, Indianapolis, on the subject, "Into All the World".

Those attending receive specific help through a series of small group meetings, on issues and areas of interest. These groups, as well as general sessions, are open to visitors.

The Triennial's relationship to General Convention is seen in the program. More than 500 delegates and a number of alternates arrive in time to attend the great opening service. They will attend the Convention's joint sessions for the National Council's report, the report of joint committee on Program and Budget, and for the mass meetings on the mission of the Church and ecumenical relations. The Triennial will adjourn Sept. 29 to join the two Houses of Convention for the

reading of the Bishops Pastoral Letter.

Thank Offering

The most inspiring occasion for the women is always the great United Thank Offering presentation service. This will be held on Friday morning, Sept. 22. This year there will be a silent procession. Thirty-four missionary bishops will assist the Presiding Bishop in the celebration of the Holy Communion. Bishop Stephen F. Bayne, Anglican executive officer, and Bishop Michael H. Yashiro, Presiding Bishop of the Church in Japan, will be honored guests. Bishop Richard S. M. Emrich of Michigan, will read the Epistle and Bishop Benito C. Cabanban, Suffragan of the Philippines, will read the Gospel. The hymn "Praise to the Lord, the Almighty, the King of Creation," will be sung between the Epistle and the Gospel.

Episcopal Churchwomen of the host diocese will be the ushers for the service. They will be distinguished by their dark blue veils. High school girls, who take up the offering of the day, will wear the light blue veils associated with the service. Following the service, there will be a buffet breakfast for the diocesan custodians, the members of the general division of women's work and the participating bishops and their wives.

How to Spend

The most important piece of business before the Triennial Meeting is the allocation or expenditure of this offering. The offering committee spends a great deal of time prior to the meeting considering requests from missionary bishops and



LEADERS at the Triennial are Bishop Mosley who will give devotional addresses and Mrs. Paul F. Turner, the presiding officer

drawing up recommendations for this expenditure.

The Triennial will elect eight members-at-large to the National Council's general division of women's work; send to the General Convention its nomination of four women to serve on the National Council for the ensuing three years; and take action on policy concerning women's work.

CONVENTION WEEKEND FOR YOUTH

★ Youth will have its part in the General Convention.

Participating in a busy "Youth Weekend at General Convention" September 22-24 will be hundreds of teen-age Episcopalians who will see the legislative sessions of the Church in action, participate in the missionary mass meeting of the Convention, hold their own Corporate Communion and their own mass meeting, stage their own dramatic presentation and "have a ball."

The Rev. Donald E. Bodley, assistant director of the department of education for the diocese of Michigan, is director of the youth weekend. Taking an active part in the planning is the division of youth of the National Council through the Rev. Richard Harbour, executive secretary.

PENITENCE -- HUMILITY -- OBEDIENCE

The Sermon Opening General Convention

By Arthur Lichtenberger

Presiding Bishop of the Episcopal Church

"THE TIME HAS COME; THE KINGDOM OF GOD IS UPON YOU; REPENT, AND BELIEVE THE GOSPEL." ACCORDING TO ST. MARK THESE ARE THE FIRST WORDS OUR LORD SPOKE AS HE BEGAN HIS MINISTRY. HIS LAST WORDS, AS RECORDED IN THE SAME GOSPEL ARE THESE: "GO FORTH TO EVERY PART OF THE WORLD, AND PROCLAIM THE GOOD NEWS TO THE WHOLE CREATION."

REPENT. BELIEVE. GO. Repent, turn around, get a new view, God's view of your life and his world. Believe in the gospel, in him who is the gospel, our Lord Jesus Christ. Go around the corner or around the world, wherever God sends you, and in penitence and in faith worship him and serve him and bear witness to his power and his love. Be with Christ and be sent out by him. This is the call which comes to each of us; this is the call which comes to the Church. This is what it means to be a Christian; this is what a Christian is for: to be with our Lord and to be sent out by him. We are to come together in penitence and faith and praise; we are to live in the world, in our work and in our leisure, as his servants and his witnesses. We are to receive what God has for us and then and only then are we ready and able to give.

It is all of this that has brought us here to Detroit. We begin as always with a great service of prayer and praise; tomorrow morning before our opening sessions we shall gather to do the Eucharist, to enter into that pattern and source of power for our life as Christians in the world, to be fed with the sacrament of God's love. Then we shall set to work. Through all these days together we pray that our faith in God may be deepened and our obedience to him strengthened and enlarged.

Now I know, as anyone who has ever attended

a General Convention as a member or a visitor knows, that there will come moments or hours when the central purpose will seem to be lost, submerged under a flood of words and parliamentary procedure. And it is difficult often to discern the form of repentance and faith and obedience in the somewhat tedious business of revising canons, listening to reports and speeches, going to meetings and dinners. But most of this is necessary work and while I have no doubt that we could and should find a better way to do it than our present system and arrangements allow, I hope we can all offer what we do here as an earnest of our obedience to the Lord. We can, surely, if we remind ourselves frequently why we are here. We are here because our Lord calls us to himself and because he sends us out in his name. We have come as a Church to ask ourselves in many and perhaps unexpected ways what it means, quite specifically, to be the Church in this present world; to underline and emphasize the particular tasks within the total mission of the Church to which we believe God calls us now.

Familiar Words

SO LET ME GIVE YOU THREE WORDS as we begin this sixtieth General Convention, three familiar words which are descriptive, I believe, of the spirit and manner required of us as we do our work here and as we go home to do our work there.

The first word is repentance. "The kingdom of God is upon you, repent." Turn from yourself to the Lord, put your faith in him. Turn again and again, turn and let yourself be turned. This word is spoken to us as individuals, first of all.

"When I survey the wondrous cross
Where the young Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Nothing is more personal than this. Yet there is another dimension to repentance. Listen. "We do earnestly repent, And are heartily sorry for these our misdoings; Have mercy upon us, most merciful Father." When we say these words time after time we are speaking not only for ourselves as individuals, we are also saying together our corporate confession. We are expressing the penitence of the body which we have the boldness to call the Body of Christ. Surely when we say the Confession in our celebrations of the Holy Communion here we shall be speaking not only for ourselves — James, Mary, George — but for our parish, our diocese, our Church. We, the members of the Episcopal Church gathered here, we do for our Church, earnestly repent.

In 1920 the Bishops of the Anglican Communion issued from Lambeth "An Appeal to all Christian People". "It was remarkable", wrote Charles Williams, "for one thing at least: for the first time a great and sacred synod, formally convoked, formally speaking, admitted its own spiritual guilt. 'It has seemed good' they said, in almost these words, 'to the Holy Ghost and to us that we should confess that we have sinned.'"

I am not suggesting that we pass a resolution tomorrow saying that the Episcopal Church has sinned. That is quite evident and need not be put to a vote. But I do urge most earnestly that we demonstrate by our actions here that we are a repentant Church.

I can give but one example of what I mean. We are in great danger by being at the same time both enslaved by the world and remote from it. But how can we be guilty of both these sins? How can the Church be conformed to the world and yet at the same time be remote from it? Well, one is not really the opposite of the other; they are rather like the two sides of a coin. When the Church takes on the values, the standards, the ways, the coloring of the world, then we are unable to see the true needs and understand the deep longings of those who are not of the Church; we are no longer able to be a reconciling

body. Being conformed to the world we cannot know the world as it is in God's sight, what the basic issues are, what crucial decisions must be made.

Need Two Conversions

LET ME PUT IT POSITIVELY. It has been said that everyone needs two conversions, one to Christ and one to the world. If our first and continuing movement in penitence is toward God, it is also true that we shall find ourselves turned by that movement toward the world.

This does not mean that the Church is to fall in love with the world and lose her identity in it. For then the Church cannot stand over against the world and speak to it. Then the voice of the Church becomes only the voice of the community in which she finds herself and no one listens. It does mean that the Church is to be concerned with all that affects man's life in this world, with economics and politics and public morality. Those individuals and groups in our country today, who in the name of the gospel and patriotism tell us that the Church must not speak out on such public issues, do not I submit, understand the gospel or know the meaning of true patriotism. The Church cannot be a place of refuge from the disturbing and threatening events of our time, a shelter for like-minded people with common religious interests.

The attitude of many toward the Church has been described like this: "Here is my daily life — there religion; here material reality—there pious ideology; here the hard struggle of life — there unrealistic moral teaching; to sum up, here am I in my world — there is the Church outside the real events of my daily life". So long as the Church is outside the real events of the daily life of people it is remote and irrelevant. When the Church is aware of the factors which shape men's lives in this scientific and technological age, listens to the world and enters into dialogue with it, she becomes deeply involved with all life.

So we come here as our Lord has called us to come as repentant people and we are brought back again to this: we have been made members of Christ's body, not to be served but to serve, not to save ourselves but to give ourselves for Christ and his gospel.

High Doctrine of Church

THE SECOND WORD IS HUMILITY. I speak now, not of the obvious and constant need each of us has for true humility before God and to-

ward one another, but of our need of humility when we speak and act for the Church. We desperately need the right perspective here.

What then is the place of the Church in God's purpose for the world? I begin with a high doctrine of the Church. The Church is not something added to the original Christian gospel. To think so is to ignore the New Testament or to do violence to it. The Christian faith and the Church are inseparable; Christianity has no meaning apart from the historical community we call the Church. This community, this fellowship is the assembly of God in Christ. It is not a gathering of people who come together on their own initiative; it is the body of Christ participating in his death and resurrection, upheld by the power of the Holy Spirit.

I believe in this high doctrine of the Church. I mean at least this when I say in the creeds, "I believe one, holy, catholic, and apostolic church." But what do we say then? It is terribly easy to go on from there and think of the Church only as an end, even to equate the Church with the kingdom of God. But the Church is a means as well as an end. The Church exists not for herself but for the sake of her Lord and to be an instrument of the kingdom.

Now let us press this farther so we do get the perspective right so far as we can. The Church is an instrument of the kingdom; but surely not the only way by which God works in the world. Yet how readily we assume that it is. We conclude, as the Bishop of Woolwich has said, "that what God is doing in the world he must be doing through the Church, that the space to watch, as it were, if one really wants to see what God is up to, is the Church papers." And he adds, "no non-Christian would ever imagine this. Nor, which is more important, would anyone reach this conclusion by reading the Bible."

If we believe that God is the Lord of history, then we shall believe that God is at work now in the development of industry and commerce throughout the world, that he is at work in the experiments and researches of the scientists, that he is at work in the deliberations of the United Nations, that he is at work in the course of events in Berlin and Havana, in Moscow and Peiping and Detroit. Well then, you might say, he seems to be doing some very strange and contradictory things! But though we cannot claim to know God's purpose in all this, we do believe that this is the Lord's doing. The revolutionary changes of our time are not a mistake; they are

not taking place without God. And because this is God's world, because he is at work in it, therefore the Church is sent into all the world, not just the pleasant places where people are receptive. Therefore we who are the Church must be so aware of man's real situation that when we speak others will listen. They may reject what we say and what we offer, that is to be expected, but it is only from this position of involvement in the world's striving that the Church can be the Church and carry out God's ministry of reconciliation.

Into All the World

THE THIRD WORD IS OBEDIENCE. Repentance, humility, obedience. But these are not steps in Christian discipleship or the life of the Church, steps by which we progress from one stage to the next. These are simultaneous and constantly necessary in our life. It is only as we are penitent and humble that we can obey and obedience arises out of our repentance and humility.

The field of our obedience is as wide as life. Each of us is called to worship the Lord, to witness to him, to serve him joyfully, to show by all we do that we praise the Lord.

Now to be quite specific, I speak briefly of three particular points of obedience to which we as a Church are called now.

The first is to a far deeper understanding of the dimensions of the missionary work of the Church and our support of it in every way. When you hear the words missionary work, do you think of lands overseas? You should. "Go forth to every part of the world." Go to the ends of the earth. But where are the ends of the earth? Okinawa may appear to us as the ends of the earth, but to the people in our missions on Okinawa that is home, and we are at the earth's end. Is Haiti a missionary field and Michigan not? Is Western Kansas a place for missionary work but Kansas, a diocese next door, beyond all that? The frontiers for Christians today are everywhere, the ends of the earth, the boundary situations are here in this city, in New Orleans and in San Juan and Manila and Monrovia. The mission of the Church is one and the Church is mission. This is the obedience to which everyone of us is called no matter where he is or what his work may be.

When we hear this call of God and answer yes then we shall no longer think of the mission of the Church as something quite apart from our-

selves. We are called to the mission of the Church where we are day by day. If we could understand this, really know what this means, then there would be no lack of resources either in money or men for the work of mission. And we would become what at present we are not, an obedient missionary Church.

Reconciliation

ONE OF THE TASKS within the total mission of the Church is the work of reconciliation. "God was in Christ reconciling the world to himself" and "he has entrusted us with the message of reconciliation." That message is first of all reconciliation of man to God, but it is also a message of reconciliation of man to man. Here surely is another pressing point of obedience for us now. In this country, in Africa, in Asia, wherever there are people of different races living together—and that is practically everywhere now—we are confronted with one of the most critical issues of our time. The social and political factors here are very complex, but the message of reconciliation entrusted to us is definite and clear. "Christ", says St. Paul, "is our peace, who has made us both one and has broken down the dividing wall of hostility." If this means anything at all, it means that he has broken down the enmity which stands like a dividing wall between all people, not only those who are Christians. The new humanity created by Christ includes all men. Is not this what St. Paul means when he says, "There is no question here of Greek and Jew, circumcized and uncircumcized, barbarian, Scythian, freeman, slave; but Christ is all in all." He is not saying that because of Christ there are no longer difference between man and man. He is saying that there is a new humanity created in Christ which includes all men.

All One in Christ

THEREFORE FOR US there is a clear moral imperative. It has been stated frequently by recent General Conventions and by the last two Lambeth Conferences. Three years ago General Convention put it like this: "We call first upon our fellow Churchmen by God's grace to cleanse themselves of all spirit of racial discrimination; and then upon all persons, especially the members of our Church, to work together, in charity and forbearance, towards the establishment, without racial discrimination, of full opportunities in fields such as education, housing, employ-

ment and public accommodations." I know there are wide differences of opinion among Christians as to just how this can best be worked out in practice, but the complexities of the problem must not deter us from seeking the right solution. And as I understand the gospel, there cannot be any difference of opinion on the fundamental affirmation: "We are all one in Christ Jesus." To deny this is to deny the gospel. To believe this is to ask God to give us the courage and wisdom to work out this basic affirmation in the life of our Church and our nation now. We dare not temporize for the time is short.

I speak of one more specific form of obedience to which God calls us now. We shall have some quite definite decisions to make in this Convention, decisions which will test our convictions about the nature of the unity God wills and the nature of the unity we seek. There will be presented to us a resolution from the Philippine Independent Church asking for a relationship of full communion with them. The Joint Commission on Approaches to Unity will ask this Convention to invite the Synods of the Spanish Reformed Episcopal Church and of the Lusitanian Church to consider a relationship of full communion with them. We have also been asked by the Metropolitan of the Church of India, Pakistan, Burma and Ceylon whether we will be willing to enter into relations of full communion with the United Church of Lanka and with the proposed united Church of North India and Pakistan on their inauguration. Then here within our own country we have been invited by the United Presbyterian Church to join with them in issuing "an invitation to the Methodist Church and the United Church of Christ to explore the establishment of a united church truly Catholic, truly Reformed, truly Evangelical."

Each of these proposals presents its own opportunities and problems; the decisions will be made by the deputies and bishops. But I do hope that we shall approach each of these questions and make our decisions in penitence and humility. Surely we must take seriously any proposals for the reunion of the Church which would preserve and strengthen and bring together both the Catholic and Reformed traditions.

Catholic and Reformed

IT MUST APPEAR AT TIMES to non-Episcopalians that we are a schizophrenic Church. But is it not part of our vocation as Anglicans to be both Catholic and Reformed, to bear the tension

of this double inheritance, and let God use us as he will to help recover the unity of the whole Church of Christ? May God give us the grace to ask what he would have us do, the humility to hear his word and the courage to obey.

"Go forth to every part of the world and proclaim the Good News to the whole creation." These words of our Lord are spoken to us now at this very moment. And so in penitence, in humility, in obedience we begin our work. When

we have finished here then we shall go home again to show there what great things God has done for us. For this is God's world. He came, he comes, and he will come to sustain us in our obedience.

"Therefore, my beloved brethren, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labor cannot be lost."

WHO'S OBSOLETE -- PARISH OR CLERGY?

By E. Felix Kroman

Rector of St. Alban's, Washington

ANSWER MAY WELL BE DETERMINED AT THIS GENERAL CONVENTION. SEM- INARIES SHOULD BE STRENGTHENED TO ENABLE THEM BETTER TO PRE- PARE MEN FOR THE MINISTRY

THE REPORT TO THE GENERAL CONVENTION of the Joint Commission on Theological Education dated January 1961 takes cognizance of the encouraging growth of the Church-wide participation in the annual Theological Education Offering held on the Sunday nearest St. Paul's day. Dollar-wise, the growth in three years has been from \$545,000 to \$615,000 in round figures. But even more significant, the growth in the number of parishes participating has been from 5,010 to 5,374.

A superficial compilation of figures on seminary enrollments and Church-wide clergy shortage leads the joint commission to conclude that during the next 10 years the loss through death and retirement will average somewhat less than 150 per year. But after 10 years the loss per year will rise sharply due to the larger number of men reaching retirement age. Yet the expected growth of the Church in the years ahead calls for an additional 300 men a year to take care of that growth.

The present estimated capacity for ordinands of our seminaries stands at 1,263 with an enrollment in 1960-61 including special and graduate

students of 1,211. Our seminaries are not operating at capacity.

The report points out that while most men training for holy orders in this branch of the Church are trained in recognized seminaries, there has been a great increase of men

- Reading under tutors named by the Bishop
- Reading under a parish priest and
- Taking correspondence courses at special training schools.

Some of this is undoubtedly training of a high order, but when the candidate has not been brought up in this Church and is not therefore thoroughly at home in it, such training tends to be so narrow as to be crippling. Even in our seminaries, some 50% of the men enrolled over 32 years of age were not brought up in the Episcopal Church.

The report states that correspondence with diocesan examining Chaplains reveals the results of examinations, and a study of the required canonical sermons indicates a pattern of thought

and words unrelated to either the experience of the preacher or his hearers.

The joint commission is of the opinion that the decreasing number of candidates drawn from parish life — and the increasing number coming from outside — points to the failure of otherwise well-qualified men to let an imaginative and relevant life develop within the parishes.

Somewhere I read an answer to the question asked in an article in *The Episcopalian* "Is the Parish Obsolete?" that said, "No, the parish is not obsolete, but the clergy are!" An overly simplified answer, but one worth a great deal of thought looking forward to action.

The commission has its own proposals looking toward remedying some of the conditions it highlights.

Scholarship Fund

IT COMMENDS THE PROPOSAL of Bishop Warnecke for the establishment by the National Council of a scholarship fund on an outright grant basis to assist seminarians with their education. Some of the scholarship fund would undoubtedly go for tuition, board, and room, and would thus indirectly help the seminaries with their financial problems which the Theological Education Offering only partially meets.

Survey and Evaluation

IT ENDORSES THE PROPOSAL of the House of Bishops calling for a survey and evaluation of theological education and the development of a unified and comprehensive program for its treatment. It expresses the earnest hope that the body to be charged with this responsibility shall include laymen and women with qualifications making them competent to carry on the contemplated study.

In the meantime the commission recommends Canon 30 be strengthened and clarified —

- By changing the title to read "of Education for Holy Orders" and making it clear that the commission's jurisdiction extends to education for Holy Orders in all institutions at home and abroad

- By reducing the size of the commission from 25 to 16

- By setting up adequate standards and machinery for "recognition" of seminaries

- By requiring reports from all institutions training men for holy orders

It further recommends clarifying Canon 34, sec. 2 to state that the usual period for the duration of candidacy for holy orders shall be eighteen months with provision that the bishop with advice and consent of a majority of all members of the standing committee may shorten the time to not less than six months.

It appears to the writer that these proposals are sound and can well be adopted.

Two Other Problems

THEN THE JOINT COMMISSION might well address itself to two problems that are closely related — the cost of theological education and the adequacy of the present curriculum to educate men for a relevant ministry.

The time was when seminaries got along fairly well on their endowments. That is no longer the case. Even with increased tuition, board and room charges, and the help of the Theological Education Offering, seminaries are hard put to it to meet the rising cost. Men pay only 1/6 to 1/3 of the cost. Married men are dependent upon their wives, bishops, and parishes, and still graduate in debt!

Might it be a step toward solving the financial problem by the individual man and for the seminary, while at the same time sharpening and deepening the quality and relevance of the curriculum, if the seminaries would operate on a two year basis (eleven months per year, three semesters of six day weeks, two short vacations and one long one, the month of August) looking toward ordination to the diaconate with a year of graduate study in a special field after serving in the diaconate and the priesthood in a parish for at least two years? Men could be chosen for this graduate study on the basis of previous standing and demonstrated ability in their work in a parish.

Boards of examining chaplains, under the guidance of a sub-committee of the joint commission made up of laymen and seminary professors, could supervise the practical training of men in the diaconate with provision where indicated for men to take clinical training at the end of their diaconate and before ordination to the priesthood.

Six three-month-long semesters of six days per week would just about equal the amount of time put in now in three years. The curriculum

could stress the basic classical theological subjects in which every man should be well grounded. During the diaconate he could learn how to deal imaginatively and in a relevant fashion with the needs of real men and women in a real world.

Don Large

Relating the Past

AT A RECENT MEETING of some of America's leading scientists, Dr. Lemuel C. McGee, medical director of the Hercules Powder Co. of Wilmington, Delaware, noted that today's busy executive is subject to no less than six occupational hazards. He listed them as the cocktail hour, the swivel chair, the need for decision-making, the stress of dealing with people, pleasurable vices, and the banquet circuit with its excess food and boring after-dinner speeches.

These six hazards speak for themselves especially the one about the banquet circuit—so there's no need to labor the point. But what really intrigued me was some similar advice offered at the same time by that ageless baseball pitcher, Satchel Paige. His sage counsel, couched in rather bizarre terms, goes as follows:

"Avoid fried foods which anger the blood. If your stomach disputes you, lie down and pacify it with cooling thoughts. Keep the juices flowing by jangling gently as you move. Go very light on the vices, such as carrying on in society — the social ramble ain't restful. Avoid running at all times. Above all, don't ever look back. Something may be gaining on you!"

It's his final morsel of advice which captures my imagination. For looking back is a vice on which too few of us go lightly. We're taught that the present is the only reality which should concern us at the moment. Sufficient, indeed, unto the day is the evil thereof. We don't have to compound it by invoking the errors of the past. The past is gone forever, and the future hasn't yet arrived. But God alone knows how many souls live out their lives looking over their shoulder, either hoping for a bygone day to catch up with them, or else fearful that it will.

One of the differences between a psychotic

and a normal individual is that the latter learns from experience. Henry Ford was being incredibly obscurantist when he said, "History is bunk." For history is the unending story of man's trials and errors, giving him his defeats as well as his victories under God. The normal man therefore uses the past to nurture its virtues in the present and to avoid repeating its vices in the future.

But it's never easy to separate yesterday's wheat from its chaff. Mediocrity can seem noble under the mantle of hoary age. Which is why the well-worn rut is usually the most comfortable one. It's always difficult to launch out into the deep, especially if the depths are commendable but untried. An 18th-century way of doing something may now be hopelessly outmoded in the light of today's insights. But its very age tends to confer a false patina of veneration upon it.

For instance, a man who is still militantly in favor of segregation on the one hand, and of rented church pews on the other, can stoutly defend his position by pointing out that George Washington himself kept slaves and also owned his personal ecclesiastical sittings. So the staunch defender of the status quo insists that what was good enough for the father of his country is good enough for him.

But as we learn from the past in building for the future, we come to understand that what may have seemed right for George Washington or for Henry the Eighth or for Prince Charming in their day is not necessarily right for us in this day. The past is meant to be related to, not relived in!

So the next time you're tempted to look back either fearfully or longingly, just remember what happened to Lot's wife. Surely, the future holds something better in store for you than life as a pillar of salt!

- POINTERS For PARSONS -

By Robert Miller

WE HAD A MR. COWLES at the last meeting of the Angelica Club, and even though the president thanked him most gracefully, I do not think he will be asked back.

He asked many questions. He wanted to know if we thought that God was active in history, if, as the hymn said, "he was working his purpose out." We nodded at the familiar words. "Then,"

he asked, "was the second world war a judgment on the folly of the first? Was our fear of nuclear weapons a judgment on our misuse of science? Had the Church any opinion on the matter?"

Most of us looked earnestly at the table.

There was another thing he wanted to know. Did we think that Christ would come again, with glory, to judge the quick and the dead? Did we really believe this or was it something that might, as it were, be relegated to the theological attic?

I could feel a distinct chill in the atmosphere, but Mr. Cowles either didn't feel it or else he paid no attention to it.

He inquired about apartheid. Did we think it wrong? We looked much more cheerful. It was clear that we did. Then what about segregation? We looked much less cheerful. We felt about this the way Mr. Dooley pictured Teddy Roosevelt as feeling about trusts. "On the wan hand, I would tread them under my foot. On the other hand, not so fast."

He ended by asking if we felt that Christ's commands should be taken literally or obeyed only in so far as any reasonable man might be expected to obey them.

By the time he had finished we had lost much of our urbanity for we thought of our meetings as furnishing "a feast of reason and a flow of soul" and not as a time for examination of conscience.

Dr. Boanerges said that clergymen were very busy men and had quite enough to do in their parishes without rushing about scattering opinions broadcast on matters of which they knew little.

Fotheringay thought few of us were qualified to answer the questions which the speaker had raised. We must look to our bishops and our theologians for guidance in such matters. We lived in a world that was full of complications and all we could do was to try to follow Christ.

Several men thanked the speaker for his talk, but that was their urbanity. The hinted criticisms suggested our acerbity.

Only Father Timmons mentioned the joy of the Christian and the permanently uneasy conscience, "two things you would hardly expect to go together."

I thought to myself that the Angelica Club was the one place where we could park our permanently uneasy conscience and we couldn't even do that if we were going to have speakers like Mr. Cowles.

New Air for Old

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

A SCIENTIST at the University of California has come up with a project which would transform the atmosphere on the planet Venus. It seems that Venus is surrounded with a dense cloud cover and that its atmosphere is heavily loaded with carbon dioxide with very little available oxygen. The result is a hot desert inhospitable to ordinary forms of life. The idea is to transport algae to Venus. As they multiplied they would consume the carbon dioxide, liberate free oxygen, the cloud cover would thin out, the temperature would be lowered. Within a few years the entire atmosphere on Venus could be changed.

Man has the power to alter the air around him for good or bad. We think for example of the pollution from industrial wastes and the danger to life and health from the fall-outs of his nuclear explosions. It would be ironic for earth man to improve the atmosphere of Venus at the same time he was perverting the air of his own planet.

Yet there is a second atmosphere which surrounds man which holds the clue to what he does with the first. It is made up of the moral and spiritual influences which have come into being during the million years man has been on the earth. Stone Age man emerged from the cave into a world where the clouds of ignorance and fear hung low. Slowly through the aeons of human history they have been dispersed. The Bible tells the story of the clearing and purifying of man's social atmosphere. It culminates in the colloquy between Jesus and Nicodemus where this same analogy between the earthly wind and the Spirit of God is pointed out.

"The wind bloweth where it listeth—so is every one that is born of the spirit." "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The challenge of Jesus to Nicodemus is relevant to our age as well. The scientists are experimenting with algae which will transform the physical atmosphere of Venus. But in the Christian faith we have the spiritual algae which can create here on earth a moral atmosphere of confidence and trust, of brotherly sympathy and understanding. We can fashion new air for old.

Resumption of Nuclear Testing Brings Protest of Churches

★ Resumption of nuclear testing will speed up the arms race, increase the risk of war, and endanger the health of present and future generations, World Council of Churches officers warned in a statement issued in Geneva.

Expressing "profound concern and dismay" at Russia's "unilateral" decision to resume testing, the statement was drafted before President Kennedy announced that the United States also would resume testing, with the provision that the tests would be underground with no fallout.

"We trust," the officers said, "that world conscience may be stirred and world public opinion consolidated in order that in-

stead of a general resumption of tests there may be a resumption of negotiations designed with all sincerity to bring about a reliable agreement to cease tests."

The statement was signed by W.A. Visser 't Hooft of Geneva, general secretary of the Council; Franklin Clark Fry of New York, chairman of its central committee, and Dr. Ernest A. Payne of London, vice-chairman of the central committee.

They noted that the World Council and the commission of the Churches on international affairs have "on many occasions over a number of years" registered opposition whenever unilateral resumption of tests has been proposed. This position

has been widely endorsed by many of the 176 member Churches, they said.

Collins Protests

Condemning Russia's resumption of nuclear weapons testing, Canon Lewis John Collins of St. Paul's Cathedral, London, warned Great Britain and the U.S. against falling "into the temptation to play tit for tat" by copying the Soviet action.

Prominently identified with disarmament efforts, Collins is chairman of the campaign for nuclear disarmament in England. Preaching at Saint Giles in the Fields here he declared: "Like the Gadarene swine (the swine into which Jesus drove the spirit of the demoniac), the nations of the world find themselves rushing towards the edge of the cliff, and — may God grant us grace to repent — if we do not soon turn to loving

Theological Seminaries Re-Open

The strategic and vital importance of the Church's Seminaries is often overlooked. Yet it is in the Seminaries that your Clergy are trained, moulded and disciplined intellectually and spiritually for their service to the Church.

As a new academic year starts, the Seminaries ask your prayers and support so that they may the more effectively perform their responsibility to the Church.

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; **BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE**, Gambier, Ohio; **CHURCH DIVINITY SCHOOL OF THE PACIFIC**, Berkeley, California; **DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA**, Philadelphia, Pennsylvania; **EPISCOPAL THEOLOGICAL SCHOOL**, Cambridge, Massachusetts; **EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST**, Austin, Texas; **THE GENERAL THEOLOGICAL SEMINARY**, New York City; **NASHOTAH HOUSE**, Nashotah, Wisconsin; **SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH**, Sewanee, Tennessee; **SEABURY-WESTERN THEOLOGICAL SEMINARY**, Evanston, Illinois; **VIRGINIA THEOLOGICAL SEMINARY**, Alexandria, Virginia.

we shall fall headlong into the sea."

Following a visit to Russia in 1959, Canon Collins received a letter from Khrushchev in which he pledged that his country would not be the first power to begin testing again.

Other protests by British clergymen against the resumption of testing have been channeled through the campaign for nuclear disarmament, which is not exclusively a religious organization.

Urge U.N. Action

The Rev. Michael Scott, Anglican clergyman noted for his pioneer work in Africa, and the Rev. Homer A. Jack, director of the U.S. committee for a sane nuclear policy, issued a joint statement in Belgrade "deeply deploring" the resumption of testing. They were in Belgrade as observers at the conference of leaders of non-aligned countries.

In their statement, the clergymen urged the heads of state of the nuclear powers to meet in Geneva and agree on a total ban on nuclear testing.

They also called upon the uncommitted countries, "in the spirit of the Belgrade conference," to convene an emergency

session of the United Nations "to demand that the nuclear powers cease nuclear tests."

At the same time, the clergymen endorsed proposals for a world conference on disarmament.

Jack told newsmen that "we are as deeply shocked at the U.S. action as we were at that of the Russians."

He disclosed that he and Scott had sent letters to President Kennedy and Premier Khrushchev asking them to "reconsider" their decisions.

Scott is at present in a London jail to which he was sentenced on Sept. 12 for being on the committee of 100 which was making plans for a demonstration against nuclear arms on Sunday the 17th. The committee is an offshoot of the much larger Campaign for Nuclear Disarmament. Both are headed by Bertrand Russell, 89-year-old philosopher, who was also sentenced, with his wife, to a month in jail. The judge later reduced their sentence to seven days because of Russell's health. In all thirty members of the committee of 100 were given prison sentences of a month or longer.

STAKES OF CHURCHES IN MODERN CITIES

★ In an effort to help churchmen see the problems and appreciate the urgency of the urban situation in modern America, the Church and City conference has invited William L. Slayton, commissioner of the U.S. urban renewal administration, to speak on "The Stake of the Churches in the Modern City" at a dinner at the Sheraton-Cadillac Hotel, Detroit, on Tuesday evening, September 26. The Church and City Conference is a fellowship of thirty-two rectors of central city parishes in various parts of the United States, who have been meeting together for the past three years.

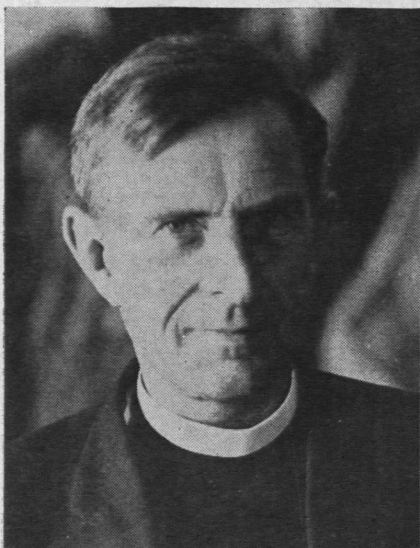
Since the General Convention is being asked to consider the establishment of a full-time urban Church program, while at the same time six Senators are co-sponsoring a bill establishing a federal department of urban affairs, Commissioner Slayton's appearance is most timely.

BISHOP CLOUGH DIES

★ Bishop Charles A. Clough of Springfield died Sept. 10 after an illness of several months. He has been bishop of the Illinois diocese since 1948.

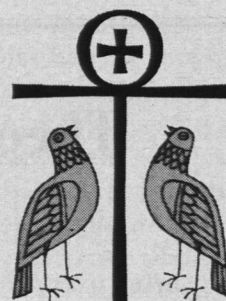
CONNECTICUT ELECTS HUTCHENS SUFFRAGAN

★ The Rev. J. Warren Hutchens, rector of St. John's, Bridgeport, was elected as the second suffragan bishop of Conn. at a special convention on Sept. 12.



MICHAEL SCOTT gets a 30-day prison sentence for planning demonstration against nuclear arms

Sixteen



A glowing anthology of the sign of signs

The cross was a widely used symbol long before Golgotha. Here are more than 100 variations, drawn by a famous illustrator. A rich treasury for artists, architects, church school teachers, and everyone interested in Christian art and symbolism. 7" x 10", two colors, hand-lettered text.

The Cross as Symbol and Ornament

By JOHANNES TROYER
\$4.50, now at your bookstore
WESTMINSTER

Big and Small Donations Come For the New Church Center

★ As comprehensive as the function of the new Church Center being build in New York is the range of gifts toward the 12-story building.

Now coming in from dioceses, individuals, and foundations, contributions and pledges are steadily mounting. By late August, amounts ranging from \$1 to \$150,000 totaled \$482,243 of the \$4-million needed now in order to avoid an additional \$2,604,800 in 20-year interest charges.

As chairman of the committee to receive gifts and memorials for the new administrative home of the Church, the Presiding Bishop is acknowledging all gifts.

Memorial contributions began with that of \$75,000 from the diocese of Maryland, designated to build and furnish the Presiding Bishop's offices in memory of Bishop John Gardner Murray of Maryland, the first elected Presiding Bishop, 1926 until his death in 1929.

The diocese of Western New York will provide the office of the overseas department director, in memory of Bishop Charles Henry Brent, bishop of that diocese from 1918 to 1929. Before that time, from 1901 to 1918, Bishop Brent was missionary bishop of the Philippines. The diocesan goal for this purpose is \$40,000.

To be known as the Henry Knox Sherrill Library, the library portion of the new Center will be financed by a \$150,000 foundation gift which must remain anonymous at present.

Harry M. Addinsell of Glen Cove, Long Island, former treasurer of the National Council, has given \$17,500 for the treasurer's office, in memory of his wife, Florence Moberly Ad-

dinsell, who died March 23, 1961.

As a memorial to Bishop Charles Palmerston Anderson, bishop of Chicago from 1905 to 1929 and then briefly Presiding Bishop until his death in 1930, the diocese of Chicago hopes to give the episcopal residence on the top floor of the new building. Chairman of the diocesan fund-gathering project is the Rev. Robert B. Hall, rector of St. Chrysostom's Church, Chicago.

The diocese of Minnesota has set its gift at \$58,642, with

word from Bishop Hamilton H. Kellogg: "I am sure that you can count on our diocese."

Missionary bishops are sending in word of their people's desire to share in the Center which will enable the whole Church to do its most effective work. Bishop Jose G. Saucedo, Bishop of Mexico, pledges that the Mexican Church will raise funds to the best of its financial capacity. Bishop Harry S. Kennedy of Honolulu writes: "You can count on us."

Individual gifts include \$50,000 from Miss Mary E. Johnston of Cincinnati, a former member of the National Council, and \$50,000 from Mr. and Mrs. Byron S. Miller of Greenwich,

Over...Under or *Right*

When it comes to Life Insurance, there's only one way to be...and that's right!

Your family's welfare if anything happens to you...your plans for retirement, your children's education...these are just a few of the things at stake.

You needn't be premium poor, but...

DON'T BE "INSURANCE POOR"!

For useful and impartial guidance, indicate your interest by returning this coupon.



the **CHURCH** *Life Insurance Corp.*

20 Exchange Place • New York 5, N. Y.

Please tell me more about Church Life's service for me and my family.

NAME _____ *Basis of Eligibility** _____

ADDRESS _____
Street and No. City and State

BIRTHDATES: _____
You Your Spouse Your Children

* Active service you are performing for the Church beyond the call of membership.

Conn. and Bethlehem, Penna.

Making the new Center genuinely the creation of the entire Church are other gifts in widely varying amounts, coming in steadily to National Council Treasurer Lindley M. Franklin, Jr., 281 Park Avenue South, New York 10, N. Y. By the end of August they totaled \$41,101, most gifts ranging from \$25 to \$1,000. Extremes were \$1 and \$6,106.

ALLIN ELECTED IN MISSISSIPPI

★ The Rev. John M. Allin, rector of All Saints' Junior College, was elected bishop coadjutor of Mississippi on Sept. 7th. He was elected on the 6th ballot when he received 30 of 51 clergy votes and 34 1/3 of 46 lay votes.

There were 33 clergy nominated of whom 11 withdrew, some before voting began.

MOORE TO TAKE NEW JOB

★ The Rev. Joseph G. Moore, head of the division of research and field study of the National Council, has been appointed head of the strategic advisory committee by the Presiding Bishop. The committee was created by Council action, pursuant to recommendations of the committee of conference on

overseas missions, headed by Bishop Gray of Conn.

Moore's first job when he takes office January 1st will be to make a study of the Philippines and other Far Eastern areas.

The Rev. John D. McCarty, former assistant, has been made head of the research division.

ARCHBISHOP de BLANK IN LOS ANGELES

★ Archbishop de Blank of South Africa, following several speaking engagement this week at General Convention, will fill engagements at the University of California in Los Angeles. Guest of Chaplain C. E. Crowthers, he will address a mass

meeting the evening of the 25th on the racial situation in his country. Chancellor Franklin D. Murphy, an Episcopalian, will introduce the archbishop.

THE WITNESS

will be available during
General Convention
at
CHRIST CHURCH
970 East Jefferson Ave.
Detroit

Also pamphlets and leaflets
Please mail the coupon on
page sixteen at once

Church Women, Granges, P.T.A.'s,

Auxiliaries, Organizations needing
Money. Sell Nylon Handbags, Rugs,
Hosiery, Greeting Cards, Perfume,
Vitamins, Candy and other items.
Write for Free Catalog.

S. J. PHILLIPS

Box 18, Shermans Dale, Pa.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES — CHOIR VESTMENTS
All Embroidery Is Hand Done
ALTAR HANGINGS and LINENS
Materials by the yard. Kits for
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.
TEL. CH 4-1070

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual
Therapy, \$2.00 a year. Sample on request.
Founded by Rev. John Gavner Banks, D.S.T.
This paper is recommended by many
Bishops and Clergy.

Address:

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

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

THE WITNESS

ST. JAMES LESSONS

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

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

PRICES: Pupils' work books, each ...\$1.10
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 241 Port Chester, N. Y.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send
75¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

- BACKFIRE -

Cora M. Lever

Churchwoman of Brattleboro, Vt.

I am a retired clergyman's wife who has spent all her life until now in big cities. I disagree with Bishop Corrigan. The Church's job is to get "found" in the city not "lost." It is already "lost." It has gone to the suburbs.

I contend that the Church can be "found" in the city, the love of God expressed, through rummage sales, card parties, bazaars, teen age canteens, basketball etc.

I think of a kindly woman running a rummage sale, helping a little girl to spend her pennies choosing a gift for her grandmother, a poor mother clothing for her boys, an old lady admiring the holders and crochet work she had contributed to the bazaar (truly the poor widow's mite).

Even at card parties the lonely old men and women can find "the love of God." I remember among many others an old lady who found friends and happiness through card parties and later joined the Church.

Then there were the children and young people whose whole social life was in the church — crafts, clubs, teenage dances, basketball etc. Today they are the adults of the church, singing in the choir, serving on the vestry, regularly attending the services, making the church a live spark in that part of the city.

I feel strongly there are parts of the city where there should be "storefront" churches which could be "found" easily by the young and the old living near them. These "storefront" churches can be places for the

young and old to spend their leisure hours, reading, playing games, drinking pop, with no patronizing "do gooders" to help them.

The problem of the Church is to find a way in the city for Christian neighborliness and for Christian friendship.

Perry A. House

Layman of Hartford, Conn.

It seems as though there is much need for the application of Christian principles to modern life. In everyday life there is too little kindness and consideration for our fellows. In the business world selfishness and greed seem to predominate. In politics wealth and selfseeking appear to be the controlling factors.

In the international sphere nations have too little regard for each other. At the present time the great powers seek to dominate the lesser ones. There is a sharp alignment of the capitalistic nations against those operating under socialistic or communistic systems. It would seem as though the people of every country should be able to choose the system they prefer regardless of the wishes of outside nations. They

NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

are entitled to a free, democratic choice.

It would appear that the Christian spirit when applied internationally would allow such a choice. Let us seek to apply the words of Jesus to world affairs. In this way world peace would be assured for many years.

Schools of the Church

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL

Niagara Falls, New York
FOUNDED 1853

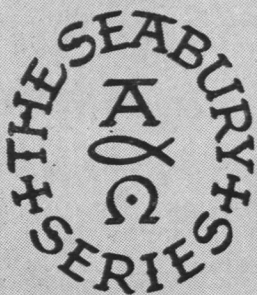
A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

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

THE WOODHULL SCHOOLS **Nursery to College**

HOLLIS, L. I.

Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT



*The Church's teaching can become part
of daily living for children and adults*

THE Seabury Series

FOR 1961

The Curriculum with the New Look

There is an important "New Look" about THE SEABURY SERIES — the strongest program of Christian education in the Church today. Through revision, the teachers' manuals have become more concrete and specific. Material is arranged in units which make for easier step-by-step planning for a series of class sessions. At the same time, the units allow for choices. While each course leads toward specific goals, teacher and class may select from the units the avenues of approach that best suit their particular interests and needs.

The courses remain theologically and educationally sound, and economical. Since the basic purpose has not changed, teachers who have used previous manuals do not have to start over at the beginning; they will find the time-saving new manuals make their task easier and more rewarding. And as before, *all courses* are based on the *Holy Bible*, the *Prayer Book*, the *Hymnal*, and the six volumes of *The Church's Teaching*.

To enrich your Christian education program

Sing for Joy

Compiled and edited by Norman and Margaret Mealy

*At your church
bookstore*

Published by THE
Seabury
PRESS

Greenwich, Connecticut

A comprehensive collection of varied, easy-to-sing songs and singing games for young children, including hymns; plain song; carols; folk and fun songs; graces and prayers; humorous songs; and musical activities. The varied selection of songs—some pleasantly familiar, many written especially for this songbook—are scored for voice, piano, Autoharp, and other simple instruments, and each selection is keyed for nursery, kindergarten, or primary age-level. Illustrated in two colors, by Karla Kuskin; Subject, title and first line Index.

Case bound, \$4.00

● Send for your Free brochure, that fully describes and illustrates every item and all grades in THE SEABURY SERIES.