

The **+** WITNESS

NOVEMBER 22, 1962

10¢



EAST MEETS WEST

SEMINARIANS have a talk in dormitory at St. Sergius Orthodox Seminary in Paris where students from many lands are trained. An article on the importance of Orient and Occident understanding is featured on page eight

- DELEGATES GIVE VIEWS OF COUNCIL -

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.

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Morning Prayer and Sermon 11:00
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WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
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12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
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HOLY DAYS: Holy Communion 12:00
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For Christ and His Church

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SERVICES

In Leading Churches

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In Leading Churches

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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**Delegate-Observers at Vatican Express Views on Council**By **Claud D. Nelson***Special Correspondent for R.N.S.*

★ There can be no question of Pope John's deep personal interest in Christian unity. The invitations to so many Protestant delegate-observers to sit in at the Vatican Council are themselves an eloquent proof. Not so generally realized, however, is the potential contributions that these observers themselves can make to the cause of better Catholic-Protestant goodwill and understanding both during the historic event and for long years afterwards.

Moreover, not only the delegate-observers, but the many prominent Protestant churchmen who have come here as special guests of the Vatican secretariat for promoting Christian unity or as private visitors or journalists may be counted upon to return home with a deepened ecumenical awareness and a renewed dedication to the common cause of Christian fellowship.

Prominent among those who have demonstrated this confidence is Methodist Bishop Fred Pierce Corson of Philadelphia, the only Protestant delegate-observer to be given a private audience by the Pope — this being in deference to the fact that he was the only one representing an international Church body, the World Methodist

Council. After the audience he was quoted as expressing the desire to see the fraternization of Catholics with Protestants experienced here duplicated not only in the United States, but in every country around the world.

In common with other Protestant leaders, Bishop Corson has voiced the hope that the Vatican Council will tackle such matters as a relaxation of Catholic regulations governing mixed marriages, community participation by Catholic clergy in ecumenical dialogue, the development of a common Bible, and united efforts to combat the philosophies of materialism, secularism and atheism, as well as corruption in public affairs and salacious literature and movies.

All this involves a Christian unity — as distinct from union — in which not only Bishop Corson, but other Protestant delegates with whom this correspondent has talked have voiced a lively interest.

Among them are Douglas Horton, former dean of Harvard Divinity School and former executive secretary of the general council of Congregational Christian Churches; Jesse M. Bader of New York, general secretary of the world convention of Churches of Christ (Disciples); James H. Nichols, professor of modern European Church history at Princeton

Theological Seminary; George Lindbeck, head of the Lutheran World Federation's commission on inter-confessional research; Frederick Grant of New York, an Anglican Bible scholar and former seminary dean and professor; and German-born Richard K. Ullmann of Woodbrooke College, Birmingham, England, a Quaker institution.

Sent here to represent many millions of Anglicans and Protestants, all these men are distinguished by their outstanding achievements in the ecumenical field.

Douglas Horton

Dr. Horton, a member of the central committee of the World Council of Churches, is remembered, among other things, for the plea for greater inter-religious cooperation he made some years ago at a Harvard law school forum when he warned that "the cold war between the Roman Catholic Church and the rest of the ecclesiastical world has resulted, in the past four centuries, in getting us precisely nowhere."

Jesse Bader

Dr. Bader is a veteran of many years of denominational and interdenominational work. One of the delegates at the formation of the World Council of Churches at Amsterdam, Holland, in 1948, he was quoted some years ago as saying: "The days of backbiting and criticism of Church against Church are almost over. Nowadays denominations are trying to outdo each other in the nice things they

have to say about one another."

James Nichols

Dr. Nichols, who taught for 20 years at the University of Chicago's divinity school before going to Princeton, has long shown a special interest in ecumenical relations. Among several books he has published is a detailed study of the World Council of Churches' second assembly in 1954.

George Lindbeck

Renowned for his studies of Roman Catholicism, Dr. Lindbeck has expressed what may be termed a moderate view of the Vatican Council. "Its reforms," he said, "will probably not be major, nor its adaptations to the modern world spectacular, nor its steps toward Christian unity numerous. Yet all the signs point to at least some progress in each of these directions, and there is at present no reason to anticipate a backward movement at any point."

Frederick Grant

Dr. Grant, one of the three Anglican observers, predicted on his arrival in Rome that discussions on Catholic dogma and practices at the Council would result in "good feeling" toward non-Catholic Church bodies. Regarding unity, he said: "We have to start some place. I don't think the world will be transformed in ten minutes. It will take a long time. But eventually unity will come about."

Richard Ullmann

Mr. Ullmann, an observer from the Friends world committee for consultation, has been outstanding in pleading for a sympathetic understanding of the plight of Christians behind the Iron Curtain. He was accompanied to Rome by his wife, whose efforts brought about his release from one of Hitler's concentration camps. He escaped from Germany before the war

and the couple now live in England.

Baptists Present

Two of the special guests of the Vatican Secretariat for Promoting Christian Unity, both Baptists, with whom this correspondent also talked, are Dr. J. H. Jackson, president of the National Baptist Convention, U.S.A., (Negro); and Dr. Stanley I. Stuber, executive director of the Missouri Council of Churches. Dr. Jackson's denomination is a constituent of the Baptist World Alliance which voted not to send observers to the Council, but had no objection to his being invited as a guest. He had an audience with Pope John some months ago and is now engaged in a study of those things which all Christians have in common.

Dr. Stuber, who belongs to the American Baptist Convention and who has been personally praised by Augustin Cardinal Bea, president of the Vatican secretariat, for his "fruitful work in the field of Christian ecumenism," is the author of "Primer on Roman Catholicism for Protestants".

BELATED ATTENTION TO DR. GRANT

Frederick Grant's sermon at St. Paul's, Rome, on October 14, is quoted extensively in a release by Religious News Service of November 12. This important sermon was printed in full in the Witness of November 1 — dig into your files but do not send for the issue since no more are available.

The R.N.S. release states that Dr. Grant, who was editor of the Witness from 1941 through 1945, stressed that it was "inconceivable" that the Anglican communion "should enter into any plan for Church unity which ignored or suppressed the tradition of which we are heirs."

"We Anglicans" he explained, "are still in the 'middle of the

road,' moderates, a 'bridge Church,' willing to affirm all we can, in agreement with our brethren, unwilling to deny or denounce the faith of others. The Anglican Church is Catholic in descent, and in essential nature. It is evangelical in outlook and nature. It is social in emphasis and concern. It is committed to the principle of freedom, especially the liberty of the individual conscience, and the full freedom of biblical, historical, philosophical scholarship and unfettered scientific research."

Dr. Grant's remarks served to contradict statements in a London daily which interpreted the presence of the Anglican and Protestant delegates in Rome as a "returning" step.

Second Session

The first session of the Council will end December 8, with the ten working commissions continuing to meet. The second session will convene on May 12 and end on June 29.

CHURCH PROPERTY HIT BY TYPHOON KAREN

★ Typhoon Karen has flattened Guam, with all communications destroyed according to the U.S. army.

Bishop Harry Kennedy of Honolulu, who has the island in his jurisdiction, reported to Church headquarters in New York, that the Rev. Grosvenor Needham, Episcopal missionary at Guam, and his family are unhurt. However their residence was destroyed, a new parish house badly damaged, a school building destroyed, while a vicarage under construction was badly damaged.

The typhoon hit Guam on Sunday, Nov. 11, with winds up to 207 miles an hour that tossed automobiles around like toys and flattened buildings and scattered trees like matchsticks. Six persons were killed and hundreds injured.

Responsible Use of Leisure Time Challenge to the Churches

★ The increasing amount of leisure time provided by automation and other technological advances has had as well as good aspects — especially in a society with a propensity for “orgies of recklessness and self-indulgence” — guests at a dinner celebrating the tenth anniversary of “a Christian ministry in the national parks” were told.

“We will be living for the rest of our lives in a mobile, restless nation,” Robert W. Spike of New York, general secretary for program of the United Church of Christ’s board for homeland ministries, said. “Changed work and free time patterns open up possibilities of either great creativity or extensive triviality that will affect our whole national life.”

Spike is chairman of the national parks ministry, which is a department in the division of home missions of the National Council of Churches.

The increasing amount of free time has “national problem” aspects, he said, and offers the Church an “important new frontier — a ministry in leisure.”

Pointing out that the need for recreation as a release from tensions of work and concern for world problems is “built into the gospel itself,” Spike noted that “at the same time we cannot relax and refresh our inner lives without some concern for the responsible use of our free time.”

He recalled a previous statement he had made on the subject, a reference to Las Vegas, Nevada, as a “horrible preview” of what the nation’s society could become. Noting that the comment provoked strenuous objection from that city, Spike defended the remark as not necessarily a probe at one local-

ty but a broad reflection on the serious dangers that face a people having excess leisure time.

He then praised the parks ministry for its service to employees and tourists throughout the nation’s recreational areas.

Another speaker was Don Hummel, retiring mayor of Tucson, Arizona, who also underscored the “spiritual emphasis that only the Church can give” in an “urban-dwelling nation with vast treasure and time on its hands.”

Hummel is the chairman of the western conference of national park concessioners and president of concession companies in Glacier National Park, Montana, Mt. McKinley National Park, Alaska, and Lassen Volcanic National Park, Cal.

Bishop Chandler Sterling of Montana and vice-chairman of the parks ministry, was toastmaster at the dinner. With several others he paid tribute to the Rev. Warren W. Ost, director of the ministry, for his contributions to the program.

Mr. Ost founded a student ministry in Yellowstone National Park in the late 1940’s and when the NCC brought this and other park ministries together in a single cooperative program in 1952, he became its director. He was cited for guiding its growth from a program with two resident ministers and 17 student interns in four parks to the present 33-park ministry with six ministers, seven interns and 178 seminary and college students.

In the ten years, over 1,000 college and seminary students have spent summers in the parks under auspices of the ministry, working at regular salaried jobs.

CONVOCATION HELD AT LENOX SCHOOL

★ The bishops of the New England dioceses sponsored a convocation at Lenox School, Lenox, Mass., November 15. The Rev. Robert N. Rodenmayer, head of Christian ministries of the National Council, led a discussion in the morning on “The educational ingredients necessary for life tomorrow.”

In the afternoon the school reported on the visit of a number of students to Japan this summer, and Col. George Wilde, a trustee, told of his visit to the Soviet Union.

The dinner speaker was Robert C. Seamans Jr., associate administrator of the national aeronautics and space administration, who spoke on what he considers necessary in education for national life.

PEOPLE

CLERGY CHANGES: —

BERNARD GRANGER, formerly rector of St. Luke’s, Eastchester, N. Y., is now rector of St. Mark’s, Newark, N. Y.

WILLIAM KIRKPATRICK, graduate of ETS in June, is now curate of Christ Church, Pittsford, N. Y.

DAVID P. HEGG, graduate of ETS in June, is now curate of the Ascension, Rochester, N. Y.

CHARLES DEACON, ordained deacon on October 13 by Bishop Stark of Rochester, is now curate of Christ Church, Rochester, N. Y.

RICHARD G. PRESTON, retired, is serving as locum tenens at Emmanuel, Boston.

NIGEL L. ANDREWS, formerly rector of St. Ann’s, Old Lyme, Conn., is now rector of Trinity, Concord, Mass.

WHITNEY HALE Jr., formerly rector of St. John’s, Athol, Mass., becomes rector of Grace Church, Elmira, N. Y. on Dec. 9.

KENNETH PECK, recently ordained deacon by Bishop Dicus of West Texas, is now assistant at St. Paul’s, San Antonio.

HERBERT PRESSEY, formerly vicar of Trinity, St. James, Mo., is now assistant at Grace Church, Kirkwood, Mo.

Churches Should Speak Boldly On Matters Affecting Mankind

★ Churches were challenged by the president of the National Council of Churches to develop greater competence in economic matters to speak out more effectively on moral and other problems in business.

Addressing the national study conference on the Church and economic life, J. Irwin Miller, asserted that if the Church's competence in economics "convinces the businessman, then he will respect the Church's authority to speak on all his affairs."

"The most difficult problems facing those involved in the nation's economy today are not legal but moral ones — ones the Church could and should be able to meet," he said.

Mr. Miller, first lay president of the 31-denomination NCC, spoke to some 500 industrialists, clergymen, labor and government leaders.

The moral choices confronting modern industrialists, Mr. Miller continued, are not often clearly defined as right or wrong. "Most choices," he said, "are between two wrongs, with someone damaged unfairly either way."

In such a situation, he observed, the Church often either waits until a decision is made, and then condemns it, becoming a "Monday morning quarterback," or else reiterates vague principles, contributing nothing to the painful decision which must be taken.

"Never before," he stressed, "have men sought the Church's voice so earnestly. To meet this urgent demand, the Church must involve itself completely in the life to which it ministers."

The right of the Church to

speak out on all matters affecting mankind is "massively supported" by scripture, Mr. Miller said, but its ability to do so is now being tested.

If the businessman felt the Church could offer genuine knowledge and insight in economic problems, then he would be eager to take his moral problems to the Church, Mr. Miller added.

Another speaker, Peter F. Drucker, professor of management at New York University's graduate business school, told the delegates that industrial society provides a challenge to religious people "concerned with the spiritual life of man as much as with his social and physical one."

He said the Christian must remind his fellowman "how imperfect our society is, how guilt-ridden and how sin-ridden."

"It is his duty to make us realize," Dr. Drucker said, "that hand in hand with phenomenal economic success in the world today goes a frightening moral numbness, and that hand in hand with the capacity to organize goes an appalling tendency to relegate the individual to the role of a figure in a statistical probability distribution."

POLITICAL ACTIVITY APPROVED

★ Expressing political opinions or engaging in political activities does not constitute unbecoming conduct for a clergyman, according to a measure approved by the Church of England assembly at its fall meeting.

The measure, dealing with ecclesiastical jurisdiction, sets up a new system of Church courts and makes provision for the discipline of the clergy. It

had been in preparation several years.

It was announced that the measure will now go to the ecclesiastical committee of Parliament for approval.

Meeting separately, the assembly's house of clergy defeated a proposal that recommendations for clerical assignments must be accompanied by a file of the candidate's experience and abilities.

The motion was submitted by the Rev. Graham Christie of Pocklington, Yorkshire, who said a central register would greatly facilitate the work of appointments and "eliminate the hazardous element which sometimes makes the process a game of musical chairs, except that there are too many chairs and not enough people."

Meanwhile, the house of laity approved in principle a measure to permit universities, colleges and schools to use Latin at Anglican services, providing the practice is sanctioned by the local bishops.

At present, it was pointed out, only the universities of Oxford and Cambridge and the Colleges of Westminster, Winchester and Eton have this right.

MARC BOEGNER GETS HIGH HONOR

★ Pastor Marc Boegner, 81-year-old Protestant leader world-famed for his work in the ecumenical movement, drew one of the nation's highest honors when he was elected a member of the French Academy.

Thus the leading figure for 33 years in French Protestantism was received into the ranks of the 40 "immortals" who have been elected to the academy.

Pastor Boegner has worked all his life for the cause of ecumenism and has written many books on the subject. He is a former president of the World Council of Churches.

EDITORIALS

Bill of Rights In Danger

LOUISE PETTIBONE SMITH was given a dinner recently, the occasion marking her 75th birthday. She is professor emeritus of biblical history at Wellesley College and the translator of Karl Barth's latest book, *Theology and Church*.

However it was not her former college students or admirers of the noted theologian who gathered to do her honor. For a dozen years Professor Smith has been honorary chairman of the American Committee for Protection of Foreign Born, an organization now forced to defend itself in the courts against the order that it register as a "communist front". She accepted the chairmanship as a matter of conviction when the organization was attacked in the early days of the McCarthy-McCarran period. She has been a front-line battler for the preservation of the Bill of Rights, and it was those who are with her in this battle who came to do her honor. Included in the group, we are happy to report, were a large number of religious leaders, including a few Episcopalians.

One of them was John A. Mackay, former president of Princeton Theological Seminary and former moderator of the Presbyterian Church in the USA. Said Dr. Mackay:

"In the generations to come the fifties of the twentieth century will be regarded as the most Un-American decade in the social history of the United States. Two names in particular, will be associated with attitudes, actions and a philosophy of Americanism which have done deadly violence to the ideal enshrined in that glorious phrase 'liberty and justice for all.' The names in question are McCarthy and McCarran.

"In that decade a great people . . . witnessed an attempt which still continues to de-Americanize and even to de-humanize and to de-Christianize the American tradition. When new meanings began to be given to the concepts of freedom, justice and security, when power and expediency began to take the place of principle, when it began to be proclaimed or implied that

the end justifies the means, when newcomers from beyond the seas began to be suspect and new ideas came to be regarded with suspicion, Miss Smith and others like her took their stand calmly and firmly in opposition to the new trend.

"The Americanism which she represents was originally inspired by the Hebrew-Christian tradition and can fulfill its democratic destiny only when it mirrors and accepts a pluralistic society under God."

Among the statements presented at the dinner was one by Bertrand Russell, from which we quote in part:

"The fear of ideas, the compulsion to suppress those who will not bow to the dictates of authority, the desire to invade the privacy of individual human beings and their right to cultivate their own beliefs — these qualities are inevitably those which will be developed by a society engaged in preparing for mass murder. The cause of human survival and the cause of individual freedom are one. The likelihood of human survival is remote for just so long as men are deprived of the ability to challenge authority and talk to their fellow men with effect.

"Professor Smith deserves our earnest support, because she is playing a leading part in the struggle for individual freedom in the United States. I believe that this dinner in her honor is an expression of an undying hope amongst Americans, however few, that their country has something significant to offer humanity. I suggest that this contribution does not lie in missiles or Polaris submarines, in neon light or in mass production. The American contribution derives from a concern for intellectual independence and creative intelligence. The spokesmen are not generals or pedlars of unwanted goods, nor are they the opponents of liberty. The former concern does honor to America and the latter disgraces her. Professor Smith reminds us that the struggle goes on. I wish to add my own tribute to those presented this evening, and to convey to all of you my gratitude to her for her personal reminder that there are Americans who feel they have as much right to their country as those who debase it."

IN CHRIST EAST AND WEST SHALL MEET

By Otto F. A. Meinardus

*Associate Professor of Religion, The American University
at Cairo, Egypt*

WESTERN CHRISTIANS WITH THEIR PRAGMATIC AND ACTIVISTIC ATTITUDES NEED TO APPRECIATE THE THEOLOGICAL VALUES OF THE ORIENT

HE WHO TRAVELS in the Valley of the Nile visiting the small and overcrowded mud-brick villages cannot help but notice those many sites which commemorate the flight of the Holy Family into Egypt. Indeed, the belief that our Saviour was called out of the land of the Pharaohs is as vital to the Coptic Christians of Egypt as the landing of the Pilgrims on the shores of New England might be to the American Christians. In spite of the fact that Egypt is one of the first Christian countries, our knowledge of the Nile Valley Christians is blurred by our ignorance and the accumulated prejudices of the past 1500 years.

In these days, the Christian world in both the Orient and the Occident is literally swamped with news and reports of the Vatican Council held under the auspices of the See of Rome, and the ideas and the concepts of ecumenicity have become widely popularized. Fifty years ago, only a few theologians understood what was meant by ecumenicity. To-day, practically everybody has some notion about its meaning and significance.

For Latin Christians, ecumenicity means among other things the theological and ecclesiological encounter of the Church of Rome with the non-Roman Churches throughout the world. For most Protestants, ecumenicity has meant either a striving towards better relations, or cooperation or even merger of Protestant denominations. Yet most of us have thought of ecumenicity in terms of some sort of Pan-protestantism, in which Baptists and Methodists, Lutherans and Episcopalians might engage in common projects be it on the local, national or international level.

Ever since New Dehli, however, a new dimension has been added to our ecumenical thinking. Several millions of Orthodox Christians of whom we had just a vague knowledge entered the ecumenical dialogue, and no longer can we uphold the

Pan-protestant image in our ecumenical thinking.

For the first time since 1600 years, Orient and Occident are drawn together in theological conversation and debate. For the first time since the Reformation, do we find Methodist ministers encountering Antiochene archimandrites, do we see Presbyterian scholars engage in serious conversation with the hermits of the Egyptian deserts.

Indeed, a new era has emerged, an era in which potentially east and west can meet in Jesus Christ, our common Lord and Saviour. Thus, whatever I am going to write should help us as occidental or western Christians to understand this new dimension into which our Saviour Christ has brought us. For remember, he whose body is divided by theological and non-theological factors, prayed that all may be one.

Ignorant of Each Other

IN THE PAST we may have had our difficulties in appreciating the traditions and religious expressions of our various Protestant brethren. Yet, the common heritage of the Reformation provided us with sufficient understanding to engage in fruitful conversation. The more severe, and at the same time the more tragic divisions of the body of Christ, however, occurred at a time when the Orient was alienated from the Occident.

Occidental Christianity with its pragmatic and activistic attitudes, its striving for quantitative success, its pragmatic social and philosophical theology, indeed, may find it difficult to appreciate the theological values of the Orient. And in addition to the real intellectual difficulties of seeing in hermits and anchorites a practical application of the evangelic precept to abandon all things and to follow Christ, there exists in the Occident and the Orient an inexcusable ignorance

of their respective traditions, theologians and saints.

Just as the desert fathers are unaware of the contributions of such theologians as St. Thomas Aquinas, Luther, Calvin, Barth or Tillich; Methodists, Presbyterians and Episcopalians have little comprehension of the spiritual encounters of St. Paphnutius or the charismatic works of the blessed Abraham of the Fayyum. In spite of the fact that God called his Son out of Egypt, we share little knowledge of the Christians in Egypt or any other part of the Orient. And since their forms of worship, their witness, yes, their theology appear to us so strange, so utterly alien, we either shrug our shoulders or are even apt to cover our ignorance with occidental smugness and subtle ridicule.

A good illustration of our misunderstanding is provided by the widespread disappointment of occidental pilgrims or tourists to the holy city of Jerusalem. Expecting to see the holy sites preserved in their natural beauty and simplicity, many Protestants have expressed their utter disgust about the fact that almost every sacred site is covered and obliterated by a church, an altar or an oratory.

Well, the Oriental Christians, who had made their pilgrimages to Jerusalem ever since the 4th century went to the holy places to worship and to pray. They never thought of Jerusalem or Bethlehem in terms of a site, the original identity of which was to be preserved. They never thought of it as a natural museum through which one may pass in quiet devotion. On the contrary, those who worship through the celebration of the divine liturgy would naturally build chapels over those sites which commemorate the agony and passion of our Saviour. Thus many Protestant Christians have the feeling of being left out, not realizing their unusual favorable position which enables the Protestant to worship him in spirit and in truth. Thus, we should find it not difficult to meet the Christ, no matter whether the shrine happens to be Armenian, Latin, Greek or Ethiopian. Instead of being disappointed by the manner in which the Oriental Christians worship, it might be well for us to practice that humility by which we may gain insight into that spirituality of which the Occident knows so little.

subtles ridicule.

Brothers and Partners

FOR CENTURIES the Occident has exposed itself to the Orient. Politically, economically and religiously, the west has penetrated into the

Orient. Religiously speaking, we have brought our western ideas to bear upon the people of the Orient. Ever since the 14th century, Franciscan Friars have spread the occidental theological thinking among Arabs, Copts and Ethiopians. Since the 19th century, Protestants of the various shades and denominations have entered the race in converting the Orient either to a 17th century Calvinism or an 18th century puritanical pietism.

In our days, however, those, who once were the objects of our missionary zeal have become our brothers and partners with whom we sit as equals at conference tables. The question which I pose is whether in this century our growth in grace and understanding can mature without the light from the east, the very Orient which gave us Moses, Elijah, yes, which gave us the Christ. The very Orient that produced the noble company of martyrs and confessors, doctors and theologians.

To be sure, it was not until I had encountered the fathers of the desert, the hermits and anchorites of the wide and open spaces, miles removed from the cultivated land, that I became aware of this new dimension which confronts our ecumenical conversation. Indeed, the time is at hand, that we, who have one foot in the Orient and the other in the Occident bear witness to the western Churches of the heritage of the Orient.

The See of St. Mark

OUT OF EGYPT the Lord had called his Son, and thus the land was blessed by the Holy Family when, after being advised by the angel, they fled first to the Delta of the Nile and from there proceeded southwards along the Nile Valley. Egyptian Jews participated in the Pentecostal celebrations in Jerusalem where they were converted by the powerful preaching of St. Peter and subsequently returned to their homes in Alexandria, or to the Babylon on the Nile. It was St. Mark the Evangelist who is credited with the organizing these Christian pockets into a Church, and to this very day, the head of the Church, the Pope of Alexandria is referred to as the 116th successor of the See of St. Mark. A Church that has suffered martyrdom, ostracism and persecution ever since its birth; a Church which ever since the 5th century has lived in complete isolation from the Byzantine east and the Latin west; a Church that has provided

world Christianity with the institution of monasticism, that culture bearing and maintaining agent of the Middle Ages; a Church that has supplied the world Church with the first great theological pioneers at the Catechetical School of Alexandria: it is this group of Christians, whose life, worship and theology we have such difficulties to understand. Yet, if Christ speaks through the ecumenical movement, then he, being an Oriental, also speaks to us through the ancient Oriental Church.

Between Cairo and Alexandria there is the famous Desert of Scetis, which in the 5th and 6th century was occupied by literally thousands of hermits and anchorites. Today, only four desert monasteries remind the pilgrim of this distinguished Christian battleground, where the Fathers of the Desert fought temptations and desires. One of these monasteries is dedicated to St. Bishoi, a famous hermit of the 4th century. While observing the solitary life, St. Bishoi had several visions of the Lord Jesus Christ. Some monks, who had heard about the visions of their abbot, approached him with the request to lead them to the Christ.

A few days later, St. Bishoi instructed his monks to proceed to a certain place in the desert where the Christ would await them. As they passed on their way, they saw an old and feeble man asking to be taken along by the monks, but the monks anxious to meet the Christ, ignored the pleading old man. In the last group of the monks was St. Bishoi, and when he saw the old man, he had compassion on him and carried him along to his destination. After having arrived at the place where they were to meet the Christ, St. Bishoi straightened his back, and the stranger disappeared. The Christ whom the monks were seeking sat at the roadside, waiting to be helped. In their haste for the Christ, they had forgotten to be Christians.

We have gone into the world to proclaim the gospel of our Saviour, we have passed the Orient on our way to convert the Hindus and the Sikhs, the Buddhists and the Moslems, we have passed by the Oriental Churches whether in Syria or in Egypt, we have been partners of the unfortunate alienation of the Orient from the Occident.

May the Lord God, who ministered to the people of the Orient and sent his Apostles to the people of the Occident, grant to this generation the apostolic wisdom and insight into the mystery of our common faith in Jesus Christ.

One Woman's View

By Barbara St. Claire

No Place for Apathy

IF WE ARE NOT SO YOUNG as we used to be, neither is our country. It may be that national maturity can be measured by the changing patterns of criticism that beat upon it like the waves on its beaches. It was not so long ago that we were considered crude activists, gum-chewing barbarians. We still are, of course, but we don't have it leveled against us as much as we used to. Instead, we are a nation of spectators, we hear. We watch television apathetically, while our muscles atrophy, our eyes glaze. Johnny can't read; he can't write either. We sit in the bleachers; we don't play. Up until the Cuban crisis we never acted; we reacted. It's time we left the stadium and got in the game. If we aren't up to the real thing in football, at least we should be playing touch. And so it goes. It may be significant that there is a coherence in this criticism; it is all in the same key. There is truth in it; let's hope it's not the whole truth.

The other evening I watched a chancel play held in our parish church. The word "watch" need not always be followed in our thinking by the word "television". The play's the thing, said Hamlet, in which to catch the conscience of the king. It still is. There is such a thing as empathy, imaginative participation. This is as true now as it was in Aristotle's time because we have changed very little since then except to our detriment. We can still be caught up, if we take the time and expend the energy, into a medium that can enlarge and interpret our lives.

The particular play I saw was C. S. Lewis's "The Great Divorce". It was beautifully acted by the Bishop's Company — a repertoire group from California that tours the country putting on plays in church chancels and college chapels. They use no sets; the audience is called upon to stretch its imagination and to use its mind. In so doing it is caught up in the action. There is no place here for apathy; if you allow your eye to glaze you might as well have stayed home. This is a game we are forced into by the power of the acting and the force of the spoken word. In the play we see ourselves in the apostate bishop whose liberality of thought ends up in self fascination and denial of God, in the artist who

paints only for the sake of painting — drawn away from the love of the thing he tells to the love of telling it. We recognize the nature of our own loves in the possessive mother who finally would rather her son join her in hell than pay the price of death to self required of her before she can join him in heaven. Heaven is here too; we are surprised by the joy of it. The dry theological word is made flesh before us. It become quite clear that there cannot be a heaven with even a little bit of hell in it.

Someone has said that it makes no sense to look back in anger or to look forward with fear. What makes sense is to look around us with awareness. This takes some effort, but then living has never been a spectator sport.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

AS GILBERT SIMEON AND I were walking to the deanery meeting I remarked that since Stoddard joined our group we seemed always to be talking of political and critical problems and having few of the quiet, old, theological discussions.

"I suppose that's so," agreed Gilbert. "But likely it is good for us to be shaken out of our ruts."

"I wonder if Stoddard is the type the seminary turns out now. Very well-informed, much more at home with the world of today with its new science and power than we are. We grew up when atoms were just atoms."

With that we came to the meeting and soon we were talking of our national image. Mr. Stoddard said we had a false idea of ourselves. We magnified our virtues and overlooked our faults. We should see ourselves as the Asian or the African saw us. "Listen to this," he said, and drew a clipping from his wallet.

"How often," he read, "have Asians and Africans been lectured by westerners on every conceivable subject? In the eyes of westerners Uncle Sam and Uncle John Bull know everything. Their eyes are clearer than anyone else's; they never lie, and of course no one else is more democratic. This is also what the Communists say and think of themselves."

"Where is that from?" asked Buffers.

"From a letter by an African in a recent number of the London Observer."

"I suppose," mused Fr. Timmons, "that we are arrogant. We have what we think is a very wonderful civilization. By 'we' I mean the west. Our societies are affluent. Asian and African societies are very poor. We send out a Peace Corps, and are under no need to receive one. We have enormous powers of destruction, and while we insist we only have them because we are peace-loving we would be foolish to think that the world does not discount our fine sentiments."

"Yes," said Gilbert. "The mere fact that we are the richest of nations and probably the most powerful makes us suspect."

"But we didn't seek this power," argued Buffers. "Look at the way we support the United Nations. We only need power to keep atheistic communism from rolling over the free world. All we want is that every nation should live in peace and prosperity, under democracy and with free elections."

"What we need," declared the Dean, "is the perspective of the Bible — a just and righteous God who, while far above history, is yet active in history; a God who holdeth the nations to account. I am impressed by the way in which Lincoln, in the agony of the Civil War, could see the inexorable judgments of God. Whenever we think we are self-sufficient, moving in our own power and right, we are in danger, in danger of arrogance, of a proud spirit, and we fail to see the eternal values. If the Church can render a service to the world surely it is by its spiritual insight, by daring to judge and even to condemn, by standing for what is right no matter what is expedient."

"Oh yes," cried Stoddard eagerly. "We should be like the prophets of old, declaring God's will and speaking of his judgment."

"The prophets," I remarked drily, "had a hard time, and got scant bread and little water."

"What of that?" asked Buffers scornfully. "Are we to sit at ease in Zion, saying 'Peace when there is no peace?'"

"It seems to me," said Gilbert, "that most of us are very happy to be at ease in Zion, untroubled by the ever-present issues of right and wrong. Too often we acquiesce and approve when we should condemn. But if we are to say to our generation 'Thus saith the Lord' we must be ready to disdain comfort and security. It is ourselves that we must first reform."

"That an unpleasant prospect!" I exclaimed, to Buffers' disgust and Fr. Timmons' amusement.

SEED TIME AND HARVEST

By Terence J. Finlay

Rector of St. Bartholomew's, New York

DOWN THROUGH THE AGES THIS
HAS BEEN GOD'S PROMISE TO MAN-
KIND AND HE HAS NEVER FAILED
ONCE MEN RECOGNIZE THEIR
DEPENDENCE ON EACH OTHER

IF YOU TRAVEL in England or Canada or in any country where the Church of England is predominant, you will find that at this season of the year, they hold "Harvest Thanksgiving Services," when the churches are decorated with sheaves of grain, with fruit and vegetables, all brought by the people as offerings to God from the harvest. On the holy table or altar would be a loaf of bread and a bunch of ripe grapes, symbolizing the bread and the wine — the gift of the harvest, so wonderfully blessed by our Lord, which has become the essence of the Christian's highest act of worship, the Holy Communion.

Let us think of some of the lessons to be gained from the harvest. "While the earth remaineth, seed-time and harvest shall not cease." This has been God's promise to man down through the centuries; and he has never failed, for where the harvest has been lacking in one part of the world, it has been abundant in another. Ever since man learned to till the soil and to sow seed, this miracle of the harvest has been repeated. The seed sown has germinated — or, if you like, has died — in the earth, and from that seed has grown something new and wonderful. Soon the green blade pushes above the ground. Then come the anxious days when the farmer looks for rain and sun in their season, and the plants begin to grow.

It is a beautiful sight to see a field of ripened wheat bending before a breeze, or to see a field of corn, standing straight and true, ready for the harvest. Through this act of nature God is trying to drive home her lesson, not only to people who live in the country and who earn their living by the land, but those of us who live in the city: that we are all dependent upon God. It is only when a strike occurs, when transportation breaks

down and we are threatened with lack of supplies, that we in the city realize how dependent we actually are upon the fruits of the earth for our sustenance. We stalk about the earth as if we were the lords of creation, but, like every other living thing, we are dependent upon the Creator, the great giver of all, for this miracle of the harvest.

Dependent on God

LIKE THE CHILDREN OF ISRAEL, so many modern people forget the Lord their God and think that man is all-sufficient. We need to be reminded that we are dependent upon God and upon our fellow men. Unless those in the country and those in the city work together, there will be chaos. We rejoice that today there is a greater understanding between those who live in the city and those who earn their bread from the land by the sweat of their brows.

This is no time for man to pretend that he can isolate himself from his fellows. It can no more be done by the individual than by any nation in the world today. We are too close to one another, and we must realize our dependence upon God and upon the rest of mankind.

Secondly, as we look at the harvest fields, we are reminded of the faithfulness of God. If the ground is well prepared, if the seed is carefully selected, and if it is sown in faith, then again and again we have seen the faithfulness of God in bringing it to harvest. We take so much for granted in this country; we need to be reminded how blessed we are, compared with many of the nations of the world who have been classified as the "have not's." If you were to go into Egypt by plane, you would be immediately aware of the

Nile delta and all that this river means to the life of the people who live along its banks. As you look down from the plane, you can see how comparatively narrow is the strip of fertile land. On either side you have abruptly the sands of the desert, where, as far as one can see, there is no sign of life. For these people it is indeed a precarious existence. But where the land is watered and the people are working together, God's faithfulness is there, and he promises a harvest.

There are enough fertile areas in the world to supply mankind if we can only arrive at a proper distribution. This country has often been criticized for its policies. But let us not lose sight of the fact that this country has done a great deal in trying to distribute its surpluses among the needy nations of the world. After our visit to the Middle East, we shall never forget that there are whole areas of God's creation which need the help of those who are more blessed in the productive areas of their lands. When you see little children there, without the bare necessities of life, it tugs at your very heart. Above all, we should try to save as many of these children as we can, by sharing with them what we possess.

Let me pause here to pay a tribute to the Israeli people for what they have achieved in trying to make the desert blossom like a rose. Much of the financial help for the great irrigation projects has come from people in this country. Let us thank God that we still have people who are concerned with those less fortunate than themselves. "Unto whomsoever much is given, of him shall be much required." We must show God that there is a response in our hearts to his faithfulness, for he has given us so much.

Design and Purpose

THE LAST LESSON I would pass on to you from the harvest field is that of design. In these modern days, sowing is not done haphazardly. There is a design and a purpose. Every section of the tilled ground is fertilized; the seed is selected and sown carefully, and grows and responds to the care given to it. The sower believes that there is a design and a purpose in the sowing; he knows that with the autumn will come the harvest. His financial structure depends upon the fact that he may count on God's faithfulness. Certainly there will be times of drought and disaster, but these are the exceptions to the rule. God's design, God's purpose and plan will work out. It depends upon the man who

sows the seed and the preparation of the soil. God will do his part. He will respond when man sows in faith.

A story which is part of the folklore of this country has always appealed to me; it is the story of Jonathan Chapman, better known as Johnnie Appleseed. Jonathan Chapman lived in the frontier town of Pittsburgh in the early days of the last century, when the pioneers were beginning to move westward. His apple orchards were beautiful to behold, and as the wagon trains would start off for the unknown, those departing would look back to the apple orchards with tears in their eyes, for there were no such orchards west of the Alleghenies. Five years later, having gathered the best apple seeds he could find, Jonathan Chapman joined one of the wagon trains going westward. Everywhere he went, he sowed his seed; and today there are apple orchards growing west of the Alleghenies, planted long ago by one who was known, not as Jonathan Chapman, but as Johnnie Appleseed.

Legend has it that he sowed something else. Among the Indians and the early settlers he sowed seeds of friendship and understanding, love and peace. Probably that harvest was even more important than the apple orchards.

What kind of seed are we urban dwellers sowing?

Robert Norwood died thirty years ago. Like the other great rectors of this parish, he sowed his special brand of good seed. May I conclude with some verses which he wrote with regard to the harvest:

"There's a light upon the mountains and
it shines to you and me.

There's a mystery, there's a magic,
there's a lifting ecstasy;

And you and I have seen it in the wonder
of the cross,

Let us follow, let us follow, counting
selfish gain as loss.

There's a shaking of the nations and a
rending of the veil,

Mountains flowing down like rivers, forests
flattened by the gale;

For the wind is on our faces, and the
Spirit is abroad,

Urging you and me to enter the adventure
of our God.

Lo, the fields are white to harvest; let
strip to bind the grain

"Til the fields of golden stubble laugh
like flowers after rain;
And everywhere one Master is accepted
and adored,
In a new earth filled with gladness and
the knowledge of the Lord."

Is that the kind of harvest you would see being reaped in these United States of America? Then go forth; sow your seed of friendship and understanding, love and peace. But remember, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully For while the earth remaineth, seed-time and harvest shall not cease."

When Should I Call The Clergy

A GOOD QUESTION! Some people have the idea you call a clergyman only when there is a death, or when you wish to arrange for a baptism or wedding. Fortunately, however, the Christian ministry can be of help at many other times as well. The following list does not attempt to be complete, but is an indication of some of the times when the Christian faith, brought through its ministers, can be of help to you.

- Before going to the hospital. Christian trust and confidence in God play a large role in the healing process. You need not face illness alone.

- When your marriage hits rough waters. Religious faith plays an important part throughout all of marriage. Do not wait until your marriage is "on the rocks."

- When a baby is born. There is no more joyous occasion. The child is a member of Christ's flock, and the Church rejoices with you. You also will want to make plans for baptism.

- When alcohol becomes a problem for you. There is no easy answer. Certain attitudes of well meaning people can often make the problem worse. Christian understanding and counsel may be the beginning of effective help.

- When there is a death in the family. An understanding of the meaning of eternal life is never more important. Also in most cases the funeral should be held in the church or chapel of

your parish, a Christian's spiritual home. Call your minister before you call the funeral director.

- When you face an important decision or difficult problem. A clergyman never has all the answers, but by talking through a specific problem with him the way to follow may become clearer.

- Before leaving for college or the armed services. The Church's concern for its members carries across land and sea. Our prayers and best wishes go with you when you leave home.

- When you plan to be married. Proper premarital conferences are a very important part of any Christian marriage. You will want to allow for sufficient time before the marriage. Six months is not too far in advance. Our clergy ask three conferences prior to marriage.

- When you wish to join the church or have questions about the Church. The ministers are always eager to talk with people contemplating Church membership and appreciate the opportunity to counsel with them. They are also eager for the chance to talk over problems and misunderstandings that may arise concerning the Church, its teachings and its policy.

Other times will also occur to you. We repeat the regularly printed notice: The ministry of the church is available to everyone according to his need.

— Trinity Cathedral
Cleveland

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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Need for Vigorous Urban Program Shown by Manhattan Study

★ Conditions for Protestant Church growth in Manhattan, New York City, are better now than at any time in the last 30 years, it was stated during the presentation of a "master plan and strategy" document to the fall delegate assembly of the Manhattan division of the Protestant Council.

The document, which includes a series of recommendations for individual denominations and congregations and a summary listing of key population trends in Manhattan, was introduced to the gathering by the Rev. Leland Gartrell, executive secretary of the department of church planning and research.

Placing its prime emphasis on methods of strengthening existing congregations, the document notes that of the 505,000 Manhattan residents identified as Protestants — 29.9 per cent of the total population of the borough — only half are affiliated with Protestant churches and church schools.

"For every person you carry on your church roles," Mr. Gartrell told the group, "there is another who doesn't show up."

According to 1960 census figures and other available sources, the research official said, Manhattan's population of 1,698,281 includes 53.3 per cent who identify with the Roman Catholic Church, 26.6 per cent of the Jewish faith and 2.2 per cent without religious identification.

Admitting future projections of religious distribution are difficult, he nevertheless noted that Protestantism's future in Manhattan appears bright.

A key observation of the strategy document notes: "According to the best possible calculation at this time, it would appear that the population de-

velopment in New York City is favorably inclined to the Protestant Church."

And the most favorable Protestant trends, it continues, "will undoubtedly be kindest to those religious traditions that are able to render a relevant and effective ministry to what have been referred to as minority groups. In the Manhattan Protestant community they are in the majority in 1962."

While the total Manhattan population was listed as being 38.3 per cent non-white and Puerto Rican, within the Protestant community the ethnic distribution is 62.6 per cent non-white, 6.2 per cent Puerto Rican and 31.2 per cent others.

Referring to the statistical findings, Gartrell pointed out that the "master plan and strategy" for Protestant growth is "not a blue-print — the major responsibility for implementing its findings and recommendations will rest with the churches individually, the denominations, and with the cooperative planning that should ensue."

A discussion of methods of implementing the plan was presented to the gathering by the Rev. W. Sterling Cary, chairman of the Manhattan Church planning committee, which for the last 18 months has discussed the project and worked with Gartrell's office in formulating recommendations.

"The day of the isolated congregation is gone," Cary declared. "We must work with each other — practice ecumenicity at the local level."

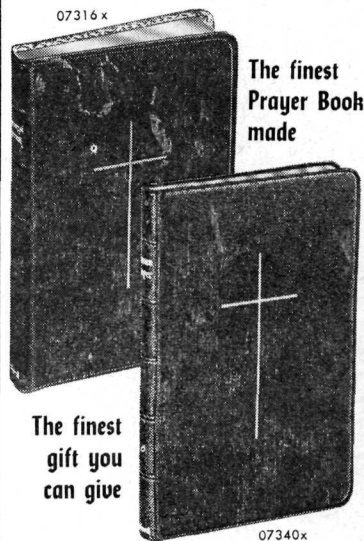
Among general recommendations, the strategy outline calls for broad distribution and study of the document among church leaders, establishment of neighborhood church councils and

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institution of a self-evaluation program for congregations.

Several specific steps also were recommended:

- Placing all physical property in the best possible condition. (It was noted that Manhattan Protestant churches, parish halls, parsonages and other property "could not be replaced with \$250,000,000 in 1962.")

- Increasing congregational resources by seeking a basic membership of 500 persons, providing a church school for 150 and attaining a budget level of \$25,000 to \$30,000.

- Giving special attention to the unchurched; relating congregations to their own geographical neighborhoods; considering establishment of "parish boundaries"; seeking a clergy-congregation ratio of 1 clergyman to 200 families; establishing specialized ministries.

A closing recommendation calls on local congregations, denominations and the Protestant Council to "consider the relevance of their respective structures" in relation to the general Manhattan ministry and in the light of the borough's many individual problems.

The 1960 Manhattan population is the lowest since the turn of the century, it was noted in the document's findings and observations. After slight gains in the 1930's and 1940's, the total declined in the 1950-60 decade and relatively small future change was predicted from the 1960 total.

Changing ethnic patterns, however, were seen as continuing to be of major consequence. The report pointed out that in the last decade Manhattan has lost 380,400 of its white population and gained 87,000 Puerto Ricans and 24,000 non-whites. The proportion of non-white and Puerto Rican to the total population has changed from 27.6 per cent in 1950 to 38.3 per cent in 1960.

The mobility of the population was cited as of prime importance to congregations. Every other Manhattan resident has changed his address in the last five years, it was stated, and "this suggests that within a half-mile of most Manhattan churches there are 3,000 persons that have changed addresses in the last year."

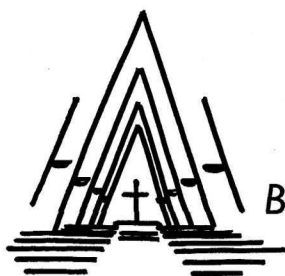
While church membership has declined in the last decade, the "church school trend" has gained slightly, it was noted. This was related to the changing age distribution of Manhattan's population, with gains among children between 5 to 14 and people 60 years of age and above.

SPIRITUAL RENEWAL SEMINAR

★ A seminar on spiritual renewal is being held at Saint Mary's Haddon Heights, N. J.

on November 25th - 26. Among the speakers will be: Marcus Bach, author and professor of religion at the University of Iowa; also V. Eugene Vivian, professor of science at the State College in Glassboro, N. J.; the Rev. Laurence H. Blackburn, rector of the Church of Our Saviour, Arkon, Ohio; and Arthur Ford, lecturer, author, teacher and psychic. Mr. Ford's autobiography "Nothing So Strange", has now been translated into fifteen languages.

The seminar is an attempt to present, in relation to the Christian life, the research which is now being done in an age when prayer and its related subjects are being studied in the laboratories of science. The program chairman is Rev. William V. Rauscher, rector of Christ Church, Woodbury, N. J.



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Full Time Ministry for Women Urged by Anglican Assembly

★ Women should be used full time in the ministry of the Church with a status equal to that of men, but short of the priesthood, according to a report presented to the autumn session of the Anglican Church assembly.

Presented by the Church's central advisory council of the ministry, the report was generally supported by most speakers during its discussion. The assembly, however, took no official action.

The report stressed that justice had not been done to the Church's women workers and urged that fuller and more imaginative use should be made of their services.

While it did not recommend opening the ministry to women, the report suggested that the reasons for barring women clergy should be more thoroughly examined.

In debate Archbishop Frederick D. Coggan of York told the assembly that the Church was "losing some of its best lifeblood because we offer our quali-

fied and thoughtful women tasks which do not challenge them."

The report was introduced by Bishop Kenneth Riches of Lincoln who pointed out the influences which the changed relationship of the sexes was having on the Church.

He said more women should be used in the service of the Church to help make up for a shortage of men workers.

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★ James R. Mutchmor, moderator of the United Church of Canada, said that gifts of grain to Red China would be "Christian, and common sense."

Dr. Mutchmor said such gifts would be over and above Canada's grain sales to China,

which had amounted to some 600,000,000 bushels over the last two years.

Reporting on the fine harvest he had seen throughout Canada, he said that wherever people are hungry they should be fed.

"The good Lord gives this bountiful harvest to a country of 18,000,000, people," he said. "Surely it would be good sense and not a little Christian to make a gift as well as sales!"

Speaking on "The Challenge of Today's Affluent Society," Mutchmor said Canada can afford a welfare society and added that "a lot more" will be heard of Canada's "medicare" plan.

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- BACKFIRE -

James A. Pike

Bishop of California

Your story on the House of Bishops (11/8) leaves an incorrect and unfortunate implication from your quotation of my comments to the press. That to which Bishop Scaife replied "no comment" was the subject-matter of the House's executive session. My comment had nothing to do with the executive session but was in reply to the question of a reporter before the session began as to whether, in the light of Presbyterian studies on the same subject, there was any problem of homosexuality among the Episcopal clergy.

I believe that my answer to this question was the appropriate one, just as Bishop Scaife's answer was the appropriate one to the question asked him. Your phrase "Bishop Pike, however, was willing to talk . . .," taken along with your preceding phrase "following the sessions", infers that I was talking about the sessions — to which I also had said "no comment".

As you know, we are not free as bishops to reveal the content of discussions in executive sessions, though we are of course free to express our opinion on subjects which might later be taken up in executive sessions.

In my opinion, my quote was "safe" enough: as you quoted it, "whatever happens to people could happen to clergy — but I hope in smaller percentage."

Robert C. Martin Jr.

*Administrator, Advance Adult
Education Program*

Each year at Christmas and at Easter the armed forces division of the National Council makes provision to send a priest to the air force base at Thule, Greenland, for the purpose of

presiding at the Lord's Supper with the communicants of this Church who are stationed there. As you know, there is relatively seldom an Episcopal chaplain assigned to Thule air force base. This Christmas time the lot has fallen to me to make the trip and to have the privilege of being with our Episcopal service personnel for their Christmas Communion.

It occurs to me that there may be some of your readers or subscribers who have kinfolk or close friends stationed at Thule and who might be glad to have a more personal contact with them than is normally supplied by mail. If so, I should be more than glad to hear from them at Department of Education, 28 Havemeyer Place, Greenwich, Conn.

Carl Eshelman

Layman of Tacoma, Washington

I have been a reader of the Witness since the early 1940's. At that time I was connected with Iolani School. In 1952 I moved back to the Pacific northwest where I am now an elementary school principal.

I have always enjoyed your articles and editorials. I do not attend the Episcopal Church having stopped before I left Hawaii. I could not go along with the extremely conservative position of the Church in that area.

Later I attended the Unitarian Church and now am a member of the Society of Friends. Probably because of my position relative to war I find this group most comfortable. I must confess I still enjoy the beauty of our Church.

Your recent articles have been most informative and I deeply appreciate your tribute to Bishop Moulton.

This letter is one that should have been written years ago.

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