

The **+** WITNESS

APRIL 18, 1963

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ARCHITECT F. J. WOODBRIDGE TELLS STORY

BISHOP WARNECKE, chairman of the committee responsible for the new Church Center, stands beside him as National Council members have a tour of the building. Listening attentively in front pew is the Presiding Bishop

--- THE EPISCOPAL CHURCH CENTER ---

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Story of the Week**Episcopal Church Center Marked
By Efficiency and Beauty****By Edward Mohr***Witness Editorial Assistant*

★ The dedication of the Episcopal Church Center in New York on April 29 will mark the end of a concern of 40 years. With 100,000 square feet of space the administrative organs of the National Council and other agencies will have the room they have long needed.

The new building not only provides three times the area of the Church Missions House at 281 Park Ave. South but by good planning, modern construction, and new mechanical devices, makes all the space relatively more useful and effective.

While the need for this has been recognized since the 1920's, meeting it has taken little over four years. The impetus came from Presiding Bishop Lichtenberger after his election in 1958. The appointment of a housing committee got the project under way, the National Council giving support and encouragement to the committee's work as it went through various stages described by the chairman, Bishop Warnecke of Bethlehem, in his report to the council, featured in this issue.

The new building has been conceived as a center for all phases of the church's work. In addition to housing all the National Council departments here-

tofore located in New York, Greenwich, Conn., and Evanston, Ill., the center incorporates the Seabury Press and the offices of almost all official church bodies and cooperating agencies.

The structure's main entrance is at midpoint in a columned arcade running north from 43rd Street along the west side of Second Avenue. The Chapel of Christ the Lord is on the left side of the lobby, the elevators at the far end from the entrance, and an information center and the Seabury book store on the right. The foyer is dominated by a ceramic mosaic in high relief depicting a world map. The work of Nicholas Vergette of Carbon-dale, Ill., it combines 23,000 colored stones in its composition.

Ample provision for administrative services, housekeeping facilities, storage, shipping, printing, mailing and supplies are made in the sub-basement, basement, mezzanine and second floor, the latter containing also the office of the Church Army.

The Seabury Press occupies the entire third floor, while a large part of the fourth is taken by Christian education, the rest by the Episcopal Church Foundation, the Episcopalian magazine, the Foundation for Episcopal Colleges, and the staff lounge and lunchroom. Chris-

tian education also uses all of the fifth floor, except for the office of the American Church Building Fund Commission. The sixth floor provides for the Daughters of the King, along with the Christian social relations department and the general division of research and field study, the latter moving from Evanston.

The Presiding Bishop's office and those of the second vice-president and of the secretary of the National Council, together with the various functions of the finance department, fill the seventh floor. The south side of the eighth floor is used by the overseas department, the rest by the general divisions of women's and laymen's work, the Church Periodical Club, the Emery room, and the library.

The home department has about half the ninth floor, which contains also an audio-visual theater and the quarters of the Brotherhood of St. Andrew. The Girls' Friendly Society is located at the southwest corner of the tenth floor, the promotion department occupying the rest.

An apartment and terrace for the Presiding Bishop and two guest rooms are on the south side of the 11th floor, which also houses mechanical, heating, air conditioning and workshop areas. Six conference rooms are located on various floors in the center, the capacity ranging from 65 for the audio-visual theater down to 12. Each floor has toilets for men and women at the northwest corner.

The expenditure on the entire project, approximately \$5,900,000, includes land, construction, furnishing and moving. The construction cost of approximately \$4,000,000 represents good value for quality building in the area. Economy in construction was aided by a strong determination to make no changes once the needs for various functions had been determined and the plans made.

The architecture of the exterior of the Church Center is conditioned by the necessity to use all of the land available. Only two facades, south and east, have architectural treatment. The other two are bricked up. The use of continuous, triangular, limestone pieces makes a strong vertical effect, giving a feeling of motion when approached from the side. Fredrick J. Woodbridge, the architect, says that the objective was "to produce a dignified treatment, clearly suggesting institutional and ecclesiastical character, and at the same time to achieve the most effective fenestration for a modern office building."

In a recent tour of the center Bishop Warnecke pointed out the features which embody the principles guiding the committee and builders. So far as practical a high standard of quality was maintained. This is seen in the various fittings, materials, and equipment.

Throughout, the committee provided for economy of maintenance, making sufficient initial investment where this was required. Within fixed limitations allowance has been made for flexibility. Offices along the outer rim of the building have fixed walls, but interior partitions, while solid, are movable. Covered troughs in the floors provide easy access to electric and telephone lines.

Bishop Warnecke, one of nine natives of New York City presently in the House of Bish-

ops, brought the characteristics of decisiveness, firmness and determination to the task of the chairmanship. The result is a house which serves its intended function, and does it with grace.

The Craftsmen

Making a physical reality like the Episcopal Church Center out of lines on paper requires the experienced judgment and skills of hundreds of people. The general contractor for such a project, in this case George A. Fuller Co., engages firms in the various trades from demolition on the site to curtain tracks. It is upon their work that the result depends.

The building combines new developments in construction

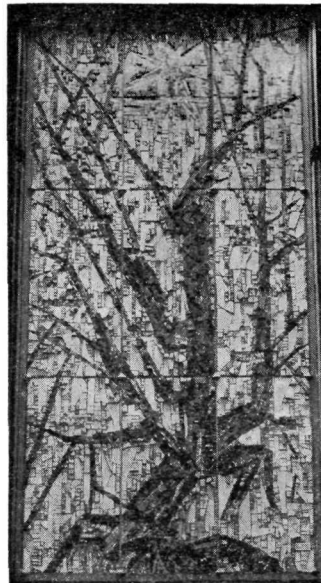
with some of the oldest. The use of limestone facades in New York has been greatly reduced since the advent of buildings with glass-curtain walls. There are still old time craftsmen in the stone-setting trade, however, though they have become more cantankerous and temperamental.

The new, lighter weight, steel from Bethlehem Steel Corp. is the first large installations of its kind in New York. While more costly it makes up for this by providing more room.

Throughout the building 80% of the warm and cool air is circulated by way of the ceilings, in which a proportion of tiles have small openings letting the air in. Carrier Air Conditioning Co., which provided the mechanical equipment for the cooling system, also supplied the window units, which take care of the other 20% of air circulation in the completely conditioned building. The cooling tower on the roof is enclosed by an architectural aluminum screen made by Adler and Nielsen, of Queens, New York City.

The site, which was occupied by walk-up tenements, was cleared by A. Greene Co., an experienced group in the demolition field. In the finished structure elements much in evidence include the painting and finishing done by the Shatz Painting Co. The color schemes are designed to give variety as well as light and liveliness. Acoustical plaster, which has been coming into wide use in buildings of all kinds, was applied by William Isherwood, Inc., who also supplied lathing and other plastering.

The pebl-glas on the lobby wall of the center is the work of Herbert Bright Designed Floors, and the ornamental metal work that of Fentron Architectural Metals Corp., also of Queens borough. The motor operated steel doors and grilles,



Above the entrance to the Chapel of Christ the Lord in the Episcopal Church Center is this contemporary rendering of the Tree of Jesse. In three-dimensional marble mosaic, it is the work of Gabriel Loire of Chartres, France, site of the Chartres Cathedral where one of the most celebrated Tree of Jesse windows exists. The Tree of Jesse represents the human genealogy of Christ according to the Book of St. Matthew. A symbolic representation of Christ and his mother, the Virgin Mary stands at the top holding the Child Jesus. Seven doves surround him. They symbolize the gifts of the Holy Ghost. At the mosaic's base reclines Jesse with a great tree rising from his loins.

adjuncts of efficient operation in the building, are the product of an old firm in the field, The J. G. Wilson Corp., established in 1876.

Less in evidence, but no less vital, are the blown-on fireproofing applied by Morell-Brown,

Inc., and the asphalt block paving laid by Hastings Pavement Co.

The usefulness of the bulk of the office space in the building results from the metal office partitions installed by Boyle Partitions, Inc.

Students Religious Beliefs Are Not Concern of Government

★ Those who want to “put God back in the public schools” are repeating the mistake made throughout history by those who have sought to coerce men’s beliefs through the power of the state, a public school official said in Washington.

Theodore Powell, public information consultant to the Connecticut state department of education, said the current debate over the place of religion in the public schools is part of the continuing conflict “between those who would enshrine doctrine in official statements and support it with the power of the state and their opponents who have insisted that conscience, faith, belief were outside of the state’s authority.”

Powell spoke to the annual meeting of the national civil liberties clearing house, a federation of organizations for the study and discussion of questions involving civil rights and civil liberties.

He took issue with those religious leaders and others who criticized the Supreme Court’s regents’ prayer decision as “a break with our religious heritage” and want some recognition of God in the public schools.

He declared that the court actually upheld America’s genuine religious heritage of freedom in reaffirming that “the beliefs of a school child, of any citizen, are not government property.”

“The concern of the public

school should be knowledge, not belief,” Powell said. “Whatever commitment the public school pupil is to make to any creed, secular or religious, economic, social or political, is not to be aided or hindered by adjusting the facts of history or slanting the required reading list to serve a chosen doctrine. Education should prepare the student to make these choices for himself.

“Neither the board of education nor the public school teacher has any authority to sermonize children to become believers in Judaism or Christianity, atheism or monotheism, capitalism or socialism, autocracy or democracy, racial superiority or the brotherhood of man,” he asserted.

Powell acknowledged that this “leaves us without assurance that the public school graduate would choose free enterprise, democracy and monotheism. Therefore it may seem a dangerous method of education.”

“Such fears,” he recalled, “were voiced after the prayer decision, as in earlier years some were fearful of democracy, the disestablishment of churches and the growth of a free society.”

“Liberty, indeed, creates danger,” Powell said. “The state may seem more secure under an authoritarian system. Religion may seem stronger if endorsed by law and favored by government.”

“Despite the danger, we have chosen liberty,” he said. “We have not forgotten our religious heritage.”

In reviewing the history of religion and the state in America, Powell noted that “through much of the nineteenth century, our national religion was Protestant Christianity.”

With the growing number of Catholics and Jews and the emergence of a pluralistic society, he said, there has been an attempt to enshrine a “religion in general” in the public schools.

The tenets of this new religion, according to Powell, are that God is one (monotheism), that he is omnipotent, and that “the public school deity is American.”

“I think he is also caucasian,” Powell said. “There is no clear affirmative evidence, but the negative evidence is nearly conclusive. It is hardly conceivable that he could be brown or yellow. And he is almost surely American — or, if not, he is, at least, our most faithful ally because he has always been on our side.”

“All of these articles of faith are subsidiary to the true public school doctrine—Americanism,” Powell said.

Recently, he continued, public school educators have been propagating a new doctrine labeled “moral and spiritual values.” These values, he said, are those which the majority of American people hold.

“Once more we meet the golden idol, erected not by king or governor but by another governmental agency, our public school teachers,” Powell said. “Our creed is to be determined by dominant local opinion as interpreted by the public school staff.”

In opposition to this trend, Powell added, the Supreme Court “repeatedly has intervened between the power of

government and the area of opinion and belief . . .

"Crusading religionists who would save souls and foster national unity and strength by government adoption of some official creed see these pronouncements of the court as a break with our religious heritage.

"They do agree that the free

exercise clause of the first amendment proscribes use of the fiery pit, the cup of hemlock, the rack or the pillory. At least, such punishments cannot be written into law. If a school child suffers scorn and ridicule, it is accepted by defenders of one aspect of the American tradition as the price of non-conformity."

Church Press Should Take Stand For World Peace says Kevauver

★ Religious publications have a very serious obligation to report and comment on national and world issues, Sen. Estes Kevauver (D. - Tenn.) declared in Nashville, Tenn. at the annual meeting of the Associated Church Press.

Kevauver spoke on "The role of the religious publication in politics" to member editors of the ACP which comprises more than 160 major Protestant and Orthodox magazines and newspapers in this country and Canada.

"Some of you have taken sides on hot political issues," Kevauver told the editors, "when you felt to do so would promote Christian ideals and objectives. Others have avoided such issues on the premise that your readers desire and expect to find primarily religious material."

The senator observed that each periodical must decide for itself if it is to become involved in political affairs.

"But I submit there are many public issues that involve basic moral and religious values," he added, "and that any religious publication may properly educate its readers with regard to such issues, without taking sides with any political faction."

Kevauver said the church press can and should play a major role in educating people,

without necessarily taking sides on issues themselves.

"There are numerous . . . areas of political interest where the public knowledge is woefully inadequate and where the church press may fulfill a valuable educational role," he said.

The senator went on to say that he is concerned about public apathy toward vital matters that are being neglected because they are not politically controversial.

As an example, he stated that everyone agrees that the electoral college system of choosing presidents and vice-presidents must be changed.

"Otherwise," he said, "we may some day find this country facing a serious crisis under the leadership of a president who was elected by a minority of the people."

Another neglected issue, Kevauver said, is what to do if a president becomes physically or mentally unable to discharge his duties.

"The illnesses of President Eisenhower demonstrated the dangers inherent in the present situation, where the vice-president does not have clear constitutional authority to take over the ailing president's duties," he stated.

In conclusion, Mr. Kevauver told the religious editors that

their publications should be heard on the great issues of war and peace.

"You gentlemen of the church press are in a unique position among journalists to speak out for peace with the clear, calm voice of reason," he declared.

"Issues of foreign policy may decide whether our people shall become involved in the most un-Christian human activity of all — war, and I do not hesitate to urge you to be active in this most important political effort — the search for world peace."

PAWLEY SPEAKS IN DUBLIN

★ Protestant-Roman Catholic relationships in Ireland and England have failed to reach the level of amity recorded throughout most of the world, an Anglican official said.

Canon Bernard C. Pawley, speaking before the Dublin clerical association of the Church of Ireland, said, however, that there was evidence that the "new spirit" was gradually reaching Ireland and Britain.

For the past three years, Canon Pawley has been the representative in Rome of the Archbishops of Canterbury and York; in that time he was active in observing the preparations for, and actual work of, the Vatican Council.

Protestant - Catholic relationships had been embittered in the past in Ireland and England, he said, citing political estrangements. It was evident after the start of the Council, he added, that the two nations lagged behind the trend toward interreligious friendship and cooperation.

Canon Pawley said that he hoped the Church of England would play its part in encouraging a new era of understanding, the only possible starting point for Christian unity.

EDITORIALS

Really a Fine New Building

FOR THE FIRST TIME in its history the church in this country has a building for all the work which is done on a national level. When Presiding Bishop Lichtenberger on April 29 dedicates the new Episcopal Church Center in New York the task of providing adequate housing for the administrative work of the national church will be brought to a happy conclusion. The church will be grateful to Bishop Lichtenberger for providing the leadership and determination that has enabled it to meet a need so long recognized.

The Church Missions House, built in 1893 at 281 Park Ave. South, as it came to be called, might have been adequate to this day if the activities of the national church were as restricted as they once were. The missionary organization was only expected to and did concern itself with the support of missions conceived in geographical terms.

Following the organization of the National Council the activities and responsibilities of the national church gradually expanded into wider areas. Although the support and administration of geographical missions still forms a large segment of these functions they have been expanded to include areas formerly not touched or left to the dioceses and parishes.

Successive programs adopted by General Convention have led to the creation or expansion of agencies designed to serve and support activities within the several dioceses and parishes. Among them are education, social relations, citizenship, health and welfare services, world relief, women's work, laymen's work, college work, armed forces, ministries, radio-audio-visual, promotion, and others.

Once given, the execution of these programs and activities require personnel and facilities and the room in which they work. A building can only aid in this, but adequate aid is indispensable.

When the housing committee and the National

Council made the determination that it was desirable that the church maintain a building of its own other decisions had to be made in turn. Although the headquarters work has been carried on in New York in the past, other areas were not arbitrarily ruled out, and the question of the general area was decided on the basis of the practical merits of the alternatives. Continuation in the New York City area being necessary and desirable a choice had to be made from among sections within the city and the suburbs. Inasmuch as the purpose was to house the business operations of the church the choice of remaining in the borough of Manhattan followed logically. When the construction of a new building was found to be preferable to the purchase of an old one the conveniently located site at 43rd Street and Second Avenue was obtained.

The housing committee showed excellent judgment in its decisions and selections, and the National Council in supporting them. The Presiding Bishop has given Bishop Warnecke, and through him the committee, the high praise their work has deserved.

In this issue of *The Witness* we are setting out in some detail various aspects of the Episcopal Church Center — its arrangement, the chapel, the financing, its background, its construction.

Bishop Warnecke says that the committee wanted the building to speak for the church, and to "do this not by appliqued crosses or false gothic windows but by honesty of design, by integrity in the use of its materials, and by relevance to American contemporary life".

This gives expression to a sound standard and at the same time describes very well what has in fact been achieved.

We may well share what Bishop Warnecke expresses in his presentation of the center to the church: "We hope it will be a good and honest tool in the life of the church. We pray that it will enable the church to pursue its mission with greater effectiveness in the life of our time. We ask God to accept this handiwork devoutly offered and to grant that it may minister grace and joy to those who use it."

HOW THE TEAM DID THE JOB

By Frederick J. Warnecke

*Bishop of Bethlehem and Chairman
of Committee on Housing*

NATIONAL COUNCIL GOT A DETAILED REPORT OF HOW THE CHURCH CEN- TER WAS BUILT FROM THE TIME THE COMMITTEE WAS APPOINTED IN 1958 TO HANDING OVER THE KEYS TO THE PRESIDING BISHOP

WE WERE DRAFTED for service in an unguarded moment in the era of good will immediately after the election of our good Presiding Bishop in December, 1958, and we have con-



tinued on active duty ever since with mighty few furloughs. The snug six of the committee on housing are: Mrs. Helen Hannah of Long Island; Mr. Richard Goetze of New York, who was invaluable for his knowledge of real estate and the problems of building in New York City; the Rev. Canon Almon

Pepper, executive director of the department of Christian social relations of National Council, who served as our secretary; Dr. Lindley M. Franklin, Jr., who brought us the ever restraining influence of the treasurer of the Church; Mr. B. Powell Harrison, Jr. of Virginia, who enlivened us with his many stories and contributed his uncommon common sense; and myself. There have been no changes in the membership of the committee, even though the terms of office on National Council of some members of the committee expired during our existence.

Our first task, you will recall, was to consider the invitation to reside in the new building of the National Council of Churches of Christ in America on Riverside Drive, New York City. Our decision not to accept this gracious invitation was based upon practical and financial reasoning. From time to time we have informally reviewed that decision, and we still feel that it was wise and right.

But having eliminated that answer, we faced many basic questions. First of all, where should the new center be located? The mid-west urged us to build in a geographically central location in our nation. The nation's capital pled for itself as a strategic location. Some spoke to us of

a cathedral-based center. We considered these matters and then travelled to see for ourselves. We were dined, if not always wined, in various dioceses. If we were not all busy people we might have made a pleasant career of this for some months. There developed on the committee various chamber of commerce loyalties to far off places. But again and again, we came back to a hard, primary question: Where does the work of the National Council staff require it to be? And no matter how beautiful the distant prospect and how alluring the presentation, the answer, after a careful and detailed survey, always was: New York City. Certain departments indeed told us that if we want elsewhere they would still need offices in New York City, thus defeating our concept of a unified headquarters.

We considered then the particular part of the metropolitan area into which we should go. Some of you may recall that we took National Council on a tour of a very pleasant part of Westchester County to show the Council a possible site. Again, we sought facts. We considered cost of operation for the Council as well as individual living costs. We weighed the possible meaning spiritually of a retreat to the suburbs contrasted with identification with the heart of a city. Everything pointed to Manhattan.

WE THEN WONDERED about the possible economy of the purchase of an old building and the renovation of it for our purposes. We poked into boiler rooms and tramped up and down fire towers. Our decision was negative. Deciding, therefore, to build a new building we began a search for a site that would meet our requirements at a price we could justify paying. This was a frustrating period, for the slow search for a site obviously held up any detailed architectural planning. We, however, used this time to advantage to begin our work on the space requirements for the operations of each department. Finally, we assembled and purchased, as you

know, the site on Second Avenue. The development of this Avenue has demonstrated the wisdom of this decision.

Let me interject a personal note. I was on vacation in Austria during the final negotiations for the property. In our hotel abroad we were treated with courtesy but quite casually until a cablegram arrived from Lindley Franklin asking my approval for the purchase of the property at a cost of a million fifty thousand dollars — an astronomical figure in Austrian shillings! I was suddenly promoted to a place of great deference by the staff. Unfortunately, we left that hotel the next day!

The Team

I SHOULD MENTION here that though it was not obligatory upon us under law, we cared for the resettlement and relocation of the tenants of the old buildings with thoughtfulness and concern for them. During this same time we were assembling what we have come to call our "team." If we have built well, it is, I am sure, because of this group. We sought a good deal of advice at this stage; carried on much correspondence; and interviewed many firms in the various fields. We have never regretted our choices: Adams & Woodbridge as the architects; George A. Fuller Company, who were represented by Mr. Gibson Dailey, as the builders; and Griswold, Heckel & Keiser Associates, Inc., as the planners of the interior space. The function of this latter firm is not widely understood, but their association with us was fundamentally important. Their task was to analyze our present operations and then plan each floor in the new building so that it would function smoothly, efficiently and comfortably. Ultimately, the design, purchase and placement of every piece of furniture, every partition, etc., was worked out in absolute detail.

From the staff of National Council we drafted Mr. Harry Dietz, who helped us immeasurably. Mr. Philip Agar of the legal counsel of the church came to our meetings and kept us all straight on legal matters. We employed Mr. Donald Daugherty as our clerk of the works. I must also mention Mr. Edward Bloomstein of Adams & Woodbridge; Mr. James Murphy of George Fuller Company; and Mr. James Hopkins of Griswold, Heckel & Keiser Associates, all of whom being directly assigned to us worked with us throughout the project.

This team met regularly, even before the site was determined. The building was then de-

signed thoughtfully step by step. Everyone knew the goals and worked harmoniously towards their achievement. There were lengthy discussions; there were arguments; but there was personal interest that seemed to me went far beyond professional duty. This was a tremendous group of men. They found some extraordinarily interesting solutions to the problems of the building. I think it is fair to say that this is one of the most efficient buildings in New York in its use of its space and that there are a number of important innovations in it.

We set before ourselves certain goals. First, the building must be functionally sound. As part of this we were concerned not only with operation but with maintenance and future cost. Then we were determined to build with quality in mind and not to cut corners by sacrificing good materials, adequate workmanship or proper design. Thirdly, we were nonetheless aware of the need for a rightful economy, and I am glad to say we achieved it. Finally, though far from last in our thoughts, we wanted the building to speak for the church. We hoped to do this not by applied crosses or false gothic windows but by its honesty of design, by its integrity in the use of its materials, and by its relevance to American contemporary life. The church and



ARTHUR LICHTENBERGER—the genial P. B.—stands at his desk in the Church Center. With him, left to right, are Bishop Bayne, executive officer of the Anglican Communion; Warren H. Turner Jr., vice-president, and Lindley M. Franklin Jr., treasurer, of the National Council

the city will judge how well we have succeeded. We ourselves are quietly happy about what has been accomplished.

Chapel is Central

THE CHAPEL of Christ the Lord is central in the building. It is presently complete except for the sculpture on the outer Forty-third Street wall of the building which is being designed. We have lavished great care on the chapel. We feel that it is vigorous and vital. The great Celtic cross rising out of the ground from behind the free-standing altar with the glowing tapestry behind it is a strong symbol of Christ the Lord. The abstract windows, which speak to me personally of resurrection, ascension and triumph, come from Gabriel Loire of Chartres who also did the magnificent Tree of Jesse in the chapel. The mosaic shields on the floor of the first American dioceses add great color to the chapel. The chapel to me is a wonderful combination of strength and serenity.

The first floor also contains the new lounge, the Episcopal information center, which leads on into the Seabury Press bookstore. In this part of the building, which is not yet complete, there will be a three dimensional mural of wood showing the first celebration of the holy communion at Jamestown, Virginia, in 1607. The lobby itself is also a point of outreach with its display cases and its mural map of the Anglican communion.

The Working Floors

THE OFFICES and the working floors are functional but not cold. The suite of the Presiding Bishop is especially attractive as is the Emery room. Atop the building is the apartment which is at the disposal of the Presiding Bishop. On this level also is the mechanical equipment which I think you will find worthy of inspection. I find for myself a sermon in the way in which these good materials and these scientific inventions are dedicated and used in the service of the church and of God.

Let me say a word about the cost of the building. The figure that is being commonly used in the church is that of five and three-quarters millions of dollars. It should be understood that this includes not only the land cost of about a million dollars but also a very large sum for furnishings. An ordinary commercial office building would certainly not have a chapel in it! Beyond this, in the offices we have supplied within this figure all partitions, all furniture, all draperies, all carpeting, etc. We have fully

furnished the Presiding Bishop's apartment. We are not turning an empty shell over to the church, but a home furnished and ready to live and work in. The building itself has cost less than four million dollars. This is extraordinary for a building of this quality in New York City.

May I say in closing what a privilege it has been to be chairman of this project and to work with this committee. I am grateful to the National Council and to the Presiding Bishop for their confidence in us and for the power entrusted to us to make important decisions without waiting for Council approval. The committee and our associates have been tremendous. We have argued, discussed, explored, and in every important instance reached unanimous acceptance and conclusions. It really must be the most unusual committee in the Episcopal Church!

Let me illustrate. After our final meeting a week ago, we all went to dinner together. The Presiding Bishop was our guest of honor. Yet there were no after dinner speeches! What other committee in the Episcopal Church would have the Presiding Bishop as its dinner guest and not ask him to make a speech?

So, Right Reverend Sir, your committee presents the Episcopal Church Center to you, to the National Council and to the church. We hope it will be a good and honest tool in the life of the church. We pray that it will enable the church to pursue its mission with greater effectiveness in the life of our time. We ask God to accept this handiwork devoutly offered and to grant that it may minister grace and joy to those who use it.



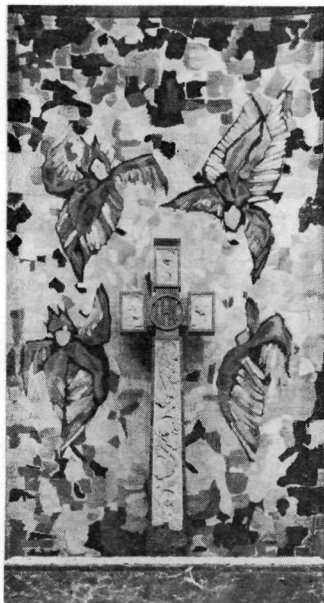
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THE WITNESS

CHAPEL OF CHRIST THE LORD

By Charles M. Guilbert

*Secretary of the National Council
and of the House of Deputies*



JUST A BLOCK from the United Nations complex of buildings and only two blocks from Grand Central station, in an area until recently occupied by slaughter-houses and tenements, but now being transformed by the erection of towering office buildings, stands the new Episcopal Church Center. Approaching it from any direction, one's attention is drawn to the Chapel of Christ the Lord, which occupies the major part of the first floor of the church's new administrative center.

From the north or east, it is the series of strong, bold, non-representational stained-glass windows, which announce the presence of a place of worship. From the west or south, one's eye is caught by the two-story expanse of finished stone, above which runs the legend of the chapel's designation, a wall soon to be even more striking by reason of a sculpture of the Risen Christ in high relief.

Thousands of walkers pass this corner every day: office workers, executives, service people, diplomats, newsmen, laborers, and tourists on their way from the transportation terminals to the headquarters of the United Nations. And in the midst of all this coming and going and busy traffic the church has erected its national headquarters with its ground-floor chapel, an-

nouncing by its clean functional lines that it has a message for contemporary society.

The move from Church Missions House to the Episcopal Church Center is more significant than merely moving from cramped to more commodious quarters. It is a move from a building designed to house all of the far-flung activities of the National Council — really the first real home of the Council. It is a move from the nineteenth into the twentieth century.

No aspect of the move is more deeply symbolic of its real significance than the contrast between two chapels: the chapel of Church Missions House (if it ever had an ecclesiastical designation, it was never used) and the Chapel of Christ the Lord in the Episcopal Church Center.

The chapel in Church Missions House was located deep in the heart of the building. It was designed to be an inner sanctum and to be fre-

In the Chapel of Christ the Lord a free-standing altar and a modernized green Italian marble Celtic cross are framed by a brightly hued reredos tapestry, pictured above. The 10 foot by 20 foot tapestry's theme is an abstract concept of four seraphims guarding the cross. The tapestry itself is of hand-spun and hand-dyed virgin wool. It was woven in four sections on five-foot looms by Allan Porter of New York. Along with two assistants, Porter spent nine months weaving the tapestry.

quented almost exclusively by the officers and employees of the board of missions. Old-time employees recall that almost every kind of service has taken place there over seven decades, with the possible exception of the churching of women. But its characteristic use was for noon-day prayers for missions and missionaries. Indeed, the almost universal practice, which is so distinctive of Anglicans, of offering up prayers for missions at noon originated there, as did the old calendar of prayer for missions with its periodic intercessions for appointed missionaries by name.

Street Level Chapel

THE CHAPEL OF CHRIST THE LORD is not withdrawn; it is at street-level. As one enters the building from Second Avenue, into the spacious information center, the glass doors of the chapel make it immediately visible and accessible.

One's eyes are first caught by the noble green-marble altar, and the towering cross of darker green behind it, the whole enhanced and framed by the bold patterns of the handwoven tapestry dossal.

It is only when one has entered and has begun to move forward that the details of the chapel begin to stand out. The altar is free-standing, as is the dominating marble cross rising from the pavement behind the altar. They are approached by a passage-way (not really a "center aisle", because the Chapel is asymmetrical) between two banks of low-backed pews of Philippine mahogany.

The pavement is the muted green of Virginia-stone and the aisle is inset with the brilliant heraldic shields in glass mosaic of the original dioceses of the American Church — seven of them in the aisle itself in reverse order of the dates of foundation from 1786 to 1784, the two earliest (Connecticut and Maryland, both organized in 1783) flanking the seal of the Presiding Bishop in the cross-aisle before the curved altar rail.

From the midst of the chapel the six stained-glass window panels reveal their full beauty. They are not picture-windows. They are strong, free-patterned arrangements of rough glass set in a concrete-like material, admitting and breaking up light prismatically and richly.

On closer inspection, the tapestry behind the altar is seen also to be patterned in free, flowing forms. A sun-burst effect near top-center has been designed to form a "glory" around the

head of the cross when viewed from the pews. Four figures of seraphim, suggested by a medieval tapestry, surround the sun-burst. Again, from a close vantage-point the stylized representations of the symbols of the four Evangelists on the cross itself become visible — at the top of the upright member, at the tips of the markedly short cross beam, and just below the crossing. On the altar stand two candlesticks of antique English glass. The altar is further set off by the angled panels of roseate travertine which flank the dossal.

The pinkish travertine is used also for the series of pillars which support the lower ceiling over the side-aisle running along the interior wall. The hard reflecting surface of marble is relieved by a large use of soft and mellow teak, notably in the open screen of battens enclosing the organ chamber, which is located in the front of the chapel, on the Epistle side; and in the rear wall, which is solid teak with vertical battens of the same wood.

Over the entrance door is a bas-relief representation in stylized form of the Tree of Jesse,



THE PRESIDING BISHOP examines the seal of his office in the Chapel of Christ the Lord. Behind him is Bishop Bayne, the others being Mrs. Bayne and Warren Turner

that ancient symbol of our Lord's royal lineage.

It is not enough that the Chapel should be physically apparent and accessible to the crowds that pass by, or that its design and appointments should speak to our contemporary tastes. In its services, also, it is planned that the chapel shall bear its witness in the community.

The Services

INTERCESSION at noon-day will continue to be the hub around which the service schedule will be constructed, but the concept of mission has broadened immeasurably to include every aspect of the confrontation of the church and the world and all will find a place in the calendar of prayer. The hour (12:10 p.m.) has been changed to accommodate those outside of the center who wish to, and will be encouraged to, avail themselves of the opportunity to join with us in prayer. Also, the eucharist will be celebrated more frequently at the noon-hour.

In addition to the noon-day services, each day will begin and end with the recitation of the daily offices of morning and evening prayer, and here, too, the work-schedules of the community have been consulted in setting the hours: morning prayer will be at 8:45 a.m. and evening prayer at 5:00 p.m.

Even the title of the chapel — unique in the American Church — has been chosen to herald forth this message: The church's mission is so to confront the men of our generation, in the midst of the thrust and pressure of the world we live in, that they will see, and acknowledge, the lordship of Christ in the affairs of men.

Paying the Bill

By Robert D. Jordan

*Chairman Finance Committee
the Episcopal Church Center*

THE NEW EPISCOPAL CHURCH CENTER at the northwest corner of 43rd Street and Second Avenue in New York, with an address of 815 Second Avenue, New York 17, N. Y., represents a great community enterprise of the church and a great contribution toward our future efficiency.

For many years the need for a new national headquarters of the church could scarcely be denied. Years ago because of lack of space at "281" the department of Christian education, rapidly expanding under the direction of General Convention, and the publications unit, also under a

mandate, had moved to Greenwich, Connecticut, 30 miles away.

As time went on it became necessary for our shipping and duplicating departments to move from our official headquarters simply because there was not room for their mechanical operations. Our division of research and field study was established at Evanston, Illinois, almost 1,000 miles away for the same reason. Related agencies, many of which had begun their lives at "281", one by one found other quarters because there was no room for them at Church Missions House.

Those departments which were left in the building at 22nd Street and Park Avenue South found themselves in a most embarrassing situation. Every time there was a new employee it almost required the services of an architect to find desk space for this new worker.

With Bishop Lichtenberger's decision that this problem must be solved and with the complete accord of the National Council a property was purchased at 43rd Street and Second Avenue. Bishop Warnecke of Bethlehem was appointed by the National Council as chairman of the overall committee. This committee produced plans which would provide not only for the present staff at our national headquarters, but also for a program which would take care of the church's needs for many years into the future. The Council approved, and plans were begun which would make the new Episcopal Church Center available for occupancy in February 1963 by all the National Council and by all the related agencies.

How Money Was Raised

THROUGH TRUST FUNDS, through the sale of present properties, the total financing necessary was approximately \$4,000,000. There was to be no planned campaign. Through effective cooperation by most dioceses, many parishes, a great number of individuals and by some foundations, \$3,000,000 plus were either given or pledged. There will be other gifts and pledges from uncommitted dioceses and individuals.

As the National Council moves to its new headquarters, it can do so with the satisfaction of knowing that less than \$1,000,000 still needs to be given, and that more than 75% of our dioceses have actively participated.

It will mean that the Presiding Bishop again will have under one roof all the departments for which he is responsible, and that all the related agencies of the church may again come into the regular life stream of our work.

Many dioceses and some individuals have

asked for memorials, and these have been allocated according to the gifts either pledged or received. The chapel has not yet been allocated, but it is the hope of the committee that some family, some diocese or some individual will wish to make a very substantial gift for the chapel, the very center of the new building, which will enable the Presiding Bishop to an-

nounce when the building is dedicated that freewill offerings without quotas, without a campaign, have again reflected the healthy missionary spirit of the church.

FREEDOM VITAL SAYS HANS KUENG

★ Father Hans Kueng, Roman Catholic theologian and consultant to the Vatican Council,

declared in Collegeville, Minn. that the Catholic Church lags behind Protestant theology in many fields because of "a lack of freedom."

The Swiss-born priest, dean of the theological faculty at the University of Tuebingen, Germany, spoke before 2,500 persons who crowded St. John's University abbey church.

Among the theological studies in which the church is lagging, he said, are exegesis, history of dogma and comparative religion.

"And," Father Kueng said, "if the Catholic press is often more boring and less honest than the secular press, this is usually not due to lack of imagination or integrity in Catholic editors, but again to lack of freedom."

The 34-year-old theologian, who attracted international attention with his book, "The Council, Reform and Reunion," reiterated several points he made in previous talks around the country. These included remarks favoring abolition of the church's index of forbidden books and relaxation of rules on mixed marriages between Catholics and non-Catholics.

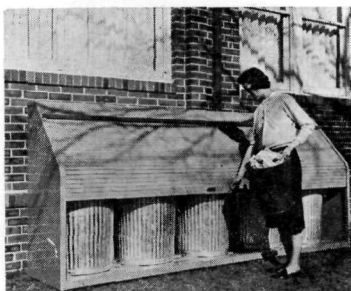
Father Kueng, who arrived in the U.S. in mid-March for a 16-city lecture tour, said "the more the Catholic Church makes freedom a reality within her — freedom of thought, or speech, of writing and of action — the more this freedom . . . will represent an advance towards the Christians separated from her."

"Certainly," he continued, "freedom, like so much that is good, is a dangerous thing. More freedom in the church means that the demand on the individual priest, theologian, layman, is not for less but more sense of order and authority, not for less, but for more genuine free obedience."

"But the Catholic Church of today is surely ripe for all this,"

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he commented. "And it would be precisely in this renewal of freedom of speech and writing that she would represent a challenge to the Protestant Church to investigate the question of true authority."

Father Kueng replied to questions from a student audience later. Some of the topics and his comments were:

On Mariology: Mary, as the mother of Jesus, has an important place in the Church, but veneration of her has been exaggerated in the past century. "The Son is infinitely more important than the Mother."

On relation of scripture and tradition: "The Church has always to see what God is saying through scripture. Often canon law has been more important than the gospel."

On reforms needed in liturgy: It is a "scandal" that the words of the consecration of the mass are not said aloud and understandable to everyone.

at Dresden, East Germany, and attended by churchmen from the U.S.S.R. and eight European countries.

The statement said that "since the East German government has submitted far-reaching proposals which incorporate concessions, the West German government should likewise work out recommendations which would contribute to a discussion of German problems and their solution."

Among those attending the conference was Bishop Moritz Mitzenheim, head of the Evangelical Lutheran Church in Thuringia, East Germany, who has often been criticized by West German Protestant leaders for close collaboration with the Communist regime.

The bishop later issued an individual statement endorsing a recent seven-point proposal for "peaceful co-existence" between East and West Germany made

by Soviet Zone Communist leader Walter Ulbricht.

The conference statement stressed the need for negotiations on all disputed international problems and described the Bonn-Paris axis as "a danger to peace."

Among those attending the conference were Bishop Tibor Bartha, ministerial president of the Hungarian Reformed Church; Archbishop Nicodim, head of the Russian Orthodox Church's department of foreign church affairs; Archbishop Jaan Kiivit, head of the Evangelical Lutheran Church in Estonia; the Rev. Jaroslav Ondra, a Czechoslovak clergyman; Lutheran Pastor Hans Kloppenburg of West Germany; and Professor Heinrich Vogel, a member of the synod of Evangelical Church in Germany and of the faculty of East Berlin's Humboldt University.

CONFERENCE URGES DISARMAMENT

★ An agreement on disarmament between the two Germanys was urged in a statement adopted at the close of a Christian Peace Conference held

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Ecumenical Atmosphere Aim Held By Orthodox with the Vatican

★ The Russian Orthodox Church is anxious to "facilitate the creation of an ecumenical atmosphere," but any talk of unity between it and the Roman Catholic Church at this time is unrealistic.

This was the opinion expressed in Moscow by Alexander Kassem-Bek, a lay official of the Russian Church's department of external church affairs, in the wake of an article he wrote for the journal of the Moscow patriarchate. That article, he said, had been misinterpreted by some foreign correspondents.

In an interview with Religious News Service, he said the correspondents had reported his article as expressing the hope the Russian Church's centuries-old split from the Catholic Church might be ended, especially in view of the recent series of apparent efforts — including the meeting between Pope John and Khrushchev's son-in-law, Alexei Adzhubei — both by the Russian government and the Russian Orthodox Church to improve relations with the Vatican.

However, the lay official, who is known for his close interest in ecumenical affairs, said a more careful reading of what he had written would have shown he had in no way held out prospects for concrete unity.

He said he had noted Pope John's remarks on the necessity of world peace at the opening of the Vatican Council, and added the comment that "to what extent these ideas of the Pope will find response in the Council's activities and the life of the Roman Catholic Church, only the future will show."

Kassem-Bek said he had gone on to voice the hope that the Catholic Church will find a worthy place among the peaceful forces actively striving for

a stable, just international peace, adding:

"Let us not abandon the hope that the clergy at the Council will deepen the ecumenical atmosphere which would enable us, through the mutual efforts of churches, and with the Lord's help, to bring closer the reli-

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gious unity of all supporters of Christ."

The official, whose duties include handling translations for the Russian Church's external affairs department, said that in his article he had dealt with the Russian Church's attitude toward the various general councils of the Roman Catholic Church. In this connection, he said, he had written:

"The great interest toward the present Council is, therefore, natural, due to the Russian Orthodox idea on the ecumenical atmosphere in general. Despite dogmatical and canonical dif-

ferences between the two churches for a thousand years, the topics discussed at the Council are of interest here."

But these words, he stressed, cannot properly be construed as saying that Russian Orthodox-Catholic unity lay in the near future.

Kassem-Beg said his views were reflected in a statement issued here by Archbishop Nicodim, head of the Russian Church's foreign affairs department, on his return from his re-

cent visit to the United States with other Russian clergymen, including Orthodox and Protestants.

He quoted the archbishop as having said that "we have always expressed the hope that the influence of liberal and progressive elements in the Vatican Council "could make it easier" to create the "ecumenical atmosphere" desired by the Russian Church, as evidenced when it sent delegate-observers to the Vatican Council.

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DR. SCHWEITZER STICKS TO HIS JOB

★ A St. Louis business executive who recently visited Dr. Albert Schweitzer reported that the 88-year-old medical missionary still works an 18-hour day in the tropical heat, walks five or six miles a day, and personally raises the \$250,000 budget for his hospital in Lambaré, Gabon.

Lisle M. Ramsey, who spent about a week with Dr. Schweitzer, said the aging doctor plays the piano, sings songs and gives Bible lectures every day. He is also busy making plans for the hospital's future.

For this reason and because of his advanced age, Dr. Schweitzer declined an invitation to visit the U.S. this spring. Ramsey had issued the invitation on behalf of a committee of prominent Americans.

Dr. Schweitzer's famous reverence for life was illustrated again during Ramsey's stay when the doctor would not permit his visitor's son to knock an ant from his collar. "We might break its legs," Dr. Schweitzer said.

Even flies are not killed at the hospital, Ramsey reported. If a fly does appear inside the tightly screened hospital, a drinking glass is placed over it, the fly is trapped in the glass and released outside.

Ramsey said the hospital is

run to conform to the traditional pattern of African family life. When a person comes to the hospital for treatment, his entire family comes with him. The family, including cats and dogs, stays together and members of the family do most of the cooking and caring for the patient.

This close-knit family life and the influence of religion in Africa are the two main bulwarks against communism, according to Ramsey. He said Islam, particularly, is a strong force in Africa and the main competitor to Christianity.

SEES INTER-COMMUNION IN FIVE YEARS

★ A top British Methodist leader predicted in Philadelphia that intercommunion between Anglicans and Methodists in England will be achieved within five years but full organic union will take at least 20.

Harold Roberts, principal of Richmond College and chairman of the Methodist delegation which has been carrying on negotiations with the Church of England, said English Methodists would accept the episcopacy as a part of union but

not "the idea that episcopacy is of the essence."

It would be approved only as "one of the ways of giving unity and continuity to the church," he said.

Another condition for organic union, according to Roberts, would be a revision or repeal of the acts of Parliament which give the British government authority over the Church of England.

Both of these conditions were contained in the plan for union of the two Churches which was made public recently.

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