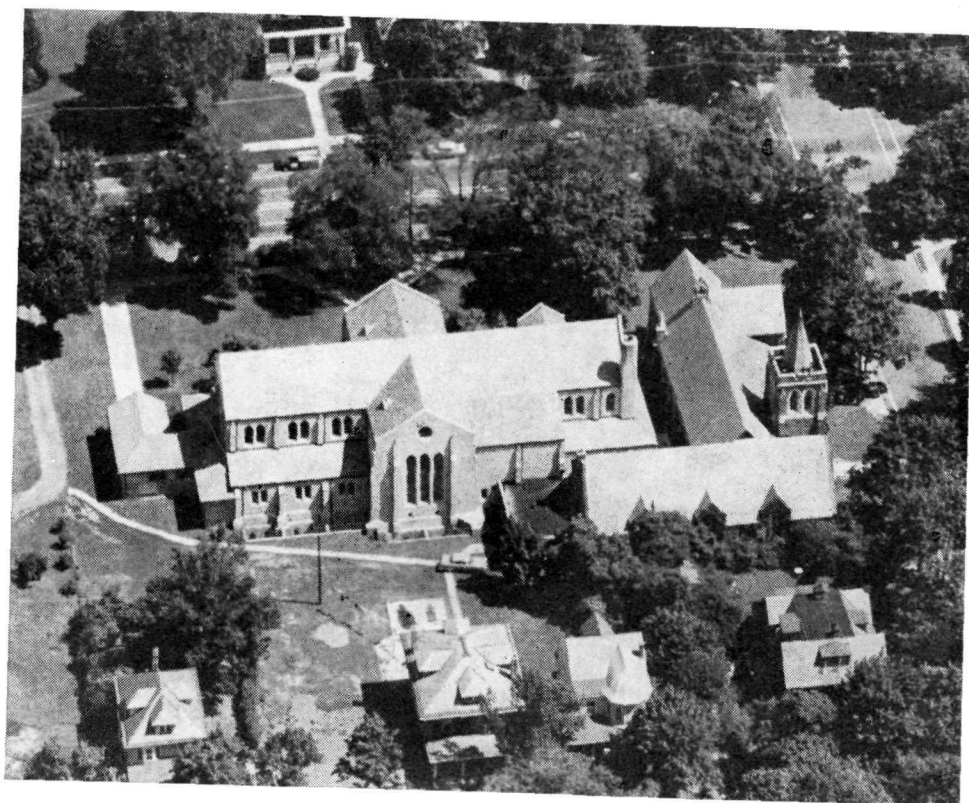


The + WITNESS

MAY 9, 1963

10¢



PRAY FOR YOUR CITY

GLANVILLE DOWNEY is a master of ancient literature and is also thoroughly at home in the field of church history. He examines some of the ancient liturgies and suggests that we revive prayers for our cities. Pictured here is Trinity Cathedral, Trenton, New Jersey, which serves a rapidly expanding metropolis

CONFERENCES OF THE WORLD COUNCIL

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00 a.m.
(Choral Eucharist, first Sundays).

WEEKDAYS: Wednesdays: Holy Communion 7:30 a.m.; Thursdays, Holy Communion and Healing Service 12:00 noon. Healing Service 6:00 p.m. (Holy Communion, first Thursdays).

HOLY DAYS: Holy Communion 12:00 noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

NEW YORK CITY

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00. (Holy Communion 1st Sunday in Month).

GENERAL THEOLOGICAL

SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Communion.
7; Choral Evenson, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL

NEW YORK

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday), 12 noon; Sunday, Holy Communion, 9 and 12:30; Morning Prayer & Sermon, 11 a.m.; Wednesday, Holy Communion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11 HD, 12:10; Noonday ex. Sat. 12:10.

Noted for boy choir; great *reedos* and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Lee Belford, David Wayne, Philip Zabriskie, clergy

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

Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.
One of New York's
most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

W. NORMAN PITTENGER, Chairman

W. B. SPOFFORD SR., Managing Editor

LESLIE J. A. LANG; O. SYDNEY BARR; LEE BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; GORDON C. GRAHAM; ROBERT HAMP-
SHIRE; DAVID JOHNSON; CHARLES D. KEAN;
GEORGE MACMURRAY; CHARLES MARTIN;
ROBERT F. MCGREGOR; BENJAMIN MINIFFE;
J. EDWARD MOHR; CHARLES F. PENNYMAN;
WILLIAM STRINGFELLOW; JOSEPH F. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW;
JOHN ELLIS LARGE; ROBERT MILLER; CORWIN
C. ROACH; MASSEY H. SHEPHERD JR.; WIL-
LIAM B. SPOFFORD JR.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri.,
12:30-12:55 p.m.

Services of Spiritual Healing, Thurs., 12:30
and 5:30 p.m.

ST. PAUL'S

13 Vick Park B

ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Gravson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector

The Rev. George N. Taylor, Associate

Sunday - Matins and Holy Eucharist 7:30,
9:00 and 11:00 a.m.

Wednesday and Holy Days 7 and 10 a.m.
Holy Eucharist.

Sacrament of Forgiveness - Saturday 11:30
to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and 11:15 a.m.
Wed. and Holy Days: 8:00 and
12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector
8 and 9 a.m. Holy Communion (breakfast
served following 9 a.m. service.) 11 a.m.
Church School and Morning Service.
Holy Days, 6 p.m. Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets

Near Dupont Circle

WASHINGTON, D. C.

The Rev. John T. Golding, Rector

The Rev. Walter E. Neads

The Rev. Walter J. Marshfield

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

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE

HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. Jack E. Schweizer,
Assistant Rector

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Reverend John C. Harper, Rector

Weekday Services: Mon., and Thurs., Holy
Communion at 12:10. Tues., Holy
Communion at 7:30 a.m. Wed., Fri.,
and Sat., Noonday Prayers at 12:10.

Sunday Services: 8 and 9:30 Holy Com-
munion; 11 Morning Prayer and Sermon
(Church School); 4 French Service; 7:30
Evening Prayer.

Story of the Week

World Peace Must be Constant Aim of all Religious Bodies

★ Christianity, divided and often embittered for centuries, already has appreciably closed ranks in its efforts to heal the wounds of this war-torn world, a leading Protestant authority on international affairs declared at the annual meeting of the U.S. conference for the World Council at Buck Hill Falls, Pa.

O. Frederick Nolde, director of the commission of the churches on international affairs, speaking on "Unity for Peace in Diversity of Faith," devoted a major section of his lengthy address to comparison of the recent peace encyclical of Pope John with pronouncements of the WCC on the political, economic, social problems of the world.

Although he did not evaluate the Pope's encyclical as such, the similarity was apparent in his presentation, in which the words of the encyclical and WCC pronouncements were placed side by side in mimeographed documents handed to the church leaders of 30 American denominations making up the conference.

Nolde labeled the Pope's encyclical as a "significant call for world peace," and a pronouncement of "immediate worth as well as of potential significance for the future." He offered several suggestions for attempts to solve the problem

of war and also pointed out many of the hazards.

He asserted that there is "no distinctly Christian or religious solution" for the world's political, economic and social problems, whether at the national or international level. This paralleled the pronouncement of the Pope, who made his plea for peace "to men of goodwill everywhere."

Nolde further told his listeners that even if the number of Christians in the world were "vastly increased," this would not necessarily mean that the problems of war and peace would be resolved.

He reminded the conference that the "most devastating wars of the last century were fought mainly by countries erroneously called Christian, but of whom it can correctly be said that a large number of their citizens have been reared in the Christian tradition."

The fact that there is "no Christian country, nor a Christian solution of world problems," Nolde said, in "no sense relieves the Christian of his responsibility, either individually or corporately, to contribute to the promotion of peace."

It is the "responsibility" of Christians, he said, to "proclaim that governments and peoples stand under the judgment of God motivated and illumined by Christian faith and experience.

Christians must encourage and assist in the search for solutions which will commend themselves to all men of goodwill."

In outlining several conditions which he deemed necessary for a "favorable climate" for cooperation, Nolde listed, as chief among them, the need for commonly accepted goals, to be sought by commonly acceptable methods.

He also stated that consideration should "not be limited solely to cooperation among the various, separated, Christian churches where the problem ought in fact not be too difficult. We must look at the question of cooperation with other faiths, including Jewish, Buddhist and Moslem."

At the same time, the speaker stressed that differences "sincerely held must not be ignored but respected, although every effort should be made to reconcile them."

He further contended that no person should be put in a position where his own convictions or sensitivities are violated. He said that each person "should be free to profess his own faith as appropriate occasion arises and should never be placed in a position where he must compromise his own beliefs." Nolde emphasized the necessity for each faith to develop within its own constituency an informed and concerned public opinion.

Citing the need for initiative, he cautioned against "presumptuous initiative." Parallel action in some instances may be better than cooperative action,

or may at times be possible where cooperation is not, he said. Pointing out that the problems of war and peace are "deep rooted and continuing" Nolde stated that "parallel or cooperative action should be pursued in depth and with continuity."

He singled out as manifestations of those of different faiths to promote "better relations among the nations of the earth" certain aspects of the Vatican Council, recent interreligious meetings and discussions in Rome and New York, the Pope's encyclical and concern, and the interest on the part of other religious groups and their leaders, including Jews, Buddhists and Moslems.

Nevertheless, he contended, "it is immediately relevant to ask ourselves whether the spiritual resources of mankind for world peace have been harnessed and released to any degree approaching their potentiality."

Formidable obstacles to the "effective release of spiritual resources for peace" do exist, the church leader declared. To illustrate he cited the highly complex nature of international problems and the fact that the issues of war and peace "appear in never-ending succession," that they "are unpredictable," and that suspicion and misunderstanding divide the peoples and the nations.

He deplored uninformed and indifferent public opinion, which he ascribed to the "complexity" of modern issues and the possible influence of thought-control methods by the mass media.

Focusing attention on methods of achieving an "effectual spiritual witness for peace," Nolde asserted that affirmative influence on the course of world events could be accomplished by having an increasing number of persons with spiritual motivation and professional compe-

tence in strategic positions of government, industry, labor, education and similar endeavors.

"Much more should be done

in encouraging men and women to see the sacred in the secular and to find vocation accordingly," he said.

Faith and Order Activities Spelled Out at Conference

★ IS serious, cooperative study of the things which unite and divide the churches "luxury or necessity"?

This question was put to over 200 Protestant, Anglican, and Orthodox participants in the annual meeting of the conference for the World Council of Churches at Buck Hill Falls by Paul S. Minear.

Minear, Yale Divinity School professor, is director of the faith and order department of the World Council. Faith and order deals with the nature of Christian unity.

Among "faith and order activities" the theologian listed: cooperative study of the church as the body of Christ; joint study and action to overcome conflicts which divide the church; encouragement of common worship, prayer, and witness; and appraisal of the theological significance of the movement for Christian unity as each church re-examines its own tradition and history.

A world conference on faith and order will be held in Montreal, Canada, July 12-26. Five hundred participants are expected.

Minear asked the assembled church leaders "Should our churches today consider faith and order activities as non-essential or essential to the renewal of the church?"

In attempting to define the term "renewal", Minear urged that we turn away from the multiple contexts in which this term appears in daily life — "the New Deal as replaced by the New Frontier, the urban development schemes to replace

tenements by high rise apartments, the rebuilding of a slumping baseball team, the Easter refurbishing of wardrobes, or the adoption of a special diet."

Instead "we need to follow the chaste simplicity and un-hackneyed profundity of New Testament usage." The newness referred to in the New Testament message is "expressed not so much in verbal confession as in the activity of loving walking as Jesus walked."

The World Council of Churches which defines itself as a "fellowship of churches" does not ask any church to change its conception of the church "either as a requirement for membership or a consequence of it". Nonetheless the progress has been made toward a more adequate conception of the one church.

He gave a list of "significant dues" to substantial progress in the thinking of the churches. Among these he listed:

- A greater determination to seek together the fullness of Christian unity

- A clear and deeper awareness of our need for help from each other in this common quest

- A surprisingly unanimous acceptance of the extension of this mutual need to include all major traditions in Christendom — the ancient Oriental church, the Roman Catholic Church, the historical Protestant churches, the newly independent Pentecostal and Protestant churches, the united churches.

● Greater confidence in advancing the ultimate claims of the one church and greater hesitation in advancing the separate claims of the separate churches.

● Greater desire to locate the center of the church than to map its boundaries, for example, to recognize the importance of the fact of one baptism into Christ than to stress the diverse methods and meanings of the ordinance.

The member churches of the World Council are cautious about spelling out a common formula describing the nature of the church, he said. "Life together makes them more chary of erecting obstacles to the future work of God in gathering his one people from every nation, race, and tongue."

"On the other hand, caution can produce paralysis", Minear said. It is not inevitable that doctrinal formulations should freeze progress. Such formulations can themselves "safeguard freedom and flexibility and encourage openness toward the future."

The ecumenical conversation has "eroded the element of exclusiveness" in the claims of the member churches by "forcing them to re-examine their inherited doctrines of the church."

Minear said that although the faith and order activity has not yet "moved from a peripheral to a central place in the lives of the churches" it has been moving slowly in this direction.

"It has moved far enough to the center so that each church is less able to evade an answer, at least if it takes seriously its confessional loyalty to the one church.

"In the coming years, will your church continue to assess such work as an optional concern for a few theologians who it can spare from other tasks or

will it begin to treat this work as essential to life as a church?" he asked the church leaders.

CHURCH CENTER DEDICATED

★ Presiding Bishop Arthur Lichtenberger laid the cornerstone and dedicated the building in ceremonies at the Episcopal Church Center in New York on April 29th. He was assisted by officers of the Church and the National Council in the presence of an audience of dignitaries and Council members.

Beginning with the laying of the cornerstone, for which foundation symbols were presented to the Presiding Bishop, at the request of Bishop Warnecke of Bethlehem, chairman of the housing committee, the ceremony proceeded to the dedication of the building and to the consecration of the chapel.

For the cornerstone Bishop Bentley, first vice-president of the Council, presented a cross; Bishop Hines of Texas, chairman of the home department, the Bible; Canon Charles Guilbert custodian of the Prayer Book, presented a copy; Clifford Morehouse, president of the House of Deputies, gave a copy of the constitution and canons; Lewis Franklin, treasurer of the Council, a list of donors to the center, and Mrs. Harold Sorg, chairman of the division of women's work, gave the United Thank Offering box used by Ida W. Soule, founder of the U.T.O.

At the consecration of the chapel Bishop Donegan of New York read his consent to its use for public worship. Memorial gifts were also dedicated by the Presiding Bishop.

Others participating in the ceremony were Warren H. Turner, second vice-president; Bishop Louttit of South Florida; Bishop Hallock of Milwaukee; Hugh C. McCaughlin, chairman of the division of laymen's work,

and Bishop Bayne, executive officer of the Anglican communion.

Archbishop Iakovas of the Greek Orthodox Church of North and South America was in the procession and in the chancel.

Hymns were sung between sections of the service which concluded with the blessing pronounced by Bishop Lichtenberger

NON-CHRISTIAN APPROACH TO AGED CRITICIZED

★ A tendency among Christians to deal with the aging in a frame of reference dominated by non-Christian perspectives was deplored at the annual conference of the national association of Christian social workers.

David O. Moberg, chairman of the social sciences department at Bethel College, said these non-Christian perspectives include:

The failure to provide the needs of aged parents because we believe it is more Christian to use money for church-related causes.

A feeling that the needs of the aged are only material. "The aged want to feel loved, need meaningful roles through which they can contribute to society, want independence and self-respect."

The tendency to think that simply establishing church-related homes fulfills the need. "Fewer than 5 per cent of aged people ever reside in retirement homes. If we orientate the entire church strategy around retirement homes, we are overlooking the greatest need."

Stereotyping of the aged. "We must not look at the overall problem in such a way that we forget each person is a unique individual."

Use of the aged to promote institutionalism. "The institution should serve people, not people the institution."

Ecumenical Move For Reunion Urged by Archbishop Iakovos

★ The primate of the Greek Orthodox Archdiocese of North and South America told the U.S. conference for the World Council that the term "unity" in the Christian ecumenical movement is now "antedated" and should be replaced by "reunion."

Addressing the conference's annual meeting, Archbishop Iakovos declared: "Now we must move toward reunion, not in the familiar sense of restoring the disrupted unity, but in the pragmatic and real sense of the word. Our given unity impels us toward a reunion — such a reunion that would make manifest our real intentions and our real ecumenical work."

Archbishop Iakovos, a co-president of the Council, suggested that a starting point for Christian reunion "should be a basic, well-founded and well-justified ecclesiology (doctrine of the church)."

He noted that in making this suggestion he might be "playing with fire," but reminded the delegates of St. Paul's warning to the Corinthians that "Everyman's work shall be . . . revealed by fire." (I Cor. 3:13)

Archbishop Iakovos defined the future role of the Christian ecumenical movement as finding the courage and strength to bring a "common testimony" to a "common faith."

He said solidarity, charity and amity are manifestations of the church, but "do not make up the essence of the church." Mission and service are the church's task, he continued, but they "are not the church."

The true church, the prelate said, has these four characteristics: "oneness, holiness, catholicity and apostolicity."

Emphasizing the need for a "new image of the church," he

said it is an image "we all inherently possess, but one which we must rediscover and repossess, and let ourselves be possessed by it, for it is the only true church."

The ecumenical movement, Archbishop Iakovos stated, is moving toward this church "at a steady pace, and cannot be halted or re-routed, for it is the holy spirit which guides it through all kinds of adversities, oppositions and obstacles — inevitably unto the truth, the whole truth."

While it may take years or decades for union to "penetrate and imbue and mold the depths of our particular confessional lives and traditions," the archbishop said, this should not "discourage our churches or bring about coolness or indifference to our hearts."

The primate discounted the suspicions which, he said, some Protestants and Orthodox have that "confessional color and identity" will be lost in the ecumenical movement, adding that "they fail to see it as a stream which refreshes and renews the life of the church."

He described as "unbiblical and untheological" any claim that one group of believers alone possesses the whole truth.

"There are no true Christians that I know of who would claim that the spirit has ceased to work in or through the life of the church," he declared. "Christ did not specify the date nor the place when the church would suddenly take full possession of the whole truth."

Focusing attention on world missions, Archbishop Iakovos cautioned that the whole future of the ecumenical movement would be placed in jeopardy if an independent missionary

movement, disregarding Orthodox views, should be condoned.

"World mission and evangelism," he said, "must define in very clear terms its objectives and its course, ruling out and forthrightly condemning proselytism, for there are millions of people who have either never heard of Christ or have never been given the opportunity to appreciate and accept his social gospel."

Concluding, the prelate observed that it is the "destiny and the role of the church of Christ to watch the signs and then develop all its spiritual and moral faculties and dynamics so that man can finally be redeemed and guided back to his Father. But this we shall do only unitedly and in his name for without him we can do nothing."

WASHINGTON JOB FOR WELSH

★ The Rev. Clement W. Welsh has resigned as editor of the forward movement publication to become director of studies at the College of Preachers, Washington. He will also be canon theologian of the cathedral.

CLERGYMAN MADE COMMISSIONER

★ The Rev. Robert M. Powell of Baltimore has been appointed to the Maryland commission on interracial problems and relations. He is general missionary in Baltimore for the diocese of Maryland.

MARRIAGE INSTITUTE AT ST. PHILIP'S

★ Dr. David Mace, internationally known marriage counselor, author and lecturer, was the keynote speaker at the annual institute for husbands and wives held at St. Philip's Church, New York, on May 6th.

EDITORIALS

Love and Suffering Go Together

THERE ARE TESTS of our discipleship as followers of Christ with which we should be deeply concerned. It is not so much what happens to us as the way we take misfortunes in their various relations.

In the first place it is the teaching of Christ that we enter the kingdom of heaven through much tribulation. It is a strange thing that those whom Christ loved dearly suffered as he did on the cross. He spared not his own mother for she suffered more keenly than any woman in history. She suffered from the scandal at his birth; from the threats against her son during his ministry and from the agony of standing beneath his cross. Surely there has been no sorrow as great as those which she endured and it was accentuated by the fact that she loved deeply; for suffering is apt to be the price of love.

As Carlyle once said "There is nothing inexorable but love" and those who love most, suffer most. Why this is so, man knoweth not? "It must needs be that the offense of suffering comes" is the explanation that Christ gives. When one considers the awful suffering of the innocent in the world today, it is overwhelming. In spite of this we must hold to our faith in God for the alternative is too devastating to accept. "Though he slay me, yet will I trust in him" and "Though I walk through the valley of the shadow of death, I will fear no evil," for perfect love casts out fear.

We believe that Christ triumphed over sin, suffering and death but we also know that he did not exempt his beloved from it. We must accept suffering as a mystery which man has not solved but which Christ has overcome. So we must endure suffering with the hope that in the end he giveth us the victory.

The next test of our discipleship has to do with our reactions to the irritations of life that come to us by virtue of our various contacts with other people. Christ taught us in the parable of the unmerciful servant — who begged to be forgiven for his debts, but refused to extend to a fellow servant the same mercy that he himself had received — that if we expect to be forgiven ourselves, we must extend to others that which

we hope to obtain, for "if you forgive men their trespasses, your heavenly Father will forgive you, but if ye forgive not men their trespasses, neither will your father forgive your trespasses."

The disciple of Christ must keep his soul free from bitterness for resentment grounds the wire of God's love. If we permit ourselves to hate other men, we accomplish no benefit; we shut out from ourselves the hope of mercy and we permit a root to grow up whereby many are defiled. It is not easy to forgive our enemies but it is imperative if we are Christ's disciples.

When one considers the petty jealousies which so often disrupt our parishes, one realizes why our religion is ineffective unless we forgive. We are to be like him who bore his sufferings without complaint against God or man. It is a hard attitude to take but it is the only way to victory. If you love him, keep his commandments.

The third test of our discipleship has to do with our compassion for our fellow-men. There is a stern element in Christ's gospel as well as a gracious note. Christ could forgive the repentant thief as the father forgave the prodigal son in the parable, but the rich man who ignored the beggar that lay at his gate became the victim of his own selfishness — and like the elder brother was without compassion.

We all have calls upon our mercy which belong to us because they lie at our gate. From the standpoint of the respectable Pharisee the elder brother had a raw deal but one thing he lacked and that was compassion. If he had loved either his brother or his father, he would not have acted as he did. He thought more of things than he did of persons. He therefore shut himself out of the household in which forgiveness was paramount.

The natural man receiveth not the things that pertain to the kingdom of God. He is satisfied with earthy treasures and the things that Christ advocates are foolishness unto him. It is hard to endure suffering patiently; to forgive our enemies willingly and to share what we have with others joyfully, but thanks be to God who giveth us the victory over suffering, sin and death. To him that overcometh will God give the victory. Continue ye in my love and so shall ye be my disciples and he that doeth my will shall know my doctrine.

SEAMY SIDE OF RECTORY LIFE

By Mrs. Frederick C. Grant

YOU PUT UP WITH MANY HARD-
SHIPS BUT AT THE END YOU
CAN THANK GOD THAT YOU SPENT
YOUR LIFE AS A CLERGYMAN'S WIFE

"YOUR REFLECTIONS on our lives are altogether too roseate", one of the young women may say. "In trying to encourage us, you are really holding things back, covering up all unpleasantness, not admitting that there is one single drawback. We know there are. Now, what are they?"

When you are first married, I think you will find it awkward never using your husband's fraternity or family nickname in public. Don't call him Buck! And that will make you feel aged and atrociously dignified until you get used to it. Also you do — and always will — share your husband more, and for more hours a day than most of the wives you know in the smaller communities. It is a bit difficult to wait several days before the opportunity to discuss some family problem arises. Don't say protectingly of your husband, "He is really too good-looking for his own good". There happen to be a great many "good-looking" men, most of whom have character, too, and they manage to get on with their work.

One Holy Week, my husband happened to be preaching in a suburban church, where the young wife broke down and cried the second time she took a telephone call for her husband. Later she said to me, "Oh, she does call him so often and it does bother me so!" However, Easter morning, an enormous corsage did arrive for the young wife from the woman on the phone. A few years later, in another town, I met the woman who had telephoned so often. Fresh from college, a member of a quiet professional family, she had married into a family of great wealth with heavy community obligations, a family charitable trust and duties she had never known existed. She was unhappy because she was so uncertain, and her clergyman's sympathy and advice helped her to start on her long, difficult road among a host of critical in-laws.

"Good-looking" or not "good-looking", your husband may occasionally find himself suspect. A clergyman's wife whom I knew gave refuge, one night, to a parishioner, the wife of a man who had come home more drunk than usual, and as she reported, "beat her up". At last, she had left her husband in a stupor at home, and my friend took her upstairs and put her to bed. An hour or so later, the woman heard much noise in the study below (perhaps unfortunately with an outside door). The furiously drunken husband now had a knife and was chasing the clergyman around the big table-topped desk, still however too stupid with drink to throw it, and the clergyman using a chair as a shield. The wife upstairs called the police, and happily, they arrived quickly.

What About Fees?

YOUR CLASSMATES' husbands will receive bonuses at Christmas, and sudden increases in salary for some signal accomplishment which you will never know. If you think you cannot live on the salary a parish pays, don't go to it, for it will be most unlikely that it will be raised before a new man comes.

The christening, wedding and funeral fees? We never found them large. Living on a tiny salary in a mill town, my husband was asked by the richest man in town to take the funeral service of a feckless brother-in-law who had fallen off the roof he was shingling. Neither man had any connection with the church. The service was in the morning at his home, and the interment was in a cemetery miles away in the late afternoon. Several days later, when the postman brought an envelope from the office of the man who had asked for the service, I ran up to the study to share its precious contents. Inside was the obituary of the deceased from the county

paper, and nothing else — not even a note of thanks.

In another and more sophisticated town, my husband conducted a large morning funeral service, and went across the city and fifty miles out on the opposite side for the burial service. Because one of the children had just had an expensive appendectomy, and because the pallbearers told each other that the bronze casket had cost \$6,000, the parson had the temerity to hope he would be able to make a small further payment on the hospital bill, but no fee, no note of thanks ever came.

In a western city, one night at the university club, a group of clergy and laymen was resting for a few moments before a fire.

"This drive to increase the pension fund is all right, I suppose, Padre", a younger layman said somewhat irritably to an older clergyman present, "but after all you clerics do have your fees, too, you know."

"Mine haven't amounted to much over the years", the older man said sturdily. "The only large one I ever received was fifty dollars."

"But", the young man continued, "I gave my own best man a hundred dollars for you, Sir."

"It was your best man," the other answered, "who gave me the fifty dollars."

Things Are Missed

THE PARSON'S BRIDE will miss her small, select, intimate Saturday night bridge club, I am sure, but it is possible that she can no longer afford to belong to little intimate clubs, and it is certain that with the average clergyman's Sunday looming ahead, her husband will refuse all Saturday night engagements.

"Will the parsonage ever be like one's own home?" Yes, as the years go by. So many Americans in these days of being moved about the country do live in rented homes.

I remember one afternoon when a high school son came home and said; "Oh, Mother, you don't know how good it is to come inside to our living room after I've walked up the block looking at the outside of the house, and tower and everything!"

The ordinary clergyman's wife may express herself on the decorating done before she moves in, and is always asked to do so. But if there are rooms upstairs on the second or even the third floor which she does not expect to use, it is surely more considerate not to ask for the decorating of all of them, too. But one hopes

she will impress the committee with her determination to enjoy the house and to take care of it.

I well remember the huge house into which I was to move, in which the previous tenant had let her children roller-skate over the fine oak floors (no rubber tires!) on every rainy day, and where she had chosen arsenic green walls and put up innumerable sconces with tallow candles, which had dripped for years down the walls. It was so costly to renovate both stained walls and floors that the modernization of kitchen and bathroom had to be omitted.

In one handsome house into which we moved, strange things went on. It was fresh and clean and attractive, but as the winter passed and the snows on the roof melted in March, water trickled through the skylight and down the stairs, and for the advent of one of the dignitaries of the national church, we presented the view of a series of pails, pots and pans, artistically graded up the stairway.

Two high school girls helped serve that night, at the dinner we had for him, and when they had piled pans and dinner plates in a pantry sink (half-way between kitchen and dining-room), full of water to the brim, the pipe underneath it suddenly gave way, and the somewhat damp waitresses splashed through the resultant waves with the dessert. Gradually, later, the sink and the skylight were at last repaired, but it wasn't until months had passed that I found that the man who had been asked to see that those items were repaired, before we arrived, was also — months before — the sponsor of a rival candidate. When his candidate had lost, he merely "forgot" the repairs.

Fond Memories

BUT, AS THE YEARS GO BY, and you are at last free to select your own home, you look back with tenderness on the homes in which you have lived, to the one in which Miss Whittemore always sent in the gorgeous strawberries, to the one where everyone was so endlessly kind when your mother died, to the one in which your little girl was born, to the one where a tiny Irishman lived next door and said to your small boy one day, "You're growing so big!" The little one returned surprisingly, throwing out his diminutive chest, "Our family are regular giants!"

It is so you find your "heap o' living" has made many a house a home.

Not long ago, one spring morning, a fragile

old lady — known all over the country — came to our door. She refused to come in, but she handed me an enormous bouquet of daffodils, and she said, quietly, "I'm very old and very sick, my dear. I asked William to bring me here today, because — though I can't remember your

name or anything about you, I can remember what wonderful times I had here, and how very much I loved you."

As she turned and went quietly away, I thanked God anew that I had spent my life as a clergyman's wife.

"--- AND FOR THIS CHRIST-LOVING CITY ---"

By Glanville Downey

Professor at Dunbarton Oaks Research Library

ANCIENT CHURCHES PRAYED FOR THEIR CITY AND THE SUGGESTION IS HERE MADE THAT WE MIGHT AT LEAST SAY A COLLECT FOR THE CITY IN WHICH WE DWELL

"MAN IS BY NATURE an animal intended to live in a city." The famous dictum of Aristotle is not universally true today as it was in the ancient world, for the city is no longer the only place in which civilization can flourish. Still, even though we now have such things as suburbs and college towns, which did not exist in antiquity, the city continues to be a major center of political, social and intellectual life.

But the city, along with the rest of our culture, has been going through major changes, and in return for the privilege of living in them, dwellers in cities now have to grapple with problems of rapid transit, parking, slum clearance, chronic unemployment, changing neighborhoods, relief and welfare, zoning, housing, overcrowded schools, deserted schools, and so on.

Do the traffic experts yearn to carve out freeways and loops that would turn the cities into conveniences for the homeowners in the bedroom suburbs? Can a national capital, suddenly self-conscious about its lack of culture, acquire culture by building a cultural center? Would the ideal city as conceived by Plato and Aristotle include a ten-million-drachma aquarium? How soon will the eastern seaboard from Boston to Washington become one continuous city—the biggest Megalopolis in the world?

What is there in all this for the church? Or should one say, what is there in the church for all this? Where at one time we had only churches in the city and churches in the country,

we now have city, inner-city, suburban (i.e. suburban-captive) and rural churches. Churches are moving, selling their buildings to other churches, or seeing them converted into night clubs, laundries or rest-homes. Congregations change character or integrate, summer programs are organized for under-privileged children. Local councils of churches and ministerial associations pool resources and labor for solidarity.

Whether the church—the church universal—is able to cope effectively with its new urban environment is a separate question. What can be offered here is a suggestion that the church has one resource that it does not seem to utilize.

City Problems

THE EARLIEST GENTILE churches were primarily city congregations. Jesus' work began as a rural ministry and ended in one city, which was not, however, actively integrated into the city-culture of the Graeco-Roman world of that day. In the Acts of the Apostles and in such early writings as the Epistles of Clement and the Epistles of Ignatius we can see the beginning of the mission to the great cities. The major episodes in Acts show us Paul's encounters with various aspects of the Hellenistic city-culture of his time. Each of the great cities he visited — Antioch, Ephesus, Athens, Corinth, Rome — presented special problems and offered special opportunities, depending on the characteristic

local factors that grew out of its situation and history.

For a time the Christian city congregations were more or less secret groups, isolated at least in their religious and intellectual ideas from the majority of their fellow citizens, who remained pagans. Then, when Christianity was emancipated and emerged as a recognized element in public life, Christians as such had perforce to take part in the various activities of the city side by side with their pagan neighbors — fellow citizens who had grown up and had been educated in the same city environment.

Cities in those days had problems just as they do now. The sources show us scenes of unemployment, relief problems, public health needs and other chronic problems such as we have today, with other difficulties which are no longer so common or so serious, in our part of the world at least — famine, epidemic, pestilence, earthquake, riot, foreign invasion.

With all these aspects of city life the church was familiar, and the local bishops and priests took the lead — and were expected to take the lead — in charitable work, public assistance and public welfare of all kinds. St. John Chrysostom, an experienced priest at Antioch, speaks feelingly in his sermons of the difficulties of persuading the more affluent members of his congregation to support the charitable work that was so badly needed. If all those who could afford it would tithe (John sadly remarks), there would be no problems.

If the church was fully involved in the life of the city — and it undertook to serve pagans as well as Christians, finding in such service one of the greatest sources of its strength and growth — the church was also very much aware of its involvement and its responsibility. Not only was the church aware of its role in the life of the city, and hence in the life of the nation, but it expressed its awareness in its public worship. The early Christians prayed for the cities in which they lived.

The Ancient City

IF THE CUSTOM was different from our modern usage, the cities were also different. The ancient city was usually smaller, of course, than its modern counterpart, and it was a more homogeneous unit. Its citizens were conscious that they had been shaped and nurtured by their city, and that it was from the city, acting in its corporate capacity, that they had derived their education and their social, intellectual and religious

training. The city in its turn was aware of its responsibility to its people, through its elected officials and its council of elders, and the city in its official capacity provided many services — such as education, physical training, charity and social service, aid in natural disasters, religious instruction — that are now at least in part dispersed among private agencies.

It was only natural that the citizen looked to his city as his foster mother and as the agency that protected his development and training. A Greek was an Athenian as much as he was a Greek, and a Roman was a citizen of his city as much as a citizen of the Roman empire. Paul when he sought to command the attention of the Roman army officer described himself as a "citizen of no mean city."

So the ancient citizen could only be conscious of what he had received from his city. And if he was aware of what the city had done for him, he was also conscious of his debt to his city. The preserved texts speak constantly of this feeling of indebtedness, and they show us a kind of loyalty to one's city that is far from universal today, though it sometimes survives. Modern man's loyalty is to his nation rather than to his city.

It is hardly surprising, then, to find that beginning with the earliest preserved form of the celebration of the holy communion, the eucharistic prayers of the Greek church have always included a prayer — sometimes more than one prayer in the same service — for the city in which the congregation dwelt.

Pray for the City

THE PRAYER for the city was of course one of the large number of similar prayers, which, to the Greek religious mind, formed an essential part of the communion service. Prayers were said for bishops, priests, deacons, for those in minor orders, for monks, nuns, for the departed, for the sovereign and the members of the imperial family and of the imperial court, for the armed forces, for those who travelled by sea or land, for those in chains or in prison, for captives in the hands of the enemy, for those in exile, for those condemned to hard labor in mines and quarries, and for those in servitude; for the ill, for those who labor under burdens and those afflicted with unclean spirits; for seasonable weather, for rain, dew, fertile crops; for those who labor on farms belonging to the churches, for those who build or decorate churches, for the singers and the custodians in the churches; for

the whole congregation; for the poor, widows, orphans, strangers, and all those who have asked for prayers; and finally, for any who may have been overlooked in this enumeration.

In the curtailment of the ancient forms that has lain behind our present worship, such prayers have been abbreviated or eliminated. We still remember "all sorts and conditions of men," but while we may, individually and privately, remember all the categories of our fellows, Christian and pagan, we no longer enumerate all of them explicitly in our public worship.

Liturgies

Among the prayers that have been lost entirely, the prayer for the city was said at different points in different liturgies, and the phraseology varied from liturgy to liturgy. But the thought was the same. In one of the earliest liturgies, the so-called Apostolic Constitutions (ca. A.D. 380) is a prayer "for this city and those who dwell in it" — that is, presumably, for pagans as well as Christians. In the Liturgy of St. James (fourth century) the priest prays for "the holy city of Christ (Jerusalem) and for the capital (Constantinople) and for every city and place and for those of the orthodox faith who dwell in them."

The Liturgy of St. Mark, of the fourth century, which was the traditional eucharist of the church at Alexandria, contains an elaborate prayer "for this lowly and humble and Christ-loving city; save it from evil days, from hunger, disease and uprising of the people."

The Byzantine Liturgy of St. Basil offers a prayer to God to "save this flock and every city and place from hunger, pestilence, earthquake, from being submerged in the sea, from fire, sword, foreign invasion and domestic warfare." In the modern text of the Liturgy of St. John Chrysostom, which is the form of communion service now most frequently used in the Eastern Orthodox Church, two prayers are said, at different points in the service, "for this city in which we sojourn and every city and land and the faithful who dwell in them."

The stately and meticulous prayers of the ancient church, and of its direct continuation, the Eastern Orthodox Church, might perhaps seem overly elaborate to present day Episcopalian congregations, and it would doubtless not be practical to revive the ancient forms in their entirety. But what might happen if occasionally—or perhaps even more than occasionally — we were to say a collect for the city in which we live?

The Atonement or Agony Service?

By Wilbur L. Caswell

Retired Priest, Patterson, California

PROBABLY THE BEST TIME to begin plans for next year's service is while we still remember the successes and failures of this year's. How many of us are satisfied with our Good Friday services as a presentation of the meaning of the stupendous event which the day commemorates?

In most parishes the chief service is the three-hour meditations upon the seven last words. Most of the laity, and even some of the clergy, accept this service as truly a part of our worship as any of the Prayer Book services. But it is **not** an ancient tradition. It was first introduced, I believe, by Jesuit priests in Peru toward the end of the eighteenth century. When I was ordained, there were priests who had never used it, and some laymen suspected it as a high church innovation. Some bishops refused to permit it.

The inadequacies of this service seem obvious. Usually the preacher addresses a procession, not a congregation. Those who come and go as they find it convenient miss one purpose of the service, spending the three hours at the foot of the cross. (The Lord was on the cross six hours.) While a clever preacher can fit any text to any topic, it is difficult to find in any of the last words a relevant text for a sermon on the atonement, though an old-time Calvinist might claim "Why hast thou forsaken me?" to support his view. The seven sermons usually wander over a variety of topics, "Behold thy mother" might suggest some reflections on the Christian family, and "I thirst" could introduce a missionary appeal.

Perhaps a three-hour service is too long for any but an Eastern Orthodox worshipper, and seven sermons too many to hear or to preach.

This service can easily become an orgy of emotion, and the congregation may, and sometimes has been — in the words of the late Studdert-Kennedy — set sail "on a sea of tears to nowhere in particular." Three hours of sustained emotional tension may result in a psychological relapse. In my seminary days, we students at 3:05 p.m. on Good Friday had to suppress a strong impulse to run off on some sort of a binge.

I do not know how our liturgical experts rate this service, but the first criticism of it from an authoritative source came to me from the late

Dr. Chorley, for many years the historiographer of the Episcopal Church, who, while rector of St. Philip's Church, Garrison, N. Y., introduced a Good Friday service, I think in the evening, so that everyone could attend — "The Vigil of the Cross." There were some of the prayers and litanies commonly used in the three-hour service and two or three addresses on the meaning of the cross. One address gave an objective account of how people much like us tried to get rid of the Lord with the best intentions. The cross was presented as a means of salvation and a way of life.

Meaningful Service

IN ALL THE PARISHES where I have used this sort of service the congregations have welcomed it, except a sentimental few who enjoy the contemplation of suffering and grief. I believe that George Trowbridge, when a rector in Philadelphia, probably since the three hours and the seven words were too deeply rooted in parish habits to be abandoned without annoying too many people, retained the three hours and the seven words, but selected seven of the heroic and epoch-making utterances of the Lord rather than the agonized cries of a man in the tortures of a cruel death.

The most inspiring three-hour service that I have ever attended was that conducted by Bishop Pike this year at Grace Church Cathedral, San Francisco. It was a three-hour service, probably because the observance of those hours on Good Friday afternoon has become a tradition, and the bishop did not wish to make too many radical alterations. There were four sermons, and all the liturgical portions were familiar Prayer Book services — Morning Prayer, Litany, Ante-Communion, Evening Prayer, and selections from Family Prayers. The cathedral congregation, probably for the first time, participated in the services rubrically provided for Good Friday.

The first sermon described the perplexity, groping for meaning in life, often the "nothing matters" attitude of the present generation.

The second revealed the failure of all the scapegoats which are offered.

The third was an intelligent, convincing and persuasive declaration of the meaning of the atonement, God coming all the way to bridge the gap between our sin and salvation.

The final sermon was on Christian living, the result, not the cause, of salvation.

In his customary manner, Bishop Pike presented the gospel in modern terms, without un-

intelligible abstract theological phrases, but always framed in the experiences of every-day life. The congregation — most of whom remained for the entire service, were given a clear and convincing picture of just what it means to be saved.

- POINTERS For PARSONS -

By Robert Miller

Priest of Campton, N. H.

CENTURIES AGO when the Reformation was in its infancy and the cry for a "reform in head and members" was raised on every side the Pope, pressed by the emperor, summoned the Council of Trent. Protestant theologians and representatives were invited, but rather for the correction of their errors than the expounding of their beliefs. Nor had they forgotten the fate of John Hus, burned as a heretic by an earlier council despite his safe conduct from the emperor.

When Pius IX called the first Vatican Council together there was no very good feeling between Protestant and Catholic. There had been too many wars between them, too much oppression and suppression, too much tyranny and abuse and when the Council defined the infallibility of the Pope the breach was widened rather than narrowed. The schism was not healed.

But the holy spirit was not unmindful of the church, and in this century there was kindled in many hearts a longing for unity which found expression in the ecumenical movement and in a kindlier feeling towards "separated brethren." It became clear that what Christians had in common was more than that which separated them. There was one Lord, not many; there was one faith, not many. They began to ask as St. Paul had asked, "Is Christ divided?" and to remember that no man could say "Jesus is Lord" save in the spirit.

So when Pope John summoned the second Vatican Council his invitation to Protestant and Orthodox communions to send observers was gladly received for the invitation came from the heart and was sent in love. It was a great event in the history of the church. So much doubt and suspicion were swept away. It is one thing to be called "separated brother" and quite another to be called heretic or schismatic. "Dialogues are better than diatribes."

We can give fervent thanks to the holy spirit

for bringing us to a better mind and opening the way to better things, but we must not forget his incredible patience and our inveterate sinfulness. The first reminds us of how long he bore with us, and the second of our readiness to resist his gentle pleading. Our blinded sight is such that we may resist him even when we think to serve him. Those who burned heretics thought they were saving souls.

The union of the church is not likely to come easily. There are some who speak of our "happy"

divisions, and others who do not want "one big church." It is not a question of stamping out heresy as in the middle ages but of coming into a larger grasp of truth, of seeing what is of eternity and what is of the day, of letting truth overcome error. It will take time and understanding, and it will need "charity towards all and malice towards none."

"If only you would see why I think this is so vital" "I want to, but it's a very difficult thing for me to understand. Tell me again, and I will listen." That is the way to understanding.

THE NEW BOOKS

The Strong and the Weak by Paul Tournier. Westminster Press. \$4.00

The Swiss physician who is the author of this book has practiced medicine for thirty-five years and, as a result of his observations, long ago concluded that the whole man, body, mind and spirit, must be ministered to if any real and permanent cure of what ever has ailed him can be the result. So now for years he has acted as a practitioner of psychotherapy as well as the more orthodox following of the old regime of a general physician. But whatever the problems and puzzles he encounters in either side of his double profession he looks for the final solution of them to the New Testament of which he has been a devoted scholar for all his adult life.

In this particular book Dr. Tournier demonstrates through a study of many case-histories that the psychic roots of anxiety and fear invariably lie in a misunderstanding of the real nature of the strength and weakness of the patients.

He makes out his case, one feels, that "anxiety" and "fear" are inevitably yoked with "strength" and "weakness", but probably some readers may find a difference of opinion with him in matters involving the interpretation of the New Testament for solving the problems and puzzles of his ministry.

Studies in Christian Faith and Practice by the Rev. Canon Ellis, Rev. A. Lancashire & Gerald Bonner. Morehouse-Barlow Co.

Publishers of religious books here and in England the past few years seem to be especially keen for symposiums, dialogues, etc. and reviewers who see large numbers of these books are inclined to agree that such

Kenneth R. Forbes
Book Editor

theological and religious works merit a high percentage for scholarship and the gift of simple language for the average reader.

This group of which six have been slated for publication shortly are fair samples. *Born of the Virgin Mary* by Fr. Lancashire, is a careful study of the many aspects of the creedal statement "Born of the Virgin Mary". This means in practice the Roman Catholic practice of "Mariology", its growth in recent years, the "Assumption of Mary into Heaven" and "Immaculate Conception". (price \$2.10)

"*The Power of his Resurrection*", by Canon E. K. Ellis, is readily understood by average Christians. In his preface the author says: "This book aims at nothing more ambitious than to be a simple introduction to the study of Christ's resurrection, but I have tried to look at the whole of the evidence including that essential part of it which is to be found in the life of the church and the experience of the individual believer."

And he has done an admirable and convincing job. His book is well worth putting in every parish library and accessible to all seekers after Christian knowledge. (price \$1.20)

Wounded Spirits by Leslie D. Weatherhead. Abingdon Press. \$3.00

It is always a striking thing to find a notable person whom one has associated mentally with a famous life work suddenly appearing as a master of quite another career and a teacher of it. That is just what Leslie Weatherhead was, a pastor of

a great church, the City Temple in London, for a quarter of a century so that all hands associate them together. But now he branches out into the literary field and produces some 30 books which have enlightened and inspired great numbers that need the help in a puzzled life which God only can give.

In the course of this varied and intense life of service the author has learned the secret of making one's self a medium for the healing power of God and in this present book he gives us definite case-histories which illustrate the great variety of ways man finds to get into trouble of body or mind.

All of these case-histories are intensely interesting, but for the average reader probably the narration of the facts he knows about "Odic Force" will prove to be the summit of thrills and the chapters on "Lawrence Luke" should be carefully meditated on.

The mysterious Odic Force is in many ways like the methods our Lord seemed to use in many of his recorded healing miracles and there is a quite obvious similarity to much that the Far East talks of — auras, astral bodies, etc., etc.

All this, however, is on the side. The book's overwhelming value and interest is the relation of case-histories to the Christian faith and life and the light that is thrown on much that Jesus the Christ taught his disciples and still looks for us to function as they did.

*** ADDRESS CHANGE ***

Please send your old as well
as the new address

THE WITNESS
TUNKHANNOCK — PA.

All African Church Conference To Collaborate With WCC

★ Collaboration with the World Council of Churches and "other appropriate agencies" was pledged in the constitution of the All Africa Conference of Churches unanimously adopted at its organizational meeting at Kampala, Uganda.

The constitution set forth a basis of membership in the AACC — the first continent-wide organization of churches and national councils of churches — that was almost identical to that of the World Council.

It defined the AACC as "a fellowship of churches which confess the Lord Jesus Christ as God and only saviour according to the scriptures and therefore seek to fulfill their common calling to the glory of the one God, Father, Son and Holy Spirit."

The only difference between the AACC's membership basis and that of the WCC was the insertion of the word "only" before saviour. This was done when the assembly — attended by some 350 African Protestant and Eastern Orthodox leaders from 42 countries — approved an amendment moved by Pastor Jean Kotte, secretary general of the Evangelical church of the Cameroun.

According to the constitution, the AACC will have four co-presidents and normally hold an assembly every four years to elect a 20-member general committee and various working commissions.

At an earlier session, the organizational meeting heard a statement by the chairman of the AACC's press committee outlining reasons why the new organization will not "isolate itself" but maintain relationships with the World Council and

cooperate with it in areas of mutual agreements.

"We are living in a generation when the whole world is coming together," declared the Rev. Adeolu Adegbola, principal of Immanuel Theological College, Ibandan, Nigeria. "We find that in the World Council the whole church is coming together and we are not going to isolate ourselves."

Adegbola said that while the church in Africa should be "free to grow in its own way," at the same time it should "benefit from the wealth of experience and faith in the life of the universal church."

He stressed that the AACC does not intend to "found a distinct type of African Christianity," nor was it its desire "to create a new African church with traditions not related to the traditions and heritage of the church in previous generations."

Noting in conclusion that the theme of the inaugural assembly was "Freedom and unity in Christ," Adegbola said the AACC will seek to realize in its experience the "complementary nature of both freedom and unity."

The assembly received many greeting from other regional or national church bodies. One came from Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, who said his church welcomed the creation of the AACC and wished it success in solving "the historical problems which African Christians now face."

The Patriarch's message was read by Archbishop Vitaly Borovoy, the Russian Church's temporary representative at the World Council of Churches' headquarters in Geneva, who at-

tended the assembly as a fraternal delegate. The message cited the "noble efforts for establishing real national independence in order to achieve social progress and economic prosperity."

It said the patriarch was convinced that the African countries "will contribute very much to the solution of the most urgent problem of today — the peaceful co-existence of states with different political and social systems."

"The realistic position of the African states," the Russian Orthodox leader added, "may help in making all government without exception solve peacefully all points of international tension."

Another greeting came from Daniel T. Niles of Ceylon, general secretary of the East Asia Christian Conference, who warned, however, against the churches of Africa becoming too powerful through the success of their schools, hospitals and other institutions.

"The church," he said, "must be in a position where the world can crucify it. If it is so strong people are afraid to crucify it, the church is in a wrong position."

Niles praised church unity as a means of establishing the self-government of the younger churches. He said that by uniting, churches of different denominations are able to cut their ties with parent missionary bodies.

Among the principal speakers at the assembly was the Rev. Gabriel Setiloane, Methodist youth leader from South Africa, who criticized the multiplicity of churches introduced in Africa by western missions as a "symptom of anarchy in the church" and as "robbing Africans of the feeling that Christianity belonged to them."

Declaring that the so-called separatist churches "might well

be proved one day to be the true African expression of Christianity," he warned mother churches, ecumenical councils and missionary societies against any attempt to perpetuate "the mental slavery which Africa now shakes off."

URGES CATHOLIC OFFICIAL STAND

★ The secretary for study on religious liberty expressed the hope that the Vatican Council's second session will issue an official proclamation "in favor of universal and complete religious liberty for everybody."

Addressing the U.S. conference for the WCC, A. F. Carrillo de Albornoz of Geneva said that the Vatican secretariat for promoting Christian unity is expected to present a schema, or decree, to the Roman Catholic Council proclaiming the right of all men, believers or unbelievers, to freedom of conscience.

In making his plea Carrillo stressed that the flow of history "goes toward complete recognition of religious liberty and that this historical trend is irreversible."

"We must realize," he stated, "that Roman Catholic opinions favorable to religious liberty, even if they are many and very important ones, mean little or nothing in a church governed like the Roman Catholic, until they gain sanction from the top."

"For that reason we are looking forward to the decision of the Second Vatican Council in this matter."

Carrillo published in 1960 a study on "Religious Liberty and Roman Catholicism" which said that an increasing number of Catholic theologians, including "very important members of the hierarchy," favored increased religious liberty.

He maintained in his book that despite the growing trend among many Catholic ecclesiastical leaders around the world to-

ward greater religious freedom for all, the Catholic Church itself had not taken "an authoritative and decisive stand."

BISHOPS CITE LAW ON REMARRIAGE

★ Frequently published reports that Governor Rockefeller of New York plans to marry recently-divorced Mrs. M. F. Murphy has brought statements

from Bishop Donegan of New York and Bishop Armstrong of Pennsylvania. An Episcopalian, Mrs. Murphy is said to want a church wedding.

Bishop Donegan said that under canon law divorced persons must wait at least a year before applying for remarriage in the church, and added that even after that time there might be

Provocative new books from WESTMINSTER PRESS

MANY WITNESSES, ONE LORD

By WILLIAM BARCLAY. Here is what Christ meant to the men of widely varying temperaments who wrote the New Testament. May 13. \$2.50

PARABLES TO THE POINT

By ANN TAYLOR CHILDS. A popular, entertaining, yet deeply serious treatment of the Parables, with special emphasis on their real meanings for today. \$1.50

Two new volumes in CHRISTIAN PERSPECTIVES ON SOCIAL PROBLEMS

Books to help laymen think theologically about American and world issues. Each contains discussion-group questions.

CHURCH AND STATE IN YOUR COMMUNITY

By ELWYN A. SMITH. A provocative examination of the many controversies stemming from Church-state conflicts in America today.

ETHICS, CRIME, AND REDEMPTION

By STANLEY J. ROWLAND, JR. A Christian interpretation of the drives that make a criminal and ways to combat crime. Many case histories.

Each, paperbound, \$1.25

The final volume in WESTMINSTER GUIDES TO THE BIBLE

THE BIBLE AND THE CHURCH An Approach to Scripture

By SAMUEL TERRIEN. An internationally famous author and teacher discusses the nature of the Bible and its role in Christian life. \$1.50

Now at your bookstore



125

THE WESTMINSTER PRESS®
Witherspoon Building,
Philadelphia 7, Pa.

many reasons why consent "might not be granted."

Bishop Armstrong released a similar statement from his Philadelphia office.

WALMSLEY ADDRESSES CATHOLIC MEN

★ The Rev. Arthur E. Walmsley, head of Christian citizenship of the National Council, told the convention of Catholic men that America's religious leadership has almost totally abdicated in the struggle to achieve civil rights for Negroes.

Government action, economic change, the increasing militancy of the Negro masses and not Christian leadership have brought about change in racial patters, he charged.

He urged the Catholic laymen to get busy at the local level, stating they were in a good position to do so because of the size of their church in urban areas, and because of the "deeply theological and moral leadership" of Pope John.

AN INVITATION TO CLERGY

★ The diocese of North Carolina has invited clergymen of major faiths to participate in a procession during its annual convention on May 14.

Bishop Richard H. Baker, in letters to invited clergymen, urged them to wear their traditional ecclesiastical robes in the procession which will precede a worship service.

Bishop Thomas George Vernon Inman of Natal, South Africa, will be the principal speaker.

CATHEDRAL HAS FIRE LOSS

★ Spontaneous combustion of an oilsoaked wiping cloth caused a fire in the unfinished west wall of Washington Cathedral on April 27. Damage was esti-

mated between \$40,000 and \$50,000.

Smoke which coaked most of the nave with a black, greasy residue was responsible for much of the damage.

About a year and a half ago a fire did minor damage in the central tower which is scheduled for completion this year.

CHICAGO HONORS BISHOP STREET

★ Bishop and Mrs. Charles L. Street were honored at a dinner on May 7 in connection with the convention of the diocese of Chicago. Bishop Haden of Northern California was the speaker.

Bishop Street retired as suffragan on April 25.

NEW HAMPSHIRE SWEEPSTAKES

★ Sweepstake tickets are to be sold in New Hampshire to

raise an estimated \$4-million for public schools. It is the first state in 70 years to have this form of legalized gambling.

The bill was vigorously opposed by religious leaders, including Bishop Hall.

Some newspapers have reported that the federal government has asked the justice department to determine whether there are inter-state infractions of laws on gambling.

CHRISTIAN UNITY PRAYER WEEK

★ Some 150 Protestant, Roman Catholic and Orthodox clergymen met in Sydney, Australia to discuss plans for a Christian unity prayer week to be held throughout New South Wales in May.

Chairman of the meeting was Hugh Gough, Anglican Primate of Australia.

ANNOUNCING



the new Church comprehensive policy

One policy instead of several, with broader coverages for a single, lower premium. Not just a "package" policy but a comprehensive program custom-made for Episcopal Church properties.

Write for complete information.

the **CHURCH** Fire Insurance Corp.

Affiliated with THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

NAME.....

ADDRESS.....

BISHOP URGES DISCUSSIONS

★ An Anglican bishop who visited Pope John in March said that the time has come for Anglicans and Roman Catholics to discuss their differences openly and creatively.

Bishop George Luxton of Huron made the proposal in an address before delegates to the annual conference of the Brotherhood of Anglican Churchmen.

"Pope John, whom I found to be a very gentle and humble person, has always said the time has come to think about the things that unite us, rather than divide us," he said.

The prelate added that after visiting the Pope he was convinced that the pontiff was responsible for the profound change in the attitude of the Catholic Church towards other communions.

- BACKFIRE -

Mrs. John H. Lever

Churchwoman of Brattleboro, Vt.

I was very much interested in an article in the May Episcopalian, Highway Holiday, by W. Shelby Walthall telling of his visit to missions in Central America. Why should we consecrate a bishop of Central America and not give him necessary financial support? We can build a luxury office building in New York for five million dollars but we cannot build ten combined church and parish buildings for four thousand dollars apiece.

We do not hesitate to add a new secretary to our National

Council staff but we cannot build suitable housing for our clergy in the mission field.

What has the committee for the aging ever done for aging people except travel over the country holding conferences? It did a great deal of injury to them by opposing President Kennedy's plan for medicare under social security. Millions of aging are suffering now because of lack of medical care.

By David E. Seaboldt

Rector of St. George's, Philadelphia

Your twelve-page dated May 2nd reflects the efforts made, under circumstances I can well appreciate, to get out a publication despite broken linotype machines. But I did miss some of the usual features and I share with you the hope you soon may be back to twenty pages. Some of them make me bristle a little, as did the one in the current issue entitled, "Story of the Week".

In the report of the World Council of Churches meeting at Buck Hill Falls, Pa., the speaker is quoted as saying: "The masses of colored people have cast the vote of non-confidence in the Christian leadership

among white people". That the statement is true can scarcely be denied. Nor can it be denied that many white people, including those who professed and called themselves Christians have exploited American Indians and Negroes in the past, and, to some extent, continue so to do.

Nevertheless, the reasons, both stated and implied, for the vote of non-confidence are not, by and large, based upon a full

New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed & Thurs., EP 5:15 ex Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., Vicar

Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. W. Reed, Vicar

Rev. Thomas P. Logan, (Priest-in-charge)

Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish, 5 p.m. Evening Prayer; Weekdays: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

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

CASSOCKS

EUCCHARISTIC VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for

Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

SURPLICE - CHOIR VESTMENTS

14 W. 40th St., New York 18, N. Y.

TEL. CH 4-1070

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gagner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St.

San Diego 1, Calif.

Write us for
Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

appreciation of all the facts. For example: white Christians made Jesus Christ and his church known to the colored races and, more and more, white Christians are revealing their deep concern for the peoples of other races. White Christians have made, in many cases, very real sacrifices to provide schools and other cultural advantages for colored people; they furnish the money to erect better housing (which does not necessarily guarantee better homes) they employ colored people often at the expense of lessened efficiency (we do it here at St. George's) and in numerous other ways contribute to the welfare of the colored peoples, even to the extent of supporting a great percentage of them on department of public assistance funds; all in addition to making it possible to meet and worship in some of our nation's most beautiful churches, toward the building of which they contributed little or nothing; and do just as little to maintain them in habitable condition. Christian white people are constantly sharing with colored people their every cultural and economic blessings, many of them even going so far as to discriminate against members of their own race to do it.

Now no sincere Christian white person thinks, for one moment that the colored people should bow down and worship their white brethren because of their interest in their fellow colored neighbors; but the practice of the Christian religion might very well include the recognition of the fact that white people do care for them and do share with them.

Look about you and you will find that just about every organized effort to assist colored people, especially the American Negro, is financed in whole or in part by white people, includ-

ing white Christians and Jews. In many instances, white people provide at least part of the leadership, as well as a great part of the financial support; and this goes for the NAACP, of which I once was a member; but withdrew because I found I was helping to finance and support racial bigotry and intolerance just as wicked and as unhealthy and as un-Christian as was once practiced by some white people against other races.

Although much has been accomplished in the field of racial understanding and mutual goodwill, especially among Christians of all races, and, obviously, much remains to be done; the fact is that the time has come for the Christian colored peoples to practice some of the Christian charity which they demand from the white Christians, and which, far more than they realize, they have been receiving.

Some of the colored people realize this and their leaders, along with themselves, are to be commended. I know several such colored clergymen and they are a joy to me. But I also know others who never miss a chance to say some insulting thing to their (white) fellow-priests, most of whom are doing their level best to practice the Christian religion in all its many aspects, including that of race relations.

So then, perhaps it would not

The Family Service

By Massey H. Shepherd Jr.

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy \$2 for ten

THE WITNESS

VINNYAN PENNSYLVANIA TUNKHAMNOCK

be amiss to just, once in a while, point out in *The Witness* those facts which our colored critics overlook. For such matters as racial understanding, racial equality, and Christian charity are not the sole responsibility of white Christians; these are matters of Christian concern which involve us all.

Let all of us, under one shepherd, and as one flock, seek the highest good for our brother without regard to race. It might help to bring in the kingdom of God on earth as it is in heaven.

SCHOOLS OF THE CHURCH

**NORTH WESTERN
MILITARY AND NAVAL
ACADEMY**
LAKE GENEVA, WISCONSIN
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue,

164 South Lake Shore Road.

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

... .. Schools of the Church

THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

An Episcopal school for girls. Scholastic record is unexcelled. College preparatory. Grade 7 is day only . . . grades 8 through 12 are resident and day. Beautiful campus. Send for catalog.



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

Writes
CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
661 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.
MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

HOLDERNESS

The White Mountain School for boys 12-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.
DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

ST. AGNES SCHOOL

An Episcopal Day and Boarding
School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MRS. JOHN N. VANDEMOER, Principal
ALBANY New York

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent
Grades — 5th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys Choir — Religious Training

REV. CHARLES W. SHREINER, D.D.
Headmaster

Post Office: Box 2, Paoli, Pa.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLAS JEFFERSON, Headmistress
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

DEVEAUX SCHOOL

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., Headmaster
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D. C.

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese
of Mississippi (Protestant Episcopal Church)
Established 1902

High School and Junior College. Trades
and Industries. Music.

For information write:

The President

Today's Training for Tomorrow's Opportunities

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing.
Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

A Country Boarding School for Boys,
Grades Four through Eight

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes — Individual Attention — Home Atmosphere — Thorough preparation for leading secondary schools — Athletics including Rifle and Riding — Competitive sports in football, basketball and hockey.

'Summer School-Camp Combination. Grades One through Eight. June twenty-third to August second.

MARVIN W. HORSTMAN, Headmaster

VIRGINIA EPISCOPAL SCHOOL

LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

AUSTIN P. MONTGOMERY, JR., M.A.

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life" — to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin