

The **WITNESS**

MARCH 14, 1963

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UNITY'S BACKROOM BOYS

BISHOP TOMKINS of England writes this week of preparations for the world conference on faith and order in July. Here is an Episcopal team at work: Dean Lawrence Rose of General, center, left to right, Powel M. Dawley of General, Edward R. Hardy of Berkeley, William J. Wolf of Cambridge, Bishop Robert F. Gibson of Virginia

--SIGNIFICANCE OF CHURCH HISTORY--

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In Leading Churches

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Story of the Week

General Board Meeting of NCC Highlighted by Russians Visit

★ Balmy spring weather in Denver with temperatures in the 50's, belying the frost blanketing over most of the nation, characterized one of the busiest general board meetings in the 12-year history of the National Council of Churches.

Church leaders making up the policy-making body interrupted their four-day (Feb. 26 - March 1) sessions midway to welcome a delegation of 16 clergymen from USSR, now in this country on fraternal exchange visit. The eastern churchmen will remain in this country for three weeks as guests of the National Council of Churches.

The visiting churchmen, headed by Archbishop Nikodim of Yaroslav and Rostov, president of the department of external church affairs of the Moscow patriarchate, also includes representatives of the Orthodox Church of Georgia, the Armenian Church, the Evangelical Lutheran Churches of Estonia and Latvia, and the Union of Evangelical Christian-Baptists of the Soviet Union.

The delegation arrived in Denver Feb. 27, direct from Russia with a short stop-over in New York. Travelling in four groups, the churchmen left Denver for New York with visits to San Francisco, Indianapolis, Austin, Atlanta, Des Moines, Dayton, Minneapolis, Chicago, Buffalo, and Boston.

The Denver and Colorado councils of churches, acting as joint hosts for the Russian clergymen in Denver, arranged meetings for them with ministers in the Denver area. Colorado Governor John A. Love received the visitors and introduced them to a joint session of the state legislature. The Russian churchmen also called on Denver Mayor Richard Y. Batterton.

The visitors attended a reception at the Iliff School of Theology, visited Colorado Women's College, the University of Colorado at Boulder, and went on a sightseeing tour of historic sites in the Denver area and the nearby foothills of the Rocky Mountains.

Following a service which was held according to the eastern rites at the Brown Palace Hotel, the Russian clergymen were then invited to witness services in ten Denver churches of six different Protestant communions.

The visitors, returning the visit of a National Council of Churches delegation to the Soviet Union last summer, were special guests at a community luncheon for 600 church leaders. As leader of the ten Russian Orthodox members of the delegation, Archbishop Nikodim told the luncheon that his church believes "in strengthening the traditional friendship

between the peoples of our great countries — a guarantee of the peace of the world and most important condition for the deliverance of mankind from a new destructive world war." He wished the "Christians of America spiritual growth and all the American people peace and prosperity."

Archbishop's View

At a press conference, Archbishop Nicodim declared that religious liberty is guaranteed by Soviet law and that the government does not interfere in the internal affairs of the churches.

"We churchmen," he said, "get indignant over the attempts of the champions of the cold war to distort the picture of the real position of religion in our country, and to try, for purposes of propaganda so alien to the interests of the church, to present the problems of the existence of the church in a secularized society — which are common for the whole of Christendom today — as an indication of the alleged lack of freedom of religion under the conditions of socialism."

In describing the position of religion in the Soviet Union, Archbishop Nicodim said that carrying on the work of the church "requires normal relations with the state." But he emphasized that the church in the U.S.S.R. "is disestablished from the state, and the freedom of religious worship is guaranteed by the constitution."

Although relations between

the church and state are supervised by government councils, which are responsible to the council of ministers of the U.S.S.R., the Archbishop said the main task of these councils is "to see to it that the liberty of conscience is observed in our country and that all questions raised by the supreme church authorities are properly solved."

He also explained that all churches in the Soviet Union are supported by voluntary contributions from their members and that they do not get grants from the state.

He praised the quality of spiritual life in the Orthodox Church, noted that the church takes an active part in the work of the World Council of Churches and said the "spirit of genuine ecumenism" permeates its relations with churches in other countries.

"We have come to you," Archbishop Nicodim said in his opening remarks, "from a socialist state where our people, seized by labor enthusiasm, is creating a new dynamic society, multiplying the achievements of our country in economy, science and culture."

"While blessing its flock for labor exploits," he continued, "the Russian Orthodox Church also blesses them for peace-making efforts and fully supports the aspiration of all our people for peace and friendship with all people of the earth and for realization in the practice of international relations of the principles of peaceful competition and cooperation of states with different social and political systems."

In concluding his statement, the Archbishop wished "the Christians of America spiritual growth . . . and all the American people peace and prosperity."

He said friendship between the American and Soviet people is "a guarantee of the peace of the world and the most important condition for the deliver-

ance of mankind from a new destructive world war."

Parlin Speaks

With interpreters at their side the Russians in turn heard Charles C. Parlin, New York attorney and a president of the World Council of Churches, suggest the survival of religion in Russia offers a lesson to the lay movement in the U.S.

Parlin said the ministry of the laity is a growing concern of the churches in Russia where it is imposed by necessity. Noting the Soviet constitution forbids the teaching of religion to a child until he is 18, while the state teaches atheism at every opportunity, Parlin said "only in the sanctity of the home, parent to child, can religion be taught in the Soviet Union."

The Methodist leader suggested that "something of this pattern might be developed in America — clergymen teaching the laity and preparing them for their mission of carrying the good news of the gospel to their colleagues in the work-a-day world."

The ministry of the laity, according to Parlin, will become an increasing concern of churches of all traditions. He said that one of the 70 papers drawn up by Catholic theologians for the Vatican Council deals with the ministry of the laity.

Although the paper has not yet been distributed, "students of the subject are guessing that it will be all but indistinguishable from a paper being prepared for the World Council of Churches' fourth world faith and order assembly in Montreal next July," Parlin stated.

Business Sessions

The general board's business sessions were dominated by discussions of a wide - ranging study calling for major revisions in the operating structure of the Council. Recommenda-

tions, contained in the study, if carried out would result in the first extensive change of the Council's structure since its formation in 1950.

The structure study, including a survey by a management consultant firm, was prepared under the direction of a special committee appointed more than a year ago. Recommendations in this and other studies by the special committee can be entertained only by its triennial general assembly, which is to convene in Philadelphia in December, 1963.

After hearing six speakers indict "the gap between Christian thought and the daily practice of the church," conferees applauded the "spirited, effective" leadership of the united church women in opposing racism.

The board then voted to commit the National Council to participate in the continuation of interreligious activities in the field of race relations "stimulated by the national conference on religion and race." The board stated this commitment is to extend through June 1, 1964, with the understanding that future review by the board may extend the period of the Council's participation in the interreligious program.

Oppose Tax Bill

The board took a stand on two public issues during the week. Church leaders questioned certain aspects of the administration's new tax bill and went on record in opposition to discrimination on the basis of sex in the nation's economic life.

Board members voted authorization for Council officers to communicate their concern to the government over the administration's proposal to "place a floor under the legally allowable itemized deductions for individual income taxpayers."

They stated the administration proposal "if enacted may

have both direct and indirect effects injurious to our free society."

The board statement questioned whether the proposal would not in the long run have the effect of "discouraging what heretofore has been encouraged by the tax laws of the federal government; namely, support of the broad variety of voluntary associations of our citizens which assume personal and private responsibility for programs and organizations freely established for social ends in which they believe." In a resolution directed against "those special forms of economic injustice that are expressed through racial and other group discrimination," the board declared itself in favor of equal "remuneration of women."

In another action, the board authorized the calling of a western hemisphere conference on the laity "in 1965 or later." It was explained that such a conference would be in accordance with a proposal of the World Council of Churches. The board assigned responsibility for the planning and administration of the conference to the division of life and work.

Delegates were given study texts of proposed pronouncements on the churches and public schools and on the status of women, to be considered for possible action at the next meeting, New York City, June 6-7, 1963.

Espy Sees Gains

★ Four areas of major breakthroughs by the Churches in 1962 were outlined by a top executive of the National Council of Churches at the meeting.

R. H. Edwin Espy, associate general secretary of the Council, said these breakthroughs include race relations, ecumenical and interfaith relations, long-range planning and integration of the churches' work

overseas in both mission and relief endeavors.

Espy said 1962 may well turn out to have been "the year of Christian decision in regard to race." He cited especially the historic interreligious conference on religion and race in Chicago during January and the united church women's program, "Assignment: Race."

"Time will tell whether the spirit of Oxford, Miss., or the spirit of the conference on religion and race will leave the deeper mark on history," he declared.

In the other breakthrough areas, he cited increased interchurch cooperation by local congregations, more participation in city and state councils of churches, improved Protestant-Orthodox relations, and increased contacts between the National Council and the Roman Catholic Church on a wide range of common concerns.

He outlined four "trends" of interchurch cooperation which are expected to develop in the near future.

- Church-state issues, for which NCC member churches have not yet developed a common strategy. "There are few issues confronting the churches that are more urgent than this one and on which a coordination of thinking by the denominations through the National Council of Churches is more needed," he said.

- Relation of church to culture.

- Churches and the mass media. A proposed statement in this area is now being studied and will be brought to the general board for action at its next meeting in June.

- Christian strategy in relation to communist. "This is a vast subject which bears on the culture of our own people and of all the peoples of the world," Espy said. "The Coun-

cil's concern for this problem is part of its concern for the relation of the changeless gospel to the changing social and cultural scene."

DR. SCHWEITZER INVITED TO VISIT U.S.

★ A committee of prominent Americans was formed to invite Dr. Albert Schweitzer, famed Protestant medical missionary in Lambarene, Gabon, to visit the United States this spring.

The committee includes U.N. Ambassador Adlai Stevenson; Supreme Court Justice William O. Douglas, former Rep. Brooks Hays, a special assistant to President Kennedy and prominent Southern Baptist layman; and Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations.

Lisle M. Ramsey, a St. Louis business executive, is chairman of the committee. He left for Africa Feb. 20 to extend an invitation to Dr. Schweitzer who observed his 87th birthday Jan. 14.

Ramsey said a visit to this country by "one of the world's greatest humanitarians will serve as an inspiration to all Americans in these troubled times and will aid those forces in our world striving towards the attainment of a lasting world peace."

In January, 1961, Mr. Ramsey arranged with American businessmen to send medical supplies to Dr. Schweitzer in Africa in connection with his 85th birthday.

FLETCHER TO TEACH IN JAPAN

★ Prof. Joseph F. Fletcher of the Episcopal Theological School, Cambridge, has accepted the invitation to be visiting professor of Christian ethics at the International Christian University, Tokyo, Japan for the academic year 1963-64.

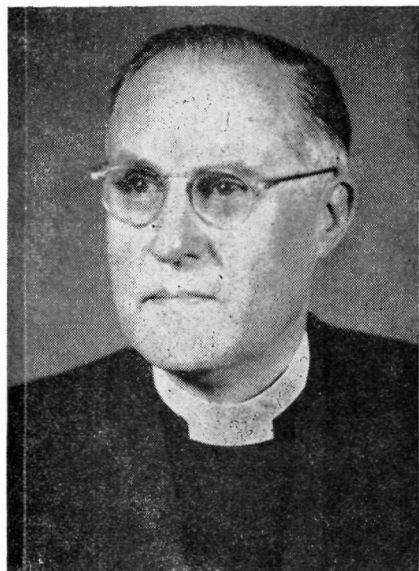
Fletcher, who has been asked

to use his case method of teaching, will teach one course in the ethics of western civilization jointly with Kenneth Boulding from the University of Michigan and the visiting professor of economics at the International College. Previously the ethics chair has been filled by Emil Brunner of Zurich, Switzerland and Professor Paul Devananden of Bangalore, India.

Fletcher will also visit for three weeks at the Anglican Theological College, Hong Kong and the Theological School in Manila. Accompanied by Mrs. Fletcher, he will begin his leave of absence from the School at the end of June, 1963 and return late in August, 1964.

PEOPLE

FREDERICK C. GRANT will return from Rome March 16 and will live at the Poinsettia Apt. Hotel, 5528 Hyde Park Blvd., Chicago 37, while he teaches at the University of Chicago during the spring quarter. He and Mrs. Grant will return to their New York home about June 15.



FREDERICK C. GRANT: — returns from the Vatican Council to teach in Chicago during the spring quarter

THOMAS V. BARRETT, rector of St. John's, Tallahassee, Fla., becomes professor of pastoral theology at the Church Divinity School of the Pacific in the fall. He and his family move to Berkeley this summer. A contributing editor of the Witness, he is well known to our readers as the author of *The Adventures of the Rev. Samuel Entwhistle* and for his lively General Convention reports.

JOHN H. TEETER, rector of Grace Church, Lynchburg, Va., becomes rector of St. James, Skaneateles, N. Y. after Easter.

STUART GAST, rector of St. Peter's, Cazenovia, N. Y., becomes rector of St. John's, Little Silver, N. J. May 1.

ROBERT L. NICHOLS, formerly vicar of St. Paul's, Athens, Tenn., is now vicar of St. Francis, Chicago.

RICHARD L. LEHMANN, formerly rector of St. Alban's, Chicago, is now rector of St. John's, Mount Prospect, Ill.

DAVID B. BIRNEY, formerly vicar of All Saints, Hanover, Pa., is now rector of the Mediator, Allentown, Pa.

PHILLIP G. CLARKE Jr., formerly rector of the Good Shepherd, North Charleston, S.C., is now rector of the Holy Communion, Allendale, S. C.

JOHN PRIOR, formerly rector of St. Thomas, Windsor, N. C., is now rector of St. Bartholomew's, Hartsville, S. C.

HAROLD B. SEDGWICK, formerly rector of Emmanuel, Boston, is now on the staff of St. Paul's Cathedral, Boston.

ROBERT M. COOK, formerly ass't at St. Stephen's, McKeesport, Pa., is now curate at Christ Church, Hudson, N. Y.

HAROLD A. MAGEE, formerly vicar of Calvary, Pascoag, R. I., is now vicar of St. Mark's, Warwick, R. I.

DONALD E. MOWERY, formerly rector of St. Andrew's, Nashville, Tenn., is now director of youth service for the city of Memphis, Tenn.

JAMES R. DAUGHTRY, formerly curate at St. Philip's, Coral Gables, Fla., is now vicar of the Resurrection, Tucson, Ariz.

LEWIS R. SEXTON Jr., formerly curate at St. John's, Passaic, N. J., is now vicar of the Transfiguration, North Berger, N. J.

JAMES C. BILLINGSLEY, formerly vicar of the Resurrection, Austin, Texas, is now rector of St. John's, Sonora, Texas.

JOHN C. DONOVAN, formerly chaplain to Episcopal students at Baylor University, Waco, Texas, is now ass't at Trinity, Galveston, Texas.

LAY WORKERS: —

ROBERT D. JORDAN has resigned as executive director of the Episcopal Church Foundation. In making the announcement Presiding Bishop Arthur Lichtenberger stated that Jordan is to serve under the treasurer of the National Council to raise the funds needed to complete the financing of the new Episcopal Church Center.

DEACONESS: —

DORIS HUNTING was made a deaconess on Jan. 27 by Bishop Burgess of Mass. and is on the staff of St. Matthew and the Redeemer, South Boston.

DEATHS: —

THOMAS P. SIMPSON, 55, rector of Trinity, Newark, Ohio, died Feb. 16. He took a leading part in civic activities during the 19 years he served the parish.

WHAT JESUS DID

By THEODORE PARKER FERRIS

The author of that highly praised work, *The Story of Jesus*, turns now to the actions of the Saviour. People are not likely to forget what Jesus said; but it is what he *did* that reaches their hearts, and it is these acts that give authority and meaning to his words. Dr. Ferris, writing for the intelligent 20th-century Christian, "makes plain much obscure religious feeling about Jesus, and we are able to see him in sharp outline."

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— BISHOP HENRY K. SHERRILL

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EDITORIALS

Lent Should Have Two Parts

WHENEVER LENT is mentioned, someone stops the really important conversation about golf or bridge or the new car, or the perfectly darling little whatnots you can buy nowadays, and says:

"Oh, yes, Lent! That's the time you give up something."

And that is the general impression. One church tells you in so many words what to give up.

And others indulge in some sort of general directions, in language ranging from sentimental to pious, from stern to ingratiating, that result in practices that vary according to one's frame of mind. Some of these practices are somewhat gloomy and others remind us of the portly woman at the movie, shedding gallons of tears over the celluloid tragedy and who, with one hand, is dabbing a handkerchief to her eyes and with the other is tremblingly slipping a pound of chocolates, piece by piece into her quivering mouth.

Lent under such treatment became a fad, like a new color. A luncheon in Lent must have a sombre daintiness, with a touch of purple. It became somewhat of a sham, like the pretended kindness of the person (man or woman) who with throbbing accents presides at a meeting to raise funds for the prevention of cruelty to animals and then drives home clad in a coat made of the fur of animals that have been cruelly trapped and allowed to suffer for hours before death brought relief.

The only Lent that is worth while is a real one, with a real issue worth the battle. Lent as a gentle spiritual massage, to quiet the nerves, is a form of indulgence.

Lent as an ecclesiastical demonstration, with multiplied devotions, and that alone, is too mechanical, if not altogether selfish.

But a real Lent, a period of time in which you will tackle a major, or a serious personal problem, and give yourself a chance to solve it, may be for you the most joyous of all the periods of your life.

The people who most need Lent generally give it the least attention. The ones who need it least are those most apt to help the church keep it alive as an idea, at least.

If possible, we ought to do something to get Lent to the heads and hearts of those who need it most.

Several things would help. If the church were not so conservative it might change its habits a little to help bring Lent to its proper place. In the first place Lent is too long. It imposes too big a strain upon people today.

Lent ought to have two periods. First a period of preparation — from Ash Wednesday to within two weeks of Easter, in which each person would attack his own problem, but without too complete a disturbance of his normal social life. And then there ought to be two weeks of more intense observance, with the appreciation of real discipline and an attempt to deepen the devotional life.

Such a Lent would have more meaning for people in general than our prolonged Lent today.

But we fear that not many will agree with us. They would like to keep the old way, even though personally they do not walk in it very assiduously.

The important thing for you is to realize that Lent, like Sunday, is no ecclesiastical device. It is an outward symbol of a real necessity imposed by God, and by nature upon man. Whether you keep it with your fellows in the society of the faithful, preserving the ancient tradition and the ancient associations, or whether you keep it alone and when you wish and according to your own notions, your life must each year have its Lent or you perish!

BEHIND THE SCENES IN UNITY

By Oliver Tomkins

Bishop of Bristol, England

**MOST OF THE WORK OF FAITH AND
ORDER IS DONE BY SMALL COM-
MITTEES OF CHURCH LEADERS
THROUGHOUT THE WORLD WORK-
ING ON REPORTS TO BE PRE-
SENTED THIS JULY IN MONTREAL**

EVERY BIG ENTERPRISE is carried out by many people at many levels. For example, the clothing industry involves manufacturers, distributors, retail shops, and behind the scenes, research workers. These last are not the least important. They work away behind the scenes in laboratories, and finally a new kind of shirt or blouse is available for ordinary customers in the retail shops.

So it is with the movement for Christian unity. The work for Christian unity involves teachers in theological schools and seminaries, church leaders working away in negotiating committees, members of councils of churches at world, national, and regional levels, ordinary ministers and priests and their congregations meeting each other at the level of local church life.

But there are also the equivalent of the laboratory research workers, which is perhaps one of the best ways of describing the work done in the theological commissions of the faith and order department of the World Council of Churches.

Most of the work of faith and order goes on quietly behind the scenes, but at the end of the day it means that the ordinary church member finds a different conception of church unity available for him in his local church. The faith and order movement has been gaining strength for forty years. Those whose memories are long enough can easily recognize the tremendous difference in the state of the market, so to speak, in matters of unity today compared with the nineteen-twenties. This difference is certainly due to the contribution which has been made by the many different kinds of workers at all these different levels. But not the least important of the contributions which have been made have been through the hidden work, the hidden research, of unity's "backroom boys", in the theological commissions of the faith and order movement.

Fourth World Conference

WE ARE SHORTLY approaching the fourth world conference on faith and order, which will be held at Montreal, Canada, in July. Perhaps it would be pushing our comparison too far to describe the world conference on faith and order as international fashion parade, but at least there is something in the comparison.

The pattern has always been something like this. The leaders of the churches come together in order to try to discover what are the difficulties that lie in the way of realizing the unity of all Christian people which, although with different interpretations of what we mean, we all know to be something which God desires for his people. They appoint a number of theological working parties or study commissions to get to work on the problems which they have thus defined. After a period of quiet work behind the scenes, these theological commissions are ready once again to meet on an international scale to produce their results.

Then there follows another international conference on Christian unity which takes a look at the situation as it there appears and sets fresh groups of theological commissions to work to carry on for the next stage. The Montreal Conference will be the fourth in this pattern.

After some careful preliminary work, which lasted from 1910 to 1920, interrupted by the first world war, the first gathering of theologians met at Geneva in 1920 to plan the first world conference and to set going the first preparatory commissions. That first conference was held in Lausanne in 1927. Here the preparatory work was studied by the delegates who produced their own comments on it and then set fresh theological commissions to work.

The second world conference was at Edinburgh in 1937; the third at Lund, Sweden, in 1952; and now we come to Montreal, 1963.

Ten Years of Work

AND SO THE MAIN PURPOSE of the Montreal conference will be to receive the reports from the theological commissions which have been at work for the last ten years. They have dealt with four aspects of the unity problem.

● The first is entitled "Christ and his Church" and is concerned with the way in which all Christians agree that the unity of the Church is to be found growing out of their conception of the nature of the person and work of Christ himself. Where do we begin to divide from this common starting point and why?

● The second is "Tradition and our Traditions"; every separated fellowship of Christians has developed its own traditions. What is the relation of these separated traditions to our underlying common history, the Christian tradition? And how is that related to the scriptures on which we all base ourselves?

● Thirdly, "Worship"; it certainly is in Christian worship that we become most aware both of the ways in which we differ from one another and, at the same time, of the fact that those who call upon the God and Father of Jesus Christ in the Holy Spirit are deeply united in spite of their differences. What bearing have our ways of worship upon the unity which we seek?

● And fourthly, there are many factors arising out of social, cultural, economic and other aspects of our corporate life which contribute both to division and to unity. In such a large field we have decided to concentrate upon the factor of "Institutionalism", that is to say, to study the way in which our Christian beliefs are always embodied in institutions of one kind or another and the way in which those institutions themselves tend to shape our lives.

A program has been devised which will take account of all these four pieces of quiet research and present them again to the gathered representatives of the churches.

In addition to this, there will be the reflections of some "consumer research" in that the churches themselves in the different areas of the world have been asked to say where they find the most urgent problems of Christian unity. The conference will also take account of these.

Finally, since the last world conference on faith and order, the World Council itself has held

its great assembly at New Delhi in 1961, where the faith and order section produced the important statement on the nature of the unity we seek. This statement is being widely discussed and studied in the 201 member churches; and at Montreal there will be an opportunity for us together to look more closely at this statement.

And so the Montreal conference on faith and order will take its place in this rhythical pattern of research followed by representative gathering together, a pattern which has played its part in the last forty years in helping men and women throughout the world to see more clearly the nature of the unity which God demands of his people.

Will you pray that the three hundred and fifty representatives of the churches who are to gather then will wisely and creatively use the quiet work of the last decade to further still more the varied and vital movement towards Christian unity with which God is blessing his people in our day?

Metanoia

By Corwin C. Roach

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

I AM ARGUING this Lent for the introduction of a new word into the English language. It all came about as some of us were discussing the terms conversion and repentance. The former is derived of course from the Latin compound verb "converto" with root meaning to turn round, to turn back, etc. It was a favorite military term with the meaning to change front, to wheel around and charge. This brings in the note of gallant impetuosity, banners flying, horses galloping. It is an approach which is sadly lacking in much of our discussion on the subject.

The Greeks did have a word for it, strepho with or without compounds. However the noun epistrophe occurs in only one New Testament passage, Act 15:3, where it is used of the Gentiles turning from idols to the true God. Epistrophe is used in English with a rhetorical, musical or botanical sense but never a theological.

The Hebrews also had a word, "shubh". It could mean either to turn to God, be converted or just the opposite, to turn away. Backslide is the pungent way the King James Version ren-

ders it. This raises a problem. When we turn, how can we be sure that we are getting on the right track? Conversion can become reversion. That is what Jesus was pointing out in the story of the unclean spirit who returns to his former abode. See the Gospel for three Lent. So much of our Lenten activity seems to be this kind of aimless conversion.

The Greeks had another word and this is the one I am voting for. Metanoia is usually translated repentance, but the literal meaning is change of mind. It is used in the Greek Old Testament to render a similar word which goes back to the snorting of a horse. Interesting in this matter of conversion and repentance we seem to be running into horses.

It is a question which concept is the more fundamental and thorough, conversion or metanoia. Certainly a change of mind goes deeper

than a change of action. Even a worm can turn although I doubt whether it can change its mind. This latter is a human privilege. It is what Psalm 51 means when it asks God to "make me a clean heart and renew a right spirit within me". This is what St. Paul has in mind when he tells the Roman Christians to be transformed by the renewing of their mind.

Our age is action conscious. It has even affected our theology to the point that we think of God in terms of events, "mighty acts" rather than propositions. Perhaps this Lent we might forgo some of our customary ecclesiastical busyness and concentrate on metanoia instead. How refreshing if, when Easter came, we could have a new spirit and a new attitude to the problems confronting us. Whether we introduce the word into our language or not is unimportant compared to whether we introduce it into our lives.

WHEN THE TIME WAS RIGHT

By Edward D. Eagle

Staff of St. Bartholomew's, New York

IN OUR FRAILTY WE CANNOT ALWAYS
STAND UPRIGHT BUT WHEN THE CRISES
OF LIFE GET US DOWN WE MUST CLING
TO THE BELIEF THAT HELP IS POSSIBLE

I WOULD LIKE TO SHARE with you two sentences from a letter which I recently received from a friend in a distant city. He writes: "In the past few months, I have had many doubts about my own Christian convictions. Life is really getting to me — I am afraid it's getting me down." I am sure that you and I can understand and appreciate these sentiments. We have all found ourselves in a similar state of mind, heart, and soul — we have all been there. Quite simply, this letter is a cry for help. Do you recall the words of the collect: "That by reason of the frailty of our nature we cannot always stand upright." We are not always able to stand upright; and when we do not stand, we fall.

We are tempted and tested daily by this world. The conflicts and tensions which we encounter daily in our homes, in our offices, and in national and international crises, all test us; and we

find ourselves at times unable to stand upright. Do you remember the philosopher Goethe's plea to his own generation: "Give me the benefit of your convictions, if you have any; but keep your doubts to yourself, for I have enough of my own." Goethe was right. Doubts take us nowhere. However, we can use our doubts constructively if we do not give up and give in to them. Dostoevski once declared: "My faith has passed through great whirlwinds of doubt." Many devout Christians could make the same statement.

For a number of years I lived in Chicago — that great windy city on the shore of Lake Michigan. In the winter, ropes are put along the sides of buildings near the lake, so that when the winter winds blow, the pedestrians may use the ropes to hold themselves upright. Even with the help of these ropes, I have seen strong gusts of wind fill the sidewalk with sprawling people.

However, I have never seen a person downed by the wind who was not willing to try to stand upright again. In fact, on a number of occasions, I have seen people crawling to reach the corner, where the force of the wind would be broken by the buildings. There are times in our lives when each of us must crawl to reach the corner.

Do We Want Help?

SEVERAL YEARS AGO, I purchased an old copy of the King James Bible in a second-hand book store, and one day I chanced to turn to the 59th psalm. I came to the 10th verse, which reads: "The God of my mercy shall prevent me" — shall go before me. In the margin, someone had written: "My God in his loving kindness shall meet me at every corner." What a wonderful translation, and what a great promise! At the corner God will meet me and pick me up; he will help me to my feet again. God will assist me against the whirlwinds of life.

But do we really want help? Just a few days ago, I saw a woman fall in the street while she was trying to cross Park Avenue, and several men who were nearby went to her aid. She thanked them as they helped her to her feet, but she pulled herself away quickly to let them know that she really did not need their help.

Many of us resist help from any source — even from God. We feel that it is bad enough to fall, but it is almost worse to admit that we need help in getting back up. However, in our frailty we cannot always stand upright; and we should not jump to the conclusion, when the crises of life get us down, that our faith is empty. Often, in the midst of doubt, our vision becomes distorted and blurred; and we are tempted to turn away and disbelieve that help is possible.

The reality of Christ, by God's grace, does not depend upon our faith. What a wonderful realization this can be for us! You remember the man, Nicodemus, who came to Jesus by night. Nicodemus could not understand how anyone could be born again in the spirit. But his lack of understanding does not disprove spiritual regeneration. You will also remember that Thomas, after the resurrection, was unwilling to believe unless he could feel the print left by the nails. But the fact of the resurrection was not dependent upon Thomas' faith, nor is it dependent upon ours. By God's grace — God's gift —

Jesus Christ came into the world to offer himself for mankind. Help is possible.

In the fourth chapter of St. Paul's Epistle to the Galatians, there is a verse which I think of often: "When the fulness of the time was come, God sent forth his Son." Timing is so important in life. We all experience this, even at an early age. Good timing may often mean the difference between winning or losing — between hitting or missing the mark. How often have we looked back at our lives and thought, "If only I had been there with the right information, with the right understanding, at the right time?" There is one basic difference between God's timing and our timing. God's timing is always perfect.

The Right Time

JESUS CAME just in time. God makes no mistakes. It is strange to think that, two thousand years ago, in an obscure and small country, God considered it the proper time to send his Son into the world. Let us look at the circumstances briefly. Geographically, the Mediterranean world formed a unit. The people of the Mediterranean world were spiritually hopeful, and all the people — the Jews, the Romans, and the Greeks — were each in their own way looking for a better life. Transportation, communication, and commerce had reached a high level. And even though Palestine was under Roman rule, the entire Mediterranean world enjoyed a peace which has not been known since that time. Even the barrier of language had been resolved by the influence of the Greek civilization throughout this world. Greek had become the universal tongue. And, at this most propitious time, God sent his Son into the world.

If the timing was perfect, then why was the response so poor? There were many reasons. The Jews were looking for a different kind of Messiah. The Romans were searching for a more comfortable type of worship; and the Greeks wanted a life of greater advantages, not a life of personal sacrifice. The time was right, but the people were looking for another kind of help — another kind of Lord — another kind of life. And, so it is in our world today.

When the time was right, God fulfilled his promise to Israel and sent his Son into the world — just in time to lead us through the darkness, just in time to support us in all dangers, just in time to help us in all temptations — just in time to meet us at every corner.

SIGNIFICANCE OF CHURCH HISTORY

By Robert H. Ayers

*Head of Department of Philosophy
and Religion, University of Georgia*

SOME OF THE PROBLEMS THAT CON- FRONTED THE EARLY CHURCH IN ITS ATTEMPT TO PROCLAIM THE GOSPEL

THE CHRISTIAN FAITH, I take it, is basically commitment to the Biblical story with its themes of creation, sin, redemption, and resurrection as giving a clue to the meaning of human existence. This story arose in a historic community and reached its climax in a historic person who became the focal point of a new community committed to the same themes as the old but with a new and different understanding. This new community burst forth from the framework of the old community proclaiming its message to all who would listen and accepting into its fold all who would accept its proclamation.

The Christian faith then is rooted in a historical community rather than in abstract metaphysical speculation. Of course, such speculation has arisen from time to time concerning the community's beliefs about reality and history but the beliefs arose in the first instance due to the community's actual historical experiences. In a certain sense it is meaningful to say that the label "Christian" applies to one who is willing so to identify himself with this historical community that its past becomes his past in such a way that it has contemporary significance. This is not to say that beliefs are trivial or insignificant, but rather that they cease to function merely at the level of abstraction. They are seen to be symbols or signs formulated by the community to preserve the integrity of its historic experiences and its story with the great themes interpreting these experiences and to communicate this story in brief and summary form.

If to be Christians is so to identify ourselves with this historic community that its past becomes our past, then it is obvious that we must have some general knowledge of this past. This does not mean that we need have a knowledge of every detail, the lists of the kings of Israel or the names of all the Popes. But there are cer-

tain important events and issues with which we should be familiar.

Old Covenant

● What did the covenant with God mean to ancient Israel and what implications did this have with regard to Israel's understanding of creation, sin, and redemption? It is important to point out that for Israel the world of matter, including human flesh was good because it was created by God. The essence of sin is pride and rebellion against God, not involvement in matter and flesh. Redemption is found in steadfast love for the God of the covenant.

New Covenant

● What did the new covenant mean to the early church and what was the place of Jesus of Nazareth in this understanding? For the early church, he was seen as a prophet and yet as more than a prophet. Not only was he the one who announced the coming of the new covenant, the kingdom of God, but also the kingdom of God was seen as embodied in his person and in his teachings. In this sense the kingdom had already come and yet in another sense it was still to come.

This was no abstract doctrine for those earliest Christians but a conviction growing out of their experience with Jesus who was called the Christ. Soon these earliest Christians confronted persons who not only had not had their experience but also were of different cultural and religious backgrounds. Thus they had to communicate their experience in concepts and thought forms that made sense to Greeks as well as Jews and in so doing they were not always successful in maintaining the integrity of their original experience.

Some Questions

● What were the problems confronting the early church in its attempt to communicate and

maintain the purity of its proclamation or gospel? The most significant are probably the following:

What was the relationship of Jesus Christ to God the Father?

What did it mean to say that Jesus Christ was the Son of God?

How could one meaningfully talk of the Holy Spirit and his relationship to Father and Son?

What sort of relationship should exist between grace and ethics in the Kerygma or gospel proclamation?

The answers to the first three questions which were to become the most widely accepted were given by the Councils of Nicea (325) and Chalcedon (451). Jesus Christ was proclaimed to be of one substance (homoousios) with the Father, not some created being who himself needed a mediator; he is truly "God and truly man, homoousios with the Father according to the Godhead and homoousios with us according to the manhood".

In the later Nicene struggle, the doctrine of the trinity was defined. God is "una substantia, tres personae" or "three hypostases in one ousia". The Holy Spirit, then, is not some created reality. He proceeds from the Father through the Son.

God and Man

TO THE CONTEMPORARY MIND these statements may appear to be simply abstract theologizing or splitting of hairs, but there was nothing abstract about the controversies that gave rise to the historic creeds. The issue was serious and revolved around the question of what type of language could one use in talking about the faith of the original faith witnesses that at one and the same time made sense and yet maintained the purity of the faith.

Arius had said of Jesus Christ that "there was when he was not". This meant, as Athanasius the strong defender of the Nicene Creed clearly understood, that one could not talk meaningfully of Jesus Christ as mediator and redeemer.

The same charge could be leveled against those who defended an adaptionist Christology. Not only must Jesus Christ be in some sense God but he must also be man. So the church rejected gnosticism and docetism which made matter evil and Jesus Christ only a ghostly apparition. This would destroy the historic basis of the faith and make, again according to Athanasius, all talk of mediation nonsense. To do his work as mediator, Jesus Christ must be in all respects like we are.

Incidentally, the Apostles Creed developed as a defense against the gnostic and docetic heresies. Not only is it a summary of the Biblical story in short statements, but also, you will note, it insists on the humanity of Jesus Christ as much as his divinity.

Grace and Ethics

THE FOURTH PROBLEM of the relationship of grace and ethics found expression as early as the New Testament period. Different approaches are found in the writings of St. Paul and St. James. As the church grew and became accepted by the state, Paul's emphasis upon the primacy of grace, i.e. his notion that "righteousness" means being accounted righteous by God through one's acceptance of God's mighty deed of deliverance in the death and resurrection of Jesus Christ — became muted and greater emphasis was placed upon winning increased favor with God by meritorious acts. It is not that these two views necessarily are mutually exclusive but that different church leaders at different times tended to emphasize one or the other. So we might mention Augustine and Pelagius, Luther and the prevailing outlook in the Roman Church of his day, Neorthodox theologians and so-called liberal theologians in our own times.

There are some who would claim that in its historic development even to the present time the Anglican Communion has not fallen prey to over-emphasizing either grace or ethics, but has held both in a proper balance through its emphasis on the incarnation, Christ for us as well as in and among us, and through its holding to catholicity as well as to reform doctrine. This was due in part at least to its unique historical genesis and development.

Archbishop Cranmer and other early Anglican divines while accepting Luther's insistence upon salvation by grace, nevertheless rejected the narrow Biblicism of some of the reformers that eliminated so much of church tradition. Instead they gave a place of honor to this tradition though it remained secondary to the Bible. Therefore they retained much of the worship, liturgy and practices that had developed in church tradition. It was not that they felt that works completed faith but rather that works accompanied faith at every stage in the Christian's life.

Other Matters

THERE'S SO MUCH MORE that should be said, but there isn't space. I haven't said anything about the divisions of the church and the at-

tempts at reunion. I haven't said anything about the reformation doctrine of the priesthood of believers and its implications for the laity. I haven't mentioned the impact of socio-economic and political factors on the history of the church and they have certainly been varied and important. I haven't spoken of the impact of the contemporary scientific world-view on the life and thought of the church and the changes in perspective that this is producing. These and many other matters should be investigated carefully if one is to have a thorough understanding of the history of the church.

Perhaps a concluding story is in order. Our

situation here reminds me of Rabbi Hillel's reply to the Greek who asked to be instructed in the law while he stood on one foot. "Thou shalt love the Lord thy God with all thy soul, strength and mind and thou shalt love thy neighbor as thyself", said Hillel. "The rest is commentary. Go and learn it."

I do not claim that these remarks are as succinct a summary of church history as was Hillel's summary of the law. Neither do I think that the rest is commentary. Too much of real importance had to be omitted. But I would close with the same injunction as Hillel with regard to the "rest", namely, "Go and learn it."

RACE, RELIGION AND REPENTANCE

By Austin Pardue

The Bishop of Pittsburgh

A PASTORAL READ IN ALL CHURCHES
OF THE DIOCESE OF PITTSBURGH
CALLING UPON PEOPLE TO EXAMINE
THEIR THOUGHTS AND ACTIONS

THIS IS the season of Lent. We are called to forty days of concentration upon the meaning of the crucifixion. A cross stands on or over every altar.

The Lenten seasonal color is purple. It symbolizes the theme: namely, repentance. This comes from the Greek word *metanoia*. It literally means to seek a change of mind; a new outlook from selfishness to unselfishness and from intolerance to understanding.

In this, the twentieth year of my consecration as your bishop, I call upon us all to repent for our sins of prejudice, intolerance, and discrimination against any race or religion. I am not speaking in anger or impatience, but in love and charity. If we harbor these sins of discrimination against race and religion, we will destroy our own souls, threaten our own bodies and contaminate our own children. If these sins are not corrected, they may well bring destruction upon our own nation.

Scholars, the world over, tell us that the next world war will probably be a racial conflict. I have recently been on a preaching mission to South Africa and I can readily see and believe

what they say as prophets of the future. We, as Christians, cannot stand by and cling to our past prejudices. As our Lord cried from his cross two thousand years ago, "Father, forgive them for they know not what they do," so now he repeats the cry as we continue in our blindness. Therefore, I ask you to make individual examinations during this season of Lent; to seek God's forgiveness for past mistakes, so that our Easter communions may be a joy to the resurrected Christ.

Will you as an individual, ask yourself the following questions?

● Am I aware that our Lord lives in the heart of every human being on earth; that to discriminate against race or religion is hurtful to him; that wherever a human being is suffering, there is Christ likewise suffering?

● Am I antagonistic when a person of another color joins my parish, sits in my pew, attends my church society or kneels next to me at the altar rail? According to his or her reliability and devotion, am I glad to have a person of a different race on my vestry or hold a parish office?

● In my daily work, am I willing to labor side by side in union jobs, in office posts in any kind of honest employment with decent people regardless of race or religion? Am I willing to be helpful to such persons, cooperative and understanding and to conduct myself in the spirit of Christ and the constitution of the United States? If I am an employer, am I willing to hire those of different races when they are qualified for positions and are willing to give of their best abilities? Am I doing my best to end economic discrimination so that our free enterprise system will remain free for every willing worker? Do I want full employment for "all sorts and conditions of men" as long as they are honest, reliable and industrious?

● Am I too hard of heart to have a sense of shame when I drive through blighted areas, overcrowded slums, filthy and deteriorated living quarters? Does my heart go out to the needs of the children and the delinquency that follows from such living conditions? Am I moved to help improve these conditions or do I simply "pass by on the other side" without care or action?

● When people of other races move into my

neighborhood, am I courteous to them or do I seek ways of preventing their presence?

● Do I seek special privilege, regardless of my race or religion, when I lack dependability, courteous manners and sincere willingness to work and search for truth and sound learning?

● Am I provincial, unwilling to study the world conflicts now being fought along lines of racial and religious hatred? Have I tried to understand the consequences of spiritual blindness in racial antagonisms?

My friends, few of us will find ourselves without guilt on one or many of these questions. May we approach them with calm understanding, spiritual insight, persistent prayer, and openness of mind. May those of us who feel strongly on one side or the other of these questions, ask God to rid us of the self-righteousness that breeds a haughty air of intolerance. May we approach this issue of the hour with intellectual integrity, emotional discipline, Christlike humility and patriotic devotion.

May we not judge some other part of the world or nation without first examining our own consciences in the community in which we now live.

WE LOSE MORE THAN WE GIVE

★ The average American misplaces more money annually than the per member contributions to a majority of church denominations in the U.S. This was pointed out at the stewardship and mission conference of the United Presbyterian Church.

Arthur R. McKay, president of McCormick Theological Seminary, Chicago, told some 400 stewardship and promotion personnel from 13 states that the cash lost in the U.S. averaged \$75 per person annually.

He stressed that the word "lost" was used literally for money which falls out of pockets or is lost through misplacement of wallets and purses.

In 1961, he said, the highest per member contribution in any of the 23 communions in the U.S. and Canada with membership of 100,000 or more was that of the Church of the

Nazarene. It averaged \$144.16 for all purposes.

His own church, he said, had a per member level of only \$87.90, and stood sixth in the list of 23.

According to McKay, the "lost" money is more than the per member contributions of 15 of the 23 communions.

CONTINUOUS REVIEW OF FINANCES

★ The Archbishop of Canterbury announced that a small standing body "of the highest caliber" is to be set up to bring the financial needs and resources of the Church of England "under continuous review."

Addressing the spring session of the church assembly, he stressed that the Church of England receives no direct grant from the state, but its requirements of \$100,800,000 a year are met from two other sources.

These are, he said, its

ancient endowments, which bring in about \$37,800,000, and contributions from the laity through parochial channels and church societies which provide \$63,000,000.

SEGREGATION LAW CLOSES POOL

★ A swimming pool available to whites and non-whites, operated by the Anglican mission to seamen, has been closed because of South Africa's apartheid laws.

According to a spokesman, the mission will remain closed until it receives permission from government officials to run the pool on a non-segregated basis, or until mission leaders decide to follow the country's segregation policies.

The mission is maintained by the Church of England. Its pool was built with aid from the Durban city council, the British merchant navy welfare board and shipping companies.

Welfare Work Being Taken Over By Governments of New Nations

★ Many of the world's newly emerging nations are taking over the welfare functions which once belonged primarily to church groups, members of the board of managers of Church World Service were told.

Herbert Stroup, dean of students at Brooklyn College, said there is a growing acceptance in these countries of the idea that "the individual is entitled to a minimum of material well-being; that better living conditions and economic systems are a right; and that particular issues must be faced in particular ways."

"Many nations are now in the same business as the churches, in helping their people," he said.

Stroup, who has conducted several refugee studies for CWS, said that U.S. churches must now take a new look at special needs which they can fill as the welfare states increasingly provide material security for their people. New kinds of approaches might include long-term literacy programs or vocational training, he said.

Hugh D. Farley, executive director of CWS, the relief and rehabilitation agency of the National Council of Churches, told the 100-member board of managers that there is a need for Christian service abroad which is conditioned by the requests of the countries involved rather than by what the churches think they need.

Studies of specialized projects are being undertaken, Farley reported, by committees of the World Council of Churches, with which CWS cooperates in many world areas. These projects include publishing enterprises requested by African

countries that need help in producing their own newspapers and magazines and an industrial center in India.

"These requests and others are not in the traditional framework of our work," Farley said, "but these are the kinds of things the new nations are asking for, and we are studying them."

"Church World Service will always respond to appeals efficiently and with expert personnel," he added, "but we want to become anonymous, working to the glory of God and not CWS."

In another speech to the CWS managers, Richard Brown of Washington, a state department official, praised the record of U.S. churches in aiding and resettling the world's refugees.

Emphasizing that he spoke only as a Protestant layman and not for the government, Brown cited the churches refugee work as one of "full partnership with the government."

He said that the qualifications of personnel recruited by the churches, with their people-to-people concepts and multilingual abilities, make them indispensable in refugee work.

Warning that vast new refugee problems will continue to erupt, Brown urged the churches to continue to assume "the responsibility of translating American interest and generosity into essential assistance."

The "problems and promise" of Africa were outlined to the board by Robert Kreider, dean of Bluffton College.

Kreider said the church aid programs in Africa must take into account the "fantastic political explosion," the rapid population growth, the 85 per

cent illiteracy and the high incidence of disease. He suggested an approach of "listening to the African and not doing all the talking."

"While the Protestant churches are in a minority," he said, "they have a creative status."

In a report from Algiers, Jan van Hoogstraten, director of the CWS African program, said the voluntary agencies and the Algerian government have been cooperating in relief work but warned that the job is too vast for the churches to undertake indefinitely.

"Feeding the old, the sick and the children must continue," he said, "but the churches should avoid taking the risk that their services might become involved with questions of political stability."

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SOUTH INDIA MERGER PLAN ADVANCES

★ The Church of South India and several Lutheran groups moved one step closer to forming a United Church of South India as the result of the third in a series of meetings.

Members of the joint inter-church commission agreed to have one legislative body, to be called an assembly, council or convention, which would govern the proposed United Church. They also approved a plan dividing the Church into four or more synods organized to represent the principal languages of South India.

At a meeting last July the commission drafted a statement of faith for the proposed United Church which is still being studied by all the denominations involved.

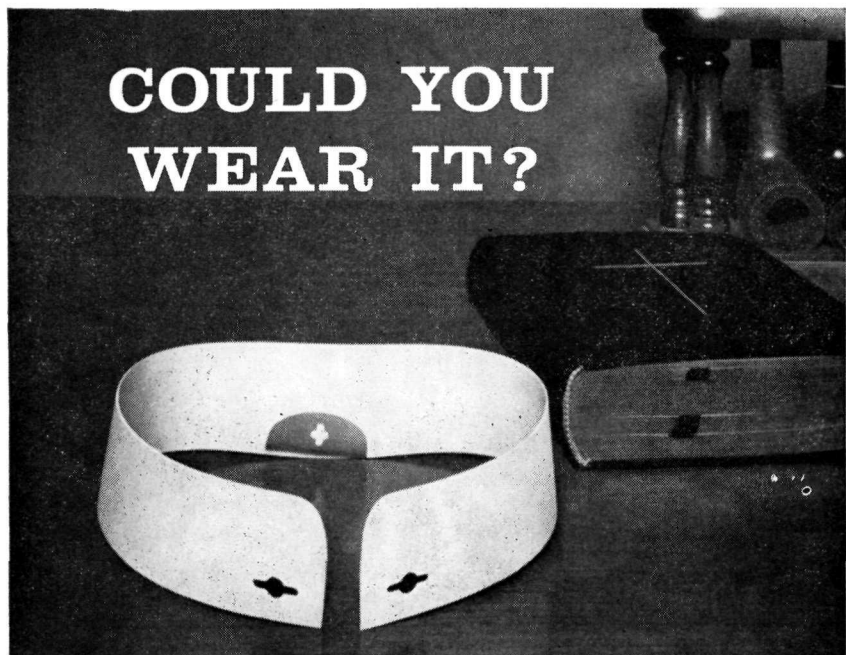
Besides the Church of South India, which is itself the result of a merger of Anglican, Methodist, Presbyterian, Reformed and Congregational bodies, the United Church would include five Lutheran groups.

The commission has not yet been able to agree on whether the new Church will have an episcopal or non-episcopal form of government. The Church of South India, has an episcopal structure, and some Lutheran representatives have been reported as saying that episcopacy is not contrary to Lutheran doctrine.

A committee has been appointed by the commission to work out details of a constitutional section on the episcopacy and to report back to the commission at its meeting next November.

PRAYER RULING UPHELD

★ Constitutional amendments to permit recitation of prayers in public schools were opposed by the New York state council of churches at its annual assembly.



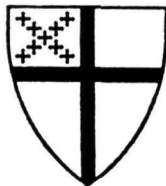
Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

But some decide the collar won't fit before they've really examined the life of the man who wears it. They say they haven't seen the "light flash" or heard the "voices whisper." Neither have most young men in seminary!

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In a resolution, the interdenominational council said there is "no reason for abruptly proposing amendments to either the federal or New York State constitutions" which would seek to nullify the U.S. Supreme Court's ruling banning a New York board of regents prayer from public schools.

"The best present course is to await patiently further decisions on related (school) issues which may clarify" this decision, the church council said.

It called on its member churches "to involve themselves and others in more general and objective discussion of the relative roles of church and state on this and similar questions."

The council also observed that "we have lived in considerable harmony" under the first amendment "for many years during which time free religion has flourished in America."

MERGER NEGOTIATIONS IN AUSTRALIA

★ Australia's Methodist, Presbyterian and Congregational Churches have completed preliminary negotiations for merger into what would be known as the United Church in Australia.

The proposed merger would be the third largest denomination in Australia, after the An-

glican and Roman Catholic Churches.

The three Church bodies have to ratify draft proposals at the state, local and national levels before the consolidation can take place.

Members of the drafting panel have announced that there will be no changes in doctrine, but that the three denominations will have to accept changes in organization.

CHALLENGE TO CHURCH OF WORLD LITERACY

★ Archbishop Frederick D. Coggan of York declared at Oxford, England that the rapid growth of world literacy presents a challenge to the church in the fight for man's mind.

"It would be an enormous tragedy if the church, which took the initiative in teaching people to read, lost the initiative in the matter of what people shall read," he said.

Addressing some 200 undergraduates at Oxford University, the Archbishop condemned the traffic in salacious and pornographic literature.

"Anyone who keeps his eyes open knows that in any big city in England a boy can go to many shops and buy literature

which is a disgrace in any Christian country."

The archbishop appealed for more novels and books on ethics, sex and family life written from the Christian point of view. He said he also "would like to see an illustrated edition of the revised catechism."

He stressed that the church is "at war with everything that warps the development of the mind or body." In this fight, he added, the church's position is "unanswerably strong."

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- NEW BOOKS -

Kenneth R. Forbes
Book Editor

Rum, Rome and Rebellion by Adalbert Seipolt. Sheed & Ward. \$3.50

The market for religious literature has been exceptionally large these days and of particular interest are the accounts of the journeys of representative sisters from several convents in pursuit of their missions. An excellent sample of these is "Never The Golden City" which we reviewed March 7. Numerous thrilling stories have also been recorded of Protestant missionaries specializing in a ministry to barbarian tribes in South America and translating the Bible for their native tongues.

It seems a far cry from these substantial and worth-while tales to a book that has recently been put on this reviewer's desk. It's a would-be funny yarn about a miscellaneous pilgrimage from Munich to Rome, translated from its original German into English where it seems out of place and much too cluttered with absurd drawings. It was published first in England under the title of *All Roads Lead to Rome* — a perfectly natural descriptive phrase.

What possible reason do we now have as its present title — *Rum, Rome And Rebellion*? Those of us who are old enough can recall the daring slogan, *Rum, Romanism and Rebellion* as the then-famous political war-cry in 1892 of Protestant Republican politicians who were fiercely fighting Grover Cleveland in the presidential election of that year. How they shouted in the streets in those hectic times and burned million of gallons of kerosene in their torch-light parades!

This is all a long 70-odd years ago now and we have learned many things — political and other—since then.

One of the minor things, perhaps, is how to make attractive and good-spirited caricatures by practical artists. For example, compare the drawings printed in this book with its publisher's house-organ (called *The Trumpet*) where he advertises the cream of his books, made lively by drawings which are caricatures indeed, but also interpretations. The author who does these caricatures is a genius and he might well give les-

sons to the fellow-artist whose many illustrations in this *Rum, Rome and Rebellion* seem to one reviewer, at least, somewhat crude and ineffective.

The Right Reverend New Dealer, John A. Ryan by Francis L. Broderick. Macmillan. \$5.95

It is strange that only now, seventeen years after his death, is there this full length biography of John A. Ryan whose work as priest, professor, social worker for liberal causes, within and without the Catholic Church, and long before the climax of his international reputation has Dr. Broderick produced this admirable record of Monsignor Ryan and his remarkable and far-reaching influence for the coming of a new age.

It is probable that only a very small minority of the readers of this book have known and sympathized with John A. Ryan and his effective leadership in many liberal and radical campaigns. As the author comments at the conclusion of the book: "A friend of presidents and cardinals, of socialists and legislators, John Ryan's life is one of exceptional fulfillment."

If the curious reader, anxious to know in more detail and to feel the remarkable quality of this man, let him read thoroughly these fascinating chapters: *In League with the Progressives, Fighting a Conservative Decade, Prohibition and the Campaign of 1928, Right Reverend New Dealer* and then to meditate on the author's conclusion:

"The triumph of Monsignor Ryan's career came from the skill with which he blended traditional Catholic principles and the American progressive tradition, from the recognition of his achievement both by the Church and by the nation, and from the translation of social justice into the law of the land during his own lifetime".

Portrait of Karl Barth by Georges Casalis. Doubleday. \$3.50

If there is one man known by name as a Christian theologian in every country in the civilized world it is Karl Barth. And Karl Barth

has in his basic faith something important that is treasured in each of the old established sects. This very short biographical essay is presented by a widely known French author and teacher of theology, and welcomes Robert McAfee Brown of the faculty of Union Seminary as the translator and introducer.

This compact, but vivid work will tell you what you need to know for an acquaintance with Karl Barth. And if you then are eager to carry your knowledge further and deeper, you will find *Evangelical Theology* by Karl Barth himself prepared to go on with you. The basis of this book is the text of lecture courses at the University of Chicago and Princeton Theological Seminary.

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