

The **+** WITNESS

FEBRUARY 6, 1964

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JOB LIKE THIS

Not easy to find because of Automation and Technological Shifts. Kilmer Myers deals with this in the sermon preached at the Consecration of Paul Moore found on page eight

-AGE OF PUBLICITY BY MALCOLM BOYD-

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THE WITNESS

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Story of the Week

National Urban Training Center Explained by Kilmer Myers

★ When the diocese of Chicago learned that the Rev. C. Kilmer Myers was coming to Chicago to be executive director of the new Urban Training Center for Christian Mission it sent William A. Nail to find out what it is all about. Nail, a former vestryman, is chairman of the division of publications of the diocese and is an executive of a business firm as director of public relations.

His interview with Myers was featured in the January number of *Advance*, the official magazine of the diocese and is reprinted with the permission of Marion Q. Wiegman, editor. It ties in with the sermon Myers preached at the consecration of Paul Moore as suffragan of Washington, found elsewhere in this number, and makes the sermon doubly meaningful.

By William A. Nail

It was warm inside in the glass-walled restaurant, high above the snow-wrapped city, where the most serious problem at the moment seemed to be the barman's complaint about the quality of the meals the management provided for employees.

Even though I knew he had a story to tell that I didn't really want to hear, it was a relief when the Rev. Kilmer Myers, the Episcopal priest who came to Chicago last September

from New York's congested areas to head up the National Urban Training Center for Christian Mission, turned up 10 minutes ahead of time.

The first small-talk remark I made was wrong — "You live in Park Ridge?"

"No, in Hyde Park." He lives in the city. His urban appearance and quiet manner covered well-disciplined tension that seemed to relax, then reappeared.

Father Myers said he has spent his first four months on his new job as Executive Director of the Urban Training Center getting to know Chicago, its people, churches, agencies and institutions.

The Training Center was set up co-operatively by the national boards of 12 Christian bodies, including the Episcopal Church.

"In fact," Father Myers said, "the Presiding Bishop was the first to lay the money on the line."

And that imaginary "line" was about all Father Myers and his staff had to work with when the doors of his office opened in a settlement house at 40 N. Ashland early last fall — plus an "unprecedented ecumenical dimension that offers fantastic opportunity without any sacrifice of theological principles."

He then added another less

impressive bond, common to all Christian groups: "The thing that holds us (all branches of the American Church, Protestant and Catholic) together is our common failure in the inner city. We are losing in the city, we're cooked."

The term "inner city" pushed a negative button and my mind was ready to try to sift fact and solid information from an expected flood of theo-sociological jargon.

But it didn't come. What did come was a dream being translated into reality; a vision of the Church, so often invisible, the Body of Christ in the city. Father Myers and his group are ready to experiment, throw away the book, and find the marks of this Body wherever they are manifest.

With the Urban Training Center as home base, Chicago will soon serve as a laboratory for bishops, archdeacons, priests, laymen, seminarians, and denominational executives who are sent by their national governing boards for training. They will come to Chicago, shuck black clericals or gray flannel suit, and during the first year at least, plunge into soul-cracking study of one of the country's bitterest problems — men without work and often without hope.

Beginning in September, 1964, from every corner of the country, and from other nations with a different version of the same crushing metropolitan problems, approximately 60 of

these students will converge at the Urban Training Center.

Some will stay only for a month's intensive study; others for three, six or nine months. Each will be selected by the responsible officials of his national church board as professionally qualified, and tough enough to exchange the clerical or button-down collar — and the privileges they symbolize — for the nondescript clothing of the long-term unemployed.

Two days of intensive orientation on the unique methods of the Center, and the student will be on his own. With nothing more than pocket change and minimum personal effects, for a week he will spend his days and nights on the streets — looking, listening, cut loose from the security of "Church," fighting for a chance for a job — perhaps at federal and state employment offices or at union hiring halls. He will have to seek his own lodgings; he may even have to beg for bed and board at one of Chicago's Christian social agencies — as an unwanted worker, down-at-the-heels, with no skills, no money, with no friends to turn to for help. If the intern is married, his wife, too, will be encouraged to share the experience, if she wishes.

If the student can make it, he will meet his fellow students and the Center's staff on Friday night (after starting out on Tuesday) and then go back on the streets to finish out the week.

Among the students expected from the Episcopal Church will be some rectors and vicars of urban parishes and missions, bishops, diocesan executives in charge of urban programs, and seminarians on longer terms doing intern work for credit.

This one week of intimate immersion in the city is necessary, Father Myers believes, for anyone who wishes to exercise ministry in the city or



MYERS AND FRIEND

its suburbs, in that it gives an immediate and personal introduction to one of the major problems of the city — unemployment. (Another major topic such as race relations might be the Center's focus in another year.)

The second and third weeks, he said, will be aimed at helping the clergy and lay students "re-tool" themselves for the task of metropolitan ministry and mission. The final week will be a time to put all the pieces together, "put flesh on the bones" of experience and study, a week to begin to discover that the word "minister" whether it refers to bishop, priest, deacon, or layman means "servant."

The expected result of these four weeks of action and reflection is a "narrowing of the gap between the churchman and those who stand unrecognized and misunderstood outside the church."

The average layman, Father Myers said, knows little of the plight of the chronically unemployed. The rank and file seminarian and priest are, by class and experience, set apart from the dispossessed of the great cities. Most churchmen are terrified at the racial overtones of the whole problem.

The Center's Director and his staff believe that the week "on the streets" and the three

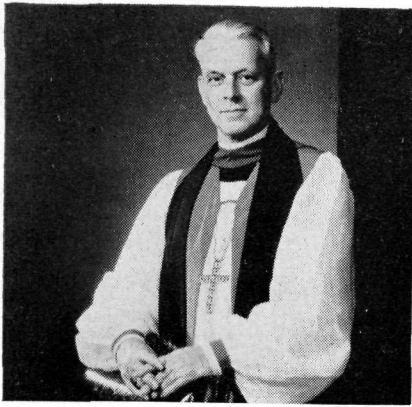
weeks following, made up of intensive economic and sociological study, against a continuing background of hard theological reflection, may so radically shake up a student's view of the institutional Church that he may have to rethink his own vocation in entirely new terms. The Center hopes to follow through its direct training programs and create a "larger fellowship among both clergy and laity which will support these new vocations, and the new kinds of ministries that may develop."

In addition to the intensive one month program, other students, Father Myers points out, will stay on for longer periods, up to nine months. Longer term students will form a tightly knit research team and will work "toward developing the Church's mission to metropolis, both within and without existing institutions."

Backing up Father Myers at the Training Center are a staff theologian (who is program director), the Rev. Archie Hargroves, Founder of the East Harlem Protestant Parish; his assistant; Staff Sociologist and acting Research Director, the Rev. Miles Carpenter, a retired Episcopal priest who formerly headed the Sociology Department at the University of Buffalo and is now organizing the Sociology curriculum for the University of Puerto Rico. There are also the faculties of all the major theological seminaries in the Chicago area, as well as experienced pastors. All are cooperating to provide intellectual and theological resources.

One of the most hopeful signs of this ecumenical endeavor, Father Myers said, is the great interest expressed by the Roman Catholic Church, which first faced the metropolitan ministries problem in its worker-priest movements in Europe.

"All in all," he said, "it's a



ARTHUR LICHTENBERGER: — The Presiding Bishop laid it on the line for the training center. He was also in the news as consecrator of Paul Moore at Washington Cathedral

good climate here. Chicago is open — open to change, to experiment, to hope for a good city." Top civic, industrial and community leaders have made themselves available and indicate a willingness to put their weight behind the project.

The snow had continued to fall. And although the city, the topic of the whole evening's conversation, was not visible through the whiteness in the air, it had crowded in on us. Father Myers, in answer to a final question about the role of the layman in the pew or parish house, shot back:

"What should the layman do? Look at the city. Look away from the rural-oriented, middle-class parish. Look to metropolis. A great gulf is fixed between the middle class church and the invisible poor. Frequently there isn't even sympathy for them. Many church people are still convinced that anyone who really wants a job can find one. They don't ask questions about our society's economic and political forms which produce this growing class of under-utilized people.

"The layman needs to discover what his ministry is. He isn't taught that his job is to be

a lay minister in the world, in the position to which God has called him — a ministry expressed in his dealings with others in the office, in community organizations, in politics, in his union, in city and national government.

"Frankly, the lay apostolate has never been taken seriously in American Christianity. We hope the Urban Training Center can help the Church develop its ministry to the laity as the primary source of the Church's strength."

Later, when Father Myers said goodnight at the IC sta-

tion, I wondered what effect fewer than 100 students of all types in 1964 would have when, as the Center's first "alumni," they return home to parishes like mine — one or two among hundreds like myself?

When the car turned under the "El" tracks through the snow toward the suburbs and home, I tried to remember the parable of the leaven.

When I got home I looked it up: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Unity Talks Continue Regardless Of Opposition of Greek Church

★ The Primate of the Orthodox Church in Greece, in a public statement issued to the press, reiterated his opposition to the contacts of Patriarch Athenagoras with the Roman Catholic Church.

Archbishop Chrysostomos of Athens and all Greece acted, he said, when reports in Greece indicated that he had decided to go along with the Patriarch's policies, including the historic meeting of the supreme leader of Orthodoxy with Pope Paul in the Holy Land.

His statement follows: "The reports published now and then in the press about the apparent yielding of the Archbishop of Athens to the demands of the Eumenical Patriarch on relations with the Catholic Church (are in error).

"No meaning must be attached to them as they come from irresponsible sources.

"The Archbishop of Athens, defending the Orthodox faith, acts and does everything that is demanded of him in this matter, without being influenced by anyone, and fearing nobody,

except the Lord of the Church, our God in Trinity."

To Vima, an Athens daily, said: "It is clear that (the statement) expresses the personal views of Archbishop Chrysostomos. It is known that the holy synod and the entire hierarchy of the Church of Greece have approved the decisions taken by the Pan-Orthodox Conference at Rhodes in regard to the opening of a dialogue with the Vatican."

Because of Archbishop Chrysostomos' opposition, the Greek Church was not represented at the conference which voted to open Catholic — Orthodox dialogue upon conclusion of the Vatican Council — if the discussions are "on equal terms."

Press reports said that at a meeting of the holy synod, the head of the Greek Church had announced he not only opposes union of the two churches but "simple contacts" with Catholic leaders in future.

These newspaper accounts say that Metropolitan Chrysostomos of Geneva, in replying to the archbishop, held that dialogue with Catholics was en-

dorsed by the Greek Church hierarchy shortly after the Pan-Orthodox Conference. Reportedly — after telling Archbishop Chrysostomos he was in conflict with the hierarchy's views — the metropolitan then walked out of the synod meeting.

Hamilcar Alivisatos, state commissioner of the holy synod, has stressed that "contact and understanding" are not synonymous with "church union."

"It is not possible," he said, "for a dialogue to start if we don't first greet each other."

Previously, Archbishop Chrysostomos had suggested that the clergy of his Athens diocese preach sermons on the "danger" facing Orthodoxy because of the Patriarch's policies. The press reported almost unanimous opposition by synod members to the prelate's recommendation.

However, Metropolitan Dionysios of Trikala, in saying there were few Orthodox who did not wish contacts with other churches, commented that any Greek Church "hesitations and reservedness are due to the way the Ecumenical Patriarch handles this most important subject." He noted that the Patriarch had cabled Archbishop Chrysostomos for Greek Church approval of his visit with Pope Paul only "after he had made his decision" to have such a meeting.

"It is necessary," he added, "that Patriarch Athenagoras must be convinced that he must not go forward alone in subjects of faith, but only after securing the agreement of all Orthodox Churches."

Progress Being Made

In spite of this opposition from the Greek Church, it is expected that before Easter, Pope Paul and Patriarch Athenagoras will appoint special commissions to continue a dialogue launched when they met in the Holy Land.

At a press conference held immediately after his return from the Middle East, Archbishop Iakovos, declared that "the dialogue has started" between Roman Catholics and Orthodox.

The first move, he said, is expected to be the naming of special theological commissions — groups that would be broadly representative of each church. The archbishop said that while meeting dates as yet are not determined, the commissions undoubtedly first would meet separately and later jointly discuss key questions involving doctrine, liturgy and church discipline.

Archbishop Iakovos spoke optimistically of prospects for future meetings between the Pope and Patriarch, citing a personal hope that the next encounter could take place in this country. There is "nothing definite" about this eventuality, he said, but pointed out that the Patriarch, who was Archbishop of North and South America for 18 years, will visit North America next November.

The archbishop said he planned to promote personally a future meeting "someplace, somewhere" of all religious leaders of the world "to examine the social ills of our times."

He said he will present the proposal for such a meeting at the sessions of the executive committee of the World Council

of Churches at Odessa, Russia, on Feb. 10-14.

The reunification of Christendom, as well as the mutual concern of all religions for world peace and justice, will be a key theme at the WCC meeting, the archbishop said.

GRADUATE FELLOWSHIPS ARE ANNOUNCED

★ Arthur Lichtenberger, Presiding Bishop, announced a new program of fellowships provided by the Episcopal Church Foundation, for theological seminary graduates.

According to a spokesman for the church, it is hoped that recipients of the fellowships will, after earning their doctoral degrees, pursue teaching careers in theological seminaries.

In announcing the first five recipients of the fellowships, Bishop Lichtenberger commented that the church has always needed scholars, not only in the traditional theological disciplines, "but in the new fields as well — sociology and social planning, psychology and anthropology."

Applicants for the one-year fellowships, which are renewable, must have completed their B.D. degree within the last five years and must have the recommendation of the dean of the seminary from which they graduated.

All five of this year's fellowship winners have already begun advanced study programs. They and the institutions where they are studying are: the Rev. William Buttrick, Columbia University and Union Theological Seminary; the Rev. Frank Van Develer, Drew University Graduate School; and the Rev. Frederick Harmand Shriver, Jr., Cambridge University, England.

Also the Rev. Charles Don Keyes, University of Toronto; and the Rev. David E. Green, Graduate Theological Union, San Anselmo, Cal.



ARCHBISHOP IAKOVOS

EDITORIALS

Dollars, Cents And Souls

"CUT OUT LOVE AND MONEY and we could all live in peace," a friend remarked the other day. There is a lot of truth in that. Most of the serious troubles in life center round love or money.

But surgery is no good for this job. If you cut out love and money you cut out life itself. You only kill to cure. The root of the matter is in love. If you get love right money takes care of itself. Money in reality is only a counter for love.

That sounds mad, but we'll tell you what we mean. In this world we all live on one another. There is no escape from that. A solitary man might exist, but not for long. Adam would soon have petered out if it had not been for Eve. Eve came, and love, and then Cain and Abel and human life.

It is only a parable, we grant you, but it is a true parable. Man, woman, love, life, and if life is to last, work — and work together.

Division of labor. Eve nurses Abel, Cain cuts chips, Adam hunts deer. They swap service for service, work for work. So the family lives. It is the only way it can live. If we are to live we must swap work for work all the world over, for we are one family. Fair exchange is no robbery. The job is to make the exchange fair, and to make it quick.

If it is not fair someone is robbed. If it is not quick somebody has to wait with nothing to wait on.

That is the problem in a nutshell, but it is a hard nut to crack. We have been inventing and improving ways of cracking it ever since Adam went to work, and we have not got to the kernel yet. Money is one of the inventions. It is a tool, an instrument; it is a pair of nut-crackers. It is a means to an end, and the end is a fair exchange, a fair swap of work for work.

But here comes the snag. Men don't want a fair exchange. They don't want to use the crackers on the nut, they want to use them for other purposes. They want an unfair exchange. Then there is the devil to pay.

If you use a razor to cut chips you will ruin

the razor and make a gory mess of your face next morning. That is what men do with money. They lose sight of its true purpose, so turn it from a blessing to a curse, and make a gory mess of God's good world. That is where love comes in, and the soul.

Your soul is the name we give to the capacity you have for loving your fellow men, and working for them as a member of the family. If you have no love for your fellows, and have no pride and joy in working for them, you have lost your soul. That is what a lost soul means — a man with no love in his heart. If a man cares only for himself and works for no one but himself, that man is a lost soul. Dollars and cents are for him tokens of what he can get, not a receipt for what he has given.

The money we have in our pocket or at the bank ought to be a sign that we have gladly, willingly, and with all our heart done our bit for other people, and are confident that they will do the same for us. Money should be something we are proud to possess not for its own sake but because it is a guarantee that we are a bona fide member of working humanity. It is a sign that we are worth our salt in the world of men.

If money means that, it is a good thing, it has a soul in it; it raises men up to a higher level. If a man can honestly say of every penny he possesses: "I have done my very best to earn it, and give good service for it," then dollars and cents have a soul. But if money has lost that meaning and become an end in itself, or a sign merely of what you have been able to grab for yourself out of the world's till, then it has lost its soul. It is both damned and damning.

Money that has no honest meaning and is not a sign of fair exchange is a curse. The proper basis of industry and commerce is fair exchange and pride in fair exchange. Money with a soul. Only so can we be bound together in world-wide fellowship of work.

The cash nexus, as it is sometimes called, is not strong enough to bind us, and we trust too much to it in these days. We think that high wages or even low wages are enough to keep a man working, and working his best, and that we can keep him bound to his machine by gold and silver threads. But it does not work. Cash may bind his body, but it cannot hold his soul; it strangles it.

Even from an economic point of view that is a rotten policy. If men's hearts and souls are not in their work, and their wages have no meaning, they cannot and will not work their best.

It is often said that the problem of industrial unrest is a purely bread-and-butter problem, a question of dollars and cents, but that is a shallow and short-sighted way of looking at it. It is a matter of dollars and cents, and souls. Men want to feel that they are real partners in the enterprise of which they are a part, not mere paid hands. They want to feel that their money has a soul. Partly it is up to them. It is a matter of the spirit in which they go to work, and of intelligence to understand the value of what they do.

Some men are wage slaves because they have neither the guts nor the horse sense to be anything else. They have no pride in work they might well feel proud of. But others are wage slaves, drawing dollars and cents that have no soul, because they feel, and feel with good reason, that it is not a fair exchange, but a mean

advantage taken of their weakness that lies behind their wage.

Such men feel that they are selling their souls; that they are being robbed of manhood and turned into machines.

That must be changed if we are to have peace in industry. There can be no peace without justice. Money talks evil when it has no soul.

It all comes back to love and the co-operative spirit. Unless there is love, money must go wrong. There is a lot of thought and work that must be devoted to dollars and cents before they can become a perfect expression of our souls, but however perfect we make the money system, it will be no use as a means of fair exchange unless the will to fair exchange is there, and plenty of it.

We well remember our pride when we took home our first pay envelope, and later when we had saved our first hundred dollars. We had earned it, and the thrill we got through possessing it was entirely due to that.

We must have dollars and cents, but we want them with a soul.

LET BISHOPS ENTER THE WORLD

By C. Kilmer Myers

*Director of Urban Training Center
for Christian Mission, Chicago*

THEY HAVE IT WITHIN THEIR
HANDS TO LEAD THE CHURCH
TO RENEWAL AND REFORMATION

THE CHURCH of our Lord Jesus Christ is set in the midst of this world. It cannot be understood apart from the world because its divine head is Lord of the world. As the Lord has a relationship to the world — not in any fashion a dependent relationship, to be sure — so the church which is indissolubly united to him also has a relationship to the world. The church manifest becomes what she is only when she is worldly, when she is caught up in the life of the world, when she is dirtied by the world, when she rejoices in the world and loves it with the same everlasting love of the Christ who is her essential being.

This morning, in the midst of these awesome and yet joyous proceedings by which the church consecrates a bishop, let us meditate upon the worldliness of the church.

For many of us in the cathedral church "worldliness" means being somehow sinful and naughty. In America sin means principally sex and drink. Naughtiness consists in talking about or flirting with sex or liquor. The image with which most Americans identify the church is the anti-sex, anti-liquor image — the Puritan image. But since in the really modern world sex is free — even happily advertises — and everyone, or nearly everyone, drinks of the vine's fruit, the church,

and I speak in symbols, becomes a kind of social anachronism. We are too worldly as a people — despite our guilt feelings — to take the church seriously except for our children. She speaks a word to the morality of childhood. Her thrust in mission is the Sunday school.

From another perspective being worldly means accumulating a wealth of this world's goods. In this the church has not done badly — not badly at all. There are buildings, the legacies, the endowments, the institutions, the expensive bureaucracies, as well as the army of under-paid clergy.

The Great Gulf

SINCE MONEY represents power in our culture, however, the church's worldliness does not appear to be of much help in permitting her to participate in the vital decisions made in our mass society. If we have power we don't use it — at least we don't know how to use it. It is true that within the bosom of our own segment of the universal church we have nurtured many who themselves are worldly in terms of the possession of wealth. They not only provide money with which good things may be initiated but also they help the church conserve and use its wealth. But the church — in terms of the gospel it represents and celebrates — has little, if anything, to do with the social decisions made even by Christians who possess power.

Decisions relating to factory placement, real estate policies, the tax structure, the relationship between the business community and the political power structure are worldly decisions — and the church does not participate in the process by which they are reached and promulgated nor does she judge them. And so in the areas of life that matter — the areas that affect men and movements — the church is not worldly. There is a great gulf fixed between the church and life in these United States.

To be worldly in the best sense of the word means to be in the world. The church is meant to be in the world because her head is the Lord of life. By him all things were made. But the church we see and sense is not in the world. She hardly knows the world, the real world. Moreover, she — as represented by her clergy — is afraid of the real world.

She does not know the world of the poor because this world is invisible to the affluent church. Recently a N.Y. Times reporter in writing about a city block in Spanish Harlem says this, "The people (here) will tell you that this block is a

fortress. Its walls are invisible; they are inside the mind, built by the people who live on the block and by society outside. But the walls are as real as if they were made of mortar and stone; they keep 3,000 people locked up inside, afraid, and they keep outsiders away, afraid."

The church does not know this world. It grows in size and in the peculiar quality of its horror. It generates profound uneasiness because its very presence in the midst of our abundant society is as a cancerous growth. In terms of flesh and blood it spells out diseased bodies and shortened lives. It means frustrated lives — stunted emotionally, given to retreat, especially among the young, into narcotics, into delinquency, into anomie.

Exclusive Church

THE CHURCH does not know the world of racial injustice and deprivation: rectors and vestries buy land in the suburbs against the day when "they" (the Negroes) move into the cherished neighborhood. Everywhere the church erects buildings to house those enclaves of exclusion known, in her language, as parishes. What Charles Williams called "substitution" — here that delicate understanding and bearing of the burden of those whom the whites have attempted to dehumanize — is not among the standard practices of church life. The radical acceptance of man by man, this human locking of hands and meeting of eyes is not the norm within our caste-conscious Episcopal Church.

The church knows little of the grey world of the unemployed nor of these pockets of poverty in which they live. This growing mass of men, women and children is fenced off from the church by the expressways and by the zoning laws. And we add these American invisible poor to the countless millions of the hungry and unclothed of the nations. We contrast their plight with that of the Christians in this land. We analyze the attitude of the middle class Christian toward those who cannot find jobs because of the effects of automation and technological shifts. We try to understand the hopelessness and anger of these masses who see no way out of the pit of corroding despair. And then after all of this, we look at those things, those objects, those goals, held important by the typical parish.... and then we see how much the church is in the world!

The realities of life in this day are food, jobs and human rights. It is that simple and it is that complicated. The realities of life are not church conventions whose delegates and leaders are those most adept in methods of church housekeeping. The realities of life are not vestries whose chief

pre-occupation is the preservation of buildings and budgets and the fear that some group will come along to wreck the established order of suburban life. The realities of life are discovered only in history, in men and movements. These are real and they exist, they create new structures, they evolve decisions, they take directions, they reach new plateaus — all these because the world itself is God's sacrament and Christ is the Lord of history.

Office of Bishop

THE CHURCH which belongs to the world to serve the world withdraws from the world. And so the true church which is the true Christ must rise up in the midst of this sea of denials to supplant that apostate church. Indeed the events of the time force this confrontation upon us. We move toward it as though caught up in a dialectic of history which among us who are "in Christ" can be called only by the name, Providence of God.

In the life center of the true church, that body whose being is the being of Christ, there resides the college of the apostles. Through the unity of the church with Christ these sacramental men, these bishops, are the symbol of the unity which daily and nightly we, the baptized, celebrate. "Where the bishop is, there is the church." This echo of the patristic teaching is no merely sectarian judgment. It states what the church always has known. The episcopate—by whatever name we in our differing traditions give it — belongs to the mystery of the church as do the holy books, baptism and eucharist.

The bishop is a person, persona. He unites us with the First Person who is the Christ. It is he who by the loving exchange of holy acts "knew Irenaeus who knew Polycarp who knew John who saw the Lord."

"Saw the Lord!" Saw him, grey-faced and blood stained, wracked in pain, upon the cross which stood, and stands, at the very heart of the world. Worldly Christ, worldly church, worldly bishop!

May I say to you, brothers in Christ, our fathers in God, the bishops, the pastors of pastors, the shepherds of the flock of Christ, must lead the true church in battle against the apostate church which shuns, ignores, hates, fears, flees, the world. They must lead the church against the churches. O yes, in love and forgiveness but also with justice and discipline.

And so, let the bishops enter the world. Let them emerge from diocesan offices where they

preside as administrators and bureaucrats to show themselves gentle and to be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help.

Let them cast off their expensive clothes and appear again among the poor, the first children of the church.

Let them be the first to suffer, not the last, at the hands of racist mobs.

Let them enter all of the structures of life so that the world may see the Christ who is Lord of the world.

Let them, called servants of the servants of God, appear as servants, not proud and isolated, not lordly and secure — let them live in the world so that we whom they lead may live in the world. Let them risk so that we will learn to risk. Let them bow in radical obedience to their Lord so that again we will take courage and walk to the calvaries of injustice.

Let them, for God's sake, show courage in a world that demands nothing less.

Again may I say to you, my brothers in the Lord, the bishops have it within their hands to lead the church to renewal and reformation. Their strength, so wondrously given in consecration, would be lent to us and we, now stronger, would hold up their hands.

The Charge

MY DEAR BROTHER in Christ: — I rejoice with you on this day of your consecration. Many years past I began praying that one day you would be a bishop. God has answered those prayers and the prayers of a host of others. But also I could weep for you as my friend in this day when cometh the Holy Spirit. It is a dark world in which you are to be a bishop. But you are a strong man and filled with Christ's love for men. I count it a wonderful act and a sign of hope for the church in this place to have called you to be one of its bishops.

When you were ordained a deacon I preached the sermon — and again today through the gracious God. What I have said here, and I say this humbly and deeply mindful of my own many weaknesses as a Christian priest, what I have said, has been meant for you.

Do not, I pray you, let this act of consecration turn you into a confirmation machine and an organization man. Permit this grace to make you into even more of a servant than you now are. Resist the temptation to always interpret the bishop's role as that of a distant reconciler. When conflict arises, as in this day it shall, do not dis-

tort love by removing justice from its essence. The shepherd leads the sheep through dark valleys to the safety of Christ. And he knows that between the sheep and the goats there is a difference. Sometimes, and this is hardest of all, he must discipline the goats. He never really loves them—and they are part of his flock—if in his continued attempts to reconcile he forgets the discipline of Christ which is itself to love with the heart, the soul and the mind.

Do not be afraid if, when you take a stand as a bishop, many in the flock of Christ call down curses upon your head. This is the time when the sheep will gather about you and know that you are their shepherd. And both they and you will be renewed and reformed.

Do not be afraid if by representing Christ's mind (as you are given grace to comprehend it) money is lost to the church's institutions. These last are nothing in the end — they come and go. The Lord of the church never possessed any of them at all.

In sum, be a bishop in this world. Stay out of the cathedral so that when you return from the

streets of the city of man you may bring men joyfully into the house of God.

Seek the Lord in the world in which at this and in all moments he leaves the precious marks of his presence. He is there rather than in the obsolete machinery of the parishes and synods. It is there in the world of men and movements that you will find the church. She is there because he is there. It is there that you will find the meaning of the episcopate.

This will be most difficult because men who are sure they are right will attempt to pull you back into the safety and security of the American church. They will claim that you are not "being a good bishop" when you enter the houses of the poor and show hospitality to the outcast and sinner. But remember that the sheep who have glimpsed the true Christ in his true church, noting that your hands are hard and dirty with the stuff of this world, will take heart and walk joyfully the streets with you.

And the Word was made flesh—history, world, men, movements — and we beheld His glory . . .

THE AGE OF PUBLICITY

By Malcolm Boyd

Chaplain at Wayne University

HOW THE PRESS MAY REPORT RELIGIOUS NEWS AND INTER- PRET PRESENT TENDENCIES

THE PRESS reports the Age of Publicity to itself. Religion is occupying more and more attention and is recognized as an important source of news.

How does the press report religion? Names make news, in religion as well as out of it. The press helps to make the names which make news and the press is also grateful, it seems, for the names when they do make news. Also "man bites dog" is a good formula in religious news as well as out of it. What is novel, unique, fresh, is news.

Controversy is always news. The churches might seem to be a bit sensitive about the subject of controversy because often they do not make front-page news until they become controversial. Or so it seems to them.

The churches are prone to stay on the church-page until there is a controversy about a service of holy communion at a church gathering, or a

fight about admitting women to some kind of church government, or a clergyman is arrested for drunken driving, or a parish is split by seething political turmoil within its ranks. Sometimes churches feel that newspapers are pandering to sensation in place of reporting news. The charge is not altogether justified, for the churches forget they are not privileged and that news is news whether in Washington, Hollywood or the local church.

Sometimes a church feels that a newspaper has been trigger-happy, that it ran a fast story without worrying about who might have been hurt. But, in such an instance, the church in question may have failed to realize that the newspaper is engaged in competition; and, even if it were not, that its function is to report news, not to sit on news when it occurs. On the other hand, it should be mentioned that the newspaper — like everybody else — has an ethical obligation.

Failure to print the news about a serious misdemeanor of a church, or minister, is wrong; for clerical privilege is not democratic, is certainly against religious integrity, and is the surest thing to lead to severe anti-clericalism. Yet, to exaggerate the news about a serious misdemeanor of a church, or minister, seems equally wrong. If such a misdemeanor is exploited out of proper proportion and becomes overtly sensational, it is presumably to sell newspapers.

Of course, the churches are anxious to have their activities reported in the press — their services, their forums, their social events, their fund-raising prospects. The same clergyman who was angry last week about a hot front-page church story, unfavorable to the church because the incident made the church look badly, will be happy this week if his church is prominently featured in a favorable way in a local newspaper, which is possibly even using a picture with the story.

A local church building campaign just hasn't gotten off the ground until the local newspaper has run a nice story about it. A church convention depends upon news coverage as a vital factor of its meeting. The consecration of a bishop, a church meeting on some vital public issue: each must have its "good press" rather in the same way that a new play opening must have its, too.

How best may the press report religious news and interpret present tendencies in the field of religion?

Critical Faculty

FIRST, the press should not lose its critical faculty. It is much too easy simply to reflect the popular view, which, toward the churches, is often marked by a vague kind of indulgence. Many people have no intention of worshipping in a church but they feel the church somehow represents the best element in society. So, often they will not be critical or look too closely; instead they will be content to promote whatever the churches want to be promoted.

If the press, with its smell for issues, leaves the churches alone — except for routine reporting of publicity handouts — this is bad for religion and for the press. The press smells news in the field of politics, in the arts, in business; is it to abdicate this function in the field of religion? Yet, sadly, it seems generally to have abdicated this function long ago, if, indeed, it ever exercised it. In making this statement, one is aware of certain notable and distinguished

exceptions which do not, however, disprove the general practice.

The reporting of religious news is generally exceedingly dull. Church handout publicity blurbs, badly written, are printed verbatim in a way theatre notices would never be accepted. There is, on the church page, often no sense of news; instead, there is a weekly unseen battle for a denominational balance. If the Episcopalians had the lead story last week, they must not have it this week — not even if the Archbishop of Canterbury is stopping in town. This week it must be the Methodists or the Presbyterians or the Roman Catholics or the Greek Orthodox or And what if there just isn't news this week? Of course, there's news: a sermon topic, a ladies' church meeting, a fund raising bazaar.

Stereotypes

SECOND, the press should avoid the mass media stereotypes which are so marked in the film and tv. I conducted a survey of press reviews, over the years, of Hollywood's so-called "religious" movies and found most astonishing the attitudes displayed in the press about religion on the screen. The press has frequently been afraid to write good, intelligent, frank reviews about "religious" movies.

On the subject of religious stereotypes, I recall a tv series entitled *Crossroads*. This series of programs looked, not deeply, into the clerical life. The idea of dramatizing clergy lives on a tv series was neither the best in all the world nor the worst; it offered possibilities in the realm of evangelism, and it also suggested serious problems. *Crossroads* shows had definite inspirational appeal for many viewers, yet one is concerned about the categorized portrayals. The priest-minister-rabbi figure was, generally, an extremely good-looking gentleman portrayed on tv by a name personality. One does not care for romanticization and superficial glorification of the clergy in an age and a society which have already outrageously relegated the priest-minister-rabbi to upper middle-class prestige status, with scores of success symbols but without acknowledging the deep, essential realism of service as contrasted with the sentimentalism of religiosity.

Denominational Structure

THIRD, the press must come to grips honestly and realistically with the denominational structure of American church life. The idiosyncrasies of particular denominations might require years

of study in a religion editor's life before he could claim to have mastered them; yet, if he is naive about them, he will be bitterly criticized.

It is apparent that Will Herberg's picture of American church life, Protestant-Catholic-Jew, is a simplification. So, a policy of reporting church news in the strict pattern of Protestant-Catholic-Jew is manifestly impossible. Christian Scientists are not Protestants. Neither are Mormons. Greek and Russian Orthodox are not Catholic or Protestant. A low church Episcopal parish will claim to be Protestant, although acknowledging that its pastor has been ordained a priest and that the church may administer seven sacraments, while a high church Episcopal parish will claim to be Catholic, while acknowledging that the Prayer Book contains 39 Articles and that the church is at least partially a product, as it stands, of the Reformation. One Protestant church in New York, one recalls, claimed that baptism is not necessary for church membership but provided, if desired, baptism by immersion or sprinkling.

What is a religion editor to do?

In the tv field, there have been many workshops conducted by networks and stations for clergy. It seems that workshops ought increasingly to be conducted by churches for professional tv, newspaper, advertising and public relations personnel. In the field of press-church relations, it seems quite evident that there is need for both kinds of workshops. Most importantly, mass media specialists and clergymen — both are surely, in the deepest sense, communicators — need to know each other as persons and as human beings.

A clergyman, functioning intelligently in the Age of Publicity, ought certainly to know the problems of a newspaper operation: what a news deadline is, how an editor or writer works, how news is gathered, how many persons desiring news space must be satisfied and, even, how church news stands in relation to general news. He ought also to understand tv camera angles and how to speak into a microphone.

A mass media specialist, and by all means a religion editor or writer, should know and respect the basic tenets of the major faiths and denominations, be personally acquainted with some clergymen and understand that some seemingly temperamental individualistic denominational traits are rooted, not in the 20th century at all, but in church history.

FOURTH, a religion editor or writer needs to

know basic Judeo-Christian theology and doctrine, for example, pertaining to creation, sin and the nature of God. It is imperative that he be acquainted with the basic tenets of the faith he is writing about, and interpreting, in the news.

A newspaper which would not dream of sending an unqualified reporter to cover political news, or a musical event, sometimes will send a writer lacking rudimentary religious instruction to cover a church service or convention or other event of news value. In this way, reports of sermons often are distorted, with ministers being quoted out of context. Even if a written sermon is submitted, prior to its delivery in church, by request of a newspaper, the selection of paragraphs from it may thoroughly distort the meaning of the total sermon and convey an emphasis different from that intended.

The Age of Publicity is a fascinating, ever-changing, fast-moving age in which man is more interested in visiting the moon than Antarctica, and has to relate his religious faith to exploding world crises which march across the daily newspaper headlines and tv screens.

The religious revival is on the wane but religion is news in the U. S. Churches and mass media alike have an urgent and great responsibility to change religious news from mere publicizing of parish fish fries, bazaars, forums and sermon topics — locked up within the ghetto of the church page — to vital press coverage of vital Judeo-Christian issues and action.

Talking It Over

By W. B. Spofford Sr.

PRAYER BOOK STUDIES, XVI is fun. You can learn a lot about what are called "minor saints" which simply means they are not in the Prayer Book.

One Sunday when there was no football to watch so that everything on tv was stupid or worse, we got out this latest Studies and made up a game.

The Collect for John Frederick Denison Maurice prays that we may, like him, "have grace to defend the children of the poor, and maintain the cause of them that have no helper."

"Do you know anybody, in or out of the church, who is doing this and so is a candidate for sainthood?" Several presently alive or recently dead were suggested.

The same Collect was used for William Wilberforce and we had fun discussing why, with the aid of a history book that was handy.

Bishop John Henry Hobart of New York we discovered to be "a good and faithful steward of the mysteries of Christ." Just what does a person do to qualify for that description?

Who renounced gladly the vanities of this world so that for the love of the Lord he delighted in all of God's creatures with perfectness of joy? Everybody knew it was St. Francis of Assisi but I had to add my bit that one of the modern saints, Vida Scudder, would chuckle over such a limited Collect for her favorite saint.

Phillips Brooks, we find, was inspired both to do what was right and to preach what was true. So perhaps under his name it should read, "Rector of Trinity Church, Boston" instead of Bishop of Massachusetts, an office he held very briefly.

Of course this Study contains a great deal of other material that is of value and interest. There are brief biographies of several minor saints about whom most people do not know too much — or in some cases, know the wrong things. John and Charles Wesley, for example, are minor saints, and their brief biographies say, after some "yes", "no" and "butting", that it was too bad they were booted out of the Anglican fold.

John Donne, we find, went through intense spiritual suffering from worldiness to holiness. "The fashion today is to call him an existentialist", the biography says, but the writer goes on to add that he was much more than that. Which may prompt you to turn to the many books about him, including the biography by his friend and admirer, Izaak Walton, first published in 1640.

The Study also has Collects, Epistles and Gospels for special occasions — education, the nation, peace, mission, social justice, social service — and it is nice to know that in these last two the distinguished scholars who make up the commission responsible for the Study recognize that they are not the same thing. Bring out the prisoners from the prisons and not peace but a sword is the theme for justice. Strengthen the weak and raise up those who fall is service. Both good, but not the same thing.

I would think most everybody would want a copy of this. The clergy almost have to have it. Lay people will, if they are the praying sort, find it useful — if not, then they will enjoy it.

The Church Pension Fund has done a fine job

with the printing, as with all these Studies. And it has done so for \$1.50 a copy and if you do not think this is an accomplishment, walk into a book store and pick up a book of comparable size and see what it costs. I have just done that and a book half the number of pages is exactly twice the cost.

If the Standing Liturgical Commission is looking for an anti-inflationist to add to its list of minor saints they probably could find him somewhere in the Church Pension Fund organization. The address is 20 Exchange Place, New York 5, N. Y.

Since what Kilm Myers is about to do in Chicago (pages 3 and 8) ought to contribute a lot of material for the Prayer Book commission it may not be out of place to present here a few facts.

The federal commission on civil rights has just released studies made in eight states and the District of Columbia on apprenticeship opportunities. Illinois was not one of them but it is reasonable to suppose that the situation in that state, and particularly in Chicago, is as bad as elsewhere.

In Washington, D.C. 55 percent of the population is non-white. Only 5.5 percent of the apprentices in the building trades are Negroes. In New York City in 1960, 22 percent of the population were Negroes but only 2 percent found apprenticeship opportunities. In New Jersey there were 3,980 apprentices, with only fifteen of them non-white.

Getting back to Washington, where apprenticeship programs were run jointly by labor and management, the percentage of Negroes was 8.9. Where the program was run by management alone the percentage was 29.2.

After presenting these and other figures from the reports released by the federal government, I. F. Stone in his Weekly concludes that, as far as organized labor is concerned, "the apprenticeship program has a medieval guild flavor; its main aim is to maintain scarcity of skilled help and it tends to create an almost hereditary privileged class in the ranks of labor."

Getting back to P. B. Studies, page 185, for Social Justice: Grant us grace fearlessly to contend against evil and make no peace with oppression.

Protestant Chapel Dedicated In Moscow by New Pastor

★ Christ Church, the first interdenominational Protestant chapel to be opened in Moscow—and the first church of any kind to be started in the city in recent years—was formally dedicated in services attended by leading members of the American, British and Australian diplomatic communities.

Pastor of the church, which will serve English-speaking residents, is the Rev. Donald V. Roberts, a United Presbyterian clergyman from Tonawanda, N. Y. He has been a chaplain here for the last 15 months under a National Council of Churches special Moscow ministry project.

The chapel, which is located in Mr. and Mrs. Roberts' five-room flat near Moscow University, will be the site of services one Sunday each month, the chaplain said, with worship on other Sundays at the British and American embassies as in the past.

While maintaining separate ministries, Roberts and the Rev. William Masters, an Anglican chaplain in Helsinki, Finland, who travels to Moscow regularly, have been cooperatively serving the English-speaking community. Both Anglican and Presbyterian services have been conducted.

Some 40-60 worshippers from the United States, Canada, Great Britain, Australia and including some Indians and Africans, have attended services, mainly at the British embassy. A Sunday school also has been operated for about 25 youngsters.

Roberts reported that in addition to worship and Sunday school at Christ church, it is expected that the chapel will be used as a center for discussion

of general topics of Christian interest.

The once-a-month schedule is planned, it was noted, because the chapel is not as centrally located as the embassies. Roberts said, however, that Christ church's proximity to Moscow

University will provide many foreign students there with an opportunity for "real encounter with the gospel."

Roberts said establishment of Christ Church has been completed with the permission of Soviet authorities, who also have given assurance that police will prevent any interference.

The Moscow ministry project, though a program of the NCC, is financed by the United Pres-

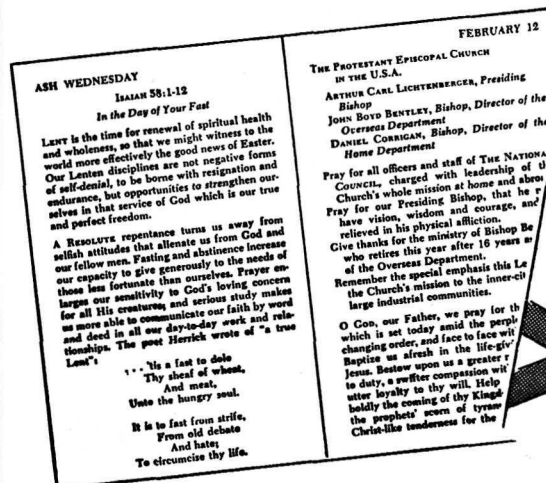
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byterian Church, the Episcopal Church and the Lutheran Church.

Mr. Roberts is the first full-time Protestant chaplain to the English-speaking Moscow community in over 45 years. Before his arrival, services were conducted only about every six months, when Masters came to the city.

ARCHBISHOP INVITES PATRIARCH

★ Arthur Michael Ramsey, Archbishop of Canterbury, has invited Greek Orthodox Ecumenical Patriarch Athenagoras to visit England next May as his personal guest, it was announced in London.

The announcement came from the information office of the Church of England shortly after the Archbishop had received Metropolitan Athenagoras of Thyateira, the new representa-

tive of the patriarchate in Great Britain.

"The Metropolitan," an information office statement said, "told the Archbishop of Canterbury of the great desire of the Ecumenical Patriarch to visit England this year after the Orthodox feast of Easter. The Archbishop has invited the Patriarch to visit England as his personal guest in May."

The Metropolitan, formerly stationed in Canada, helped to arrange the Holy Land meeting of the Pope and the Patriarch.

Patriarch Athenagoras, it has already been announced, will visit the United States in the fall. Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, is expected to visit Istanbul this month to assist in planning the itinerary for the Patriarch's trip.

CATHOLIC BISHOP SPEAKS AT P. E. CONVENTION

★ The Most Reverend Michael W. Hyle, Roman Catholic Bishop of Wilmington, was the banquet speaker for the annual convention of the diocese of Delaware. The banquet was held at the Du Pont country club, Wilmington, on January 28, when Bishop Hyle discussed the Vatican Council, from which he recently returned.

Other representatives of the Roman Catholic Church, including both clergy and lay couples, were the guests of Episcopal laymen at the banquet. Bishop Mosley noted that the invitation and acceptance mark a further advance in the ecumenical movement in Delaware.

NIEMOELLER SEES UNITY FAR OFF

★ Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau in West Germany and one of the presidents of the World Council of Churches, warned against the temptation to "force the horses of ecumenical cooperation into gallop out of emotional sentiments."

He stressed that while the proceedings at the Vatican Council have been encouraging, "a thousand years' tradition cannot be replaced by something new in a thousand days."

So long as no substantial decisions have taken place, it would be unrealistic to say that the confessions have moved much toward one another, he said, "yet the fence separating us has become brittle."

Dr. Wolfgang Sucker, president of the Evangelical League, said it would be an illusion to believe that the deep abyss between the two Churches could be overcome soon. So far, he said, structure and dogma of the Roman Catholic Church have remained untouched.

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Diocese of Missouri Takes Rap At the Provincial System

★ Is the provincial system, as the Episcopal Church has it, obsolete? The council of the diocese of Missouri believes it is and has notified the treasurer of the province of the Southwest that it will not pay the annual assessment this year. Instead, it will send an equivalent sum to the National Council as overpayment of its quota for 1964.

This action was taken on January 14 after an extensive study by a committee of the council. The constitution and canons of the Episcopal Church were studied as were pertinent other references. A number of authorities, Manross, De Mille, Sanford and Addison, were searched for comments on the provincial system and their reaction and interpretation of it. The recent action of the province of Sewanee was likewise examined for possible clues to ways in which a province might be of help to the individual diocese, or could aid the church in its mission.

At the conclusion of the study the chairman, the Rev. Claudius Miller 3rd, wrote: "I do not think we can escape the fact which society has accepted so

extensively, viz., that regional substructures are obsolete in a country and day of jet aircraft, national news-magazines, long distance telephones, etc., etc. The last thing a church of three million members needs is another organizational layer to diffuse its work. We've now got the parish-diocese-national church structure, and find ourselves growing into international Anglicanism plus the National and World Councils of Churches.

Why make the thicket more impenetrable? I think the attempt of the fourth province to revive the system is more a reflection of a lingering regionalism than of a sensible understanding of how much organization people can stand before action is paralyzed. I see no reason why we should bother ourselves in an enterprise which provides nothing more than a pleasant forum for inter-diocesan gossip."

In taking its action the council of the diocese noted the values which many find in provincial synods and such area-wide meetings, but expressed

the opinion that meetings of this sort can be held separately and for particular purposes without involving a structure such as a province, and can often have more value when so held.

It noted also that officers and staff of the National Council often by-pass provincial structure when arranging meetings of chairmen of various activities, such as promotion, social relations and education. The opinion was expressed that if the National Council felt the provincial system to be of value it would rely more intensively on provincial structure.

The council further took action which may result in withdrawal of the diocese from the province of the Southwest. If study proves this course to be possible and canonical the convention of the diocese will be requested to take this action.

MARRIAGE TODAY

By

Dr. Albert Reissner

Psychiatrist of Brooklyn, N. Y.

A Reprint as a pamphlet of his lecture at Trinity Church, New York.

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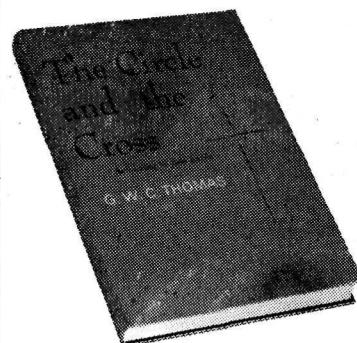
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CONFERENCE HELD ON CITY PLANNING

★ A searching look at urban problems in southeastern cities is in session, February 4-6, when 150 educators, church leaders, business and professional persons came together for a conference on metropolitan planning, sponsored by the National Council. Conference site is the Hilton Inn Motel, Atlanta, Ga.

For three days participants are focusing on such contemporary problems as physical expansion, urban renewal, health and welfare, and race relations. These problems are put in a Christian framework, giving participants an opportunity to view the church and its mission against the social and economic backdrop of Atlanta's metropolitan area.

A leading city planner, Calvin S. Hamilton of Pittsburgh, Pa., is speaking on the exploding metropolis; the problems of urban renewal is being outlined by James G. Banks, new head of the Ford Foundation's Washington, D.C., metropolitan study and formerly of the urban renewal administration. "Urbanization, free choice and the Church" is dealt with by Paul Ylvisaker of New York, director of the Ford Foundation's public affairs program.

Other major speakers include Bishop John E. Hines of Texas

and conference chairman; Bishop Daniel Corrigan, director of the home department; Perry L. Norton of the Graduate School of Public Administration, New York, and urban planning consultant to the Episcopal Church. A panel discussion on "The implications for Christian ministries" is led by the Rev. Robert N. Rodenmayer, executive director of the division of Christian ministries.

Plans for this inner-city conference grew out of a 1961 General Convention directive requesting the National Council to assist the church's U. S. missionary districts and dioceses in initiating a program for new work in the inner city. Conference coordinator and director of National Council urban culture programming is the Rev. James P. Morton of New York.

According to Arthur Lichtenberger, Presiding Bishop, the "primary focus of the General Convention on the inner city Church arose from the conviction that here is revealed the interdependent situation in which we all live; and that our failure or success here is an accurate prediction of our total future."

DR. REISSNER'S LECTURE STUDIED BY CLERGY

★ A group of about 100 clergy in the New York metropolitan area meet regularly with Dr. Albert Reissner in a clinic. A couple of them read his lecture "Marriage Today" which was given at Trinity Parish, New York.

Result: a hundred copies of the reprint of the lecture were ordered for distribution to the entire group. See ad on page seventeen.

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- NEW BOOKS -

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Book Editor

THE APOSTLES' CREED: An Interpretation for Today, by Gardiner M. Day. Scribner's. \$3.50.

Many readers may find this a useful book. It is a simple, straightforward exposition of the Apostles' Creed, written especially for those bound by "literal or rigid interpretations" of the creed. Its aim is to "assist some people to achieve a greater appreciation of the historic faith as outlined in the creeds."

It may perform a real service for those bound by literalism and may set them free to use their intelligence in thinking out their faith. It will be interesting for pastors and teachers, if only to see how another teacher attempts to make the Christian faith intelligible.

For many, this book will be helpful in clearing up misinterpretations and removing obstacles; but for those who are not already convinced, I am afraid it will not be very convincing. Serious students of theology will find it wanting.

The greatest difficulty of the book, for this reviewer, is that it seems to make the truth of Christian faith a truth alongside of other truth, for example, the truth of science. In speaking about the ascension of our Lord, the author writes, "Actually what was to the early church a reality in spatial terms is for us a symbol of spiritual truths, which have nothing spatial about them." And yet in speaking about heaven and hell, he calls them "spiritual places". He is unable to avoid spatial and temporal metaphors. Theology is bound to them, if not bound by them. In the end, the book fails to set forth the truth of Christian faith as a comprehensive view of reality.

There are two poles which must guide the interpreter of Christian faith: the eternal truth of its foundation, and the temporal expression of it. The danger is that one may be swallowed up in the other. The difficulty with this book is that its primary concern is to accommodate Christian faith to modern thought; and in the process, it is the faith that suffers. For example, in the chapter on "The forgiveness of sins", the author writes, "A man commits sin when he wills to do wrong. The deepest sinfulness lies in the will to

do evil rather than in the particular evil action." But it is St. Paul's plaint: "... the evil which I would not, that I do."

Sin is not simply the result of evil intentions. Man's predicament is far worse and his salvation far greater than the author of this book makes clear.

In the end, the Christian faith remains a mystery "beyond understanding". The element of mystery in our faith is a reminder that there are limits beyond which human rationality cannot go. The classic statements of faith, such as the Apostles' Creed, point to this mystery.

— HAROLD R. LANDON

The reviewer is canon precentor, New York Cathedral, and was formerly theological tutor and vice warden, Buwalasi College, Uganda, East Africa.

THE CHURCH RECLAIMS THE CITY by Paul Moore Jr. Seabury. \$4.95

On the very day that this review of Bishop Moore's book was being written the dean of a cathedral and an archdeacon of a metropolitan city in another part of the Anglican Communion came in to talk with us of matters pertaining to the church in the "inner city" and to the possible ministry of a cathedral and a large number of formerly "important" churches in very close proximity in what is now a downtown area. It was a great pleasure and a deep satisfaction to be able to say that here is a book which deals with just such situations, a "how-to-do-it-book", based upon how it was done!

As stated in the foreword, "rather than repeating or restating the analysis, it proposes some things that can be done . . . the focus here is on a biblical, theological, historical church in the modern world. This keeps the horse before the cart (a somewhat outmoded figure)."

This book recognizes the fact that in this day and age the church's pastoral ministry is substantially focused upon the city. "It is there that the social ills of our society are most evident. It is there that the ministry of pastoral love is most desperately needed, and it is there that the decisions are made which affect the society in which we live. Yet it is the inner city which is the most neglected missionary front in our country today!"

One who but casually observes the "make-up" of our modern American cities will be shocked at the author's declaration that "The Episcopal Church in its present cultural form is set up to minister primarily to the

white Protestant middle-class American". One who is at all sensitive to the claims of the Gospel and to the responsibilities of the Christian mission will find in this book a wealth of experience, an inspiration which moves the heart and mind and will to a rededication to the simple and fundamental proposition that the Church of God is a catholic community, for all people, in all places, and at all times.

In situations as diverse as Jersey City, the lower east side of Manhattan, and downtown Indianapolis, in which the author has lived, moved, and had his being, living proof is brought to us that through the ministry of priesthood, and through the priesthood of all believers, Christ comes to men and women and communities in all His saving, loving, redeeming power. Those who love and are committed to the Episcopal Church can read and study this book with hope, and gratitude, and the certainty that God can make of us a mighty instrument of His grace; and not us, only, but all and any who would with devotion and enlightenment minister in His Name.

— LESLIE LANG

Dr. Lang is the vicar of the Chapel of the Intercession, Trinity Parish, New York.

BOOK NOTES

The Psalm of Christ, by Chad Walsh. Westminster. \$2.95

Here are 40 poems by the versatile priest who is chairman of the department of English at Beloit College, Wisconsin, each a variation on a verse of the 22nd Psalm, to which Jesus referred by title in one of the words on the cross. Most of the poems are in "free" verse, and as a whole are of such variety in subject matter and style of treatment as to appeal to all tastes.

The Episcopal Church Annual, 1964. Morehouse-Barlow. \$6.25

The current edition of this standby is now on the market. In addition to looking up their own name and the listing of their cure clergy will be interested in the editorial comments of the editor, Dr. Clifford Morehouse, and in the summary of statistics on page 6, which, from the quantitative view, are not cheering. In the categories listed there are declines in 11 and increases in 7, including the 2,305 rise in burials.

Free Men, by Suzanne De Dietrich. Westminster. \$1.25

A paperback edition, with a new preface by Donald G. Miller, of the "meditations on the Bible today", by the contemporary French scholar.

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