

The **+** WITNESS

SEPTEMBER 19, 1963

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ARCHBISHOP RAMSEY OF CANTERBURY

THE ANGLICAN LEADER, dressed in a red cassock and wearing a large gold pectoral cross, got laughs when he called the central committee of the World Council of Churches a "mixed and funny lot." This picture of the genial prelate was taken a year ago when he greeted worshippers at Trinity Cathedral, Trenton, New Jersey

REPORT ON WCC CENTRAL COMMITTEE

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In Leading Churches

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SERVICES

In Leading Churches

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SERVICES

In Leading Churches

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Story of the Week

**Christian Unity Was Top Theme
Of Central Committee Confab**

By Marjorie Hyer*Member of WCC Press Staff*

★ They talked about race relations and they talked about the test-ban treaty and they even talked about sex but the real underlying concern of the 1963 meeting of the central committee of the World Council of Churches was unity.

Churchmen from all over the world — Protestant, Anglican, and Orthodox members and Roman Catholic observers — agreed that not for centuries has the climate of Christendom been so favorable for cooperation and understanding among churches long isolated from each other.

Meeting on a quiet green hill-top at the Baptist Colgate Rochester Divinity School, the 100 members of the policy-making committee represented a wide spectrum of Christian belief and practice from the newly autonomous churches of Asia and Africa to the ancient Orthodox Churches of Russia and Greece. All took part fully in the debates.

The Archbishop of Canterbury said that "the first stage of unity — the stage of charity and cooperation and the growing awareness that the churches are allies has increased miraculously in the last few years."

Like many other churchmen, the Russian Orthodox prelate, Metropolitan Nikodim of Minsk,

credited the late Pope John with a monumental role in furthering unity.

Similarly, Methodist Bishop Sante U. Barbieri, Argentina, reported that while "there is still room for improvement" there has been great improvement in Catholic-Protestant relations on Latin America since the Vatican Council last year.

One of two official Roman Catholic observers attending the meeting, the Rev. John B. Sheerin of New York City told a press conference that he considered the "starting point" for ecumenical hope the position of the Roman Catholic church that the baptism of Protestants is valid.

Lukas Vischer, Geneva, research secretary for the commission on faith and order of the WCC and an official observer at the Vatican Council, expressed hope that the council would clarify positions concerning religious liberty and mixed marriages and ask for a greater degree of cooperation in mission and evangelism.

But while the ever-widening Protestant - Catholic dialogue was an obvious manifestation of the trend toward unity, seasoned observers saw even more significance in the day-by-day workings of the central committee itself.

For the first time the committee had a full discussion of relations with Roman Catholics.

Racial Justice

Meeting at a time when the struggle for racial justice in the United States was dramatized in the march on Washington, the committee issued a hard-hitting statement on race relations which declared that "any form of segregation based on race, color, or ethnic origin is contrary to the gospel" and when Christians deny this "by action or inaction", they "betray Christ and the fellowship which bears his name."

The statement took special note of the struggles in the United States and in the Republic of South Africa, calling on American Christians to "bring their practice in race relations into accord with their policy" and calling white Christians in South Africa "to renewed penitence for past failures in fellowship" and to work to reverse the downward trend in race relations there.

Inter-Communion

On the thorny problem of intercommunion, the committee adopted an amended report from its recent Montreal world conference on faith and order which declared that a way must be found to arrange communion services at conferences of the world-wide body — a way which respects "the teachings of the churches and individual consciences" yet "gives the fullest possible expression to the oneness of the church of Christ which we all confess."

The report recommended that "arrangements be made within the program of such confer-

ences for a communion service to be held at which an invitation to participate and partake is given to members of other churches. Such a service 'should if possible' be at the invitation of one or more local churches belonging to the council."

The World Council

One of the most puzzling problems dealt with by the committee was an examination of the World Council itself.

Is the international council of churches merely a United Nations of the Christian world, or does it have some aspects of the church?

While delegates were agreed that in any case the World Council was never meant to be a super-church, some felt that the whole was something more than the sum of its parts; that the council did indeed have an ecclesiastical reality that was in some spiritual way more than just a group of church representatives gathered together to consult with each other.

The eight-day session did not provide enough time to settle the matter. The subject was referred to the member churches for more leisurely study and consideration.

In a report of the division of ecumenical action the committee underlined the need for a new pattern of partnership between men and women that would steer clear of both "masculine paternalism" and "aggressive feminism."

The report also encouraged youth "to needle its elders" and to help bring local church bodies to a more ecumenical outlook.

Turning to the international political area, the committee adopted a statement urging world-wide support for the limited nuclear test-ban treaty as a "first step" in relaxing international tensions.

While recognizing that the treaty has definite limitations, "it opens the way to further

agreements and thereby reduces the threat of war" and also eliminates the health hazard from nuclear fall-out, the committee said.

The committee also suggested some of the "next steps" which should be taken to reduce international tensions.

Limited Budget

The council, after fifteen years of existence, is facing a new stage in its development. It must look for a new general secretary to succeed W. A. Visser 't Hooft, the Dutch ecumenical pioneer, who has announced that he will retire in 1963. The committee asked the 14-member executive committee to begin the search for a new chief executive.

By the end of the year the council will have lost two others closely associated with it: Norman Goodall, British Congregationalist who served first with the international missionary council and more recently as assistant general secretary; and the head of its division of studies, Robert S. Bilheimer, who will become pastor of Rochester's Central Presbyterian Church.

The council is also studying its structure to see if it needs reorganization. It is faced with finding funds to carry on its increased responsibilities in the face of rising prices, new opportunities, and a fixed budget. In Rochester the committee voted to increase the present budget but warned that no additional general appeals should be made to the member churches for new commitments before the next assembly.

The vast new problems facing the ecumenical movement must be undertaken by a relatively small staff. The council has grown to 209 member churches, including the whole of Eastern Orthodoxy and many newly autonomous churches in Asia,

Africa and Latin America. The new relationships between the council and its member churches and the Roman Catholic Church create additional responsibilities for the ecumenical body.

The whole area of race relations, of Christian witness in international affairs, of vast opportunities for helping the impoverished in developing areas challenge the international Christian organization. The division of inter-church aid, refugee, and world service annually raises and expends on behalf of the church millions of dollars for relief and rehabilitation in all parts of the world. Since integration with the international missionary council in 1961, the world-wide task of mission and evangelism is an integral part of the council's life.

A general budget for the next year's work of the council was fixed at \$871,000 by the committee. It also approved another budget, raised separately from the general budget, of \$1,506,300 for inter-church aid, refugee work and world service.

In other actions the Central Committee

● Admitted nine new churches, bringing total membership in the body to 209 full members and three associate member churches, with a total membership of approximately 350,000,000 Protestant, Anglican and Orthodox Christians.

● Selected four observers to the next session of the Vatican Council.

They are: Nikos A. Nissiotis, associate director of the Ecumenical Institute, Bossey, Switzerland, Greek Orthodox Church; Bishop John Sadiq, Anglican of Nagpur, India; and Masatoshi Doi, professor of systematic theology and ecumenics at Doshisha University, Kyoto, United Church of Japan.

Lukas Vischer, Reformed, research secretary for faith and

order of the WCC, who has been observer at the Council will also return.

- Approved plans for a world conference in 1966 on God, man, and contemporary society.

- Accepted the invitation of the Russian Orthodox Church to hold the next meeting of the 14-member executive committee in the USSR in February, 1964, and decided to hold the next central committee in Africa January 12-21, 1965.

- Supported a proposed \$3,000,000 fund to facilitate the production and distribution of

Christian literature over the next five years.

- Encouraged the use of short-wave radio broadcasting to spread the gospel in Africa and Asia.

- Instructed the staff to continue to study a proposed "no strings" gift of four millions of dollars by the West German government to church-related social service projects while authorizing the divisions of world mission and evangelism and inter-church aid to assist with specific cases on their merits after consultation with regional and national Christian bodies.

ment; the Rev. Eugene Carson Blake, representing the commission on religion and race of the National Council of Churches; Rabbi Joachim Prinz, president of the American Jewish Congress, and Mathew Ahmann, director of the National Catholic Congress for International Justice. All four of these new committee members spoke at the mass demonstration, with the religious leaders delivering forthright speeches in which they pledged to do all in their power to persuade their constituents — and the people of the nation—to recognize the rights of all citizens.

Archbishop Prays

Archbishop Patrick O'Boyle was to give the invocation at the mass meeting, but the last minute threatened to withdraw if the speech by John Lewis, student leader, was delivered as prepared.

The speech was changed — so the archbishop prayed.

Dr. Blake was questioned about this when he returned to Rochester for the meeting of the WCC central committee. He said that he and others of the march committee had requested rephrasing of the Lewis speech.

"The first draft was negative," Blake told the Rochester meeting, "and contained inflammatory words which would not do the march any good. It was rephrased in a positive direction."

Lewis had planned to say: "In good conscience, we cannot support the administration's civil rights bill for it is too little and too late. There is not one thing in the bill to protect our people from police brutality."

What he said was: "It is true we support the administration's civil rights bill, but this bill will not protect young children and old women from police dogs and

March for Jobs and Freedom Had Behind Scenes Angle

★ Close to a quarter of a million people took part in the march to Washington for jobs and freedom and most of them returned home satisfied that they had been part of a great moment in history. The mass mobilization proved, as one newspaper columnist stated, that "the Negro in the mass can be well-behaved, dignified, articulate, sensitive, quietly emotional and warmly good-natured."

There are some however who, in adding up the balance sheet on the march, conclude that the results are less than they had hoped for. Early announcements of plans said there would be mass lie-ins on runways and sit-ins in Congress. The march also was to have been along Pennsylvania Ave. but this was later changed to Constitution and Independence Avenues, out of sight of the business district and, more important, the White House and the Capitol. Also originally marchers were to gather as state delegations at churches and other meeting

places where they could talk with their congressmen.

In the early stages of planning the control was in the hands of six leaders: James Farmer, head of Congress of Racial Equality — who was in jail in Louisiana at the time of the march —; Martin Luther King, head of Southern Christian Leadership Conference; John Lewis, chairman of Student Nonviolence Coordinating Committee; Philip Randolph, labor leader; Roy Wilkins, head of NAACP, and Whitney Young, director of the National Urban League. The last two, first expressed doubt about the wisdom of the march; later they went along on condition that whites and labor be added and that civil disobedience be outlawed.

White Religionists Added

So this "big six" was changed to the "big ten" by the addition to the committee of four white leaders: Walter Reuther, representing that part of labor leadership that is not actually fighting the civil rights move-

fire hoses for engaging in peaceful demonstrations."

Not In Step

Omitted also from the Lewis speech were the following paragraphs which march leaders considered "subversive," "communist", too critical of the administration, offensive to the Catholic Church, and not in keeping with the "tone" of the march.

"In the past 10 days a spokesman for the administration appeared in secret session before the committee that is writing the civil rights bill and opposed and almost killed the provision that would have guaranteed in voting suits a fair federal district judge, and I might add that this administration bill or any other civil rights bill known as the 1963 civil rights bill will be totally worthless when administered by racist judges, many of whom have been consistently appointed by President Kennedy. I want to know, which side is the federal government on?"

"The revolution is at hand, and we must free ourselves of the chains of political and economic slavery. The nonviolent revolution is saying, 'We will not wait for the courts to act, for we have been waiting for hundreds of years. We will not wait for the President, the Justice Department, nor Congress, but we will take matters into our hands and create a source of power, outside of any national structure, that could and would assure us a victory.' To those who have said, 'Be patient and 'Wait,' we must say, 'Patience is a dirty and nasty word.'

"The revolution is a serious one. Mr. Kennedy is trying to take the revolution out of the streets and put it in the courts. Listen Mr. Kennedy, listen Mr. Congressmen, listen fellow citizens, the black masses are on

the march for jobs and freedom, and we must say to the politicians that there won't be a 'cooling-off' period."

Support From King

Because of the determination of the young Negro leader and with the support of Martin Luther King, Lewis was able to retain this comment:

"In Albany, Ga., nine of our leaders have been indicted not by Dixiecrats but by the federal government for peaceful protest. But what did the federal government do when Albany's deputy sheriff beat Attorney C. B. King and left him half-dead? What did the federal government do when local police of-

ficials kicked and assaulted the pregnant wife of Slatery King, and she lost her baby? It seems to me that the Albany indictment is part of a conspiracy on the part of the federal government and local politicians in the interest of expediency."

Despite these aspects, as the National Guardian states in an issue almost wholly devoted to the march, the affair seemed to infuse the civil rights movement with a new sense of potential power and urgency — a power that will be needed in the next few months to overcome strong opposition in Congress to passage of civil rights legislation.

Shared Responsibility of Sexes Theme of World Council Report

★ A plea that conflicting ideologies between "masculine paternalism" and "aggressive feminism" be resolved by a new pattern of partnership between men and women was made at the WCC central committee meeting.

"We do not call men and women to a shared responsibility which is alien to their natures and culture," declared a report of the division of ecumenical action. "We summon them to a partnership in which they will find their richest fulfillment.

"The Christian community recognizes this shared responsibility as an expression of the true humanity bestowed on all mankind by Jesus Christ."

The report pointed out that "selfishness and egotism have corrupted relationships between men and women not only in marriage, but in work, leisure, family and society."

Equality between men and women, the report said, can become a reality only if the

church seeks "social patterns and legislation which express more adequately the equality of men and women." It observed that men and women can help "in the battle against ignorance, hunger and disease" only through a common effort and witness.

In a section on the family unit, the report declared that rapid social changes in the world present a threat to marriage and create "profound anxiety and suffering among children as well as husbands and wives."

It said that old problems are perpetuated and new ones arise through the retention of "outworn patterns of discrimination and subordination on the one hand and, on the other, the frequent rejection by families of responsibility for the aged, the sick, the handicapped or the very young."

Solutions to these problems, it suggested, can be found in a Christian understanding of mu-

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EDITORIALS

Manifesto of Primates

By John H. Burt

Rector, All Saints Church, Pasadena, California

"THE BIGGEST lead balloon or the most significant step forward in the history of our church." These were the words used by Bishop Stephen Bayne in characterizing a proposal of revolutionary magnitude which now rests upon Episcopalians in the United States, as it also rests upon members in each of the other 17 autocephalous churches comprising the worldwide Anglican Communion, as a consequence of the Toronto Congress.

The plan involves a sweeping challenge to pool human and material resources in a global way never before envisaged. "Mutual Responsibility and Interdependence in the Body of Christ", as the document is called, was authored by the primates of these churches under the chairmanship of the Archbishop of Canterbury. Its enthusiastic and nearly unanimous reception by the thousand delegates at Toronto is an indication that it puts into long overdue words a transformation in our church life that has been struggling to be born in fact for some time.

To state it simply, in place of a "mother" church of England or an "affluent" church like ours in America propagating an English religion or a western culture through junior branches scattered all over the world, there is substituted the idea of a communion of equal churches, freely sharing resources of manpower and money, drawing on each other's cultures, deeply involved in each other's lives and affairs.

The exciting nature of the concept was stated well by Bishop Goto of Tokyo. "This plan inaugurates a new era in our common life. It throws a flood of new light upon our common situation where before we were groping in the dark; it gives us hope and encouragement where we were often near despair; it stirs us to new and exciting ventures where we did not even dare to dream . . . Formerly a giver and a receiver faced each other, each preoccupied with the reactions of each to the other, each ashamed, both with anxious eyes fastened on the gift. Now we are released from all this, for we are to

stand hand in hand facing one great missionary task. Our whole relationship in giving and receiving will be lifted to a new dimension."

Sober reflection will reveal, however, that the plan, if accepted, will exact a heavy price — one that American churchmen, clergy as well as lay, will find difficult to pay. What is involved, observes Bishop Bayne wisely, is "a basic change in attitude which is nothing less than the death and rebirth of the Anglican communion."

A Christian understanding of history, of course, reminds us that the death of any old order and the birth of a new one inevitably involves travail and pain. Usually the change is forced upon men by the pressure of historic circumstance. Only very rarely is it done by a conscious act of the will on the part of the outgoing order as this document indeed proposes.

Have and Have Nots

PART OF THE PRICE involved here is a surrender of certain sovereignties which the "have" churches traditionally have exercised over the "have nots." How ironic it was at Toronto to see the Anglican delegates from Liberia in Africa and from Mexico forced to march behind the banner of the United States of America!

Under the new proposal an association of equal jurisdictions now takes over, each one free from begging, from condescension and from any form of coercion. We need to ask: are we ready to pay the price of trusting our mission fields to direct their own destinies, especially when they are using our money and our men?

Another part of the price will be a radical revision of our priorities. Bishop J. C. Vockler of Polynesia took to task the hushed crowd of 15,000 at the missionary rally for the luxury of their affluent churches. He described how he must run the geographically largest diocese in the Anglican communion on less money than some North American parishes spend on themselves in one month. The proposal says the same thing when it notes that "a new organ in Lagos or New York, for example, might mean that 12 fewer priests are trained in Asia or Latin America."

If we buy this plan, therefore, we must revolu-

tionize the value standards in our spending "even leading us to share with others at least as much as we spend on ourselves." It should be noted that this is no mere tithe. It is more like 50%. Are we really ready for such a step?

A further price to be paid is the sacrifice of the pleasant luxury of our ecclesiastical exclusiveness. For the document, far from a formula for tightening Anglicanism, is profoundly ecumenical in concept. It conceives the mission of the church to take God, not Anglicanism, into the world and it recognizes that this inevitably is leading many of our constituent churches — in Asia and Africa especially — to enter into regional church unions in order that this mission may be advanced more effectively. The plan contemplates that such united churches shall continue to receive Anglican financial and other support even after they may have officially left the Anglican household, and certainly to be accepted by us in full intercommunion providing that episcopal ordination of clergy is preserved. Thus missionary and ecumenical concerns are no longer to be kept in separate compartments. We know, of course, that this is only right. But are we ready to act as though we know it?

Mission In Depth

A MORE SUBTLE but inevitable cost involves an inner transformation that must take place at the grass roots level in our understanding of mission. Gone is the day when mission can adequately be described in terms of geographical outreach or even the "numbers game." Mission in our time must be in depth, must focus on the penetration of the culture in which we are immersed as Bishop E. R. Wickham so eloquently reminded the congress. "We are aware that such a program as we propose if seen in its true size and accepted," says the document, "will mean the death of much that is familiar about our churches now."

This means for one thing that a church organized around mission is a church whose center of gravity is outside itself. What implications this has for the way we draw our budgets, the way we deploy our clergy, even the way we conduct our Sunday services! Confirmation, for example, becomes not a training in cultic tradition prior to initiation into a club but ordination for a ministry. Are we up to doing all this?

For Americans the temptation will be real to see "Mutual Responsibility and Interdependence in the Body of Christ" as simply a gimmick to

justify a 15 million dollar fund drive or the hiring of eight new regional officers. Certainly money and personnel in additional quantity are essential. But they are only peripheral to those more basic things we have been discussing.

One might wish this revolutionary challenge could be averted or at least postponed. One might wish there were another way. Yet, as the Archbishop of Canterbury reminded the delegates, "If this is not possible I am completely perplexed to see what is possible and for this reason: a church which lives to itself will die by itself."

His words and the costs they lay upon us are deserving of our most careful study.

Church in Public Realm Of Controversy

AN ADDRESS AT A PANEL DISCUSSION AT
THE ANGLICAN CONGRESS IN TORONTO

By Malcolm Boyd

Chaplain at Wayne University

IN ANY DISCUSSION of the mass society and mass media at a gathering such as this, I find that I see neither the necessity nor even a useful purpose in flogging a dead horse by laboring certain assumptions which we have previously examined and must surely now accept universally. One of these is that it is the church's mission to proclaim Jesus Christ as Lord of the whole of life, not merely lord of a narrow spectrum of life labeled religion. A second assumption is that the church's mission is to emphasize the awareness of persons as human beings instead of impersonal objects of mass exploitation. A third assumption is that it is the church's mission to avoid a watering-down or a merely sentimental and vulgar popularization of the nature of the gospel of Jesus Christ.

Without further laboring these assumptions concerning the mission of the church in relation to mass society and the mass media we must attempt to move directly to the center of the problem of mission, communication of the gospel, and evangelism in mass society.

It has been unfailingly interesting to me, as a former advertising, motion picture and public relations man, writer and television producer, to look at the mass society and the media of mass

communication through the eyes and experience of a priest of the church.

I have seen strange ironies. For one thing, at times I have been made aware that the mass media have acted more Christianly in given situations than the church has done; on these occasions, certain of the mass media . . . television, the newspaper, film, radio and the mass-circulation magazine . . . have sought to expose truth about social conditions while the church, as part of an establishment or power complex, has sought to suppress it.

I have seen the church on other occasions try heavily-handedly to make use of the mass media as a kind of tool in a program of exploitation or manipulation of public opinion. The church, at such times, has desired a good press and has done everything in its power to avoid creative public criticism, the relevance of public controversy over against public indifference or apathy, and a heated airing of opposing Christian viewpoints in the public realm of God's world and God's society. One has wondered, at such times, if perhaps the church has not needed a graduate course for itself in Christian ethics, with a special emphasis on exploration into the morality of manipulation.

I have even turned for protection to the mass media, as when I was a participant in a prayer pilgrimage — "freedom ride" in the United States, and on other occasions when I have participated in sit-ins, picketings, and other racial demonstrations, and the mass media have performed two tasks: first, been a primary means of providing actual safety, sometimes even against local police; and second, relayed to a vast public news of an event which otherwise probably would have been suppressed or might almost certainly have been distorted.

In the light of what has already been said here concerning the church's mission in relation to mass society and mass media, I want very briefly to touch upon four points.

Tension Not Peace

● THE CHURCH'S mission must place the church in the public realm of controversy. This is inevitable inasmuch as the gospel itself is controversial. The structures of cultural religious ghettos, ranging from religious emphasis weeks on university campuses and much of the church's structured programs of attempted outreach to young persons, on the one hand, to hack-

neyed, unimaginative, irrelevant "religious" radio and television on the other, tend toward conformity, blandness, and a certain formula, shying away from the scandal and cutting edge of the gospel.

From the standpoint of the organization of a power elite within the mass society, mass media and a complex of mass images, it is a curious phenomenon that a power structure dominated by white Christians has long sought in the United States to perpetuate a status quo racial situation in which a persecuted Negro minority has consistently been denied human and civil rights, while the same nominally Christian white power structure has, at least until the recent emergence of a human revolution, done everything in its power to maintain through all forms of communication a false, incomplete, illusory picture of the American racial problem and even to sell to the rest of the world a self-justifying, distorted, self-righteous image of what has controversially come to be called "The American way of life."

The church cannot avoid involvement in such controversial matters for the basic reason that the gospel is controversial in what it proclaims about God's will in relation to human life. Creative tension rather than false peace must be the church's natural condition in mass society.

Truth And Justice

● THE CHURCH'S mission is to comprehend its vocation in what has been termed "the age of publicity." This means the church must wisely never let publicity itself become a substitute for evangelism. It must struggle in the tension of not seeking a publicity success image in a suffering world paradoxically marked by success and celebrity mythology. The church should lift up the cross before the eyes of men, and while the cross is many things, it is neither glamorous nor a worldly success symbol. The church ought not to represent an arid, judgmental puritanism marked by negativisms. The church must be concerned with what constitutes true morality, such as truth and social justice. In relation to the mass media, the church ought not to be so much concerned about its own publicity as about objective presentation to the public of the news concerning Cuba, Viet Nam, Angola and China. It ought never to become more concerned about women's necklines in the cinema than about anti-Semitic and neo-Nazi propaganda.

Doctrines of Man

● THE CHURCH'S mission is to identify what doctrines of man are being stated in mass society in various art forms and by the mass media. As motion picture critic for two national church publications in the U.S., I find that I must search for implicit proclamation of the gospel and the factor of preparation for the gospel ("praeparatio evangelica") when any kind of explicit proclamation of the gospel is singularly lacking.

It is in this context that the films "La Dolce Vita" and "The Ox-Bow Incident", for example, are seen to possess first-rate theological significance and profound Christian meaning. The church's mission is, after identifying what doctrines of man are, in fact, being stated in mass society, to move from this point of contact with the culture to teach the Christian doctrine of man in situations in which the church may enter into fruitful and meaningful dialogue with the culture.

Respect For Truth

● THIS LEADS to the fourth point I wish to make. The church's mission is to engage in dialogue, in authentic evangelism, in place of merely overlapping monologues in a vacuum. This means the church must listen to the culture instead of merely preaching to it. But when the church speaks, it must do so in a language which is not archaic, esoteric or narrowly professionalized in a sense of constituting an ingrown theological jargon.

In seeking to engage in a dialogical evangelism, the church can learn a good deal from the avant-grade contemporary theatre, which has stunningly made its point that ours is, in many ways, a post-verbal age. Motivations speak louder than words; so do actions. Images are rampant, communicating at subliminal levels of perception where words which are lies are crudely exposed in self-revelation.

Not long ago I wrote a play, "Study in Color," employing the idiom of the contemporary Theatre of the Absurd, and I found that, even in the theatre, the most meaningful dialogue between persons is non-verbal. So many people use words to keep others at arm's length, and to avoid that painful, creative silence in which a dialogue of the spirit may ensue. Communication when it is authentic is an existential reality in the power of God's Holy Spirit. The church's mis-

sion, then, involves the exposure of papier-mache publicity images of itself or any other part of the society, because valid images reflect only realities. The revelation of such valid images represents transparency and a respect for the truth to which the church is committed.

In his play *The Zoo Story*, the playwright Edward Albee placed these words in the mouth of one of his characters named Jerry: "We neither love nor hurt because we do not try to reach each other."

This speech could stand as a statement about mass society. We in the church cannot, however, accept its finality. We must try to reach each other . . . and others.

Key Questions

THERE ARE some key questions which we need to ask ourselves in a painful, honest kind of self-examination related to this theme in our discussion groups.

● Is love a word which we reserve for the bedroom . . . or 11 o'clock on Sunday morning for one hour . . . or the floor of church conventions, or do we mean love when we speak of social justice?

● Do we worship a worldly success image even within the church, or do we look at the cross of Jesus Christ as the profoundest Christian symbol of fulfillment?

● Do we feel that even such a great church convention as this depends for its success upon the volume and scope of press and mass media coverage, or is its success and fulfillment rather to be measured by our own Christian discipleship growing out of our experience together in the convention?

● Are we committed to perpetuating a status quo politically, economically, socially and religiously, or are we open to the Holy Spirit of God that we may feel free to rock the boat of the established order of things when our response to the Holy Spirit of God instructs us to do so?

● Do we want to communicate just with brilliant words, impressive slogans and impersonal media about the gospel of Jesus Christ to a suffering, lonely, lost, questioning, bleeding world . . . or do we want to communicate the gospel of Jesus Christ by means of offering and giving ourselves to Christ, by offering and giving ourselves to a suffering, lonely, lost, questioning,

bleeding world which he created and for which he died?

We do not communicate the gospel. Jesus Christ communicates the gospel. We either stand in the way of his communication of the gospel or else we serve as channels through whom he communicates.

Our task is not that of activism or communication; ours is the task of faithfulness and obedience to Jesus Christ, within the One, Holy, Catholic, Apostolic Church which is his Body.

Jesus Christ, our Lord, is the communicator of the gospel which is his life.

THE MOST DEMANDING ETHIC

By Kenneth E. Clarke

Rector of St. Thomas, Cincinnati

THERE IS NO SUCH THING AS

A STATUS QUO—WE EITHER

GO AHEAD OR BACKWARD

IT IS SAID that in ancient Palestine no one would, if he could help it, enter an empty house, for empty houses were always regarded as haunted. While we probably do not believe in haunted houses, there can be no doubt that a truth Jesus expressed has haunted mankind from the first day it was spoken.

He said:

"When the unclean spirit has gone out of man, he passes through waterless places seeking rest; and finding none he says, 'I will return to my house from which I came.' And when he comes he finds it swept and put in order. Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first."

In physics class we learned that nature abhors a vacuum, but what has neither been so well taught nor so well learned is that human nature also abhors a vacuum.

Indeed, instead of accepting this latter axiom, it would almost seem as if generation after generation has deliberately tried to disprove it and with equally disastrous results.

Take the Jewish people to whom these words were originally addressed. Why do you suppose Jesus spoke to them in this way? Before the coming of John the Baptizer, the nation had gone to seed morally speaking. The influence of

pagan Rome was everywhere apparent. John, however, launched a massive reform movement. Thousands flocked to him to be baptized for the remission of their sins, but once they were cleansed, what then? Clearly this was the question Jesus was raising with them while at the same time sounding the warning that their last state would be worse than their first unless they accepted him and the new kingdom he came to inaugurate.

And so it has ever been with every reform movement which has been more bent on destroying the old than developing the new.

Even the Reformation, after it lost sight of its great control tenets and drifted into negativism, became a vacuum into which the demons of devisiveness, authoritarianism and rigid moralism were easily attracted.

But the damaging affect of a vacuum is probably nowhere more apparent than in the political arena. The vacant houses left by Kaiserism and Czarism were soon filled by Nazism and Communism. What brings all this closer to home is the fact that it has now happened next door in Cuba.

I do not claim to be a student of history but if my guess is right the really successful revolutions could be counted on our fingers. This is something we do not make nearly enough of in my opinion, for our own revolution is one of the successful few. The reasons for its success were

twofold. It not only had a high humanitarian goal rooted in the belief in God, but when it was over, it proceeded to act in ways which were, at least, not thoroughly inconsistent with its goal. Seven other demons more evil than George III did not find room to dwell, for our founding fathers were wise enough not to provide an empty house for them.

I wonder if we are as wise as they. What makes me wonder is the fact that so many people in our country today seem to be playing on only one string, and they keep sounding the same somber and dour note. It is a note, I am sure, which needs to be heard loud and long, but what about the rest of the scale? Over and over again as I talk to people, I hear that they are against communism, bureaucracy in government, hand-outs, domination by labor and so on, but what are they for?

Simply to say they are for the reverse of all these things is not enough. It is an answer which will satisfy no one but themselves. Now you may consider this purely a political problem if you like, but I can not, for after all what we are collectively in the body politic is to a considerable extent a reflection of what we are individually in our souls.

Escapism

GERTRUDE STEIN once described the intellectuals of Paris as people "suffering from nothingness". This disease, however, is by no means limited to intellectuals. It is the common plight of 20th century man, and the two chief demons which invariably enter the void on both the collective and individual level are escapism and idolatry.

Idolatry is more patently evident in such movements as Nazism and Communism, but for those with eyes to see, it is by no means absent in western democracy either.

If I had to choose between our own sins, though, I would be inclined to say we are even more guilty of escapism. Our teen age gangs, obsession with material conveniences and luxury, growing alcoholism, preoccupation with sex and increasingly neurotic inward orientation might by some be considered as forms of idolatry, but I think they are more accurately included under the heading of escapism. And the reason for this is that we are not conscious worshippers of any of these things but have simply drifted to the point where, far more than we realize, our

national profile has been changed by their influence.

Now there is yet one other evil spirit which threatens us today, but it deserves separate treatment because it has two faces — one good and one bad. Its good face is honest criticism, and in this form, it is not evil at all. Indeed progress in every area of life stems from critical analysis and dissatisfaction with things as they are. Life itself is dynamic and there is no such thing as a status quo, for either we are moving ahead or we are going backward.

But our critical faculties have a way of degenerating, and when they do, the visage assumes a cynical contour. There are some indications of this both with reference to our nation and to the church. Perhaps at no time in history has the church been subjected to a more thorough-going critical analysis than today. To a considerable extent this is being done within the church, and this is good. Sometimes I wonder, though, if the critics are sufficiently aware of the positive contributions of the church. After we have called 11 o'clock the most segregated hour in the week and described our fellowship as the ecclesiastical version of the Republican Club for socially acceptable citizens, have we said it all? Obviously there are some who think so, but they are as inane as the abuses which give rise to their accusations.

Exorcism, in any area of life, is dangerous business and should only be done by those who are as conversant with the good spirits as they are skilled in driving out the evil ones.

This is well illustrated in the realm of personal life where so many people are continually jumping from the frying pan into the fire. To no small extent this misuse of our critical faculties is responsible for the long stream of divorces in our country. One or both parties in a marriage reach the point where they can only see what is wrong in their relationship, but how carefully have they considered their assets? It is my conviction that if they were really capable — and that's the hitch, of course — of making an honest appraisal they would realize that a mass of potage is not worth one's birthright in spite of the travail involved in holding on to it.

Overcome Evil With Good

THE ESSENCE then of what Jesus is saying to us and which we have found illustrated in political life, church life and personal life, is that negative religion is never adequate. It is not adequate because in the world in which we live

evil is never destroyed. The tares always grow along with the wheat. Our strategy, therefore, must not be based on the futile and naive notion that the enemy in any sector can be finally defeated nor on the almost equally fallacious idea that he can be held at bay. There is only one way to deal with evil successfully and that policy is as Jesus clearly stated, to overcome evil with good.

This is our vocation as Christians wherever we find ourselves in the world, and of one thing we may be sure, there will always be plenty for us to do. The dynamic for carrying out our task is found in the love of God revealed in Christ and infused in us through the indwelling of his Holy Spirit. Prerequisite to such indwelling and the power which is concomitant with it, is the absolute conviction that this divine love at work in us and in our society is the only force which is more than equal to the magnitude of the problems we face.

New Power To Live

JESUS in his coming did not give us a set of principles to follow, but a new power by which to live, and on the basis of this new power he was bold enough to set forth the most demanding ethic the world has ever known.

He said, "You have heard that it was said to the men of old, you shall not kill — but I say to

you that everyone who is angry with his brother shall be liable to the judgment".

And again, "You have heard that it was said, you shall not commit adultery, but I say to you that everyone who looks at a woman lustfully has already committed adultery in his heart".

If such precepts represent a law to be fulfilled through the supreme exercise of our human wills, we Christians would be of all men most miserable. Mercifully, though, we are not saved by law but by grace, yet having been saved it does follow that these precepts are an accurate measure of the extent to which we have opened our souls to the indwelling of his Holy Spirit and became motivated by but one force — the force of love.

But for most, perhaps, a simpler test is in order, and it can be put in the form of three questions:

- Do we really feel bound by the command to love our enemies? (does not mean letting them get away with murder)

- Are our lives dominated by the motive of service and neighbor love?

- Do we feel a compulsion to share the love and truth we have received from him?

These questions suggest the answer to lives which have become spiritually vacuous.

IRREVERENT THOUGHTS OF VERY REVEREND

By Almus Morse Thorp

Dean of Bexley Hall, Kenyon College

SOMEONE with a lust for that kind of learning ought to gather between the covers of a smallish book some of the more substantial references in contemporary fiction to theological education. Now and again the state of life in our hallowed halls is brilliantly observed by the better novelists. Any such collection ought to give honored place to Faulkner who, in *Light in August* has Hightower reflect:

He believed with a calm joy that if ever there was shelter, it would be the Church; that if ever truth could walk naked and without shame or fear, it would be in the seminary. When he believed that he had heard the call it seemed to him that he could see his future, his life, intact and on all

sides complete and inviolable, like a classic and serene vase, where the spirit could be born anew sheltered from the harsh gale of living and die so, peacefully, with only the far sound of the circumvented wind, with scarce even a handful of rotting dust to be disposed of. That was what the seminary meant: quiet and safe walls within which the hampered and garment worried spirit could learn anew serenity to contemplate without horror or alarm its own nakedness.

But Hightower was ever so wide of the mark. A seminarian's life like a vase? And a divinity school — has quiet and safe walls? Say rather, life seems sometimes more like a pitcher broken at the fountain and seminary, properly enough, a place for vigorous, costing — even noisy — de-

bate, a place through which the gales of the Spirit and the World blow in an unsetting — yea, violent manner.

Second Thought

ALAS, BEXLEY can't claim him, but he is a genius — the bright seminarian who excused himself for his failure to hand in an important but written work on time by leaving the following on his professor's desk:

I had my credo all ready to turn in, typed up and all last night. I layed it on the tabel in the dinning room and went to bed about 10: P.M. XXXXX But about one o'clock I heard this noise in the dineing room and I got up and went in there, and there was this pidgeon which had come in thru the window (which was open, since it was pretty warm last nite), and he was sitting there, terring up my credot. I Guess he wanted it to make a nest out of, or something, but anyway, I scared him off of it, and I tried to rescue what was left, but I couldn't find all the pages that was missing. Anyway, the ones I found were in pretty bad shpae. They were all gooey and all.

I know it sounds like I make this up, but but it really happened, and that is why I don't have it ready to turn in this morning. What happened to make it worse is, I through away all my notes for my credo last nite when I got it all typed up, because I was sick and tired of the damn thing anyway. Anyway, I won't be able to hand it in for a couple of days until I can type it over, and I have to try to remember what I said on the pages that got lost because of the / / / / / pidgeon. I hope you won't take to much off my grade, because I really couldn't do anything about that bird.

Down grade him? I would call a drumhead faculty meeting and graduate him with honors.

Third Thought

HOW WELL I recall the meeting in 1936 when the late Bishop Lawrence, then in his nineties, spoke with clarity and vigor about the parson's use of his voice. The thing most memorable was hearing him say that for the first ten years of his long ministry he rehearsed aloud every word of the service he was soon to conduct. Would that I had taken his words to heart; now it's almost late.

At any rate, however, I can perhaps commend his practice to all seminary seniors within hailing distance and thereby earn the undying gratitude of many faithful worshippers in the nave and transepts. How many times recently have I heard kindly men and women fault us for using the Baldwin apple voice or for not preaching with clarity or for reading the lessons as we would rattle off a list of specifications for the new wing of the parish house. Would it be altogether a bad idea for us now and again to read the judgment of that somewhat minor young prophet, Holden Caulfield:

If you want to know the truth, I can't even stand ministers. The ones they've had at every school I've gone to, they all have these Holy Joe voices when they start giving their sermons. God, I hate that. I don't see why the hell they can't talk in their natural voice. They sound so phony when they talk.

Fourth Thought

ONE of the seminary deans, who shall go unnamed, recently remarked to me that he had heard a Junior say in sanctified quivery tones; "I can hardly remember what it was like to be a layman." I suppose the poor lad didn't mean it; then again perhaps he did. In either case let him — let us all, whether ordained or no — meditate on Mozart's remark to his diary. Writing in 1781 of the Archduke Maximilian, who had belatedly received holy orders, the composer noted:

When God gives a man a sacred office, he generally gives him understanding, and so it will be, I hope, in the case of the Archduke; but before he became a priest he was far wittier and more intellectual, and spoke less, but more to the purpose. You should see him now! Stupidity peers out of his eyes, he talks and holds forth incessantly, — he has an enlarged throat, — in short, the whole man seems entirely transformed.

More Irreverent Thoughts will be forthcoming

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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The Witness — Tunkhannock, Pa.

SHARED RESPONSIBILITY

(Continued from Page Six)

tual relationships and social responsibilities.

Another part of the report encouraged youth to "needle its elders" and to help bring local church bodies to a more ecumenical outlook. It charged that youths often come to ecumenical encounters "ill prepared to articulate their faith and to meet other Christians," because their own churches "often seal them into a particular pattern."

Prior Meeting

At a meeting in advance of the meeting of the central committee, Cynthia Wedel, NCC assistant general secretary for program, said the delegates to the discussion sessions agreed that relationships between men and women are being sharply affected by "rapid social change, education of women and technological advances."

She said the consultation did not give excess attention to the fight for "rights of women," but that it was agreed that while women today "have many more opportunities than ever before, there are many areas in which they are discriminated against."

In addition to calling for new theological consideration of social changes, she said the delegates recommended that older people listen more closely to younger men and women rather than try to mold them to old patterns.

One women's group concluded that changes in society are making men think "they're less masculine" and women "feel guilty because they fell less feminine when they take more responsibility."

A resource leader, Peter G. White, family life specialist for the United Church of Canada, quipped that "the male and his reign is plainly on the wane."

WCC COMMITTEE ACT ON PEACE

★ The statement approving the test-ban treaty adopted by the central committee of the WCC urges all nations to "seize every opportunity to capture the advantages of this moment and to explore the possibilities of advancing from co-existence to the beginning of co-operation" and called for public opinion to "urgently support governments which have advanced in this direction."

Recognizing that "the full value of the treaty depends on the adherence of all nations of the world", the statement emphasized that "ways must be found whereby France and China can associate themselves with the treaty," and further urged that "every opportunity should be seized to keep open channels of contact with China, and to bring her into the family of nations so that she may accept the responsibilities and disciplines of its institutions."

The "next steps" called for include:

● Ratification by government and in the wills of whole nations.

● Formal adherence by all the nations of the world, including France and the People's Republic of China.

● New discipline relating to international decision on nuclear power and on serving nuclear justice for all nations.

● Application both of the letter and of the spirit of the treaty provisions.

● International inspection and control of underground tests.

● Cooperation in the penetration of outer space.

● Intermediate steps such as mutual military inspection and nuclear free zones.

● A non-aggression pact or a reasonable alternative.

● A solution of outstanding political problems including the German problem as a whole.

● Admission of China to the family of nations, subject to

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the responsibilities and disciplines of its institutions.

The statement calls upon church members to "press upon the attention of governments the considerations outlined (in the statement) which express in practical terms the aspirations of millions of our fellow-men" in whose heart "new hopes for peace have stirred".

The Central Committee voted to communicate the statement "to all national governments and to the United Nations." It will also go to all member churches of the World Council.

WEST GERMAN GRANT RAISES QUESTIONS

★ A WCC budget for inter-church aid, refugee work and world service in 1964 was fixed at \$1,506,300 by the organiza-

tion's central committee. The total was an increase of \$306,300 over the current budget.

The committee also increased the general budget for next year to \$871,000, from \$755,000 in 1963.

A financial report noted that contributions to the general program by member churches have been on the rise.

Total contributions in 1961 were \$526,767, it was reported; then, following a call that year by the assembly in New Delhi, India, for greater support, the 1962 total reached \$705,458.

Considerable discussion developed over another financial matter — a request by West German Churches for committee guidance concerning an offer of about \$4,000,000 from the West German government

to support development projects in new nations.

The grant was described as having been offered with "no strings attached."

Following debate, the committee referred the proposal to its staff for additional study.

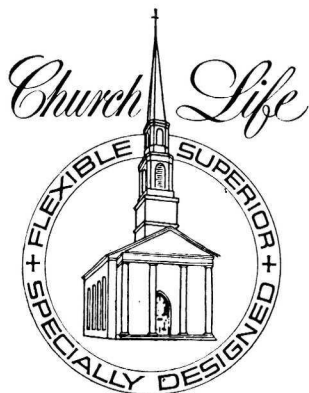
The division of inter-church aid, refugee and world service, however, was authorized to approve "specific" aid cases after considering their merits in consultation with national councils of churches in the countries concerned.

Opposition to acceptance of the West German grant was expressed by Gerhard Brennecke of East Berlin, missions director of the Evangelical Church in Germany. He maintained that use of the funds would return the missions to a status of dependence on government that had been "disastrous" in the era of colonialism.

David G. Moses of the United Church of India and Pakistan, one of the six presidents, also opposed the grant, but Anglican Bishop Chandu Ray of Karachi, Pakistan, argued that the Indian attitude "is not prevalent all over Asia." He said churches which consider themselves members of the church universal must be prepared to help other members.

Lutheran Bishop Hanns Lilje of Hannover, Germany, also favored the grant, saying he felt it was an unconditional offer and the outcome of Germany's desire to help developing nations after having been on the "receiving end" for a long time.

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THE WITNESS
Tunkhannock, Pa.

- BACKFIRE -

Harry J. Knickle

*Rector, Grace Church,
Plainfield, N. J.*

I was glad of the opportunity to attend the Anglican Congress and to send reports about it to the Witness.

As the congress came to an end and all the speeches were in, one could not help feeling that the roster of theme and panel speakers were overloaded with clergy. If my memory serves me correctly, there were twenty bishops and ten priests who were either panelists or theme speakers, whereas there were only two laymen and two laywomen.

In spite of the divergent opinions expressed and our need to grow further in understanding and knowledge of one another, I personally was impressed by the unity and oneness of the Anglican communion. Here was the ecumenical movement in embryo. It was a great experience for me to speak to and eat with churchmen not only from England, Wales, Ireland, Scotland, Australia and New Zealand, but also with churchmen from West Africa, Central Africa, East Africa, Uganda, Malaya, India, Burma, Ceylon, Pakistan and many other places. More than seventy nations were represented at this congress. Any one who attended was bound

to come away from Toronto with a deep understanding of the different national and racial groups in the Anglican Church and a deeper awareness of the world wide complexion and ecumenical character of our communion.

I was also impressed by the frequent reminder that we Anglicans were not interested so much in glorifying Anglicanism but God. Again and again the need for unity of the Christian Churches was emphasized. These leaders seemed to be careful to point out that this congress, which was in a manner an inward look at ourselves, in no way reflected any lack of interest in the ecumenical movement. The attitude seemed to be a hope that the Anglican Communion would disappear in the united body of Christ — the one true Catholic Church.

Personally I could not fail to be impressed by the progressive attitudes of several of the English bishops; for example, the Bishop of Southwark and the

Bishop of Middleton. The new approach of the church to the other great historical religions suggested by some of the speakers was both interesting and informative for one not too knowledgeable about the missionary activities in the so-called younger churches.

Theodore Weatherly

*Rector of St. Matthew's,
Homestead, Pa.*

About 16 busloads of us left Pittsburgh around 1 a.m. on the day of the march. I sat next to a Negro steelworker, with whom I had a pleasant conversation. He told me that when he'd started work some

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Bishop of Idaho

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THE WITNESS

Tunkhannock, Pa.

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22 years ago, only two kinds of jobs were open to Negroes in the mill. He had served in the army during the second world war, but had never wanted to leave camp when stationed in the south because of experiences fellow Negroes had had. He had two children, a son in the army and a daughter 20.

The trip was fairly quiet, many of us slept between the rest stops. At one point the highway was being improved, so that we took a very rocky detour for what "seemed like three years," in Larry Larson's words. He's the rector in Ligonier. On the way home we timed the bumpy stretch of road — 10 minutes. The analogy of how rough the road of the Negroes must feel to them came to me: some one has said that whites need to feel what Negroes feel. If 10 minutes feels like 3 years

The period in Washington was well planned and executed: police met our buses miles from town, and conducted us through red lights and traffic towards the monument. When we put our feet in the street, we each lost the private anxiety of wondering if we'd arrive on time. After the march I talked with a man who'd left New York City at 9:30 a.m., and arrived with a busload in the middle of everything: there'd been some mistake about meeting place or something.



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The police were paired, Negro and white; I spoke with two of them. We talked of their lives and their futures; they were both calm, well trained, and expected no trouble. Hearing the entertainment starting over by the monument, we wandered over. Tom Hayes, rector in Allison Park, was shooting pictures of various signs, including an interesting one showing a bird just out of reach of a hand, with the inscription "No one is free until every one is free." The man carrying the sign, a public relations artist, had made it himself, and had had trouble getting permission to carry it: standardized signs were the rule of the day. Entertainers and personages filled up the time before the march. It was unusual to see Bobby Darin and Norman Thomas on the same platform.

It was announced that 8 Episcopal bishops were present, twice the number of church officials of any other group. Tom, Larry and I kept running into clergy friends; we were pleased with the Presiding Bishop's leadership and the half page ad in the D.C. paper

with the message of the House of Bishops. Laymen are not so easily identified in a crowd, but we met two from our diocese, one of them a Congressman.

The first Negro airline hostess, the group that had walked from New York, and the fellow who'd roller skated from Chicago were introduced: the skater reminded me of the verse, "Oh, you can't get to heaven on roller skates, they'll roll right by those pearly gates:" this verse suggested the question if the skater or even the march itself would gain the objective, the "heaven"

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of civil rights. When the skater said, "I'm not much of a speaker, I let my feet talk for me," I was reminded of the story of "Our Lady's Juggler."

When it was time for the march to begin, we shuffled off in a long column about 40 abreast. Walter Parker, rector of the Negro parish in Pittsburgh, met us — he'd come by train with another large group from Pittsburgh. It was shaping up as a hot day, but we were blessed with a cool breeze all afternoon. After we had arrived by the memorial and been settled for some time, a cheer went up and people crowded over towards the line of march: the thought crossed my mind that perhaps the president was going to make a brief appearance, or that he'd sent the Vice President. It turned out to be the Mississippi delegation. Remember the childhood riddle, what has four eyes and can't see? those from Mississippi were the victims of the four-eyed blindness.

Incidentally, back in my home, my wife and children were watching the march on tv: my son was bothered that they couldn't see me, but my daughter tried to reassure him — "Didn't you hear, they're selling hot dogs, and Daddy's probably eating somewhere."

Some observers have said that there was a circus or carnival or picnic atmosphere: I can see why those observers were misled to use such inappropriate terms. People were relaxed, but they were serious. There was very little fooling around that I saw: some hand-holding and such, but it was mostly a quiet and determined group. There were some cheerleaders and organized chants, but the mood seemed to be of people who did not want to be distracted from their point. The people were "all there" — and whenever called upon to show it, we did.

I have speculated on the question of violence at the march. Who would start it? The newspapers and Southern Senators had suggested the possibility, and was it Senator Long who expressed a desire for violence? A Negro police-woman from Pittsburgh remarked that she hadn't heard a cuss word all day, nor had Larry, Tom or I. She also said something that explained the temper of the crowd as I perceived it: "Well, you know this was too important to try to do on our own, so we had to pray about it and ask God to bless it — and he surely did, didn't he?"

The white majority has had the opportunity to see the quality of Negro leadership; if we choose to remain blind, may God have mercy upon us. We who were there felt that we were not merely bystanders or spectators in the making of history, but had actually contributed what might well be called "our reasonable service," to the making of history.

But what did it accomplish — was it a success? Back home, at the time of the march, my most immediate neighbors were

- gardening,
- sitting on the front porch,
- walking the dog, when my wife suggested to them that they watch the march on tv.

One of them replied that he was too busy. When I stopped in the grocery store next day, the clerk, after telling me that the march had cut off some of her favorite tv shows, asked me if I thought the march was a success. I answered, if success means guaranteed passage of the civil rights bill, no; but if success means using a constitutional right to assemble peaceably to voice legislative concerns, with the hope of influencing the flow of events, and to give moral support to

the participants, then the march was a success. But although I believe this is true, there is more to it than that: the march is history now, and history has a way of being twisted to suit the purposes of the historians.

I hope that those of us who were there may be useful in keeping the record straight, about the nature of the march, the kind of leadership provided by the Negroes, and above all, in the continuing need to help our fellow citizens deal with the lively emotions called into play by these events, so that the kingdom of truth and justice may exist in our midst.

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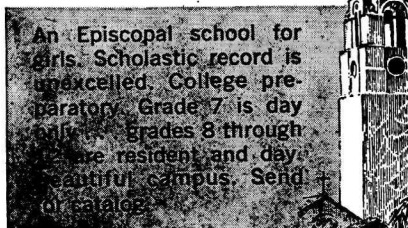
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