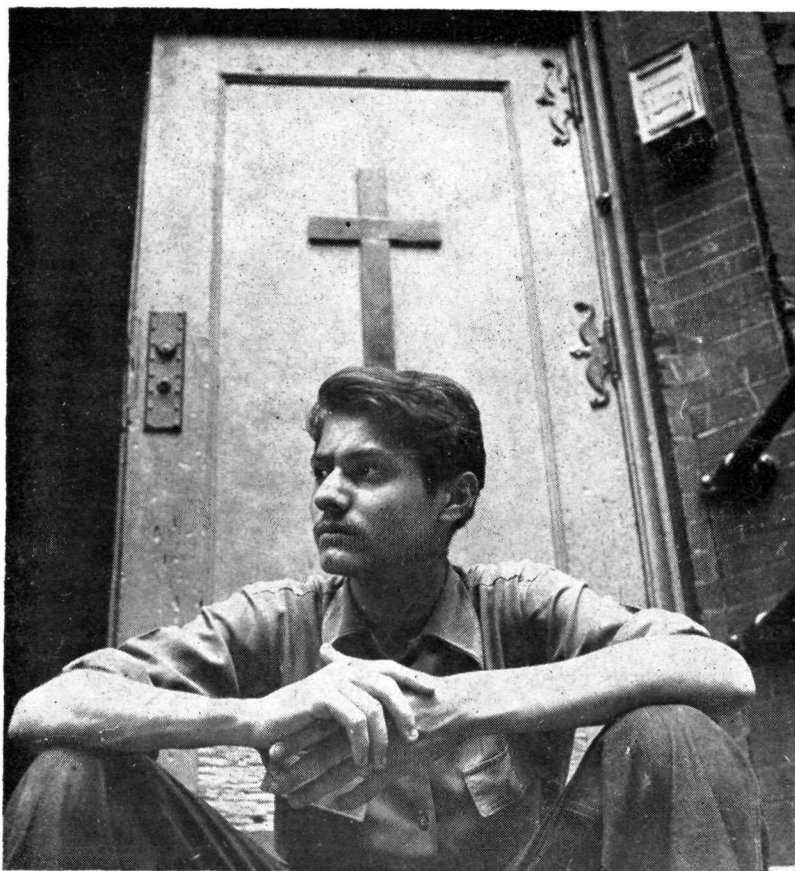


The **+** WITNESS

JANUARY 9, 1964

10¢



HAS THE CHURCH HIS ANSWER?

Revolt of the masses against established regimes has caught leaders, both here and overseas, between the anachronism of the established power structure and the impatience of the masses who are following them and pushing them at the same time

-DAISUKE KITAGAWA WRITES ON RACE-

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Story of the Week

Pan-Christian Conference May Come from Holy Land Meeting

★ A proposal that Pope Paul call a pan-Christian conference to discuss means to protect Christianity and the world from atheism and tyranny was made by a representative of Greek Orthodox Ecumenical Patriarch Athenagoras during an audience with the pontiff.

The envoy was Metropolitan Athenagoras of Thyateira. Previously it had been reported that he merely delivered a formal address to Pope Paul in which he discussed plans for the meeting between the Pope and Patriarch Athenagoras when the former made his three-day pilgrimage to the Holy Land.

However, Osservatore Romano, Vatican City newspaper, later made public parts of the address in which the possibility of a pan-Christian conference was discussed.

"Your predecessor of blessed memory, John" Metropolitan Athenagoras told the Pope, "called the second Vatican Council for the 'aggiornamento' of the western church.

"Perhaps your Holiness, as the first bishop of the church, with the consent of the other church patriarchs and leaders of the east and west, is destined to call, in a pan-Christian conference, all the representatives of the Christian churches to discuss in love and conviction

how to combat sin, how to protect the church and the peace and freedom of the world threatened by a common enemy, atheism and tyranny."

Publication of the metropolitan's remarks in Osservatore Romano was regarded in Vatican circles as strongly indicating that the Pope was giving serious consideration to his proposal.

However, no official Vatican reaction to the proposal was immediately forthcoming.

Metropolitan Athenagoras, who is now serving as Greek Orthodox Archbishop in Great Britain after having previously headed the Orthodox Church in Canada, addressed the Pope in English. His remarks appeared in Osservatore Romano in an Italian translation.

Meanwhile, a report from Istanbul said Patriarch Athenagoras would exchange meetings with Pope Paul in Jerusalem during the pontiff's pilgrimage.

A spokesman for the patriarchate was quoted as saying that the 77-year-old patriarch would meet the Pope at 8 p.m. on January 5 at the residence of Archbishop Lino Zanini, apostolic delegate to Jerusalem and Palestine, and that the Pope would return the visit the following morning at the Greek

Orthodox monastery in Jerusalem.

The report said the spokesman announced that eight Orthodox patriarchates and four independent Orthodox churches had agreed that Patriarch Athenagoras as "first among equals" in the Eastern hierarchy should meet the Pope.

The spokesman, the report added, described the patriarch as being "very happy" at the prospect of meeting the Pope in the Holy Land. It said the spokesman stressed, however, that the meetings would be on a purely personal basis, although religious matters of mutual interest were likely to be discussed.

Alexei Hails Meeting

Patriarch Alexei, supreme head of the Russian Orthodox Church, sent a message to Patriarch Athenagoras in Istanbul, warmly hailing his meeting with Pope Paul during the latter's Holy Land pilgrimage.

"I myself would undertake such a pilgrimage with pleasure if my health permitted it at the present time," the 86-year-old Moscow patriarch wrote.

However, he told Patriarch Athenagoras that "the Russian Orthodox Church regards the forthcoming meeting of Your Holiness and the Roman Pontiff as a meeting of two outstanding pilgrims to the Holy Land having no connection with the Rhodes decision."

He was referring to the meeting at Rhodes, Greece, last

September at which representatives of ten major Orthodox bodies agreed to undertake a unity dialogue on equal terms with the Roman Catholic Church on completion of the Vatican Council.

NCC Official Comments

Tentative approval of the suggestion that Pope Paul call a pan-Christian conference to discuss ways of combatting anti-religious forces in the world was voiced by R. H. Edwin Espy, general secretary of the National Council of Churches.

However, he said he would have to wait until the situation was crystallized before making a definite comment on the proposal.

"We welcome all initiatives on the part of Christian churches to confer together on the problems that beset mankind," he said. "We further welcome efforts toward a common program of all branches of Christendom to combat these problems. We await with deep interest possible developments toward this goal."

Archbishop Iakovos

★ Archbishop Iakovos of New York, primate of the Greek Orthodox archdiocese of North and South America, noted in the ecumenical movement and for prominent participation in the move toward new dialogue between Orthodoxy and Roman Catholicism, left New York on January 2 to attend the meeting of Pope Paul and Ecumenical Patriarch Athenagoras.

It was announced that the archbishop was invited by the patriarch, supreme leader of Eastern Orthodoxy, to join the entourage in two meetings in the Holy Land with the Catholic pontiff.

Participation of Archbishop Iakovos in the momentous meetings immediately recalled his

hailing of the proposed confrontation as "probably the greatest moment in Christian history."

It also was noted that the American Orthodox leader was the first envoy of the ecumenical patriarch to meet with a Catholic pontiff. Carrying a personal message to the late Pope John on March 17, 1959, Archbishop Iakovos initiated first efforts toward healing of the centuries-old breach between the Catholic Church and Eastern Orthodoxy.

The American Orthodox primate, during the National Council of Churches meeting in Philadelphia, Pa., in December, hailed the Pope's announced journey to the Holy Land as an event of high significance.

When it subsequently was learned that the ecumenical patriarch and Pope Paul might meet, and that Patriarch Athenagoras had suggested a "summit" meeting of all Christian leaders, Archbishop Iakovos saw the possibility of "a new beginning" in the dialogue on Christian unity.

"I don't think the time is ripe yet to unite the churches by declaration or proclamation of church leaders, but if, as I hope and pray," he said, "they go (to the Holy Land) with a common calling to unite along certain lines, it would be a great day."

"What we all want is that Christianity be what it once was," he added, "one communion."

The archbishop was scheduled to accompany the patriarch on all stages of his stay in the Holy Land.

Australia Prelate

Archbishop Ezekiel, head of the Greek Orthodox Church in Australia and New Zealand, left by plane for Jerusalem, where he will accompany Patriarch Athenagoras at his meeting with Pope Paul.

The archbishop said he regarded the historic meeting between the Patriarch and the Roman Pontiff as "a significant step toward Christian unity, in which the Orthodox Church has always been interested."

"I realize," he said, "that doctrinal unity cannot be accomplished quickly, but there are no obstacles to the immediate application of brotherly understanding and cooperation."

Formerly head of the Orthodox midwestern diocese in the United States, Archbishop Ezekiel was named to his present post in 1959. He is a native of Patras, Greece, and held various ecclesiastical posts there before going to the U.S. in 1937.

TORONTO BACKS MANIFESTO

★ The Toronto diocese, host for the historic, worldwide Anglican Congress in August, voted for a five-year plan that would channel an extra \$200,000 a year to the church in Asia, Africa and South America.

The move was a response by the largest and richest diocese of the 28 that make up the Canadian Church to the congress' document, "Mutual responsibility and interdependence in the body of Christ."

One lay delegate said the Toronto diocese was "so well off" that the amount was "minimal." He cited a recent legacy of \$750,000 that paid off the mortgage on the new diocesan center without "any strain" on parishes.

The \$200,000 a year would mean an extra \$3.03 annually, or 6 to 7 cents a week from each of the 65,819 families in the diocese. Church officials said it had been worked out at 9 cents extra a week from every person using church envelopes.

The entire Canadian Church has been asked to find a total of \$2,500,000 over the next five years.

Coadjutor Bishop George Snell told delegates at a diocesan meeting that some of the money would be used to establish a badly-needed medical mission in the diocese of Ruwenzori (Congo Republic), for training African priests and to open An-

glican work in Venezuela.

The Rev. Fred Ongley of Oshawa suggested the diocese borrow \$200,000 from the bank immediately and put it to work.

"We borrow for Church extension," he said. "Let's use our bank credit again."

Church's Mission in the World Discussed by World Students

★ North America's largest regular gathering of international, interdenominational Protestant and Orthodox students convened Dec. 27 - Jan. 2 in Athens, Ohio, to consider the "nature of the church's mission in the world."

The quadrennial ecumenical student conference brought some 3,000 young people—half of them from overseas—to the Ohio University campus for a week of study, worship, discussion, and exchange of information and ideas.

Sponsored by the National Student Christian Federation—affiliated with the National Council of Churches—the conference has been held every four years since 1886. This year's meeting was "based on the affirmation that . . . the ordinary life of man in the world is the place where God is acting," according to the Rev. C. Alton Robertson, director of the commission on world mission, which administers the conference.

The theme of the conference—"For the Life of the World"—was highlighted by a series of first-hand reports from various parts of the world. These daily presentations—covering church activities in such countries as Czechoslovakia, Brazil, Indonesia, and Angola—were supplemented by a "festival of nations" each afternoon at Athens memorial auditorium when conference delegates from overseas

presented songs and dances indigenous to their homelands.

Daily speakers were Dean Alexander Schmemmann, St. Vladimir's Orthodox Theological Seminary, Crestwood, N. Y.; Bishop Daniel Corrigan, director of the home department of the Episcopal Church; and the Rev. Philip Zabriskie, director of college work of the Episcopal National Council.

Opening Challenge

Some 3,000 youth from about 70 countries were challenged at the quadrennial ecumenical student conference to accept major roles as Christians in the world for the achievement of "authentic humanity" for all people.

The Rev. Eliezer D. Mapanao, a Philippine theologian who opened the meeting with a sermon, called on Christian youths to "march on the rough modern frontiers of technological revolution, race relations, resurgent non-Christian religions, uprooted and displaced peoples, rising nationalism and secularism."

Christians, he stressed, "have no choice left today, but to take their place in the world, following Christ's example. The world asks from us not tax-deducted donations—but the depth of compassion that makes us stand alongside men in their struggle for justice, equality, freedom and the fullness of

human life as God purposed it to be."

Mapanao, a minister of the Philippine United Church of Christ, is director of the international study fellowship on the university mission, Princeton, N. J. He spoke on the conference's theme, "For the Life of the World."

Observing that Christians must begin to live for the world and not for the church alone, Mapanao declared: "We Christians must begin to live for the world and not for the church alone," Mapanao declared: "We Christians are no longer the policy makers of the world's life; we no longer call the shots."

"When it comes to the seething revolutions of our times," he added, "we have to admit that we have been late in discerning them—and much later still in taking our responsibility within them."

A brief history of the student conferences was given by Kenneth S. Latourette, professor emeritus at Yale Divinity School and an American Baptist minister. He has attended more of these world gatherings than any other living person since 1886.

Tracing the conferences from their start 77 years ago with the formation of the student volunteer movement, Latourette told the student delegates that they should be "mindful of history, but not bound by it." He emphasized that each generation "must face its own problems in its own way and its own day."

Noting that a large number of youths at the sessions were non-whites, he added: "The Christian mission is for Christians of all races."

Foreboding Voiced

In a foreword to the conference program, Bruce Douglass, the federation president, and Robert Sigmon, student chair-

man of the commission on world mission, wrote:

"The event of an ecumenical student conference on Christian world mission at this particular moment in history and in this particular nation cannot help but be an occasion for hesitation and foreboding in the minds of serious thinking people.

"For we are living in an age in which the world is weary of the noisy gong and the clanging cymbal of churchmen — especially of American churchmen. When the daily life of the church in this society so often seems far removed from the transforming acts of God in history, the world can hardly avoid cynicism about the words and the jubilees of churchmen."

Discussing the role of the churches in the changing world order, Schmemmann told an interviewer that it was impossible to draw a line between the life of the church and the life of secular society and that such a separation was in fact heretical from the Christian point of view.

"Christ came to save the whole man and not part of him," he said.

The contemporary world in all its complexities requires answers as well as good theories, he said, adding that true ecumenism depended not only on the unity of the church but on the unity of all men.

The churches, Schmemmann continued, must constantly review and revalue their relations with a changing world order and only in so doing can the churches function as creative organisms.

Valdo Galland, secretary general of the world student federation, Geneva, Switzerland, sounded the same theme in an interview. He said that Christianity must become more active in the political, social, artistic and other areas of society to meet the requirements of a changing world order.

Galland recently led a delegation of Christian students to the Soviet Union where they exchanged views with the heads of the Russian Orthodox Church in Moscow and Leningrad.

Galland said that western leadership, identified with Christianity, was generally regarded as unchallenged in Asia, Africa and other areas before world war two.

But Galland said that Christian leaders were convinced that the churches now occupy a minority position in the world. The Christians, he said, must find new ways in a secular world. In the past the Christians, he said, generally "put God outside this world." Today they must try to discover the presence of God in this world.

He called for a dialogue not only between Christians of different beliefs but also between Christians and the rest of mankind.

Czechoslovakia

Christians will survive under communism by the strength of their faith, not through the permission of Marxist rulers, a Czechoslovakian theologian said as he declared that Christians living under socialism are obligated to work for the improvement of their society.

Milan Opocensky, senior lecturer in systematic theology at the University of Prague, said: "We didn't choose the situation in which we live. We were put into it. But we believe we can change life in our country for God."

Opocensky, a minister of the Evangelical Church of Czechoslovakia, said that while "the gospel is no ideology" it can "deepen and enrich the Marxist concept of man by contributing the Christian insight that man's essential nature is a mystery, and that he is in continual need of forgiveness."

Marxists have found a "hard core" of Christians in Czechoslovakia who "didn't fit their preconceived definition of religion as a force that would die out with bourgeois society," he said, adding: "Even the Communists are respecting our faith and the strength of our convictions. They hate people who compromise."

Opocensky said that the Communist takeover of his country in 1948 was "not just a temporary state of affairs" but was an "organic outgrowth" of history. "Liberal democracy in Czechoslovakia was at a certain moment in history unable to solve the problems of the day."

And while there have been "many shocking failures" in family and social life, he said, students of the country's history "would be blind" if they did not recognize progress in technology, social welfare and the general standard of living.

Property - ownership changes have had profound spiritual effects on the population, the theologian said, noting that while some 75 per cent are "nominally Christian," only a few are deeply committed to the Christian faith.

"Our situation is much more complex than it seems from outside," he stated. "The Christian tradition is still very strong, although it is secularized . . ."

Opocensky noted an increasing Communist interest in sociology and anthropology which could "broaden and humanize Marxism," correcting a basic belief that personal problems can be removed by altering social conditions.

He said Czechoslovakian Christians "don't want to be separated from the history of our country. We believe our socialist world is a part of God's world . . . we want to change that world as heaven in

(Continued on Page Fifteen)

EDITORIALS

Emery Wheels

THERE is a certain type of mind which specializes in defects. If you bring up any concrete application of social usage, art or religion, they will immediately point out the imperfections. If they attend a reception, they will tell you of the bad manners of so and so; if they go to a concert they comment only on the discords; if they go to church they will note the limitations of the minister.

We suppose such people are useful but we do not think that they are agreeable or that they ever do very much in a constructive way to benefit their fellowmen.

If a thing is ninety per cent good and ten per cent bad, they concentrate on the ten per cent. They are seldom happy themselves nor do they contribute much to the joy of living.

They are the emery-wheels of society who perform their service through rasping. They make the sparks fly and put everybody else on edge, but they are not lovely nor do they make life joyous.

The truth is that the church, in its traditions, in the service that it has inspired, has been a perfectly wonderful institution in which we are privileged to participate, and its defects are such minor faults that the critic is reduced to the necessity of magnifying little things in order to ply his trade.

The one thing that such people lose sight of is that the church would not be human were it not for the fact that God willed to use human instruments in the contact which he makes with us.

Roman Catholics and Christian Scientists and Puritans have all attempted to eliminate the fallible and the error of mortal minds from the institutions which they have fashioned, but just in so far as they have claimed to be free from error, just in so far they have failed in human touch.

All reformations have begun with the morals of the clergy and have ended in producing the same weaknesses which they have attempted to avoid.

Presbyterians and Congregationalists and Methodists split off because they did not care to associate with ministers of the established church. We presume, as emery-wheels, they

have contributed to the improvement of the latter, but as a power plant they have succeeded in producing about the same type of ministers as the institution from which they separated.

At any rate it would be difficult by any human test to see how all of these schisms to improve the tone of the clergy have been effective.

It may be that for a time these efforts produced a more unctious clergy but we doubt if it ever has succeeded in producing as human a group of pastors as those to whom they objected.

Of course it is the very essence of Protestantism to protest and we are willing to concede that protesting has its value, but it is a vicarious value in that the temper of the emery-wheel remains about the same.

Ministers are not very satisfactory representatives of the Master, but they are the ones whom he chose, fully conscious of their limitations. They are often dull and dictatorial and exasperating, but we wonder what would happen to our rather secularly-minded congregation if they had perfect ministers. We think they would then stay away from church more than ever because of their inability to appreciate him.

They would say that he set an impossible standard of righteousness and that they could not be expected to adopt it. It is difficult to say just how the Lord himself could satisfy folks who do not want to be what he would like to have them become, but who, specializing on the things that they like and condemning the things that they do not like, would be dissatisfied with any ministry because it did not orientate to their peculiar tastes.

The church is a wonderful institution for those who hunger and thirst after righteousness because they find what they are seeking; but for those who are seeking to justify themselves rather than to give glory to God, the church has always been, will always be, a stumbling block of offense or an object of contempt.

"Come unto me all ye that travail and are heavy laden and ye shall find rest for your souls," but those who justify themselves and criticize others will have a hard time in finding rest anywhere because they lack the qualities which are satisfied with rest — or poise.

Dissatisfaction and discontent have their roots in our attitude of mind and not in the environment of the church.

RACIAL CRISIS AND IMPLICATIONS

By Daisuke Kitagawa

Executive of the Episcopal National Council

AN ADDRESS TO THE COMMISSION ON INTERNATIONAL AFFAIRS OF THE WORLD COUNCIL OF CHURCHES

THE YEAR 1963, the centennial of the Emancipation Proclamation, proved to be a year of crucial importance from the standpoint of race relations not only in the USA, but throughout the world.

Since May 17, 1954, the movement toward complete desegregation — not only in public schools to which the Supreme Court decision addressed itself, but in all aspects of the U.S. citizen's life — has been steadily gaining momentum, primarily though by no manner of means exclusively within the Negro community both in the north and in the south.

It may also be well to remember here that the public conscience of the U.S. citizenry was aroused by two mutually unrelated incidents in the early 40's — The mass evacuation of all people of Japanese descent, citizens and aliens alike, from the Pacific coast in 1942, while the U.S. forces were fighting against the racism of nazi Germany, and the race riot in Detroit in the summer of 1943. Varieties of organized efforts to combat race prejudice and discrimination have since come into being.

Up to the Supreme Court decision of 1954 and during the immediately following few years the leadership in the civil rights movement was largely in the hands of the concerned few among public-spirited citizens and professional human relations workers. One must not overlook the many years of intensive and untiring effort of such groups as the NAACP, Southern Regional Council, annual race relations institute (since 1944) at Fisk University under the auspices of the American Missionary Association, etc., which together prepared the ground and climate for the historic decision of the Supreme Court. Neither should one forget the several "freedom rides" undertaken prior to May 1954 by members of the Congress of Racial Equality.

SINCE the nearly year long mass boycott of the city buses by the Negro citizens of Montgomery, Alabama, in 1956, which has made of Martin Luther King, Jr. one of the indisputable leaders in the civil rights movement, the movement has become increasingly a mass movement. This tendency was accelerated by the sit-in demonstrations of college students starting at Greensboro, N. C., in February, 1960.

To go a bit further back into history, the Negro soldiers' experience overseas during world war one, especially in France, may be said to have marked a significant turning point in the history of the Negro-white relationship in the U.S.A. During world war two the armed forces were desegregated and Negro soldiers fought, got wounded, and died side by side with white and other soldiers. Those Negro soldiers who returned to civilian life constitute a bulk of the new Negroes of today. They are no longer content with second class citizenship.

Today the movement is taking on the character of a revolt of the Negro masses in which leaders (including men like Martin Luther King and his colleagues) are no longer leading the masses but the masses are pushing the leaders. One senses the growing impatience on the part of the ever increasing numbers of Negro citizens with what is virtually second class citizenship which has been imposed on them. They are united by one common objective — to realize for themselves full citizenship rights now!

The white community has been terribly slow to answer the demand of the time or to respond to the call of the Negro leadership, although alarmed by such events as the mass evacuation of Japanese Americans from the Pacific coast and the Detroit race riot. The striking contrast between the thoroughness of personal disci-

plines, group organizations and alertness of the leadership on the part of the Negro Christian community and the almost total lack of initiative for responsible action on the part of the white Christian community in Montgomery, Alabama, during and following the bus boycott is most indicative of the fundamental difference in outlook between the Negro and white communities. This has contributed to accentuating the feeling of frustration and impatience on the part of the Negro citizens, rapidly leading to their loss of confidence in the white leadership.

At Home And Overseas

IN THE meantime the revolutionary change in the political map, first of Asia and then of Africa following the world war two, coupled with the acceleration of the pace of industrialization of the U.S. south, brought about a radically new context for Negro-white relationship in the U.S.A. Yet the great potential significance of the Bandung conference of 1955 went unnoticed by official circles in the U.S.A. "Washington failed either to anticipate what would happen at Bandung or to accept what did happen." The then secretary of state referred to it merely as the "so-called Asian-African conference", and "whereas Russia and Canada sent greetings, the United States said nothing. The lone U.S. congressman present was obliged to attend as a newspaperman", reported Winburn Thomas, then a missionary to Indonesia.

At home, a "rural exodus" of southern Negroes had been taking place all during the inter-war years only to be accelerated during world war two, when the general manpower shortage and especially the shortage of skilled workers and professionally trained people opened up new employment opportunities for the Negro and other ethnic groups in the U.S.A. In this the federal government took a decisive lead. For years, in the south, technical skills and industrial productivity have increasingly been at a premium and the Negro citizens are now, though still at terrific handicaps, competing with white and other citizens in an open market.

Overseas, new nations have been emerging at an unprecedented speed in Asia and Africa all of which, with few exceptions, have taken their rightful places in the United Nations as self-respecting independent nation-states. The Negro citizens of the U.S.A. have since been possessed by the fear that all of Negro Africa is likely to

be free long before all of the U.S. Negroes attain their first-class citizenship.

With the industrial situation at home pushing them from behind and the emergence of new Afro-Asian nations overseas pulling them into the "promised land", the U.S. Negroes' fight for human and civil rights has long gone beyond the point of no return. They have become confident of themselves, courageous and determined.

Slow White People

SEEN in this context, any attempt to keep any people separated from, let alone subjugated to, another people solely on the basis of race, color, ethnic origin or religion, whether by way of legislation or by way of perpetuating the age-old social customs or habits, is nothing but a historical anachronism. There are white people in the U.S.A., in no small number at that, who, being possessed by the power they think they possess — political, economic and social — either refuse or fail to be contemporary with the age in which they live. Such people have the intrinsic difficulty of comprehending why racial discrimination is immoral, for it has for years been built into their mores as well as into the structures of the society in which they live. The problem here is more theological than moral in that they are refusing to acknowledge God's work in history.

Nowadays Afro-Asian people learn within the matter of minutes of many desperate attempts made by white people to keep the old pattern of racial segregation in the U.S.A. unchanged.

Likewise the Negro citizens of the U.S.A. learn of the many forms of the vestiges of white colonial imperialism and of the last ditch battle to keep alive what little is left of it in Afro-Asian world. Furthermore, there exist in the world anti-western forces that would not fail to capitalize on these things so as to turn people of colored races against democracy. To the participants of the Commission on Churches on International Affairs meetings it is not at all necessary to spell out what this means. Suffice it to say that the racial conflict within the U.S.A. has far-reaching ramifications in terms of the moral and cultural leadership of the democratic nations in the emerging one world.

Democratic Action

IT IS IN THE face of this contemporary scene in which the line of demarcation between domestic and foreign has all but been obscured that

we can fully appreciate the emergent new type of Negro leadership in the U.S.A. and the peculiar problems confronting them.

The bulk of Negro leadership is found in religious, legal, educational and academic professions as well as in social welfare and action groups. They are first-rate intellectuals and persons of high moral integrity and with few exceptions are firmly committed to the principles of constitutional democracy. As Professor Franklin Littell said in his address at the religion and race conference in Chicago, January 1963, we cannot thank God enough for this fact. These Negro leaders are, and have been for years, determined to achieve their democratic aims solely and exclusively by democratic means — that is, within the framework of the constitutional laws.

Underlying their much-talked-about non-violence is their commitment to the democratic principle and determination to abide by it. It is for this reason that they accept jail sentences when they are constrained to break laws of the states which deny them their democratic rights. To put it the other way around they are compelled to challenge the constitutional and moral validity of anti-democratic laws and do so in the name of democracy at the risk of imprisonment and the rest — and as long as such laws remain on the books, however unconstitutional, they are willing to take the consequences of breaking them. Here the law is being judged as it judges them.

As we appreciate with gratitude the moral calibre and intellectual quality of the Negro leadership, so must we appreciate with sympathy the well-nigh impossible situations they are pushed into in many parts of the U.S.A., where the power-structures of the state or local community are entirely in the hands of people whose outlook is basically anti-democratic, and who would have no qualms to distort laws or misconstrue facts. Their conduct and behaviour are no better than the worst of colonial dictators and are so regarded by the growing number of Negro citizens.

While new Afro-Asian nations are struggling to be fully emancipated from all the vestiges of western colonialism, Negro citizens in the U.S.A. are now making their desperate effort to complete their emancipation from the last vestige of slavery. Moreover, as has been said earlier, this movement has taken on the note of a "revolt of the masses" against the established regimes, and the leadership alone can no longer control its trend and direction. The same difficulty is

facing U.S. Negro leadership as that facing the leadership of nationalist movements in Africa today. Both are caught between the anachronism of the established power structure and the impatience of the masses who are following and pushing them at the same time.

Deferred Hope

THESE OBSERVATIONS lead us to understand how and why there has developed a deep sense of kinship between African nationalists and the U.S. Negro civil rights champions. They have come to identify with each other less on the basis of their common racial ancestry and more for the reason that they are fighting one and the same cause. This, I believe, is the real meaning of what is commonly referred to as the solidarity of the Afro-Asian peoples, and was expressed in the unforgettable words of General Carlos Romulo of the Philippines at Bandung 1955, "We belong to the community of the hurt, the heart-broken and of deferred hope."

One of the most impressive facts of this period in human history is that in spite of all the injustices and indignities so long inflicted upon them by white people, the Negro leadership both in the U.S.A. and in Africa has so far turned pretty much deaf ears to the overtures made by anti-western forces in the world. Is it too much an exaggeration to say that democratic principles appear to have taken deeper roots in the Negro communities than in white or any other racial or ethnic communities? It may very well be that the Negro people have learned how "power corrupts" from the standpoint of the victim of the power that has absolutized itself.

Thus conceived the U.S. Negro citizen's fight for civil rights is ipso facto the struggle for democracy to survive and mature. There are people in the U.S.A. — both in the North and in the South — as in the Republic of South Africa who believe that the current racial crisis is a crisis for the mythical "white" civilization. That such is not the case needs no argumentation here. More important is to acknowledge that the failure in according the Negro citizens full civil rights in the U.S.A. is tantamount to the breakdown of democracy itself, which of course will have world-wide ramifications. For no one is truly free until all are free.

Granting both the legitimacy and the validity of the Negro citizen's claim, one may still ask, why such a rush? In answer to this question it must be pointed out that those who are not

Negro may have little conception of what it is like for one to be a Negro in the U.S.A. The de facto segregation in the north as well as the legally instituted segregation in the south over the years having been such that genuine, heart-to-heart communication between the Negro and other racial groups has been practically impossible to take place.

Those in power seldom take the trouble to listen to what the oppressed or subjugated people have to say. "Let the people obey, never be listened to," (the motto of the Tokugawa Shogunatt) is more often than not the un-written code of those in power. Wittingly and unwittingly U.S. Christians outside of the Negro community have been a party to this un-written but widely and uncritically accepted code of behaviour — in so far as their relationships with the Negro citizen are concerned — for much too long a period of time and consequently are unable to hear what the Negro citizen is now saying.

Herein is the most serious part, indeed the crux, of the current racial crisis in the U.S.A. What U.S. Negroes are demanding is no more than what a majority of Afro-Asian people have already secured from their former colonial masters. Even a cursory reading of "The Civil Rights Act of 1963" makes this point crystal-clear. And yet there are no small number of white Christians who think that Negro citizens are demanding far too much and trying to get all of it much too fast. This kind of thinking, if it were to be called a thinking at all, comes from the fact that these otherwise good and decent white Christians are incapable of looking at themselves in perspective of the contemporary world as well as of hearing what their Negro neighbors are saying.

Practical Matters

FINALLY, a few practical matters of importance may be stated briefly:

- What policy the U.S.A. will adopt in reference to such issues as arms embargo or economic sanction against the Republic of South Africa will have a tremendous repercussion upon the Negro citizen's confidence in their government.

- The same thing can be said about U.S. action in the United Nations with regard to colonial territories: — whatever can be construed to be an expression of colonial imperialist interest will be taken for enough reason not to trust a

government controlled by white citizens. U.S. policy in relation to Salazar's Portugal may be cited as a case in point.

- Interpretation to overseas peoples of the true meaning of the racial crisis in the U.S.A. is equally important. That the racial crisis exists in the U.S.A. not in spite of but because of her democracy is one of the hardest things for people uninitiated to a democratic way of life to comprehend. The racial conflict is a symptom of the growing pains U.S. democracy is undergoing. To have this fully understood by overseas peoples requires much more than mere propaganda or self-defensive apologetics.

- Christians must recognize that the cause the U.S. Negro citizen is fighting for is indeed the cause all Christians the world over should be fighting for and therefore it must not be left up to the Negro people to carry the whole burden. Christians of other racial background may, by their active participation in the heretofore almost exclusively Negro's struggle, help convince the rank and file of Negro people, not only in the U.S.A. but elsewhere as well, that what they are striving to achieve is something far more important than they may have so far been able to see, i.e. the building of a world society on a truly democratic basis.

Time is more than ripe. It is futile to attempt to restrain, let alone to stop, the movement which has been born in the fulness of time. The C.C.I.A. more than any other church group is in a position to assess the meaning of the racial crisis within the U.S.A. from a world-wide perspective, and therefore is called upon to help U.S. Christians to see its international as well as domestic implications and ramifications. The civil rights of Negro citizens in the U.S.A. are no longer merely a domestic issue of the U.S.A. but in God's providence also an international issue today.

IT IS TIME TO SKIP ONE

A COUPLE OF TIMES a year we call attention to our masthead on the inside cover page. "Published weekly," it says, "except for one week in January and bi-weekly from June 15 to September 15." So your next Witness will be dated January 23, 1964.

We are not going anywhere but it gives us a chance to catch up on our home work.

A CHALLENGE TO THE LAITY

By Walter L. Barber
Layreader of New York

**KNOWN THROUGHOUT THE WORLD AS
"RED" THE FAMED SPORTCASTER HERE
SPEAKS AS AN EPISCOPAL LAYREADER**

IN MY WORK as a sports broadcaster, I was at Morgantown, West Virginia. There were two fine teams on the field, and there were two able coaches, each of whom did an excellent piece of work. And yet you did not see either one of them touch the football; they were not even in football uniforms. How did they get their work done? They got it done in the only way they could — through their players; just as a baseball manager gets his work done.

This to me seems a basic analogy today. How in this continuing creation is God going to get his work done, except in the only way I can know — through each of us? This brings up the word "layman." Webster defines the word "lay," as "some one who is not of." In other words, a layman is not of the clergy. I am a lay reader; I am of the laity, not of the clergy. The clergy of our church are very excellent and devoted. But we do not have enough clergy, faithful and talented as they are. So our church has turned for some help to the laity in the office of lay reader.

The lay reader goes back in time before Christianity. Not every priest or rabbi was blessed with a strong, clear voice. Since it was imperative that the people hear and understand the words of the Torah, hundreds of years before Christianity the practice began of selecting a lay person who could read and speak well to do so. The New Testament tells us that upon occasion our Lord and Saviour, Jesus Christ, read in the temple. The first series of religious services in Virginia were held by a lay person; the priest who came over from the Church of England died, and a member of the group was chosen to hold services and preach.

In the Episcopal Church there are now more lay readers than clergy; since 1961 the church has opened the office of lay reader to women. A lay reader is licensed by the bishop for one year; the license has to be renewed, and can be revoked at a second's notice. A lay reader is entitled to wear simple vestments; he can read Morning Prayer, omitting the absolution; he can read Evening Prayer, the Litany, the burial

office. Some licenses carry permission to preach original sermons; mine happens to be one of those.

Tough Congregation

SEVERAL YEARS AGO, on a tour of the Far East, I knew well in advance that I was to preach at the main chapel in Okinawa; but when I landed there, I was told that I was to come out to one of the marine camps for a special service. A few minutes before the service, the chaplain told me that he was also the officer of the brig and that he had told the prisoners that, if they wished, they could come to hear me preach and that every one of them was coming. I had no illusions on that point; they were not coming to hear me preach — they were coming to get out of the brig! I know that marines are trained to be tough. And if a marine lands in the brig, I know he is really tough. So suddenly I was confronted with what I would regard as my toughest congregation.

I told them that I had stood at Iwo Jima at daybreak the week before and looked down at what seemed to be a beautiful beach, but it was nothing but volcanic ash. I was told that the original plan for the invasion of that island was to be 20,000 marines the first day, 20,000 the second day, and 20,000 held in reserve. But the battle was so bloody and desperate that all 60,000 marines were committed the first day. I said, "I know you marines are tough, and I want to tell you about a few things.

"Not long ago at a ball game I happened to be talking with General MacArthur, who had recently returned from Japan. Rain was holding up the proceedings, so we were having a little visit. Looking at the rain, the General said, 'Man now knows everything. He now knows how to destroy himself.'

I said, "Not too many of you marines have read Toynbee, who has recalled at least 23 civilizations that have risen, flourished, and perished. Our civilization may become known as the one

that perished the soonest. Every one of you, sooner or later, is going to have to ask yourself these three basic questions: Where did I come from? What am I doing here? When this life is over, where am I going?

Tough Christians

"THE ANSWER, I believe, you will find best in Christianity. Christianity is not for Casper Milquetoasts. Christianity is toughness. Let me name for you a few tough military leaders. George Washington — did any commanding general ever have a more difficult assignment? He had no chance to win the Revolutionary War, but he did. And Washington was a Christian, a tough man. And Stonewall Jackson was a tough man, a Christian. During the Shenandoah Valley campaign, as night by night he sat tracing out his battle plans, he would drop his head to pray and then lift his head to plan on.

Field Marshal Montgomery, during world war two, could hardly write a battle directive without bringing in the name of God. General Eisenhower — there was a tough man. Would anyone like to have been in his shoes when he had to make the decision for the invasion of Europe? And just before his inauguration for the first time as President of the United States, before the whole world, on television and radio, he spontaneously prayed. And Eddie Rickenbacker, the ace of world war one — how many of you remember the ordeal when he was lost in the Pacific and his testimony to the power of prayer?

There was another tough man, a Christian. Winston Churchill — there never was a tougher man. At the worst of things for Britain, he rallied his people and said, 'Let us say with the Psalmist, He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.' General Robert E. Lee was a tough man, a Christian."

Then I said, "Gentlemen, now I want to tell you about the toughest Man who ever lived. You marines are trained for combat, and when you go into battle, you have the highest powered weapons that can be given; you have the support around you from the air and from the sea, and you have fellow marines on each side of you. And also, I dare say that you do not go into battle without the hope that you will come out. But Jesus Christ, unarmed, with no hope of survival, when he knew that the time had come for him to surrendered up, 'set his face as a rock and

went up to Jerusalem.' Could any one of you have walked that road to certain death?"

Team Work

IT IS WELL that each of us, in this continuing, most challenging creation, remember that Christianity is, and always has been, toughness. Each of the Apostles died for Christianity. The greatest conversion of the pagans to Christianity came when countless early Christians were killed simply because they said that they believed in Christ. They went to their deaths so joyfully that the watching pagans looked at each other and said, "If these people can die in this way for what they believe, they must be right."

I shall never forget passing through the spot in England where I saw the marker for Archbishop Cranmer and two other English bishops who were burned to death for their creation of the Prayer Book, which we so lightly take into our hands. The heritage of Christianity has been toughness and the challenge of Christianity today is toughness.

A baseball team is in reality a squad of twenty-five men. At the beginning and the middle of the season, the great star, let us say he is a pitcher, pitches strictly in turn. But at the end of the season, when the team may be engaged in a desperate fight for the pennant, this star pitcher may be called upon to relieve a fellow pitcher who is in trouble. For the sake of the team he must give everything he has.

Also on this squad there is the fellow who is number 25 — the last one down on the list, who is a sort of utility man. But come to the last day of the season, when the pennant may be involved. The manager has used up all his better players. A pinch hitter is needed, so he sends number 25 to the plate. He delivers a little single that scores the winning run for the game, and for the pennant. Now, who is the more valuable — the great star pitcher who labored all year, or the little utility man who delivered the winning hit?

I call this my parable of the first man and the twenty-fifth man. When we realize that God has to work through us and has given each of us varying talents, it is well to remember that we may be number 1, number 14, or number 25. But whatever talent we have to give, it is important that we give it. We are of the laity, but as Christians, let us not forget that, while we are not of the clergy, we are very definitely ministers of the Lord's work.

Drums of Hatred

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

HAVE THE DRUMS of hatred stopped beating or are they only muffled?

It is well for us to ask that question as we get back to more normal existence after our late national tragedy.

In the immediate aftermath to the president's death, there was a loud and persistent plea that the virus of hatred and bitterness might be eradicated from our nation's bloodstream. This was a logical and desperate result of the shock—one which was voiced not only by our president but by thousands everywhere. Did we mean it? Will we continue to mean it as the days go by?

Perhaps it is time to recall the familiar story Jesus told about the devil which was cast out of a man, wandering about looking for some other soul in which he might make a new home. The devil had a bright idea—"Why not go back to where I was? After all, that man's soul is all swept and cleaned, ready for a new occupant." So, this very smart devil invited seven of his friends to join in re-occupying his refurbished old home. To which Jesus' final comment was: "the last state of that man was worse than the first".

Human experience with a catharsis such as we have been through certainly bears that out. Our emotions, like rubber bands tend to rebound when stretched. I can remember the revival meetings of my youth, when under the spell of the evangelist we "got religion" in a big way, vowed to be good boys forever after; and then, a short time after the meetings were over, we rebounded into a worse state than that from which we had been "saved". In youthful ignorance of our nature we did not realize that the test of any great experience which stirs us to the depths, is what we do when we re-act, for re-act we must.

A study of history shows all too plainly that man en masse — in his national and social life — is subject to the same danger. As never before in recent memory or on so wide a scale, we went through the agony and fire of purging as a people. We went to our knees in a common sense of shame and need of forgiveness — and at the heart of our shame was the acute awareness that

any one of us who harbored bitterness and hatred and violent prejudice within our soul shared the guilt in this matter. Actually our feelings were those which man has always felt when the innocent dies for the guilty. The theological term for this is "vicarious sacrifice" — and such sacrifice has a tremendous power.

Yet, it is easy for us to forget; to slip back into old ways; to re-discover the misshapen things we thought were purged away. Already here and there, on the radio, in private conversation, and in the mail arriving on my desk; there are signs that the drums are only muffled; that they will beat again.

We can't do much about those who have been untouched by recent events; but we can do something about ourselves. As our deep feelings subside, self-discipline becomes imperative. We needs must set a constant guard upon our lips; stifle the hateful thought; resist the temptation to express our convictions in anything but the spirit of charity.

Talking It Over

By W. B. Spofford Sr.

STORY OF THE WEEK (Witness, December 5) was headed "Slaying of Oswald Raises Many Questions Here and Abroad."

These questions have now been spelled out by Mark Lane, a prominent New York defense attorney. He has sent it to Justice Earl Warren as head of the fact-finding commission appointed by President Johnson to inquire into the circumstances of the assassination of President Kennedy.

The full legal brief was published in the National Guardian of December 19th and is now available as a pamphlet which may be had for 15¢ for a single copy; four for 50¢; ten for \$1.

Witness readers who are concerned about a side of this case which has been almost completely ignored by our metropolitan newspapers would do well to read this pamphlet. The address: Guardian Pamphlet, 197 East 4th St., New York 9, N. Y.

You will find there substantiation for many of the fears expressed by Dean Leffler on this page.

STUDY COMMON LITURGY IN ENGLAND

★ Representatives of seven major church bodies in Great Britain formed a special committee to study the possibility of establishing common liturgical practices, a lectionary and a Christian calendar.

The group also will consider common forms of services, which might be used at ecumenical events, such as the observance of the World Council of Churches' week of prayer for Christian unity (Jan. 18-25), as well as a common communion service.

Another objective of the committee is to produce a short book on the liturgical movement for the seven denominations. The committee is an advisory group and its findings will not be binding on the participating churches.

Committee members come from the Church of England, Baptist Union of Great Britain and Ireland, Presbyterian Church of England, Episcopal Church in Scotland, Methodist Church in England and Wales, Congregational Union of Great Britain, and the Church of Scotland (Presbyterian).

Chairman of the study group is Anglican Dean D. E. W. Harrison of Bristol.

CHURCH ALSO BLAMED ON FUNERAL COSTS

★ The church — not undertakers — carries a large share of the responsibility for the current "heathen and costly process of burial," Episcopal publication said in Atlanta, Ga.

This point was made in an editorial in *Diocese*, journal of the Atlanta diocese, in discussing recent criticism against funeral directors.

"Blame for exorbitant financial charges and bizarre customs has been laid squarely at the undertakers' door," the editorial observed. But, it

pointed out, "most undertakers are just ordinary businessmen, members of churches with no more understanding of death than the next man in the pew."

The magazine went on to say that the church has been at fault for not expressing itself on the proper Christian manner of burial. "As a result the undertaker has filled the vacuum out of necessity," it added.

"Everything moves more and more away from the reality of death as the Christian understands death," the editorial stated. "The church goes along and the clergy tends to go along because it is the easiest pattern."

The editorial concluded: "If we Christians are afraid to face death, why blame the undertaker for doing exactly what we must really want?"

PIN-UPS REPLACE CRIB IN ANGLICAN CATHEDRAL

★ A large mural depicting Christmas in a modern world which includes pin-up girls replaced the traditional Christmas crib in Portsmouth Anglican Cathedral.

"Many of you will not like the mural," the Very Rev. E. N. Porter-Goff, cathedral provost, told his congregation. "You will be shocked to see these sordid things brought into the church."

Besides pin-up girls, the mural also depicts world famine and race violence.

"It is far easier to think of Christ being born into such a world by looking at the mural than having a romantic crib," the clergyman said.

PATRIARCH CALLS FOR WORLD PEACE

★ Patriarch Alexei of Moscow, head of the Russian Orthodox Church, called on church leaders around the world in his annual Christmas message to work actively for the realization of a permanent peace.

"We pastors," the patriarch declared, "have the duty of bringing nearer the blessed time of universal peace, not only by our tireless prayers, but also by constant pleas and worldwide support of those peace champions whose number is ever increasing."

Church leaders, he stressed, must be dedicated to the "final triumph of peace over the forces of war."

The patriarch's message was to be read in all Orthodox churches in Russia on Jan. 7, when Russian Orthodox observe Christmas under the Julian calendar.

Answering the query, "What is there to pray to Christ for on this solemn day" Patriarch Alexei said: "We shall pray to him who brought peace to our earth to help us preserve this peace, do away once and for all with the hostility among peoples, destroy the weapons of this hostility and resolve peacefully all disputes that may arise."

"With the earnest desire for world peace," the patriarch added, "we shall enter the new year with prayers that God will make it one of his blessing and well-being for us and our homeland and for the people of the world."

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