

# The **+** WITNESS

FEBRUARY 8, 1962

10¢



## WELCOME FOR THE P. B. AND MRS. LICHTENBERGER

HAWAIIAN GIRLS waiting to greet their notable guests when they arrived on February 2nd to take part in the centennial of the Anglican Episcopate in the Islands, established by the Church of England

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**PROPOSED PRELUDE TO UNITY-J.W.SUTER**

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## 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  
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  
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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  
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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

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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-  
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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.

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For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

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Sacrament of Forgiveness - Saturday  
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## SERVICES

### In Leading Churches

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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. Walter Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
7:30 p.m. Evening Prayer.  
(8:00 in Advent and 6:15 in Lent)

#### TRINITY CHURCH

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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

# National Council of Churches Studied by Special Committee

★ The commission on ecumenical relations, at its first meeting of the new triennium, held January 25-26 in Washington, gave serious consideration to the resolution of General Convention directing the commission to undertake a study of the "structure, program and finances of the National Council of Churches."

After a thorough discussion of the best ways of fulfilling this mandate, it was voted unanimously to create a special committee, the majority of whom shall be lay persons, to make a careful study and report to the commission at its next meeting, February 7-8, 1963.

The commission further requested that the special committee secure, through the presidents of the eight provinces, specific criticisms of the National Council of Churches being voiced in their provinces, so that the committee would be in a position to analyze and evaluate the criticisms and, at the same time, assess the value and significance of the life and work of the NCC.

The General Convention resolution directed that special attention be given to the following points:

● The content, adoption procedure and publication of pronouncements, statements, edu-

cational literature, reading lists, and the like.

● The method of appointment or election of our representatives.

● Increasing the proportion of lay participation, not professionally employed by this Church.

● Increasing the quorum of the general board so that all votes shall be by a responsible majority of the total membership of that board.

The executive committee of the commission was empowered to appoint a committee of five members, from its own membership, the membership of the

committee on ecumenical relations of the National Council, and, if necessary, from outside either the commission or committee. The following committee was appointed: The Very Rev. Gray M. Blandy, of Texas, chairman; the Rev. William W. Lumpkin of Upper South Carolina; Mr. N. Hamner Cobbs of Alabama; Mr. Ralph W. Black of North Dakota, secretary, and Mrs. David Tappan of Rochester, N. Y. The ways and means of financing its work was referred to the committee on ecumenical relations of the National Council for presenting to the National Council not later than its April meeting.

A resolution from the convention of the diocese of Arizona, relative to the NCC, was referred to the new committee. It was also voted unanimously to refer any other communications on this matter to the committee "for its information and guidance in the study committed to it, and for its use in preparing the report to be submitted to this commission at its meeting in February 1963."

In addition to routine matters, two other important items came before the meeting:

★ The procedures for appointing official delegations to ecumenical conferences, with special attention to the selection of the Episcopal Church delegation to the national study conference on the Church and economic life.

★ The work now under way, sponsored by the NCC, of imple-



James Kennedy, secretary, snapped with Cynthia Wedel, one of the two women commissioners



menting the ecumenical movement at the local level. Each member Church has been asked to give serious study to this matter and a detailed report will appear in the Ecumenical Bulletin, publication of the commission.

Present members of the commission are Bishops Lichtenberger, Bayne, Baker, Cadigan,

Hallock, Higgins and Mosley, chairman; the Rev. Messrs. G. M. Blandy, J. V. Butler, J. B. Coburn, G. M. Day, W. W. Lumpkin, A. M. Vogel, J. W. Kennedy, secretary; Messrs. P. B. Anderson, N. H. Cobbs, R. W. Black, A. A. Smoot, C. P. Morehouse, vice-chairman; Messdames P. F. Turner and T. O. Wedel.

siderable arranging we were told that the Presiding Bishop would be received.

Yesterday was the big day. The street outside the rectory was lined with press photographers. And, when the door opened — out came Mrs. Pawley wheeling her baby in a pram!

After an appropriate pause, Bishop Lichtenberger came out, followed by Bishop Scaife of Western New York, who is in charge of our dealings with the Orthodox Churches — a delightful and impressive man who looked like some sort of Eastern potentate himself in his violet cassock and cap!

Then came Mr. Clifford P. Morehouse, the president of the House of Deputies and, as such, our leading layman.

Somewhat behind came what Mrs. Pawley described as “the two back-room boys” — Canon Pawley and I.

The P. B. and a monsignor from the Vatican rode in the first car; the next two in the next car — and “the back-room boys” crowded into my little Peugeot, driven by our portiere, who wore a necktie for the occasion. (We were along to carry the gifts — a bishop can’t carry packages.)

We had a wonderful look at the rear of St. Peter’s, then through many arches to a large courtyard which is inside the Pope’s palace — to your right as you face St. Peter’s.

Once inside we were met by another monsignor, escorted through many rooms with guards and attendants colorful and numerous enough for a performance of “Tosca.” When we reached the room called “Bacio Mano” — literally, “kiss the hand” — where presentations in groups of ten or more are made, we waited while the P. B. went on ahead.

After about ten minutes we followed and were ushered through many throne rooms

## Presiding Bishop’s Call on Pope Described by Rector in Rome

*This story of the meeting between Presiding Bishop Arthur Lichtenberger last November with the Pope is from a letter to the parishioners of Christ Church, Tacoma, where the author was rector before becoming rector of St. Paul’s Within-the-Walls, Rome. It is reprinted from the January issue of the Olympia Churchman.*

By W. C. Woodhams

★ The last man in the entourage of the Most Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church in the U.S., when he visited His Holiness, Pope John XXIII, was the rector of St. Paul’s Within-the-Walls, the Episcopal Church in Rome.

The man was garbed in his old black cassock, girdled with the black leather belt he bought when he entered the navy several years ago, and he presented a sharp contrast to the elegance of the primates, prelates and guards who were also present.

However, as might be expected, the deep learning of this man shone out upon his being presented to His Holiness, who said (in Italian), “Ah, you speak Italian!” As fast as most people can say “Berlitz,” the reply flashed: “Pochino.”

On the way home he remembered it would have been well to have added “. . . Santo Padre.” This great contribution

to deeper understanding among Christians will long be cherished. The rector was presented a bronze medal by the Pope . . .

Seriously now . . . this is the first time the head of our communion has made a courtesy call on a Pope, and it came about because the present Pope has indicated a willingness to receive such calls and because of his great concern for better Christian understanding.

Last year the Archbishop of Canterbury came, and the results have been a marked improvement in relationships.

Here in Rome, we actually talk with one another and men high in the hierarchy come to meals at the Episcopalian rectory.

When plans were being made for Bishop Lichtenberger to go to New Delhi for the World Council of Churches meeting, he was urged to stop here.

(I think his reaction was “Why would the Pope want to see me?” but he was willing to make the overture if it would further the unity of the Church.)

Through the offices of Canon Pawley, who lives here at St. Paul’s during half the year, and who serves as representative of the Archbishops of Canterbury and York to the Vatican Secretariat for Unity, and after con-



done in gold with red-damask walls and frescoed ceilings, all really quite grand.

In the room directly outside the Pope's library, we were greeted by another monsignor who proved to be most gracious — our monsignor guide whispered in my ear that this monsignor was "directly descended from Napoleon," and his demeanor and charm would bear it out.

So we waited while the P. B. was conversing with the Pope for about 35 minutes. Then we were ushered into the magnificent library to be met by the Bishop of Rome and the Bishop of the U.S.A. standing chatting in the most relaxed and friendly way. (The interpreter was a monsignor from Brooklyn who showed his warm Italian ancestry.)

Each of us was then introduced to the Pope, who took each by the hand and had something to say to each.

He did know about St. Paul's, made a laughing reference to my being in his jurisdiction and assumed that I speak Italian.

(I know now how a small child feels: I understand quite a bit but can't make an adequate response.)

The Pope presented the P. B. with a gold and silver medal, and apologized that it bore the likeness of himself, but said that he had to follow the custom. Then he gave each of us the same medal, but in bronze.

The Presiding Bishop gave him a handsome piece of Steuben glass — a star paperweight — and a beautifully bound copy of our Book of Common Prayer, in which the Pope showed great joy, started to look through it and promised to read it.

(He reads English but does not yet speak it. Discovering my lacks in Italian, he made a joke with me about this.)

The Liturgies in other parts

of the Church are apparently one of his great interests and the indication was made that he would have our Book of Common Prayer on his bedside table as he said he is awake much at night and reads then.

(Isn't that something, considering the restrictions our Roman Catholic friends at home often feel they are under!)

After about 15 minutes, we all made our exit. Should one BACK out? I took my cue from

our monsignor, who was much impressed, never having been in some of those rooms, himself.

Back we went, past all the thrones and guards — looking, I must say, a motley crew — especially when we got back into the "Bacio Mano" to find it filled with the most resplendent crowd of Roman bishops, whose expressions were marvelous.

Somehow, they were not such as to further the unity of the Church.

## Present-Day Tasks of Churches Outlined at W.C.C. Meeting

Egbert de Vries, director of the international institute of social studies at The Hague, Netherlands, and head of the World Council's committee on Church and society, predicted drastic changes in inter-Church relationships, including those between Roman Catholics and Protestants and an encounter between Christianity and other religions of the world in an address to the friends of the World Council of Churches.

He stressed that Churches of today "simply cannot leave it up to secular institutions to deal with rapidly changing societies" and maintained that "there is no such question as whether the Churches of the ecumenical movement should withdraw from the dynamic changes going on in today's society."

"Rather," he said, "the issue is what type of participation we chose. Do the Churches dare to live in this moving world in solidarity with the whole of mankind? Does the Church preach a live, active participation, critical participation, sacrificial participation?"

"There is no chance," de Vries warned, "that the Churches will be given a long time to digest, let alone rumi-

nate over, these changes. In our dynamic society, changes in attitude, in actions, in institutions, do not stop at any frontier, national or spiritual."

He suggested a five-point program that must be observed by the Churches if they wish to fulfill their role in today's revolutionary world:

- The gospel must be made relevant to modern man in all his responsibilities within the Church.

- The western Churches must not stand in the way of the gospel for young people or for old people, especially in a society where these groups are often lonely in the crowd.

- All Christians must live unity of purpose, even in diversity, in the local congregation and the national Churches.

- The ecumenical dimension must never be left out of preaching, pastoral care, educational efforts, and Christian sharing.

- If we live in the midst of a dynamic, moving world we should dare to take the initiative, to lead rather than just endure, to build new roads rather than just put up warning traffic signs, to build new communities rather than just preach individual bliss.

The Rev. Setaraki Tuilovani,

director of young people's work for the Methodist Church in the Fiji Islands, told the meeting that many problems now challenging the Pacific islanders would be removed "if religion were made a central point in the natives' lives."

In former times, he said, "religion was the center of the islander's life and there was no rift between what today is known as secular and what is regarded religious. Today the danger exists that under the uncoordinated influences of such groups as missions, governments and trade enterprises, the people will separate their lives into religious and secular compartments."

Stressing that while early missionaries tended to discourage customs and social arrangements that were the basis of native life, he said the Christian missionaries always have been better friends of the islanders than "beachcombers, traders and settlers," and that

"the missionaries are still with them, doing more in education than some administrators."

Nevertheless, Tuilovani emphasized, "the Pacific needs a new type of missionary who will be able to help the natives feel they are loved, respected and trusted, because the natives want that more than other things which might be useful to them."

He suggested that contact with Churches in other parts of the world would help the Christian Churches in "forgotten islands" of the Pacific "to know that they are part of the Church of Christ in the world."

As for direct aid from the United States, he added, it should come primarily in the form of visits of American leaders to the Pacific; establishment of work camps in the area; short-term service by teachers and other technical experts; and gifts for the proposed theological college for the Pacific.

## Respect for Opinions of Others Urged by Rector of Trinity

★ Dr. John Heuss, rector of Trinity Parish, New York, said that a fellow Episcopal minister was "rude" to Presbyterians in his comments on proposed mergers between the two denominations and two other Protestant bodies.

He referred to the Rev. Roger Geffen, an assistant at the Church of the Resurrection and a member of the Anglo-Catholic wing within the Episcopal Church, who recently was reported as warning a young adult group at the Madison Avenue Presbyterian Church to "stay Presbyterian."

Geffen had been quoted as commenting on the suggested denominational merger as fol-

lows: "If you become an Episcopalian and try to Presbyterianize the Episcopal Church, we'll have plenty of fights. If we are forced to become Presbyterians of Episcopals, you'll see how unfriendly we can be."

In apologizing for Geffen's remarks, Heuss declared that "in my judgment what that priest said was rude and insulting to Presbyterians."

While stressing his "devotion" to the Episcopal Church and his desire to preserve the denomination's "catholic heritage," Heuss stated: "But I firmly believe that no Episcopalian has the right to insult or belittle the religion of a Presbyterian or anyone else."

"I want to assure our Presbyterian brethren, and the members of the Madison Avenue Presbyterian Church in particular, that most Episcopalians, even Anglo-Catholics like myself, do not share the views of that particular priest," the rector said.

He observed that "one temptation that comes to us who are Episcopalians is to hold prejudices against Roman Catholics and Jews, and even to be contemptuous of other Protestants."

"This is a sin," he emphasized. "God is not an Episcopalian."

"I ask you, as members of Trinity parish to love your Church," he continued. "But I also ask you not to become narrow-minded. Respect other Protestant denominations. Respect Roman Catholics. Respect Jews. We all worship the same God..."

"Every human being is equally dear to God. This is true whether that person is a Jew, Moslem, Hindu or Atheist. Christ died for all men. Not just for Protestants or Episcopalians. We may differ with people of other religions. But we have an obligation to respect them as people."

### ARCHBISHOP MEETS ROCK 'N ROLLER

★ Archbishop Coggan of York told a group of laymen in London that Adam Faith, a rock 'n roller, "tells youngsters that the meaning of life is sex and tells nothing of the hereafter." The singer took offense and said he was prepared to argue the matter with the archbishop.

They got together to thrash things out.

Said the archbishop; "Delightful young man."

Said the rock 'n roller; "Delightful fellow."

## EDITORIALS

### Paralysis Grips Church

THE RACIAL PICTURE in the United States at the beginning of 1962 presents a curious paradox. The potential for significant breakthrough in this arena of social change is great. Without fanfare, the federal government is breaking down discrimination in employment in firms which hold government contracts. As many as two hundred specialists in human relations are being sought for work in federal departments and agencies to improve the government's own employment practices. In housing, an equally crucial area, the President will probably sign an executive order which has been on his desk after the legislative session with Congress.

Massive resistance to the 1954 Supreme Court decision has given way to token admission of Negro students. The well-planned initial step of desegregation of Atlanta schools last fall breached the walls of the hard-core deep South states. A massive Negro voter registration drive is being launched throughout the South. Restaurants and other public accommodations have been opened in a large number of communities as a result of sit-in and other direct action tactics. Race relations in America are definitely changing, and at an accelerating rate.

Whether the changes are fast enough — and basic enough — is another question. The rapidity of change has increased rather than lessened tension. In the Negro community, there is a heightened race consciousness, a flexing of muscles, a recognition of untapped political power both in urban ghettos and in the rural South, a thorough distrust of well-meaning white liberals, and an end of patience in response to the plea that it all "takes time."

In the South, frustration mounts on all sides as the sham of token desegregation is assailed by increasing resort to direct action by Negro

leadership. In the North, the pressure on suburban communities mounts as central city slums threaten to explode their boundaries. Much indeed is happening to change racial patterns. More rather than less tension — and the ever-present specter of violence — is the prospect.

Where is the Church in this period of change? Apart from some of the Negro Church, and a lonely congregation or parson here or there — the Church is conspicuous by its seeming unawareness of what is happening. The pronouncements of all major Church bodies are impeccable. But action is limited to exhortations, feeble attempts at bi-racial (and usually paternalistic) study committees, and the occasional arbitrary closing of a Negro congregation because it represents a "segregated" church.

The desegregation of church-related institutions consistently follows that of the secular community. Clergy placement continues to be on a racial basis. Parishes reflect community mores, with few significantly mixed congregations. As a factor in bringing about change within the larger society, the Church is today written off almost entirely by human relations experts and by Negro leadership. As a force for change in the attitudes and lives of its own people, the Church seems increasingly intimidated by its own critics of social action.

Sunday, February 11, is Race Relations Sunday in many communities and parishes. As such, it becomes a symbol of the paralysis which is gripping the Church in our day. As the country moves to a heightened crisis in race relations, the Church holds aloft a high standard and a nearly universal inability to become a moral factor in the midst of change.

We urge that the day be observed as an occasion for penitence — a symbol of Christian apostasy in the face of contemporary denial of human unity in Christ.



# A PROPOSED PRELUDE TO UNITY

By John Wallace Suter  
*Priest of the Diocese of New Hampshire*

IN AN ARTICLE IN THIS SPACE LAST WEEK THE SUGGESTION WAS MADE THAT WE NEED TO RECEIVE THE SACRAMENT OF HOLY COMMUNION AT EACH OTHER'S ALTARS WITHIN THE FELLOWSHIP OF THE WORLD COUNCIL OF CHURCHES. THIS PRELUDE TO UNITY IS FURTHER DEVELOPED IN THIS CONCLUDING ESSAY

IN EVERY CELEBRATION of Holy Communion there are two great tides, the one flowing downward from God, flooding us with His grace in the presence of the living Christ; the other pouring upward to the heavenly throne from our thankful hearts as we contemplate the Divine Majesty. Both are essential; deep calls to deep. Why, then, does this article deal mostly with the incoming tide from God to man?

Because no Episcopalian would hesitate to join with other Christians in acts of praise and thanksgiving. We are willing to say the *Te Deum* with them, and "Holy, Holy, Holy, Lord God Almighty", and to listen with them to "All glory be to thee, O God, because thou didst give thy Son to suffer death upon the Cross for our redemption." It is only from the act of sharing with them the sacred Bread and Wine that we turn away, becoming fastidious, legalistic, and "superior." This is because we do not look at the God-man encounter from God's side. Apparently we do not ask ourselves what Christ, the Master of the Feast, has in mind.

What are we afraid of? The loss of our sense of superiority? That we would forfeit the vulgar luxury of patronizing "outsiders"? But who says they are outsiders? Not their heavenly Father. Not Jesus Christ. Not the Holy Spirit. Not the Bible or the Prayer Book.

Jesus tells us what happens to "every one that exalteth himself" — and we might paraphrase the story that goes with that pronouncement by saying, "God, I thank thee that I am not as other men are. I fast twice in the week, and re-

ceive communion at least once. My Priest is a certified descendent of the Apostles. We use fermented wine and a common cup." True, but grape juice and wine are both fruits of the vine; and the former more closely resembles wine than wafers resemble a loaf of bread. God can use either; indeed, our rubric near the bottom of page 323 in the Prayer Book definitely implies that there are times when He can do without both.

We who set so great store by our inherited beliefs and customs need to be aware of the risk involved: that we may come to rely too much upon outward and visible signs, finding in them a false safety — as if they were a guarantee that the looked-for encounter between Christ and ourselves would actually occur. The fact is that there is no such guarantee. There are no special words or gestures, no signs or symbols, and no certified priestly lineage, which can assure the communicant that he will receive the living Christ. His assurance must rest upon Christ's desire to give Himself as food for the soul, and upon the faith and penitence and charity which are required of the recipient. Man's part in the transaction is to "feed on Him in his heart by faith, with thanksgiving." For this, an American Baptist may qualify as truly as an Episcopalian.

If the foregoing is true, one change in the thinking of many of us should be a wider acceptance of simplicity in the Church's greatest service. Beauty should adorn the House of the Lord. But beauty is not synonymous with ornateness;

nor does beauty rule out ornateness either. However, there is something in simplicity which, when it is also beautiful, suggests the temper and outlook of the Good Shepherd. A visit to a celebration of the Eucharist in a Methodist Church, for example, may teach us much; or in a Congregational Church.

"Simple words", writes Father Pierre Charles, S. J., "and lowly things, should not be driven out of the divine presence, as if they were intruders. These daily, lowly realities are at home in the house of the Father, where, in fact, the only misplaced and ridiculous things are our pride, our stiff courtier-like manners, our classic nicety in the use of words, and our off-hand disdain." ("Prayer For All Times").

### Barriers to the Altar

AS WE HAVE SAID, there are plenty of barriers to the Altar of the Eucharist, all of them in the realm of the spirit. One approaches the Lord's Table with reverent step, in deep humility. Sometimes there is the unresolved quarrel, the nursed grudge. ("First be reconciled to thy brother.") Sometimes there is the stubborn reluctance to admit that we were wrong. Again, there may be doubts that rock our faith. We may feel: "Lord, I believe; help thou mine unbelief . . . . Lord, I am penitent; help thou mine unrepentance . . . . Lord, I am in charity with (most of) my neighbors; help thou mine uncharitableness." We do not have to be perfect in order to partake of the Sacrament: only perfectly sincere and humbly confident.

"Our only ground for confidence that God has created the redeemed humanity to which we hope to belong", writes Dr. John Knox, "is that we find ourselves already belonging to it. The Church is the 'earnest' of our inheritance. Its thanksgiving and praise are an anticipation of the heavenly joy; its fellowship, a foretaste of the heavenly communion; its Spirit, the breath of the heavenly life. If, despite all its gross failures and sins, we have not found this meaning in the Church, then we have not found the Church. In a word, we are even now 'in Christ'. The Church is His Body. This is more than a metaphor. The Church is in very truth the Body of Christ, the form of his presence and being among us. God gave him this Body in the moment of the Resurrection. He is known to us in the Church's life, in which we intimately share.

He himself exists among us in the Body of which God in his mercy has made us 'members incorporate' " ("Life In Christ Jesus").

### Tremendous Venture

THE EASTERN ORTHODOX CHURCHES have emphasized, more strongly than those of the West, the utter solemnity, even the danger, of approaching the Eucharist. "How awful is this day and how marvellous this hour, wherein the Holy Ghost will come down and overshadow this oblation and hallow it! Let us stand in quietness and in fear and trembling, and pray that the peace of God may be with us." (Liturgy of the Abyssinian Jacobites, in Evelyn Underhill's "Eucharistic Prayers". See also our Hymnal, 197).

It is no light thing to presume to come to God's holy Table. It is a tremendous venture, fraught with possibilities for good beyond our imagining, yet weighted with responsibilities on the human side which may well give us pause. The depth of a communicant's preparation may be as important as the frequency of his approach to these Mysteries. But the Table which God in His wisdom spreads before us is very broad, reaching into every Church where Jesus Christ is acknowledged as Lord and Saviour.

Many a time Bishop Brent laid before God in prayer the need for a wider conception of the Eucharist. He was deeply concerned lest the Churches worry about the wrong things, as the following prayer indicates.

Bless, O God, the labors of all Churches bearing the name of Christ and striving to further righteousness and faith in Him. Show us wherein we are sectarian, and give us grace humbly to confess our fault to those whom in past days our Communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness, or moral insufficiency. Help us to place the truth above our conception of it, and joyfully to recognize the presence of thy Holy Spirit wherever He may choose to dwell among men. ("Things That Matter", 76).

"Wherever He may choose to dwell." How broad an area is that?

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

# WHAT CHRISTIANS CAN LEARN FROM JUNG

By R. F. Dossetor

*Clergyman of the Church of England*

IT IS SILLY TO SAY THAT AN ALLY  
MUST APPROVE OF EVERYTHING YOU  
DO; IT IS NAIVE TO SAY THAT EVERY  
THINKER IS EITHER FRIEND OR FOE

WHEN A CHRISTIAN opens a book by Jung he is relieved to find at last a psychologist who does not write off all the poets and the theologians of the past as nit-wits. Though he quotes from Laotse and the legends of the Baltic he also refers to Goethe and the early Fathers; and he has the profoundest respect for the Holy Eucharist, admitting its undoubted power to liberate men from the shackles of egotism.

Furthermore his whole attitude, at once tender and sceptical, prepared to see signs of spiritual growth in the fantasies and drawings of his patients and yet not taking any explanation too seriously, is more akin to the Christian outlook than to the humorless dogmatism of the materialists.

Indeed a Christian is bound to think that the soul can be more adequately described in terms of poetry and anecdote, for this is the way of the Bible itself; though the body and the brain may require a mechanical explanation.

Jung likes to think of men and women as made up of four functions: they think, they feel, they imagine, and they learn through their hands. Each person is more developed along one of these lines than another and he may be developed in an extroverted or an introverted way; but while a man does well to exploit his strong suit (whether it be of the heart, the head, the hands or the hunch) he should also endeavor to make the most of his inferior functions.

An extroverted intellectual like Darwin might well spend his holidays trying to appreciate the emotional outpourings of a De Musset or a Richard Jefferies; while an introverted imaginative type like Blake ought to spend Saturday mornings helping in a garage.

Particularly after middle-age a man or a woman should allow the neglected sides of his or her character to grow; and indeed do we not see retired colonels come forward as ordinands while their once demure wives marshal the Women's Institute by brisk words of command?

The Christian sees in our Lord an admirable illustration of the four aspects of human nature for was he not equally well-endowed in the spheres of the intellect, the body, the imagination and the emotions? He rode an unbroken colt, refuted Pharisees in argument, was popular with children and at wedding-feasts and was a master both of the short story and the aphorism.

## Various Layers

JUNG HAS HIS TERMS for the various layers of the personality which we meet when we look into ourselves. First, there is the "persona" or "mask": this is that shop-window we offer to the world. Most of us know we are not what we appear to be: the sergeant knows he is not quite as ferocious as his moustache, and the bishop realizes he is not as benign as his professional smile.

We can all distinguish between the "ego" and the "mask," but how many realize that behind the ego (that "I" which continues to exist through all our emotional experience and is the link between youth and old age) lies the "shadow," a sort of "anti-me," composed of all the qualities we have decided not to be?

When you meet someone you cannot bear at any price, somebody you would like to obliterate as an indubitable evil, you should ask yourself why. It may be you have projected on to another fellow-creature all the traits you have repressed



in yourself; and which can only be integrated into your character by tolerance and love.

If you are to become wise and stable you may need the very attributes that shock you in your enemy. Can we not see that Shelley would have been a less ineffectual angel if he had some of the obstinacy he detested in the Cenci? that the shy, gloomy Clare in *Tess of the D'Urbervilles* needed some of the push and vigor of his enemy, Alec? and that the ferocious and fanatical Nazis needed just that gentleness and scepticism that irritated them in the Jews?

In the story of Jacob and Esau we have an example of a man who faced his shadow when it rose like a monster from the brook Jabbok, and he wrestled with it all night, for he felt God had sent it to him. He faced his past, he repented of his slimy ways and wished he had more of the qualities of his old enemy opponent, the manly, ill-disciplined Esau.

### New Person

GOD ALLOWED THE TWO SIDES of his character to come together so that in one man the charm and tenderness of Jacob blended with Esau's toughness. How appropriate that his name should be changed for he was indeed a new person; and when his brother met him he recognized the alteration by greeting him as a friend, one of his own type. When our Lord advised us to love our enemies perhaps he meant that we should try and redeem our shadows.

Then there is the "Anima": the ideal woman which every man carries in his mind, and which he projects on to the woman with whom he has fallen in love. Shelley's soul-sister, the "She" of Rider Haggard, and both Dora and Agnes in *David Copperfield* are examples of this projected aspect of the mind; and it is possible that the power of the statue of Our Lady in Latin countries and of the Pin-up Girl in the United States derives from it.

We must realize that this thing is there in our minds if we are not to be made fools of by our wives; and they for their mental health must realize that Prince Charming does not exist in the outside world of trains, hats and lime-trees, but only in the inner world of the mind.

Behind the "anima" are the "archetypes," which Aldous Huxley recently described as "those great shared symbols which stand for man's deepest tendencies, his perennial conflicts and ubiquitous problems."

In dreams when the mind expresses itself in

picture-language, the archetypes come forward as the king, the priest, the father and the child. It is likely that the gloom which overcomes a nation at the time of a monarch's death, and the good cheer that accompanies a coronation is of archetypal origin.

The clergy are often aware of this when they see guilty housewives cower before their inoffensive selves, and sick children begin to recover when they enter a room.

But women, too, are inflated by an archetype when they become pregnant. How often has one seen a shy and silly girl suddenly grow mature and calm when in this condition, as if a budgerigar were to turn into a clucking Plymouth Rock.

How many of our problems in life owe their origin to the eruption of psychic elements? We do have "real" problems, of course, due to the absence of money or the presence of fog, but how many are due to quarrels which arise out of nothing, and desires with little connection with the welfare of our families?

Some knowledge of what goes on behind the scenes in the endless corridors of the unconscious will enable us to handle these quarrels and attain or renounce those ambitions.

### Novelists' Skill

THE JUNGIAN DOES NOT SCORN the novelists who have solved many of these problems without knowing how. He may wonder whether Heathcliff in *Wuthering Heights* is an "animus" or a "shadow-figure"; but he must admire the way the younger Catherine (and Emily Bronte) puts him in his place.

Now some Christians are frightened of Jung. Does he not reduce everything to aspects of the mind? Does he not make a phantom of our Lord and make the whole idea of an incarnation unnecessary?

No, he does not. Jung himself believes in God, and he certainly has no quarrel with those whose faith is based on a physical resurrection. He has no quarrel with the traditionalist because he is not working in his sphere.

He is not dealing with history, but with the experience of living people; and there is no more reason to accuse him of not believing that our Lord existed because of his emphasis on Christ as psychological fact, than there is to say that he does not believe George VI existed because he interpreted in terms of archetype the tears that

his death extracted from factory-workers in Milan.

### New Meaning

IN ANY CASE WE CHRISTIANS are not so terrified of the 20th century that we will only consort with those who think precisely as we do. If a psychologist helps us to see new meaning in the stories of the Old Testament and brings out a forgotten glory in such a classic as *The Cloud of Unknowing*, we can thank him for that and wink at some bizzarre interpretation of a Hindu myth.

It is silly to say that an ally must approve of everything you do; it is naive to say that every thinker is either friend or foe; and as far as I know nobody has suggested Dr. Jung as the next Archbishop of Canterbury.

He is a bit of a gnostic, and takes the second part of Faust a bit more seriously than most of us would, but he has the deepest sympathy with the Christian view of life, and if one may judge him from his photographs, looks a humble, charitable man.

## Talking It Over

By W. B. Spofford Sr.

THE WITNESS has stated many times how difficult it is to send back copies. For one thing, costs being what they are, we hold down overruns and more often than not do not have copies to send. Sometimes requests have their amusing side, like this from a parson in Maine:

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bers, from through the years to date, which have carried articles, sermons, et cetera, by Joseph Wittkofski. That is, as complete a file as possible made up of those issues, both old and more recent alike, that have featured writings of his.

Then too, what are your subscription-rates? Any special introductory-rate to new subscribers? Any reduced-rate to the clergy? Any magazine-and-book combination-offers? Any saving on a long-term entry?

Thanks much for the helpful co-operation and any kindnesses extended re the matter! — and when mailing out the lot of these to us, please be sure to pack well the copies between heavy-card-boards (if sent flat) or roll them into a bundle, then wrap heavily several times over and secure with cord or paste-tape so as to prevent crumpling and tattering en route.

— End Quote —

We have written our Yankee friend that it would take at least a day to carry out his order and since the Witness is required under law to pay me a minimum of \$1.25 an hour (with time and a half for over eight hours) he might balk at the bill. But if he wants to come to Tunkhannock to do his own digging for Wittkofski's wisdom we'll be glad to turn him loose in a cellar filled with copies that date back to 1919.

All of which is by way of suggesting that you use the coupon about Issues in Dispute which get under way next week.

## - POINTERS For PARSONS -

By Robert Miller

MRS. BRIMES had moved to another town so I had not seen her for some time. However, she was at the Diocesan Conference, and we had a few moments to chat. I asked her how she liked the rector.

"He's such a lovely man," she said. "I like him so much."

"I suppose he's a very good preacher."

"I like his sermons," she said rather defiantly. So I guessed he was not a good preacher.

"He gives you something to think about?"

"Yes, he does. But it isn't that. It's him."

"What is him?"

"He's such a nice man. He just knows when things are hard without your telling him."

"But you must tell him something, musn't you?"

"Oh, I suppose we say something, but he just seems to know."

"It's a wonderful gift."

"It's so comforting. You can say anything."

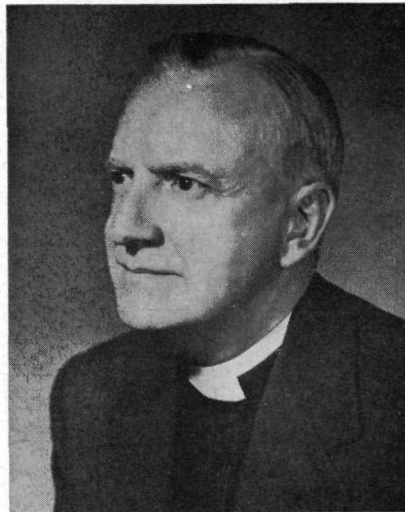
I remembered how I used to be inwardly impa-

tient with Mrs. Brimes for saying anything, and the thought flashed into my mind that this impatience was a spiritual and pastoral failure. The new rector was doing a better job than I. I felt a momentary jealousy and then it occurred to me that this was another failure. There was a diversity of gifts in the ministry but the supreme gift is a loving and understanding heart.

## THE CHURCH IS PROTESTANT

By Francis P. Foote

*Director of Vocations, Diocese of California*



THE HISTORIC CHRISTIAN FAITH claims no tablets of stone, such as those given to Moses, except insofar as the Jewish law is a part of our heritage. No gold plates are ours, such as the Mormons say were given to their prophet, Joseph Smith.

The Christian faith did not come into the world as a hard, and fast, and rigid, set of laws. Christianity is not a set of laws at all, for it came through a Person, the supreme Person, the Incarnate Son of God. The gospel came as a living faith, held by living people, who knew a living Saviour.

This body of truth, this good news, this evangel, was conveyed from person to person. It was so communicated by word of mouth, for some years after Christ's earthly life, for there were no written records for a long time. Perhaps thirty or forty years passed by before the earliest Gospel, that of St. Mark, was written in its

full form. These early years were years of formation, when things we now take for granted were first being shaped.

There was the building of congregations, with small and secret beginnings, in many cities and towns. The creed was being formed, beginning with the first profession of faith in Christ, "Thou art the Christ, Son of the Living God". Baptism was done "In the name of the Lord Jesus". Over the years the creed grew, and hundreds of years later we find the Apostles' Creed as we know it.

The Bible too grew by a process of selection of the authentic writings, or canon of Scripture. The first Christians had only the Jewish Bible, then the Church, through its leaders and scholars, brought the New Testament into being.

Those were wonderful years, years of testing, of persecution, of glorious witness and fiery martyrdom, of heroic Christian living. Men of faith pushed into new boundaries, and the Church



became an organized institution, with its ordered ministry and authorized laws.

### **Abuse of Leadership**

TWO DANGERS AROSE, and the ways these dangers were met is the history of the Church, with all its variety and drama.

One was the danger of heresy, the error that grows up along with truth, like tares with wheat, and tends to choke it. Many strange ideas arose, often in very pious minds, as they said more about Christ than the Bible said, or said less than the Gospel record made clear. These aberrations, untrue and dangerous distortions of the life and teachings of our Lord, had to be stopped. The bishops were the men authorized to teach the full and true faith, but no one bishop held all authority in his hands. Councils were called, to define the faith more carefully, and to guard the surely known deposit from loss or change.

After long and bitter controversy the whole Church spoke through its Councils. One of these was the Council held at Nicaea, with its clear result the Nicene Creed. The danger of heresy was met by the voice of the Catholic Church acting together, with authority, with agreement. We discussed the importance of the name "Catholic" in the first article of this series. It came from two Greek words, meaning "according to the whole". It conveys the meaning of the "whole Church", holding the faith for all times and all places.

There was also a second danger, not so obvious perhaps, but which was present from the beginning and which grew with the years. Any institution tends to harden, to become more and more rigid as it grows older. The institution is tempted to preserve itself, and especially to claim that what it has become was what it always was.

Men easily read back into history what they have found in their own time. (A modern example is in the attitude toward the Bible; the Bible that came to be was presumed always to have been, from the beginning perfect and complete, hence infallible.) The Church, which had come to have both spiritual power and temporal authority was presumed to be perfect, as if always intended to be the only channel through which man could approach God. The bishops of the Imperial City, who over several hundred years, had come to be heads of the Church, were seen as always holding the same power. Proof texts were used to show that all of this development was true from the start, and by direct order of the divine Lord himself.

This danger is often harder to define than clear heresy, for it is danger from within. This is abuse of leadership; this is the good become so strong that it easily becomes evil; this is the danger described in the often-quoted saying, that "all power corrupts". Such a danger was not to be met by official action of the whole Church. There had to be individuals able to protest, individuals who would risk ridicule and danger by speaking out boldly against whatever was wrong, and against any man who was wrong, whether bishop, or pope, or king.

At once there comes to mind the example of the Hebrew prophets, long before the Christian era began. We think of John the Baptist, at the beginning of our Lord's ministry, who denounced a king, and paid with his head for his right to protest. Long before the Reformation period there were men in the undivided Church who were reformers; —

A Spanish Cardinal, Jimenez, fought corruption in his own Church in Spain. Nicholas of Cusa, a German Bishop, was effective in reform in his time, the 15th century. In Florence, Savonarola used his pulpit to thunder against the papacy of the Renaissance period. He wanted to reform the Church and depose the Pope; he was hanged by the government of Florence. Nearer the Reformation there was Erasmus, Catholic humanist, who used satire as a weapon against a corrupt leadership in the Church; he would bring men back to the New Testament and the teachings of the early Church Fathers.

In England there were men known as the Catholic Reformers, who remained within the Roman Church, but spoke out bravely for the truth which they believed was covered over or lost. These were such men as Cardinal Morton, Archbishop Warham, and Dean John Colet. There was John Wycliff, brilliant priest, who lived out his life in England in spite of being a fighter against the Church's misuse of wealth and power. Not only did he attack the system of the sacraments as they were used, but he produced a Bible in English, and all of this a century and a half before the Reformation.

So it was that the stormy period of the 16th century, known as the Reformation, was the culmination of many smaller attempts at reform, many personal protests which had to be made, if the Church of God was to be saved from unfit leaders, and to avoid the decay of its mission. The principle of protest, of the ability of the institution to realize its failures and short-comings, is of

untold value, and ought always to be found in a living body ruled by the Holy Spirit of God. For the rest of this article we shall speak of the Protestant principle as it showed itself in the Church of England. For the reform movements found ready response in many minds and hearts in England. It is as though they were waiting for the opportunity to do something about a bad situation in the historic Church.

### Reforms In England

THE CHURCH OF ENGLAND was thoroughly shaken, and greatly changed in some regards; such as regarding the support of the papacy; the use of Latin, for now were to come the books in the people's own tongue; in the rules regarding the clergy; and in the destruction of many monasteries. This change was not completed in Henry's time, nor in the time of the young King Edward, nor in Mary's Roman reaction, but only after all three of those had reigned. It was during the long reign of the first Elizabeth that the Church of ancient England, restored to its national rights, cleansed from much medieval superstition, discovered the middle way. From then on the Church of England was to follow this way, occupying a place between the absolute rule of Rome, and the anarchy of some European reformers. This was now a Church not Roman but Catholic, for it must be stressed that Protestant is not opposed to Catholic, but only to "Roman".

The reformers were not protesting against the creeds; they were not protesting against the biblical sacraments; they were not seceding from

the universal Church. They did not, and we do not, protest against any revealed truth, but only against the mistakes and follies of men. As a matter of fact, the word "protest" has a strong positive meaning, "to witness before", as to bear public testimony to the gospel.

The reformers, in their most bitter opposition to the perversions of Rome, were positive in their preaching of the Christian faith; such positive principles as the open Bible, the direct access of each soul to God through Christ, and the priesthood of all believers. The ability to change is ever to be cherished by both Church and nation. It is no accident that the founders of our nation were churchmen, largely English in heritage, who in the very fabric of the new nation provided means to revise and reform the Constitution, as generations see new needs and new problems.

In the long history of the Church no century has ever had all the truth in its human grasp. Neither in any of the eras of the past, nor in our own time, can any man or Church close the book and say "That is all; God is through speaking to his people!"

The Church must always allow for the voice of the prophet who sees error and denounces it, no matter how high or mighty is the man who holds that error. The Anglican Church's position has long ago been well defined as,

"Catholic for every truth of God.

Protestant against every error of man".

## Another Witness Leaflet

### Holy Matrimony

By **HUGH McCANDLESS**

*Rector of the Church of the Epiphany, New York*

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# Human Survival is Greatest Task Says United Nations Official

★ The assistant secretary general of the United Nations declared that the Christian faith has valuable contributions to make to the art of communication which is an essential factor in keeping world peace.

Stressing that communication across barriers of race and nationality is one of the U.N.'s thorniest problems, Andrew W. Cordier said that Christian values such as the sense of the equality and dignity of the individual lie at the heart of successful communication.

Cordier made these remarks at a luncheon during which he was given the first Walter W. Van Kirk award for Christian statesmanship.

The award is newly-established by the National Council of Churches department of international affairs in memory of the late Dr. Van Kirk who was the department's first executive director and a leader in the Churches' efforts to establish world peace.

"There is no greater cause today than the cause of human survival," Cordier said.

He also urged Christians to work for a world "where healing and growth are possible, where wisdom becomes a fact, and where people can be creative and live together in peace."

Cordier, an ordained Church of the Brethren minister, is completing 16 years of service in key U.N. positions such as advisor and consultant to successive General Assembly presidents and executive assistant to the secretaries general, including the late Dag Hammarskjold.

Cordier said that he had recently made a "quiet pilgrimage" to Uppsala, Sweden, where Hammarskjold is buried and had talked with Dr. Erling Eidem, former Archbishop of

Uppsala, whom Cordier called Hammarskjold's "spiritual father."

The luncheon was held during an all-day planning session at which leaders of several denominations and international organizations discussed the proposed new Church Center at the U.N.

The 12-story center is being built by the Methodist Church with space to be available for any religious organizations that want to maintain contact with the U.N. Program planning for seminars, workshops and conferences at the center will be coordinated by the NCC's department of international affairs.

In reviewing actions of the WCC's assembly, Frederick Nolde, director of the commission of International Affairs of the WCC, quoted passages from the statements adopted by that body and gave his interpretation of the application of these statements to U.S. foreign policy problems.

Nolde said that any United States decision to resume atmospheric nuclear tests "must be made not only before the bar of world public opinion but also of divine judgment."

It would not be enough, he said, to tell the American people that tests were being resumed for security reasons "especially

when the varied voices of high government officials are not only lacking in agreement but are at times actually contradictory."

"No decision to resume tests should be reached without making public enough concrete evidence to show why resumption seems unavoidable, thus giving the public conscience an opportunity to express itself," Nolde said.

He suggested that the government give as much publicity to decreasing as to increasing defense measures and that it devote attention to the problem of adjusting the economy to disarmament steps.

Nolde also urged that "every move, whether political or military, be carefully scrutinized to be sure that it does not lead to the position where the first use of atomic or nuclear weapons is contemplated."

On the Berlin situation, Dr. Nolde said the nations should cultivate the ability to "live with the Berlin problem unresolved until other over-riding tensions of a divided world are sufficiently relieved."

He advocated support of U.N. efforts in the Congo and the purchase by the U.S. of a "substantial number" of U.N. bonds.

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## A LOT OF CHURCHES IN NEW YORK

★ There are 2,488 Protestant and Orthodox churches in metropolitan New York. Brooklyn, called the city of churches, with 563, is nosed out for the first time by Manhattan with 564.

Five denominations have 57.8 percent of the total: Baptists, 409; Methodists, 297; Lutherans, 284; Episcopalians, 268; Presbyterians, 179.

Boarding and day schools conducted by churches and other religious agencies total 87, with 27 of them Lutheran and 22 Episcopal.

## BISHOP OF CHICAGO DISCUSSES UNITY

★ Bishop Gerald F. Burrill of Chicago urged his fellow "Catholics outside Rome" to greater

participation in the ecumenical movement.

Speaking before a meeting of bishops and clergy of the Episcopal, Polish National Catholic and Eastern Orthodox Churches, Bishop Burrill declared: "It is time for all of us who know ourselves to be members of the Holy, Catholic and Apostolic Church to take a positive and aggressive stand in ecumenical affairs."

"We Catholics outside Rome have been noted for being in the vanguard of the ecumenical movement," Bishop Burrill said. "Often, however, we have been in the position of inviting others to jump into waters in which we have been willing to venture only a toe."

"Catholic-minded Episcopalians, especially," he added, "have tended to withdraw from the ecumenical fray on the grounds

that such engagement might place the Catholic heritage in jeopardy."

He urged his listeners to "abandon our comfortable retreats of Catholic peace and safety and carry the ark of our faith into the heart of the battle."

Bishop Burrill observed that progress toward a "realistic ecumenical spirit" was being made under Pope John's leadership of the Roman Catholic Church as well as by the World Council of Churches as evidenced by that body's recent assembly.

Summarizing what he termed the Episcopal Church's stand on ecumenism, the Bishop said: "We will not engage in ecclesiastical federations which give little, if any, hope for organic reunion based on doctrinal agreement."

# For Effective Theological Education

The requirements may be summarized under four headings:

1. Recruitment and selection of qualified students.
2. Provision of competent, devoted faculties.
3. Maintenance of sound programs of study.
4. Adequate financing for these tasks.

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He added: "We will not confer in the interest of reunion without reference to our relations with our Catholic brethren in the Orthodox Churches, the Old Catholic Churches and the Church of Rome."

Mergers and federations may change names and shift power balances, he contended, but they do not restore unity of faith and doctrine to Christians.

"And without the unity of faith and doctrine the result is only confusion, the worse confounded," he said.

### CHURCH OF SOUTH INDIA ELECTS MODERATOR

★ Bishop A. H. Legg of South Kerala was elected moderator of the Church of South India at a synod attended by 200 delegates from 15 dioceses. He succeeds Bishop Sumitra of Rayalaseema who has held the position since 1954.

Present at the synod were 100 fraternal representatives of various Christian bodies in India and other countries.

### ARCHBISHOP RAMSEY TO LECTURE HERE

★ Archbishop Ramsey of Canterbury is to deliver two lectures next October at Seabury-Western Seminary. His visit to Evanston is in connection with other engagements in this country, including an address at the meeting of the House of Bishops in Columbia, S. C.

### CUT OUT THE MONEY-RAISING

★ Bishop C. Alfred Cole of Upper South Carolina told women of his diocese that it was time for them to stop raising

money for church projects through such means as bazaars, bridge parties, suppers or rummage and cake sales.

"It is now time for such funds as are needed to be raised in other ways," he said.

Bishop Cole said time spent on money-raising should be used "to deepen and strengthen our own lives so we can witness to Christ in our own communities and win others to him and his Church."

### MICHIGAN SETS UP NEW JOB

★ The Rev. Frederick B. Jansen, formerly chaplain at the state prison at Wallkill, New York, has taken a newly created job in the diocese of Michigan. Under a special three year grant he will study the work being done in metropolitan Detroit and make recommendations for strengthening it.

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### MARYLAND SENDS A CHECK

★ The diocese of Maryland had sent \$25,000 to the Presiding Bishop as a payment on the \$75,000 gift for the new Church Center in New York. It is for the P. B.'s office and is a memorial to Bishop Murray of Maryland who was Presiding Bishop from 1926 until his death in 1929.

### ELECTED BISHOP OF THE YUKON

★ Canon Henry Marsh of St. Timothy's, Toronto, has been elected bishop of the Yukon. He will succeed Bishop Tom Greenwood who has administered the 200,000 square mile territory for many years.

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#### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar  
Sun. HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., Vicar  
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

#### ST. LUKE'S CHAPEL

487 Hudson St.

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

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Rev. Thomas P. Logan, (Prest-in-charge)  
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#### ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar  
Rev. William D. Dwyer (Priest-in-charge)  
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

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# - BACKFIRE -

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**Alfred Goss**

*Layman of San Mateo, Calif.*

The article by D. Allan Easton in the January 18th issue needs an answer. He seems to be a little astigmatic in the way he looks at things, missing the big things while he puts little things under a microscope.

Mr. Easton criticises Dr. Blake severely for a few passing remarks on dress and titles, but ignores completely the broad, thoughtful and meaningful proposals for Church unity that Dr. Blake made in his address at Grace Cathedral.

Mr. Easton lists a number of things that we have in common with the majority of Christians, the Bible, baptism, creeds, etc. But he does not speak of the one glorious unity we have with all Christians, and of which the things he mentions are but commentary . . . . . our dear Lord, himself. With the vision of Christ before us, it seems to me that there should be no man-made custom or doctrine that we cannot compromise on, whether it be how the communion wine should be served or "the historic episcopate".

I am not sure that I would like to see one big Church. I rather think we are better off in our separate companies serving in the way we understand best. But let us not dispute among our selves about things that can never, never, no never, be compromised on. Let us have a common front against the enemy . . . . and no compromise on that.

**Henry H. Wiesbauer**

*President of Ass'n of Mental  
Hospital Chaplains*

The annual convention of our Association of Mental Hospital Chaplains will be held this year

in Toronto, Canada, May 7 through 11. As usual, we are meeting in the same city and during the same week in which the American and Canadian Psychiatric Associations convene their yearly gathering.

Our multi-faith Association now numbers over five hundred members in this country and in Canada.

Details about our convention may be secured by writing directly to the Rev. Earle T. McKnight, 87 Church Ave., Lancaster, New Brunswick, Canada, program chairman for 1962. We will appreciate your calling this fact to the attention of your readers.

**Hope Anderson**

*Churchwoman of New York*

Now that the President has made it possible to receive printed matter from behind the Iron Curtain I receive a little news letter from Prague. It often contains news and pictures that one never sees in any of our publications. To illustrate: the one dated January 20 has a three column photo of Chancellor Adenauer receiving congratulations on his 86th birthday. It shows General Frederick Foertsch presenting the chancellor with recordings

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of military marches and an album of photos entitled "The Bundeswehr in NATO". The general, sentenced for war crimes but released in 1955, is now commander of the Bundeswehr and a NATO policy maker. He was decorated by Hitler for his services in world war two.

Also in the photograph is General Josef Kammhuber who is today commander of the Boon air force. In the last war he was commander of the air attack on Freiberg, Germany, which gave Hitler the pretext for bombing Britain in which he took part.

Have not the so-called Iron Curtain countries a reason to fear a recurrence of German militarism?

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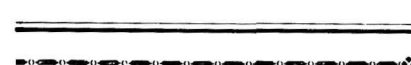
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