

The **+** WITNESS

OCTOBER 5, 1961

10¢



FRANCES M. YOUNG

LEADER at the Triennial Meeting of Episcopal Churchwomen in Detroit as Executive Director of the General Division of Women's Work of the National Council since January, 1960

- GENERAL CONVENTION NEWS -

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 Tabraskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC IS).
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

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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

Unity Conversations & Concordats Highlight General Convention

★ The House of Bishops, as reported here last week, unanimously and without debate, approved the invitation of the United Presbyterian Church to "explore" the possibility of merger with representatives of four Churches — Methodist and United Churches, as well as Episcopal and Presbyterian. When this action was taken it was thought that it would be hotly debated by the Deputies.

They did, through an amendment, spell out the terms of the unity conversations by saying that the representatives of the four Churches should operate within the framework of the Lambeth Quadrilateral, after which it was approved by an overwhelming vote.

The Quadrilateral has been stated in various ways since it was first adopted by the General Convention meeting in Chicago in 1886 and has been reaffirmed at subsequent Lambeth Conferences. Its four points are:

● Holy Scriptures as containing all things necessary to salvation

● Apostles Creed as the baptismal symbol; Nicene Creed as the sufficient statement of the faith

● The two sacraments ordained by Christ himself—Baptism and the Supper of the Lord

—ministered with unfailing use of Christ's words of institution, and of the elements ordained by him

● Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church

In presenting the resolution to the Deputies, the Rev. Charles D. Kean, secretary of the commission on unity, stressed that the resolution meant simply that the invitation from the Presbyterians had been accepted. He insisted, as had Bishop Gibson in presenting the matter to the Bishops, that the so-called Blake-Pike plan had no direct bearing on their action.

In his remarks Kean told the deputies, "You are not being asked to approve the Blake-Pike scheme, whatever that is."

"Dr. Blake in a sermon in the San Francisco Cathedral did in fact propose one way that reunion might be accomplished, but this is only his opinion," he said. "Other people have other opinions."

"The Bishop of California did in fact state his agreement with Dr. Blake, but again he is only one person, and there are many who disagree with him. Indeed,

you are not being asked to approve any scheme at all.

"There can be no proposals until official bodies representing the Churches meet and draft them and then submit them back to their parent conventions for approvals, and this will be years in the future.

"You are rather being asked to accept an official invitation issued by a responsible convention of a major American Church to join with it in sponsoring four-way conversations to explore possibilities. This is all you are asked to vote on."

The Rev. Eugene Carson Blake of Philadelphia, stated clerk of the general assembly of the United Presbyterian Church forwarded this statement to reporters in Detroit:

"Both Churches have now large responsibilities for further discussion with appropriate persons. It will be a pleasure to work with the Protestant Episcopal Church through their negotiators and ours under the guidance of the Holy Spirit, with the conviction that he will lead us in the way toward a fuller manifestation of unity of the Church."

Bishop James A. Pike, of California, in whose cathedral Blake proposed the merger, said:

"I am particularly glad for the fact that the vote was unanimous in the House of Bishops and overwhelming in the House of Deputies."

The Bishops in their approval provided for a committee of

fifteen for the negotiations, instead of teams of nine as suggested by the Presbyterians.

They also voted to invite representatives of the Polish National Catholic Church "with whom we are in full communion in this country, as well as from time to time representatives of any Church with which this Church is in full communion, to participate in the conversations."

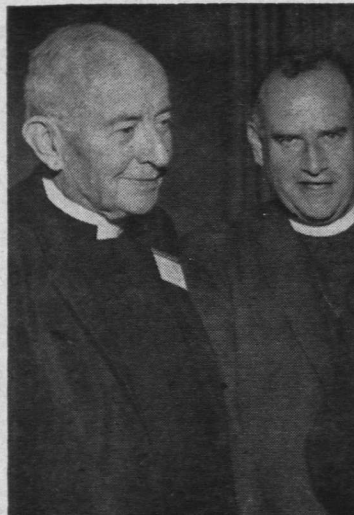
Other Churches

The Convention approved a concordat of full communion with the Philippine Independent Church, with its nearly three million members. Deputies unanimously concurred with the action first taken by the Bishops.

The supreme bishop of the Philippine Church, whose address on the history of the Church is in this issue, was given a standing ovation as he entered the House with Bishop Lyman Ogilby, our bishop in the Philippines. Both addressed the deputies briefly, hailing the establishment of the concordat. The Rev. Theodore P. Ferris of Massachusetts, chaplain of the House, led in prayers and the singing of the doxology. Bishop de los Reyes then gave his blessing.

Further action on this matter was a proposal by both Houses that the Presiding Bishop and Bishop de los Reyes appoint a joint council of representatives from both Churches to implement the concordat. Also both Houses asked the Presiding Bishop to invite Bishop de los Reyes to celebrate Holy Communion according to the rite of his Church sometime during Convention, in order that Episcopalians might have opportunity to demonstrate the sacramental unity established by the concordat.

Similar concordats were made with the Reformed Episcopal



BISHOP DUN and CHARLES KEAN:—played leading roles in unity and concordat discussions

Church of Spain and the Luthitanian Church of Portugal.

Spokesmen for the bishops explained that "full communion does not require from either Church the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice."

It does imply, however, they said, that "each believes the other to hold all the essentials of the Christian faith."

Church of Lanka

Recognition was given to the Church of Lanka, which is in the process of being organized in Ceylon as a merger of Anglicans, Methodists, Congregationalists, Baptists, Presbyterians, and Church of South India.

Action was taken first in the House of Deputies which sent to the Bishops the following two-part resolution:

That we anticipate thankfully recognizing the Church of Lanka, if organized on the basis of the proposed Constitution, as a province of the Church Universal, holding the Apostolic Faith and possessed of true Bishops, Priests, and Deacons.

That we look forward to the establishment of full communion between the Church of Lanka and the Protestant Episcopal Church in the United

States of America on the basis of a concordat similar to the Bonn Agreement between Anglicans and Old Catholics, in anticipation that certain anomalies and contradictions in the proposed practice of the Church of Lanka will be satisfactorily resolved.

Bishop Angus Dun of Washington moved that the Bishops concur with the Deputies. Bishop F. Bayne, executive officer of the Anglican Communion, seconded the motion, stating that while he was tempted to resent such "iffy" questions as the one presented, he knew that the Churches in India and Ceylon sincerely wanted to know the position of the American Church before they took action. "The primary motive of the question" from the Church of India, Pakistan, Burma and Ceylon, he said, "is that they value the relationship between themselves and the rest of the Anglican Communion".

Bishop Edward R. Welles of West Missouri said that the wording of the resolution is vague and confusing to many people. He pointed out that there are certain anomalies in the constitution of the proposed Church of Lanka, which he would like to see resolved before this action was taken.

Bishop William F. Lickfield of Quincy proposed an amendment which would add at the end of the first resolution the words "when certain anomalies are resolved." Bishop William Brady of Fond du Lac proposed another amendment stating "in full confidence that certain anomalies will be resolved".

When the Presiding Bishop put these to a vote, both amendments lost, and the House of Bishops concurred with the House of Deputies in their action.

Bishop Lakdasa de Mel of Kurunagala, Ceylon, stated that

"the Episcopal Church is in a strategic mediating position because it draws upon a tradition that is both Protestant and Catholic. This role is of great

significance to the whole ecumenical movement both in relation to the World Council of Churches and to the Roman Catholic Church," he said.

Women of Church Break Record With \$4,339,190 Offering

★ Money is news — and the women always make it whenever General Convention is held. The United Thank Offering was presented at a Corporate Communion the morning of September 22. That evening at the mammoth missionary mass meeting the record-smashing amount of \$4,339,190 was announced — and add 18¢ if you want the exact figure. This is \$469,205 more than the offering presented three years ago in Miami, which was also an all-time record.

So the men of General Convention, in both Houses, passed the customary "the women, God bless 'em" resolutions. Then that very afternoon did the other customary thing, defeated by an overwhelming vote a resolution which would permit women to be seated as Deputies. At past conventions the Bishops have on occasions approved such action. The negative vote in Detroit was in the Deputies so did not come before the Bishops.

Instead of "no taxation without representation", which was the cry of a few militant sisters at Miami, their cry at Detroit is "overcome evil with good." And if they are good long enough maybe someday the men will have a change of heart.

Where the Money Goes

Where the money goes was explained to the delegates to the Triennial by the UTO chairman, Mrs. Ernest E. Rucker of Lynchburg, Va. She said that only emergency requests for as-

sistance go to the committee, and under the new format of referring to the funds as grants, priorities are set up for each request.

The recommended disbursements range from \$1,500 for scholarships at Women's Christian College in Madras, India, to \$250,000 for three new churches, rectories and land in Puerto Rico.

The proposed list covers the three-year period leading up to the next Triennial when another United Thank Offering from churchwomen will again be made.

The immediate needs in the overseas department are predominantly in the Western Hemisphere: Brazil, Puerto Rico, Mexico, the Dominican Republic and Haiti. However,



MRS. PAUL F. TURNER: — as presiding officer of the Triennial she was admitted to the "sacred platform" of the Deputies

Liberia and Taiwan were also recommended for assistance.

The home department needs range from new churches in North Dakota to a gymnasium-auditorium at St. Augustine's College in Raleigh, N. C.

Other funds were recommended for church buildings, recruiting woman workers, assisting with salaries and pensions, missionary projects, scholarships, and Church expenses not provided for in the Church budget.

Mrs. Turner Gives a Talk

Earlier Mrs. Paul F. Turner, presiding officer of the Triennial, addressed the House of Deputies and was given a rising ovation by the men who broke precedent by officially inviting her to address their session.

Mrs. Turner expressed her appreciation for being invited to the men's "sacred platform" and gave the deputies a resume of the women's convention program.

"We women are concerned about the youth of today and their education, both religious and secular," she said. "We are concerned about the world situation, and the position of our Church's thinking about the problems facing the National Council of Churches and the United Nations. We are concerned about the inner-city church and the problems it faces for survival."

Mrs. Turner included both the House of Deputies and the House of Bishops in her hope that the convention would "re-late the role of our religion to contemporary social and international problems. If we truly believe we hold the faith which will redeem the world we can no longer be the carriage-trade Church."

Women Elected

Newly elected members-at-large for the General Division of Women's Work are Mrs.

Seaton G. Bailey of Atlanta; Mrs. John P. Moulton of Spokane; Mrs. Samuel M. Shoemaker of Pittsburgh; and Mrs. John T. Mason Jr. of Newark.

Re-elected to second terms are Mrs. Robert H. Durham of Michigan; Mrs. Everette Hall of South Carolina; Mrs. Ernest E. Rucker of Southwestern Va.; and Mrs. Harold Sorg of California.

Nominated by the Triennial for election by the men for membership on the National Council are Leila Anderson, an executive of the National Council of Churches; Mrs. John H. Foster of West Texas, presently a member of the General Division of Women's Work; Mrs. John R. Newcomer, assistant presiding officer at this Triennial; and Mrs. Donald W. Pierpont of Connecticut.

While on the subject of women, we would like to say that one of the top addresses given at General Convention was by Margaret Mead, associate curator of ethnology at the American Museum of Natural History, New York, and a professor of anthropology at Columbia University. She spoke on "Women's Role in the Contemporary World" and it will be featured in the next Witness.

Incidentally the women also like men — at least men outnumber the women taking part in their program by a score of 26 to 20.

MISSIONARY BISHOPS ARE ELECTED

★ The House of Bishops elected the following to be bishops of missionary districts, with later concurrence of the Deputies:

● Dean R. Gonzalez-Agueros of Holy Trinity Cathedral, Havana, to be bishop of Cuba.

● The Rev. Dillard H. Brown Jr., rector of St. Luke's, Wash-



LEILA ANDERSON:—an executive of the National Council of Churches, was elected to the National Council of the Episcopal Church

ington, D.C., to be bishop coadjutor of Liberia.

● Canon Charles P. Gilson of Taipei, to be suffragan bishop of Honolulu.

Dean Gonzalez, Spanish born, 55, attended the University of Pennsylvania, later graduating from Philadelphia Divinity School. His entire ministry has been in Cuba and has been responsible for administering the affairs of our Church there since the departure of Bishop Blankingship last spring.

Dillard Brown, 49, is a graduate of Morehouse College and has a master of theology degree from the University of Southern California. He later studied at General Seminary. He was first a curate at St. Martin's, New York, then vicar of the Incarnation, Jersey City, during which period he was on the editorial board of The Witness. He has been rector of the Washington parish, with 1,122 communicants, since 1946.

His election as coadjutor means that Bishop Bravid Harris will return to Liberia, later turning over the jurisdiction to the coadjutor.

Canon Gilson, 62, is a graduate of Dartmouth, later study-

ing at Central Theological School in Shanghai. After serving several parishes in Rhode Island, he was archdeacon of the diocese for several years then went overseas. He has been in charge of Taiwan, under the jurisdiction of Bishop Kennedy of Honolulu.

PAN-ORTHODOX MEETING SENT GREETINGS

★ Convention sent greetings to the Pan-Orthodox conference which opened Sept. 25 at Rhodes, Greece. The meeting brings together representatives of the twelve main Orthodox Churches to discuss, among other things, the creation of an Orthodox Ecumenical Council.

Present as observers are the Rev. Raymond E. Maxwell, an Episcopalian who is an executive of the World Council of Churches; the Rev. Francis House, Anglican, who is also a World Council official, and Bishop McInnes of Jerusalem, representing the Archbishop of Canterbury.

No observers were sent by the Roman Catholic Church but a number of reporters for Catholic papers are on hand, including Abbe Pierre Dumont of Paris, a student of the ecumenical movement.

Reports from this conference will be presented in The Witness as soon as space necessary for General Convention coverage allows. It is a highly important meeting because of Orthodox - Roman Catholic - World Council relationships.

RETIREMENT AGE STAYS THE SAME

★ House of Deputies rejected a proposal to reduce the mandatory retirement age of priests from 72 to 65.

ECUMENICAL OFFICER FOR THE P. B.

★ Convention voted to give the Presiding Bishop a special assistant on ecumenical matters.

DO YOU MEAN WHAT YOU SAY?

Paul Moore Jr.

Dean, Christ Church Cathedral, Indianapolis

**GOD FORCES US TO OUR KNEES BY
FRUSTRATING THE ENDLESS REALMS
OF HUMAN THOUGHT AND PLANNING.
AND IT IS TO OUR KNEES WE MUST
GO TO FIND THE NATURE OF THE
KINGDOM. KNEEL AND OPEN YOUR-
SELF TO THE TERROR OF HIS LOVE**

TODAY THE WEST is at bay before the opinion of the world. The people of West Berlin are asking, the uncommitted nations of the world are asking, Nikita Khrushchev is asking, Do you mean what you say? And the West looks to the United States and asks, Do you mean what you say? And the United States looks into her heart to find the answer: is the answer there?

Apart from whether Berlin is where we wish to be tested, apart from whether a so-called Christian nation should be involved in a struggle of arms, Berlin dramatizes the demand which the West must soon answer, a demand which is being made in Africa, South America, and Asia; in the South, in the Inner City, in the back wards of the great mental hospitals; in the minds of youth of our country as they search for an ideal and a way of life on the campuses of America.

And the United States stands confused and stammering, a giant without a tongue. Who can come out and speak the truth? Who can thrust the word onto the silent tongue? Who in the nation means what he says?

Jesus said, "... I am king. To this end was I born and for this cause came I unto the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

The mission of the Church to the world is to bear his truth and to mean what she says in action and in power, for this is the moment of truth, this is a new Kairos, this is a fullness of time as pregnant as that moment two thousand years ago which brought forth our King to found our kingdom.

For two thousand years he has reigned, and for two thousand years the image of his kingdom has been blurred, evanescent. One catches

a glimpse of it here and there, and then a cloud comes over the sun and the world is confused once more.

Men have attempted to build the kingdom here with Utopias, hermitages, monasteries, Holy Roman Empires, or fancy parish houses. They wished to capture it for themselves in a package, tie it with a ribbon and say, There it is! Put a sign over the door, This is the kingdom. And for two thousand years each attempt has foundered because it was cut off in one way or another from all mankind, and it was all humanity for which the King staked out his kingdom.

The nineteenth century responded to the challenge of the Kingdom by sending missionaries all over the world. They were concerned that missionaries be there; they were less concerned with what they said and did. But now communications are open to all mankind. The farthest jungle is open to the word. Now the question is: do you mean what you say? The nineteenth century missionaries often unconsciously were bringing Queen Victoria or Adam Smith as part of the gospel of Jesus. The harm they did by identifying themselves so deeply with imperialist culture we now are seeing clearly.

We live in an Advent time. Urgency fills the air. It is a Kairos. We cannot know what God has in store. Is he about to come again in all his glory? We cannot afford to laugh at those who believe and prepare for this. Is he about to let forth his Spirit in new power? We cannot know. But we do know that if the Church is not ready,

*Address to the Triennial meeting of Episcopal
Churchwomen on September 28th*

other instruments are available to him who created them all.

Already in our time he has pruned the tree. He ripped down the heresy of Victorian prudishness with the unlikely Sigmund Freud. He ripped down the illusion of white supremacy by the second world war and the rising of the new nations of Africa and Asia. He showed clear that the profit motive alone could not build the kingdom, by the appearance of different economies in different nations.

Western civilization has been stripped of many favorite props already. A new ideology must come forth to answer the question of Mayor Willy Brandt in Berlin or of those who challenged Chester Bowles in his recent trip to Asia. Do you mean what you say, America? And this is the question I ask of you Christians today, Do you mean what you say?

The Nature of the Kingdom

FROM TIME TO TIME GOD forces us down upon our knees by frustrating the endless reams of human thought and planning. And it is to our knees we must go to find the nature of the kingdom. Kneel down, quite literally, with the gospel of Jesus Christ in front of you and open yourselves to the terror of his love. Kneel there and watch the founding of the kingdom and take note of it in your heart, for colonies of the kingdom are founded likewise. It was founded upon a perfect life of little sacrifices and constant prayer. It hinged upon a decision of bloody wrestling in the garden. It was challenged by the power structure of things as they are; of the state and established religion. And it was sown in blood and agony and disgrace. From this came the rising power and the truth.

The kingdom was founded upon an act of love which ended in the King allowing himself to be crucified with no sure human knowledge that all he had done would not end there. This means that we must have this fact about the refounding of the kingdom become so much a part of us that it continues to color every thought and every plan which we entertain for the life of the Church. It means listening with the heart in prayer; it means painful forgiving; it means the rooting out of the most cherished prejudice; it means free use of the imagination under the Holy Spirit. Jesus completed his understanding at Gethsemane. It should not surprise us that we who have not exposed ourselves to that kind of learning should still be uncertain and confused.

I am sure you are tired of being told that the women set the tone of the Church, that without you the Church could not continue. You might well reply that the vestries and clergy stand in the way of your work. This may well be true in the area of plan and program and budget and communication. However, I am not sure that the kingdom, in the deepest sense of that word, ever spreads through plans and budgets; rather are these vehicles within which the love and power of the kingdom sometimes articulates itself. But it is the faith and love and conversion of the persons, and it is the impact of one person upon another through which the person of the King establishes his Kingdom.

And so it is each one of you who makes the difference and who can be the instruments of change so that the Church, at least within our society, will really mean what it says.

Three Parts of the Kingdom

I AM GOING TO PICK AT RANDOM three crucial areas of the Church's work to examine, three areas expressed as of your special interest in your ministry groups: the inner city, intergroup relations, overseas missions.

Inner-City

WE WHO CALL OURSELVES A CHURCH and reject the exclusive nature of the sect, must act like a Church and not a sect. We say we are the body of Christ of which all men can be members. We say we are equally concerned in reaching all men. We say we are concerned with all of our society. Now look at the pattern as the world sees it. The Church leaves the inner city when evangelism becomes difficult; or, putting it another way, when the Church is surrounded by people of different backgrounds. A complete and exciting description of the dynamics of this process is presented in Gibson Winter's "The Suburban Captivity of the Church."

As some of you know, the problems of the inner-city are a special interest of mine; it may be I have a one track mind, but the reason for my concern is not sentimental, I assure you, but because our identification with suburbia and all that it stands for cuts us off from the very heart of our society. It is incredible that churchmen can turn their back on the facts of life in the slums of America. It is there that the sins of our culture cannot be hid by cleanliness and affability. It is there that the niggardliness of our welfare, private and public, shows clear, it is

there that our laziness in community responsibilities such as housing, education, and employment are evident; it is there that the real purpose of the Church can be quite brutally shown to be a religious convenience for those who can pay to live in the suburbs. The roadblock to our work in the inner city is not only lack of funds, (what if each Episcopal family bought a less expensive car or two and gave the money to evangelize the inner city — a Buick, let's say, instead of a Cadillac; a second hand Ford instead of a new one?) but that the whole tone of the Church from coffee hour to Church school curriculum cuts the Church off from the inner city, which more and more is where the poor and those from other cultures live.

Inter-Group Relations

THE INNER CITY is closely tied to the problem of intergroup relations, for the inner city is where, for the most part, the members of minority groups live. Do they live there because they like it? No. They live there because they have to. A very decent Negro family recently moved into our neighborhood and has had bombs set off in their back yard. Some fanatics I am sure; but was there a great wave of protest over this blasphemy? Did scores of Episcopalians step forward and let it be known that they would be glad to have a Negro family in their neighborhood? I imagine the average reaction was at most, "Isn't that awful? But we are not ready for this, and they should stay where they are until we are."

I imagine the Episcopal Society for Cultural and Racial Unity is thought to be too radical by many Episcopalians, because it recommends certain actions from time to time in this field. This threatens the local church with tension. This destroys affability. The Church must always be calm and comfortable. Is this an answer to the question, Do you mean what you say? Or is the tension of the cross, the willingness to sacrifice affability for truth and love closer to the gospel?

One could go on indefinitely here. But I do not believe that there is one churchman who does not know in his heart how far from the kingdom his own parish is in this regard. It is really ludicrous that we presume to call ourselves Christian, when it can be a major issue in a northern urban parish in the year 1961 whether a Negro can serve as an usher. Do you mean what you say?

Overseas Missions

THIS IS A FIELD in which I should not presume to speak because I have no first hand experience here, but I must speak a word subject to correction by those who know, for this is a most important area. From what I hear, our Church is doing fine work in many places; foreign missionaries and native clergy are offering up heroic ministries for the kingdom. But what is our policy as a Church here at home towards them? The paltry support given overseas missions is almost a blasphemy. It were perhaps better to say we do not believe in missions than to say so much and to produce so little. We do not invest in the proper training for our men, so that they can begin to understand the culture into which they are being sent to preach the gospel, because we do not have faith that they will stay long enough to make such training worthwhile.

We do not seem to trust our missionaries and native clergy: their bishops are chosen for them, thousands of miles away, nor are they given the same voice in the local affairs of their Church as we at home take for granted as the right of every Episcopalian. And we force down their throats the form and structure, and even the literature suitable to suburban United States.

Again, we see in ourselves blindness and an unconscious pride and I am sure these attitudes bring the feeling among those to whom we minister that they are second class citizens. With the rise of self respect and nationalism among the under-developed peoples of the world this kind of colonial view point can only spell disaster, can only seem to those outside the Church that we do not mean what we say.

As Others See Us

IT IS NOT that we cannot read the gospel. What could be more crystal clear than the Sermon on the Mount which describes the nature of the kingdom in one syllable words? It is not that we do not have the money. Neither Jesus, St. Francis, nor John Wesley was rich. It is merely the embarrassing and awful fact that we do not put God first in the Church. The judgement upon us is summed up in the quotation: "You love Christ as much as the person you like the least."

The magnitude of this huge organization of General Convention is overwhelming. The tragic thing is that the world does not think we mean what we say, because we do not mean what we say!

These comments I have made must have

seemed presumptuous to many and destructive in their criticism. Let me say that I include myself most assuredly under their judgement. And in such a place and time as this, it seems to me we must see ourselves as others see us, before we can begin to communicate the gospel. The process of self-examination is the prelude to new life; the times require immense power; immense new power requires radical criticism and rebuilding from the depths, if we are to mean what we say as the Church in Africa or Spanish Harlem, or as

a nation, informed by the Church, in Laos or Berlin.

And it is you, the members of the Church, the women of the Church, who can rebuild our basic attitudes. Under the power and grace of the kingdom you can bring the Church into the world, you can mean what you say. Yours may be at first a lonely voice heard from a lonely place, fashioned, perhaps, in the shape of a cross.

However, unless you who are the leaders of the Church are willing to speak, the Church will never go into the world.

PHILIPPINE INDEPENDENT CHURCH

Its Place in the Life of the Islands

By Isabelo de los Reyes Jr.

Supreme Bishop of the Philippine Independent Church

**JUST AS WAR IS TOO IMPORTANT TO BE
LEFT TO GENERALS; JUST AS POLITICS
IS TOO VITAL A MATTER TO BE LEFT TO
POLITICIANS; TRUTH AND FREEDOM
ARE TOO PRECIOUS TO BE LEFT TO ANY
BUT TO THE TENETS OF CHRISTIANITY**

IN THE PHILIPPINES we are often aware that most Americans are greatly unfamiliar with our country, and most of them have never heard of the Philippine Independent Church, officially known as "Iglesia Filipina Independiente", and also known as the Aglipayan Church. Even among Americans that spent years in Manila, the Filipino Church is merely a name, practically an unknown quantity. For this reason I feel deeply grateful for the opportunity to speak to you about this native Church that has so many points of historic and doctrinal similarity with the American Episcopal Church.

For generations before the coming of America to the Philippines my people suffered the evils of an intolerable religious and political bondage. From the first settlement by the Spaniards in 1566 down to the Revolution of 1896, two hundred and twenty-seven rebellions against Spain took place, an average of one rebellion every eighteen months. All were double protests

against the power of Spain and the dominance of the Roman Catholic Church and its friars.

By the end of last century, the Philippines were swept by tidal waves of successful Revolution that proved to the world that the Filipinos were no infants incapable of courage and self-respect. The Revolution of 1896 was a revolt, like all previous others, both against Spain and the Church of Rome as the two sides of the same coin. The Roman Catholic Church had become the wealthiest institution in the Islands with almost absolute power; a state within a state. Far from venturing into the realm of social action and defending and protecting the people, the Roman Church, run and dominated by the religious orders, had sanctioned oppression and fostered intolerable abuses. For generations a long chain of heroes had clamored for reforms but all their demands had invariably met with execution,

—
An address at General Convention, September 26th

imprisonment or exile. The temporary failure of Filipino nationalism did not, thanks God, affect its validity nor weakened its hold in the hearts of the people; rather, such failure served to fertilize and press us towards more daring action.

In the year 1872, hours before his execution, the Rev. Fr. Jose Apolonio Burgos, a Filipino Roman Catholic priest, who had advocated reforms, scratched on one of the stone walls of his dungeon these prophetic words: "The friars may delay but they cannot prevent the coming of liberty to all the sons of this land, for freedom is the gift of God to all men". It took faith to write these words, it takes faith today to believe them.

Leaders of Revolution

WHEN EMILIO AGUINALDO, leader of the Philippine Revolution, became President of the short-lived Malolos Republic, one of his most significant actions was the appointment of the Filipino Roman Catholic priest, Rev. Gregorio Aglipay, as vicar general of the revolutionary armies. When the Spanish Archbishop Bernardino Nozaleda learned that Aglipay had called and presided at a national synod of the Filipino Roman Catholic Clergy at Paniqui, Tarlac, and had approved a resolution demanding reforms in the Church, after a mock trial, issued a sentence of excommunication against the Filipino vicar general on the grounds of usurpation of episcopal functions. Aglipay's answer was roaring defiance that castigated Nozaleda with a decree of excommunication against the Spanish Archbishop from which I quote; "Your abominable sentence of excommunication against me has been received with the scorn it deserves. It is null and void ab initio by virtue of the armed uprising of the Filipino nation that has deprived you of your episcopal jurisdiction over the affairs of my people. Your action is akin to blasphemy. The Filipinos shall ever remain true to Jesus Christ, his faith, the ancient creeds, and shall obey a priesthood democratically chosen . . . Under your episcopal staff there is no liberty, hence, no honor and all divine approval has been withdrawn from you . . . In the name of God I bid you to depart and return to Spain to repair your faults lest my people lose all patience for your scandalous conduct and degradation".

Brave words from a brave man. Aglipay was to become the first Supreme Bishop of the Philippine Independent Church.

For generations the grandest religious festival

in the Philippines was held in the month of October to celebrate the "La Naval Fiesta", commemorating a naval victory of the Spaniards over the Dutch fleet in a battle during which, it was solemnly claimed by the friars, the image of the Blessed Virgin of Holy Rosary had miraculously left her altar at Sto. Domingo Church in the walled city of Intramuros, Manila, to take command of the Spanish vessels and totally destroy the Dutch warships. Imagine, my friends, the astonishment of the Filipinos when suddenly an American naval squadron appeared in Manila Bay under the command of an Episcopalian, Admiral Dewey, and in a matter of a few hours wiped out the whole Spanish armada without suffering a single casualty and without the Virgin Mary lifting a finger to save it.

This amazing behaviour of the Virgin of Holy Rosary combined with the ancient hatred of the people against the Spanish friars, the fiery writings of our heroes, and the irresistible hunger for a purified religion and the Book of God, which for centuries had remained a forbidden book to the Filipinos, opened the ground for a mighty religious reformation and the birth of a National Protestant Catholic and Apostolic Church.

On a day early in August of the year 1902, several hundred workers belonging to the "Union Obrera Democratica", the first labor union established in the Philippines under the American regime, assembled at one of the public places of Manila and approved a resolution from which I quote the following excerpts:

"Rome has not repented. It has given no sign that it has changed its traditional attitude towards the Filipinos. It has lost not the will but the power to exploit us. The Pope of Rome has not been a father, but a step-father to our people. To remain any longer under his authority would brand us either as infants incapable of self-respect, or voluntary colonials who never possessed it Trusting in God Almighty, we solemnly proclaim ourselves separated from the Pope of Rome and his Church, and proclaim and hereby establish the holy Iglesia Filipina Independiente to which we shall remain faithful for all eternity".

Consider, my friends, that glorious wonder of history. A few hundred workers, poor and common sons of toil, daring to dream of taking the friar-dominated Church in the Philippines, making it non-Roman and non-Spanish, reforming it, and perpetuating it as the Independent Catholic Church of the Filipinos. This Church suppressed

clerical celibacy, adopted use of the vernacular dialects for divine services, and elected Filipino bishops. Those workers dedicated themselves to a free, reformed faith and worship and stood with immovable resolution against the most entrenched institution in this country. This event clearly shows God's fingerprints in our national history.

Independent Church

LOOKING BACK it appears inevitable that our fighters for freedom and truth should have planned for a national Church, to be independent from foreign dominance just as the state had become independent. A Church episcopal in organization, independent and national in scope. Behind it were the sufferings through the centuries of suppression by the friars, the heart-felt yearnings, and down through the years the prayers for liberation of countless generations. Technically it was new: actually it had begun with the mass baptism and the Filipinos' gradual acceptance of the teachings of Christ. It certainly took courage to launch a Filipino Church on troubled waters.

Unfortunately, the early American Protestant missionaries that followed Admiral Dewey to the Philippines missed all this. Misled by the Filipino slogan: "An independent Filipino Church for an independent Philippines", and misinterpreting it as the expression of naked and irresponsible anti-Americanism, these missionaries far from joining hands with the Filipino workers and help implant in the Islands a truly National Protestant Catholic and Apostolic Church, which would have sealed the doom of Romanism in the Philippines, limited themselves to organize little colonies of their own particular denominations which futilely neutralized each other, systematically ignoring the Filipino Revolution for religious self-determination.

Unlike the Protestant missionaries, the Roman Church began to reform itself. The long neglected Filipino Roman Catholics were urged to join a holy crusade against the Filipino Church. American bishops replaced the Spanish bishops, and cut off the most shocking abuses, and the faithful suddenly became the center of the Church's most flattering solicitude. Chapters of the Knights of Columbus, Catholic Action, and dozens of similar organizations sprang out everywhere. Pontifical decorations and blessings were prodigally distributed and bestowed. Substantial numbers of parishes and even dioceses were

given to Filipinos. And the restored power and formidable influence of the Roman Church soon became evident in Congress, the metropolitan press, the radio, television and even in the native movies. All these developments proved once again that religion is at its best when it must live with competition; which raises the integrity and standards of the clergy; cautions churches towards tolerance and gives the minds of its leaders the test of freedom.

So alarming became the power of the Vatican in our national life, with the advent of political independence in 1946 that eminent Filipino Roman Catholics like Senators Claro M. Recto and Roseller Lim raised their voice of warning against the peril of turning the Republic of the Philippines into another Portugal or Spain, and attempted to protect our democratic way of life and liberal institutions by sponsoring congressional measures for the Filipinization of all private educational institutions and the compulsory teaching to the youth of Rizal's immortal works.

Roman Reforms

TODAY THE ROMAN CHURCH has more high schools and colleges than the government of the Philippines, and the history text books taught in them are so emasculated that none of the ideals of our national heroes or the accumulated grievances of the people are mentioned in them. In his latest book "Struggle for Freedom", Lewis Bliss Whittemore, retired bishop of the American Episcopal Church, who last year spent several months in the Philippines collecting material, observes: "In the presence of competition, however distasteful, the Roman Church awoke from its lethargy of centuries. It has improved its educational work, modernized its seminaries to a certain extent, appointed native bishops, and in other ways has shown new life".

But Bishop Whittemore hastens to add: "But, unfortunately, the Roman Catholic leaders dominated by the powerful religious orders want a Roman Catholic state. If they cannot get that, they want to dominate legislation as much as possible. Freedom of worship, now guaranteed by the constitution, gives them real distress and they see no place for non-Roman communions in the Philippines. Their antagonism is directed with special venom against the Philippine Independent Church which is by far the largest reformed Catholic body in the Philippines. As an ally of this communion the Episcopal Church is also in the direct line of fire. The

fact that a full dress attack is being made upon both Churches at the present time is evidence of their deep concern and fear”.

In the face of the resurrected power of the Roman Catholic Church, Divine Providence has once more intervened. Since the last Pacific war, a new type of American Protestant missionary has appeared in the Philippines. For the new arrivals from the Evangelical Churches in America the religious and political nationalism of the Filipinos have proved no hindrance but effective allies. With Christian insight and understanding the new missionaries soon started on a wide policy of Filipinization. Filipino bishops, Filipino college presidents, Filipino secretaries for the Y. M. C. A. and for the Bible Society soon were placed in positions of high responsibility. These Filipino Christian leaders, flesh of our flesh and bone of our bones, soon started a new era of evangelization grounded on the Holy Bible and the brotherhood of man under God. And of this new type of American missionaries none has done more or left more glorious prints in our religious national life than the late Rt. Rev. Norman Spencer Binsted, a great American Episcopal bishop with a Filipino heart.

Priceless Treasure

THANKS TO BISHOP BINSTED the Episcopate of the Philippine Independent Church has received from the American Episcopate the priceless treasure of apostolic succession. Thanks to his deep understanding of our needs, our divinity students are enrolled at the St. Andrew's Theological Seminary in Quezon City. There we have today more than fifty seminarians. And thanks to our sisterly relations with the American Episcopal Church, we are in a position to better fulfill the commission that Christ has given to his Church and to meet the challenges of the times that are incredibly more dangerous than those faced by any previous generation.

In the face of screaming newspaper headlines about the imminence of war, Filipinos are prone to predict that democracy will defeat Communism through the weapons of American mass culture. In Manila it is said that American jazz, rock and roll, Coca Cola and Hollywood movies will eventually conquer the common people of Red China and Soviet Russia. Such easy optimism fills me with dismay. No American jazz song, no electric refrigerator or American movie can replace faith in a better world and love for freedom. Only God's Church can defeat Communism by proving

that none of the evils that Communism claims to remedy is worse than Communism itself. Just as war is too important to be left to the generals; just as politics is too vital a matter to be left to the politicians; truth and freedom are too precious to be left to any one but to the tenets of Christianity as contained in the Holy Bible.

Today the Philippine Independent Church, according to official figures in our latest Church's national directory, has about five hundred parishes, twenty five dioceses, administered by about five hundred priests and forty bishops, seventy of them graduated from the Episcopal Seminary of St. Andrew's. And a total membership of 2,800,000 communicants and followers organized in hundreds of lay organizations throughout the Archipelago. They are all in need of the cooperation and scholarship and experience of the American Church to teach them how to help themselves in the face of current dangers and challenges.

The secret of my Church's united desire for closer relations with the American Episcopal Church lays in our common devotion to the ideal of a Reformed Catholic and Apostolic faith, and our firm belief that the American Church is our natural ally in the struggle for liberty. The historic Pastoral Letter adopted in the year 1955 by the House of Bishops, gave an astonishing impulse to our longings. Let me quote from that memorable document which certainly deserves to stand by the side of St. Paul's Epistles:

“There are grounds for saying that the fate of the world will be in large measure the fate of Asia Only in the Philippines there is a Christian majority predominantly Roman Catholic Plainly a deep-going reorientation in the method and spirit of mission is called for. Only Asians can carry the weight in witnessing for Christ to Asians. We cannot plant our Church and our institutions in Asia and then take pride because they are ours. We can only hope to plant Christ's Church in Asia with the full understanding that it will be theirs under him”.

This is Christianity at its finest. Such unprecedented utterances give out the secret of the American Episcopal Church's greatness and moral power among my people, and spell Christ's spirit. Without a Concordat with this great Church, the Philippine Independent Church may confess like the Germans: “We have been born to fight, but not to win”.

We pray in thousands of rural chapels and churches of the Philippines: “Thy Kingdom come.

Thy will be done on earth as it is in heaven and deliver us from evil”.

In this faith the clergy and laity of the Philippine Independent Church daily dedicate themselves that their nation be consecrated to goodness, freedom and truth; that our Republic may endure as a Republic where peace shall embrace justice, and Christ shall rule forever and a day.

Light --- Leaven --- Salt

By Lakdasa De Mel

Bishop of Kurunagala, Ceylon

IN THE TIME OF ST. PAUL the province of Asia meant Asia Minor. Today we think in terms of a vast continent with some 2,300,000,000 people in the midst of whom we find about 40 million Christians. In the past 15 years independence has come to many countries there which had previously belonged to the empires of colonizing powers. Any fair-minded person would say that this association had not only losses but gains. The missionary movement of the Christian Churches brought to us the secrets of modern education and this had a great leavening effect on the peoples of Asia, whose ancient civilizations had partly gone stale. New ideas invaded Asian minds, to bring forth great fruit after world war two.

Some powers in the West handed over power with a very ill grace. It is to the great credit of the British that a timely transfer served to keep us as friends, who opted to remain in the British Commonwealth. Then came the tremendous question of giving our immense populations the benefits of modern civilization for which they now craved. The old fatalism is gone. Our people expect a welfare state to be set up after the pattern of many Western countries, and they feel that this is well within the compass of human achievement through the secrets of science and the right use of machinery.

The obvious danger is an obsession with materialism. A battle is being waged for Asia's soul between the competing claims of parliamentary democracy and Communism as the vehicle of welfare. You realize, I know, the predicament of Asian states, over-populated, poor and hungry. We are being assisted both by East and West in planning for economic advance. We in Southeast Asia have much preferred the way of parliamentary democracy which we learned from Britain, and which we see most successfully at work in

U.S.A. The Colombo plan and the United States Operations Mission are helping us with money and the know-how and with advisers. May I say how grateful we are for all this. We must admit that we have not been as quick as we should have been in pushing through these undertakings.

Church Gives Moral Fiber

IT MUST BE ADMITTED that there has been inefficiency and a certain amount of graft, but it is clear that in all this moral problems are involved and that no advance is ultimately possible unless there is moral fiber in the national character. The ancient faiths of Southeast Asia are striving to give this, but we believe that the Christian Church, with its international set-up and its doctrine of human brotherhood, has a key task at this time. Shorn of the moral support we had from Christian nations at the time of colonization, Christians are now privileged to be really tested.

Is the young Church in Asia going to serve our Lord in this day of opportunity? Much hangs on this. It has to be admitted that there are many Christians who are nominal. Some have reverted to their ancient faiths. But there are many who are truly loyal to Christ and who can be relied on to serve him as light, leaven and salt, the illustrations our Lord himself gave. We have to serve him by, in a sense, being different; but at the same time we are called upon to permeate the society in which we live. This is a responsible and exciting task, I can assure you. There is a tendency to deprive the Christian Church of anything that is considered, rightly or wrongly, as an advantage gained in colonial times, especially in the role of education and employment.

On the whole, when we show ourselves as loyal citizens of our land, we are treated with consideration, but there have been times when Christians have not been very wise or restrained in their utterances, and so they have discredited themselves. We have to learn how to live in the new Asia, where God has put us to be a witness to him. The problem some day may be concerned with freedom of worship and propagation of the Christian religion, but up to now we have much to be thankful for, and it would be petty-minded to grumble over the inevitable discomforts brought about by a change of political situation.

Address at Old Mariners' Church, Detroit, at a series of noon-day services held during General Convention.

Nominal Christians

THE MOST FORMIDABLE PROBLEM is not anything that can be done to us from outside, but the nominal Christian inside our ranks. When betrayal comes the Son of Man is betrayed with a kiss. I ask your prayers that our small companies of Christian people may be given grace to rise to the new opportunities.

The history of the Christian Church suggests that the Church is in greatest danger when she is comfortable and privileged. It is when she is called to suffer that the Church shows the authentic hallmarks of a crucified Lord who rose again and through suffering triumphed over suffering.

We ask your prayers that this great truth may reign in the hearts of our people and keep them strong in a time of testing. It is a far greater thing to be valiant and loyal to Christ than to be safe.

Talking It Over

By W. B. Spofford Sr.

General Convention has two dailies, the official Daily which is a free handout, and the American Church News, organ of the American Church Union, which sells for 20¢ — or did until they announced on Sept. 25 that copies would be for free from then on. They announced that “thousands of orders by mail” made it possible to do this but added, “if you value this courtesy, please make a contribution towards the expense of this free distribution.”

One gathers from this Sept. 25 issue of the News, masthead-headed as “The Whole Faith for the Whole World”, that its considerable number of editors do not much like what has gone on at Convention. Among stories is one on not changing the name of the Church, plus a cartoon; one deploring that General Convention is not more democratic, which says in effect that the people of the U. S. will not be impressed by action taken by Convention which the A.C.U. opposed. There is a lengthy piece by the Rev. Albert J. duBois, director of A.C.U., saying how wrong Convention was in accepting the Presbyterian invitation and recognizing the Church of Lanka.

But the piece I liked best was a crackdown on the Daily — a bit too competitive I gathered — by picking them up on what a researcher said

was an error in reporting. It ends by saying of William Leidt, editor of the Daily:

“Mr. Leidt refused to give this reporter any information about the budget or the support of the official Convention Daily, which is believed to be paid for and distributed free by an appropriation of the Convention from missionary funds and/or from Episcopal Churchwomen sources. In the interview with this reporter, Mr. Leidt also refused to give even his name.”

To which I add that the Daily did a first class job throughout Convention, with the money, wherever it came from, well spent.

Actually reporters ought to be reluctant to point out the mistakes of others and most newsmen are — we all make them, sometimes whoppers. Thus the Rev. Rodney Cobb, assistant editor of the Annual, has informed me that last week I had the Boston General Convention in 1949 when it actually was three years later. The Daily, one day, had the Detroit Convention meeting in 1962. And the A.C. News, in the same issue that it jumps on the Daily, had Bishops Haden, Stark, Higgins, Campbell, Brady and a few others, debating the change of name business in the House of Deputies.

Even George Dugan of the N. Y. Times — tops among reporters of religious news — has slipped once or twice in his reports from Detroit. If he makes 'em you may be sure the rest of us will.

So — Judge not that ye be not judged.

--- Further Reports ---

● THE WITNESS goes to press with this issue as the General Convention comes to a close with the reading of the Pastoral on September 29th. Details of the Program and Budget, the most important matter to come before all General Conventions, will be reported next week. Sufficient now to say that it totals for the next three years over \$34,000,000, compared with a little less than \$27,000,000 for the 1959 triennium which ends at the close of this year.

● The Pastoral, which will be published here when received, is said to be one of the strongest ever issued by our Bishops.

● The visit to industrial plants in Detroit by Bishops and Deputies — an innovation at this Convention — has been reported for the Witness by the Rev. Charles D. Kean. It is crowded out of this issue but will be featured next week, along with several statements by the Bishops as well as other important action by Convention.

National Council of Churches Supported by Convention

★ The rumbling heard for days in Detroit's vast Cobo Hall about the National Council of Churches was resolved during the last week of the Convention, through adroit handling on the part of officials. Deputies and Bishops, prior to coming to the city, had been flooded with mail denouncing the Council, all so similar that many think it had a common source — the John Birch Society.

Before official action was taken by either House, a public hearing was called with everybody invited to get it off his chest in three minute talks, with twenty speakers from fifteen dioceses taking advantage of the opportunity. Some fully supported the Council; others asked for a study of its policy and procedure in making pronouncements; some said the press bawled things up by distorting the pronouncements; a few stated criticisms came from crackpots — nobody asked for withdrawal, although some said there were people in their dioceses who wanted the Episcopal Church to withdraw.

Summary comment by the final witness, the Rev. Frank E. Jarrett of Dallas, noting general agreement on need for a study by an objective body of this Church, concluded with a strong warning against the fear of being criticized. Although he declared for re-examination of the Church's role in speaking on matters economic, political, social, etc., he said: "The Church must face the fact that we cannot be free of criticism and if we are free of criticism we are no longer the Church . . . We are going to be criticized if we are Christian, and I pray God that will never cease."

Taft Speaks

Each speaker was given a time limit, but some were kept longer for questioning, and Charles P. Taft of Cincinnati remained the longest. As chairman of the NCC's Department of the Church in Economic Life, he spoke emphatically from his own knowledge of procedures. He declared that in current complaints there has been "complete misrepresentation" of the NCC and that the criticism is "anti - intellectual" in nature. The statement on Red China, for instance, he said, did not call for U.S. recognition of that government but declared simply that "we must face the possibility of such recognition, that we should study it and go into the matter." He deplored what he called distortion and twisting of the public statements made.

In his own NCC group, he explained, for eight years there have never been less than 25 present at meetings, representing business, labor, economists, theologians, and clergy. More important than making the group more representative, he stated, would be for a member Church to see to it that its representatives do attend and are articulate.

When public announcements are made, after long deliberations of which all members are duly notified and for which they receive study material well in advance, said Mr. Taft, any negative votes are also announced. His criticism was more for the Church, in not being "a real participant" by keeping track of what goes on, than for NCC.

Official Action

With the atmosphere thus cleared, both Houses acted

quickly by overwhelmingly endorsing the NCC. The resolution, adopted unanimously by the Deputies the afternoon of the open hearing, was approved the following morning by the Bishops.

The resolution praised the Council as a "vital and effective" agency for furthering the work of cooperative Protestantism. It said that the Council's programs and studies had always been of "great value" to the Episcopal Church.

The resolution went on: "This convention recognizes the importance of having the National Council of Churches speak to the Churches about the Christian implications of contemporary social, economic and political issues, but also declares that no pronouncement or statement can, without action by this Church's authority, be regarded as an official statement of this Church."

The resolution also "instructed" one of the Church's permanent commissions to make a study of the Council with particular reference, among other things, to the content of its statements, literature and reading lists.

LAY ADMINISTRATION AGAIN DEFEATED

★ That old-timer to permit laymen to administer the chalice was quickly defeated in Deputies. There was vigorous debate, with missionary districts mostly in favor, but in the vote by orders both clergy and laity said no.

BISHOPS VOTE FOR NEW OFFICE

★ The Bishops voted to create the office of executive secretary for evangelism in the National Council set-up. Deputies will doubtless agree.

- BACKFIRE -

Mary E. Forbes

Churchwoman of Boston

May I challenge Eldred Johnston's statement in his very interesting "Is growing old a tragedy," Witness, Aug. 27? He says that it is according to God's law. It is not. It is only natural to a law that comes into action because we do not keep the law of the body. I who studied diet extensively in France, know how much we still need to know about our bodies. But there are three basic rules that all constitutions, however different, can follow with great physical results, and spiritual increase, for religion and diet are related.

The first is, to drink more than we eat. Two thirds of our diet should be drink, and only one solids. Change to this habit, and discover in a month the improvement in appearance and health.

The second is, drink wine. I do not mean the sweet wines so popular now. Those can be drunk for pleasure. But for over-coming old age, health, and spiritual increase, drink only the dry common wines of the masses of Palestine and Europe. That wine is the water of life, as wheat is the staff. Wine is the food of the brain from which we, the beings who live in the body, function, and it is the only thing that most thoroughly dissolves and prevents the forming of cholesterol, that brings on the hardening of the arteries, and the sluggishness of the blood that causes decay. There is a great deal to be said too about the relation of wine to our spiritual life and character, but this is not the place for it. Christ knew the spiritual quali-

ty of bread and wine, the same reason why, in the days of the Tabernacle, and Temple in Israel, loaves of bread, and a bowl of wine were always placed on the altar.

The third rule is, drink wine with meals. It must mingle with the food to build the powerful body and brain God intended for us. When we feed as we should, with these basic foods for body and brain as foundation for other sorts, we shall understand the meaning of Job in Chapter 33, verse 35. and discover that the ransom (way) is, that our flesh "shall come fresher than a child's; we shall return to the days of our youth." And it is very important to remember, that when we don't drink with our meals, we put a too great strain on that which converts food into chime. It is the fad of not drinking with our meals, that makes so many of our stomach troubles.

Moses was a wine drinker, and during the years in the wilderness he had no opportunity to eat luxuriously. He lived to 140, and it is recorded of him that "his eye was not dim, nor his natural strength abated." Some day when we feed as we should, we shall pass on like he did, by translation.

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St. Paul had some dim vision of this stage of our progress, and tells us that "we shall not all sleep (die); we shall all be changed, suddenly, in the twinkling of an eye." The goal of the body is immortality too. We do not have to get feeble and withered. We can remain at the stage of maturity. Old age is a disease.

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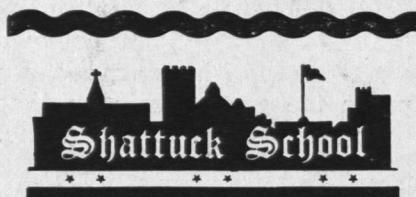
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