

The **+** WITNESS

FEBRUARY 13, 1964

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CHALICE AND PATEN

NO PRIEST to administer the Body and Blood of Christ but how one man made his communion is told in the exchange of letters found in Backfire this week. If there are further developments they will be reported in these pages in future issues

BISHOP BAYNE REPORTS TO ARCHBISHOP

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In Leading Churches

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For Christ and His Church

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THE WITNESS

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In Leading Churches

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Story of the Week

Present Status of MRI Reported By Anglican Executive Officer

★ Bishop Stephen F. Bayne, executive officer of the Anglican communion, released on February 7 his report to the Archbishop of Canterbury for the year 1963.

A considerable part of the lengthy document deals with the Anglican Congress and the consultation in Mexico on work of the Anglican communion in Latin America. Both of these were fully reported in these pages.

The concluding pages of the report, which Bishop Bayne heads "Personal" we publish this week as an article under the title "What Is the Anglican Communion?" Likewise the part called "Wider Episcopal Fellowship" lends itself to similar treatment and will so appear in our February 20 issue.

His report on the first months of response to the Toronto manifesto is, we think, the most timely part of the document and is therefore presented herewith.

Publication of "Mutual Responsibility and Interdependence in the Body of Christ" both in England and the USA, Bishop Bayne explains, went far to untangle the confusions with which the document was first greeted in some quarters. The executive officer's report then continues:

Chiefly it was interpreted as

(a) an arbitrary dictate from higher authority, (b) a proposal for greater confessional cohesion and (c) a disguised appeal for funds for missions overseas. During the later months of 1963 these misconceptions were largely dissipated. Chiefly the churches began to perceive that "response" to the manifesto would be considerably more radical and comprehensive and costly than at first understood. This perception was disconcerting as well as invigorating.

We are, I think, therefore at a critical point in this matter. Can the true size and depth and cost of the proposal be kept clear in our eyes, or will we be beguiled into making a quick and inexpensive response and so avoid the major confrontation. Much depends, I believe, on the way our churches approach their own domestic problems, for it is in their understanding of their own mission and responsibility at home that their participation in Mutual Responsibility begins.

In the United States, for example, the mission of the church in urban and industrial life is a matter of paramount importance. Plans for a very considerable new program in this area are being made, and it is hoped that the General Convention in 1964 will launch this ambitious and costly ad-

vance. Many of my colleagues are troubled because the Mutual Responsibility matter must also be presented to the church, and may divert attention and support from the urban frontier.

Why should there be a collision here? Should not the response to the challenge of the urban mission be understood from the start as a major obedience to Mutual Responsibility? If the church in the United States can discover better ways to witness and serve in industrial society — and surely there is no more appropriate laboratory than this — and so develop new skills and strengths which can be shared with other societies and other churches, I should think this was a clear example of precisely what interdependence in the body of Christ means.

The Church of England is now wrestling with two major proposals—the Anglican Methodist negotiations and the Paul report on manpower. (The report was featured in our Jan. 30 issue — Ed.)

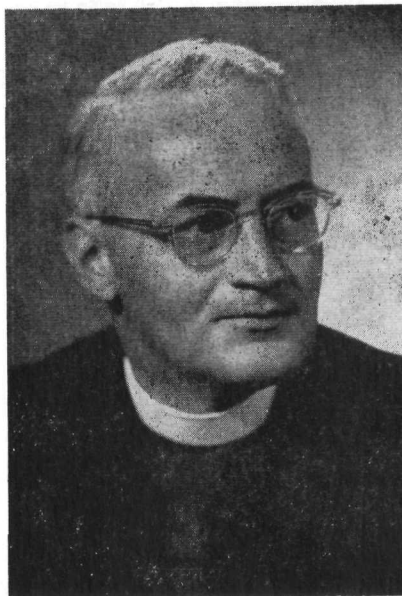
Again some of my colleagues are concerned at the introduction of yet a third matter, Mutual Responsibility, into an already-crowded scene. Here too, as in my own church, I am sure it would be wrong to think of Mutual Responsibility as if it were a program or a proposal in itself, competing for time and attention with other matters of immediate local concern. If the Church of England were able to find a way to end a miserable and senseless schism which has

kept Anglicans and Methodists apart for nearly two hundred years, I should be inclined to think of this as a fairly substantial down-payment on Mutual Responsibility. And the same judgment, I'm sure, would apply to the immensely-complicated issues raised by the Paul report.

These instances illustrate three central principles of Mutual Responsibility. First, we begin our response to the proposal where we are, as we are. Second, the obedience to mission each church shows by understanding and facing its own tasks in greater depth and more radical freedom is an essential expression of mutuality and interdependence. Third, the problems of each church are of concern to every other church.

Asking Churches

These principles have all been represented in the few months following Toronto. The African dioceses made their first response in the form of greatly-enlarged requests for assistance in 170 projects for clerical and lay training, evangelism, the strengthening of diocesan and provincial ministry and the like. In some quarters this response was greeted with disappointment, on the ground that it was simply "asking", on a larger scale, by churches that were "asking churches" anyway. I do not doubt that the first projects, hastily-planned in many instances, are sometimes disappointing — seeming to call for little more than money, seeming to imagine little in the way of new forms of ministry. Such disappointment is sensible and fruitful, or can be, if it is the beginning of the dialogue which mutuality in planning calls for. But to be disappointed because "asking churches" try to ask more wisely and openly and prudently is



BISHOP BAYNE: — reports to the Archbishop of Canterbury on MRI. Other observations will be found on page eight

seriously to misunderstand Mutual Responsibility.

Less disappointment was expressed in those cases — notably the Canadian Church — where the first response took the form of increased giving. But it would be as valid to criticize the Canadians for setting out to increase their giving as it was to criticize the Africans for proposing to increase their asking and spending. In either case, obedience begins where we are, as we are. It will be, in both cases, the second step that counts; we walk on two feet; and as "asking" becomes "giving" and vice versa, the pilgrimage will begin.

Deep Involvement

Yet even in the first stage (as if there were an order in time for these things), the two other principles I mention are illustrated. It is an essential element in mutuality that each church shall face its own tasks and nature, as part of the common life. If churches do not plan as wisely or give as gen-

erously as they ought, this is a matter of common concern, for our unity in the body of Christ is involved. Therefore we do not wait for the more perfect response to come; we are involved in one another's struggle for a better obedience quite as much as we shall gain from one another's successes.

I am, in consequence, profoundly impressed with our present need to expand and strengthen our mutual knowledge and understanding. The fifth proposal in Mutual Responsibility may well be, at the moment, the most urgent one, as far as our corporate life is concerned — the call to "deep and deliberate involvement in one another's affairs". In his address to the Anglican Congress, Canon Waddams, as perceptive a commentator on Anglican affairs as I know, said of us that "the Anglican Communion does not display fully adult relationships between its churches", and he asked how we could hope to "make a useful contribution to Christian unity beyond our own fellowship, if we are not living Christian unity fully with our fellow-Anglicans in our own spiritual home."

No Panacea

Here, as in many other cases, solutions would be easier to find if our organization were different. In our case, I know of no quick panacea. Yet there are encouraging developments. One American diocese has begun the publication, on its own, of a scheme for daily intercession, based on the Anglican cycle of prayer, informed by brief paragraphs telling something of the diocese in question, its needs and situation. Quite independently, the rector of St. Bride's, Fleet Street, London, has undertaken to prepare such paragraphs for every diocese. Thus in our

prayers there is an impulse to express deeper mutual knowledge and interdependence.

Again it is significant that nearly every one of the numerous meetings last summer expressed the wish to find some way to maintain the mutual consultation so universally welcomed. Whether in the field of ecumenical relationships or educational affairs or Prayer Book revision or the ministry of the laity, a common element almost invariably was the planning of channels of communication through which the tides of interdependence might flow more freely.

In still another way, this search for mutuality was most deeply expressed in the directory of projects, "Mutual Responsibility in Africa: I". I think that never before in Anglican history have our churches shared needs and hopes so openly, in the light. Part of the cost of this openness, no doubt, is a new vulnerability to critical comment and perhaps hurt pride. No doubt it is also a confusing process, cutting across older, private lines of communication. But I think none of the discomforts should obscure the immense new vision of responsible brotherhood which is so movingly opened in this new phase of Anglican life.

We are, then, beginning to find our way into a new pattern of relationships, under the great impulse of the summons to Mutual Responsibility. I could not pretend to foresee what even the next few months will bring.

● How can the Paul report be lodged in the prayers and brotherly concern of the Anglican Communion?

● How can church unity negotiations in India strengthen the conversations between our

church and the United Church in Canada?

● How can African dioceses share in the urban mission of PECUSA?

Such questions are the present frontier and agenda of Mutual Responsibility and Interdependence in the Body of Christ.

URGES GREATER SUPPORT FOR NATIONAL COUNCIL

★ The commission that spent two years investigating the National Council of Churches reported last week that it found no basis for extremist charges that the council harbors Communist sympathizers.

But it said the council has exposed itself to valid criticism of its pronouncements on controversial economic, social and political issues by failing to make clear that "dedicated Christians may be standing on either side of a particular issue."

It said that in the future the council "should resist the temptation to make authoritative statements, except on rare occasions," and when it does feel compelled to speak out on a public issue it should take pains "not to bring into question the Christian commitment of those who do not agree."

Despite these strictures, the commission reported that the

National Council of Churches has proved itself a valuable agency through which 31 major Protestant and Orthodox denominations work together to "strengthen Christian influences in American and world society."

Instead of withdrawing from the council, it said, the Episcopal Church should expand its participation and increase its "inadequate" financial support of the council's work in such fields as Christian education and world relief.

The report was made public by a joint commission of bishops, priests and laity, headed by the Right Rev. J. Brooke Mosley, Bishop of Delaware.

The commission's investigation was the outgrowth of a sharp debate over Episcopal Church affiliation with the National Council that took place at the last General Convention in Detroit in 1961.

MANY EPISCOPALIANS ARE ON HAND

★ A couple of conferences were in session at the same time, February 4-6. In Atlanta, Ga., the National Council of the Episcopal Church held one on metropolitan planning.

There were 138 present, including 19 consultants, 8 National Council officers and a staff of 16, mostly from headquarters in New York.

Meanwhile a conference on church-state relations was in session in Columbus, Ohio, with the Episcopal Church represented by a delegation of 28 persons.

News of both events will appear next week.

MINNESOTA WANTS CONVENTION

★ The diocese of Minnesota is to ask that the 1970 General Convention be held in the Twin Cities. The last to be held in Minnesota was in 1895.



BISHOP MOSLEY:—heads commission that studied National Council

New York and Boston Churches Work for Integrated Schools

★ Over 450,000 pupils stayed out of school in New York during the boycott called to protest racial imbalance in classrooms — and many of that number spent the day in church.

Some 500 churches throughout the city played a vital role in the dramatic demonstration, making their facilities available for one-day "Freedom Schools."

According to the clergyman who headed the boycott drive, the Rev. Milton A. Galamison, a Presbyterian pastor in Brooklyn, the day was a "tremendous success" numerically.

"It is clearly a mandate from the people to the board of education that they want a better integrated school system," he said. "The parents will no longer be content with a situation such as this."

Galamison and other leaders of the citywide committee for integrated schools had branded a board of education integration plan as inadequate and went ahead with the boycott.

There was disagreement, however, about the statistical impact of the day. The education board reported that 464,312 pupils, or 44.8 per cent of the total enrollment of 1,037,757, were absent. Normal daily absences total 100,000; how many others were observing the boycott could not be determined.

As James B. Donovan, education board president, called the boycott a "fizzle," Galamison was joined by other demonstration leaders and observers in terming the day's events a high success.

Programs at the "freedom schools" varied, with full days of stories, activities and programs for younger children at

some churches to more informal freedom song sessions and recreation for teenagers.

At St. Ann's Presbyterian church in the Bronx, the congregational youth director, the Rev. Andrew W. Mason, said that a most impressive aspect of the day was the number of teachers, college students and seminarians who volunteered their services. "We had about 20 too many," he commented.

Youngsters in Greenwich Village area freedom schools were treated to performances by professional singing groups and special performances of the Langston Hughes off-Broadway hit, "Jerico Jim Crow."

One seven-year-old, asked about the experience, jabbered excitedly about the games he played, the stories he heard and the play he watched. In summation, he commented:

"I had a beautiful day."

Boston Boycott

Previously in Boston proponents of a children's boycott of public schools — a move endorsed by the Boston conference on religion and race — reaffirmed their intention to stage the demonstration despite increasing opposition from state, city, and educational officials.

State education commissioner Owen Kiernan and Boston superintendent of schools William Ohrenberger have described the proposal as an abuse of the law. The Boston school committee rejected charges of de facto segregation but committed itself to programs for improving conditions for all school children.

Richard Cardinal Cushing, Archbishop of Boston, who ex-

pressed his opposition to the boycott in a tv interview, stressed that he took this position as "a citizen, a friend of children and a friend of the Negro." And, he added, "I have been a friend of the Negro in times when it was unpopular to be a friend of the Negro."

Focal point of the protests against de facto segregation is in Roxbury where the school population is predominantly Negro and educational facilities are reported to be inferior.

Canon James P. Breeden, intergroup relations aid to Bishop Anson Phelps Stokes reiterated support for a "freedom stayout" in Boston.

"We will permit our children to withdraw from public schools for one day," he said, "not in defiance and not to devalue education, but to prepare to recapture our freedom."

He said the children will attend "integrated freedom schools" at various church centers "where the presence of thousands of black and white children learning together will demonstrate the promise of what our public schools could be." Canon Breeden met with newsmen at the Arlington Unitarian - Universalist church where he charged that "Boston has blinded itself to the disease of segregation" in its schools.

"We have prayed, talked, picketed, attended one well-meaning conference after another," he said. "We have been met with insult, misunderstanding and ineffective sympathy."

Canon Breeden noted that the Boston school committee chairman was quoted recently as saying: "We do not have inferior schools, we have inferior children."

The Episcopal clergyman declared: "In light of intolerable conditions, deliberate slander,

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THE WITNESS

EDITORIALS

The Responsibilities Of a Rector

A GROUP of theological students recently held an informal discussion as to their methods of work when they got into their parishes.

One student said that he would make no pastoral calls whatsoever. He planned to have an office hour and if any one cared to see him, he could be found at his office. (Note unless he is a hermit by nature, he will be very lonely.)

Another student said that he would make one round of parish calls, within a definite time, and stick to that routine. (Note, that is a sound ideal, as far as it goes, but it doesn't quite meet all the needs).

A third student said that he would make calls as they were needed to develop the life and resources of the parish. Every family would receive a call according to the needs, and according to the interest of the family. Some people were naturally leaders and they would at once stand out in the parish life. Whatever was needed to develop to the full the interest and resources of the parish, and to bind the people to the church by the most stimulating of all human contacts, that is friendship, he would do, even if it meant a call once a day, in some instances.

We venture to offer a few suggestions about pastoral work which arise from extended experience.

It is obvious that every good pastor will make an effort to visit the homes of all his people, and to establish friendly relations with all members of the family. This is the method of any substantial missionary work of the church. That is a primary duty of a pastor, and it is also the source of very great satisfaction to him. The rector who does not enjoy visiting in the homes of his people is terribly handicapped.

But beyond his work as pastor, he is likewise rector, that is, the director of an enterprise which has serious responsibilities. He is the head of an organization which holds property, raises a budget for the support of the worldwide, national, diocesan and parish work, and which

must develop every opportunity to extend the influence and power of the church.

So the rector has calls to make as pastor, and he has calls to make as rector.

It becomes his duty as rector to strengthen the life and work of the parish. Some persons have capacity for leadership. As rector he must seek them out and increase their interest in the field in which they might serve. Some persons have aptitudes for some phases of parish work requiring special skill, such as the insurance upon the buildings, the upkeep of the buildings, the investments of the parish endowments, the educational program, the publicity, the financial program. Such persons must be sought by the rector as part of his responsibilities.

Some persons have wealth. A big idea for the development of the parish life must be held before them. A worthy place must be found in the parish program for any who wish to consecrate some of their wealth to the work of the church, and they must be individually educated to appreciate the value of that part of the program. That is the work of the rector.

The clergyman who is concerned merely with his functions as priest, or pastor or preacher, and neglects his responsibilities as rector, is inviting trouble.

Our seminaries would do well to have a course of instruction upon the obligations of the clergyman as rector of a parish.

Receiving Communion

THE REV. JESSE ANDERSON, rector of St. Thomas Church, Philadelphia, sent us a letter he received from a communicant who had moved to South Carolina, together with his reply. Both are on the Backfire page this week — there because we have been told by numerous people that it is the first thing they read.

Personal counseling is one of the most difficult jobs the clergy have to do. Father Anderson, we think you will agree, has given his parishioner excellent advice, so beautifully written that it might well become a classic.

Others, similarly confronted, might well follow his example.

WHAT IS THE ANGLICAN COMMUNION?

By Stephen F. Bayne

Executive Officer of the Anglican Communion

PERSONAL OBSERVATIONS THAT CLOSED HIS 1963 REPORT TO THE ARCHBISHOP OF CANTERBURY

I CLOSE THIS REPORT with a double burden on my heart. One is a sense of profound thanksgiving for the unimaginable and undeserved blessings of 1963. I reported to Your Grace, a year ago, "we have now reached the point, in all our churches, where the great majority of our people can make no effective connection between the convulsive world history in which they live and the mission of Christ by whom all things are made and saved It is not too much to say that the Anglican churches of the world need to be born again in a profound rediscovery of mission and its meaning and its cost."

When I wrote that, it was an expression as much of despair as of hope. But as I should have known, man's extremity is God's opportunity. In his mercy, he accepted our offering of perplexity and need and love and blindness, and of those things fashioned a hope — I think greater than we can yet understand, certainly greater than we deserved. I can conceive no other response to make save that of thanksgiving. The thanksgiving includes immense gratitude for particular things and particular people — for the Anglican Congress, for Cuernavaca, for the hundreds of letters and meetings and papers and speeches, for the patience of those who move faster than most of us, not least for the devotion and selflessness of my comrades in my own office and home. But thanksgiving goes beyond the particulars, to the Lord of the church himself, who did not fail to give us things which for our unworthiness we dared not, and for our blindness we could not ask.

The other part of my burden is trust — I do not know what better word there should be — in the Anglican way. It was my task to address the Congress on the organization of our communion. It was a distasteful assignment, for my

thoughts do not run easily or happily in such channels. But it brought certain rewards — chiefly that of having my nose rubbed in the dilemmas, ambiguities, perplexities, inherent in any analysis of the Church's organization and structure.

Price of Freedom

THERE IS no great difficulty in describing the Anglican communion, as an historical organization of men and women. But the more one attempts to penetrate beneath such purely superficial description, the harder it is to be neat and clear. If there were an Anglican ministry, there would be no great problem in describing it, differentiating it from others, studying it comparatively, manipulating and molding it, and all the rest. But we claim no such ministry; we claim only the ministry of the Catholic Church as we understand it. So with the sacraments. So with the church itself. There is no Anglican faith, we say; there is only the faith of the undivided church, built on the universal skeleton of scripture and creeds. All this is fine and characteristically Anglican, and I believe it.

But the price one pays for this freedom from restrictive definition is dilemma, ambiguity, perplexity. What does "Anglican" mean, when all historical, legal, cultural, confessional scaffolding is stripped away? What good is "full communion" when it no longer can clearly separate one company of Christians from another? What happens when an "Anglican" diocese enters a united church? Where are the limits of "mutual responsibility and interdependence in the body of Christ"? Is the document itself a "confessional" blood-transfusion or is it a statement about the Catholic church?

Such questions (and they are not questions for

Anglicans alone, by a long shot) reveal the dilemmas, ambiguities, perplexities. They were asked at the Congress, as they are asked wherever we talk in any depth, and they produced the characteristic frustrations. The applause of those who welcome "disappearance" is matched by the cheers of those who welcome "re-birth and continuing witness". Often the same people cheer on both sides; I sometimes do myself, and feel it entirely right to do so. This is not a moral lapse. It is a recognition of the extraordinary greatness and richness, far beyond our knowing or deserving, of the heritage of the Anglican household.

We do not know — precisely because it is the Church of God and not our toy — we do not know what God means to do with our fellowship. All we know, and I dare say all we will ever know, is that we must be true to what he has given us, and follow him as he seems to lead us step by step. Precisely because we lack clear denominational definition, it is impossible for us to pretend to know the future shape of the church, and build it. Precisely because we claim to have nothing of our own, it is impossible for us to make a crisp bargain with our "gifts" in exchange for others.

Our Vocation

THE ANGLICAN TRADITION is simply the way this group of Christians understands the Catholic church and the Catholic faith and tries to obey. Where this obedience will finally lead is a senseless question to ask. Even to ask it in less radical terms, as "what is the vocation of the Anglican communion?", is, I suspect, equally senseless. The only "vocation" we can be sure of is really nothing very fancy at all — we are called to be saints, in the only way we know how, which is the Prayer Book way.

Therefore the faithfulness of Anglicans is a very modest thing indeed. It is to be true to the gospel, to the Catholic creeds, to the continuing life of the church, and to the real size and responsible freedom of created man, as best we can. This is what I referred to earlier as "trust". It is the quality, I believe, which helps Christians not to be afraid of the world, and to be in it but not of it. It is the quality that makes it possible for men of different minds to break the bread of life together. It is the quality that guards us from ecumenical dogmatism and equally impels us to ecumenical action.

It makes great demands on our patience and

our humility, I find. It would be nice to know where and how and why we were better than others, and how the story will come out in the end. But these are luxuries, I'm sure, not for the likes of us. For us there is only the modest assurance of pilgrimage. "The Church exists to witness, to obey and to serve".

This is what I mean by "trust"; and after all the excitement and discovery and eager questioning and often confusion and frustration of a climactic and exacting year, I must say that I welcome so sober and reassuring an admonition.

Teenagers Call It The Idiot Box

By Ralph A. Weatherly

Rector Emeritus, Grace Church, Kingston, Pa.

THE TERM may be one of affection, or irony, a word recently in vogue with the younger set, for this box of sound and fury lures them to lie around listless and unkempt to stare at crudeness and to listen to absurdities. The shrewd demons of Madison Avenue help to bankrupt some good firms, destroy the onetime decencies of women's magazines and pour out oceans of gush for romantic consumption.

Soaps and detergents compel young housewives to polish their finger nails and keep hands young; or to oil their floors so they will not become yellow (why shouldn't they be yellow?). Indoor activities are making one's hair glamorous; outdoor diversions are mowing the lawn for millions of American men anxious to get out of the house. Drugs for digestion or indigestion with sketches of the alimentary canal in action; drugs for the head with its vacuums exposed; drugs to make one sleep or to keep you awake; all beneficial, all required for modern living. Beer is really made delightful; tobacco assails and seduces in many forms.

James Thurber conscientiously analyzed programs when he was like some of us a captive auditor; it was not amusing, it may have hastened his death.

Announcers are selected for their large mouths, not their knowledge of grammar or pronunciation of English. Songs are as usual

about love, dove, blue and you, — in a monotone. Guessing panels with gigglers and ready-made applause are rampant with spontaneous remarks of deep bovinity. Doctors and nurses are to their astonishment glorified into heroic mould; lawy-

ers never lose a case. Baby voices describe softness and texture of diapers in technical terms. Mom, the American deity, is revealed in all her curlers and emptiness of head.

Well, you can if you are lucky, turn it off.

AID FOR THE ALCOHOLICS

By Lee A. Belford

Professor at New York University

PRACTICAL SUGGESTIONS ABOUT WHAT TO DO AND WHAT NOT TO DO WITH ONE OF OUR MOST SERIOUS PROBLEMS

"My soul is full of trouble, and my life draweth nigh unto the grave." Psalm 88:2

PSALM 88 is filled with unmitigated despair. Think of the psalmist and have compassion. He feels as if he had been cast into a pit; he is entrapped, imprisoned. He is loathed by his friends, a thing of horror to them. He cries to God for help. Three times he cries and there is no response. There are no doors; there is no exit. His cry rises from the depths — "O Lord, why abhorrest thou my soul, and hidest thy face from me?"

Biblical scholars assume that the psalmist was suffering from some dread disease like leprosy. Perhaps he was. But he could have been suffering from the disease that afflicts five million Americans, alcoholism. There are that many people with a drinking problem, that many people who drink when they don't want to, who drink more than they want to. A genuine alcoholic feels entrapped and rejected. He is often loathed by family and friends. He is the leper of our generation.

Two-thirds of the adult population of the United States use alcoholic beverages. The great majority find drinking to be pleasant, satisfying, and socially acceptable. In small quantities, alcohol aids in putting a person at ease and may make him a better conversationalist. It can be relaxing and an aid to digestion, although I doubt that a person having a martini before dinner thinks of it in medicinal terms. But alcohol slows up the reflexes, and impairs the judgment. For quite logical reasons, it is dangerous to drive an automobile while drinking or to do anything that requires skill and concentration.

At least ten thousand people die each year of acute alcoholism and countless thousands die of cirrhosis of the liver and nutritional deficiencies due to the excessive use of alcohol. The loss in human potential cannot be measured — the man who could have been a wonderful husband but wasn't; the woman who could have been a wonderful wife and wasn't; the children who could have been a joy to their parents and weren't. Alcoholism is insidious. It causes a person to be and to do what he does not want to be and to do.

One Out of Fifteen

FOURTEEN out of every fifteen people can drink without ill effect. But one out of fifteen cannot. What are you going to do about him? The attempt to prevent the consumption of alcoholic beverages was a failure; national prohibition was a flop. To restrict the availability or to restrict the appeal by advertising might be helpful but it would not solve the problem.

Some people become alcoholics only after a long history of heavy drinking but there are others who discovered themselves alcoholic almost after the first drink. A medical doctor reported the case of a woman, almost 70 and recuperating from an operation, for whom he prescribed a small amount of port or sherry every few hours. The patient, who had never had a drink in her life before, found the wine irresistible. The problem was to get her out of the bottle.

Doctors have reported cases where people became alcoholics from the excessive use of terpin hydrate and codeine in an alcohol solution. In case you haven't heard of this particular cough medicine, it is one to which public speakers, in-

cluding the clergy, resort very frequently before speaking or preaching.

I think that most of us recognize intellectually that alcoholism is an illness. But emotionally, do we? A doctor was commenting recently that in medical school when at a post-mortem, it is pointed out that the condition of the liver of the deceased is probably due indirectly to alcoholism, the medical students titter. Why? Do they think that the poor fellow merely paid the price for the fun of drinking so much booze, and that it is a laughing matter? Why is it that the very word "alcoholic" invokes a grin? It isn't much fun when your drinking is causing you to lose your self-respect, your job, the ability to function constructively and creatively in society. How much fun is drinking when you want to stop and are afraid to?

Progressive Disease

ALCOHOLISM is a progressive disease. It is an ailment that will get increasingly worse unless something is done about it. If any of you are beginning to wonder whether your drinking is getting out of hand, then I suggest that you go to a beginner's meeting at one of the Alcoholics Anonymous groups in the city. You will find experienced drinkers who can tell you the danger points. They can speak with conviction and knowledge for most of them were in danger, before they gave the matter any thought.

I know what some of you are thinking, "There goes the preacher, preaching to those who are not here". But if one out of fifteen drinkers become alcoholic, then there are some of you who are going to discover you are in trouble one of these days. If there are, on the average, at least four people affected in a major way by one person's excessive drinking, then there are about twenty million people in our country affected in a personal way by alcoholism. Surely, some of you are in that number of twenty million. And if you aren't now, you may be.

Suppose you do have an alcoholic in the family! What is the first rule? Don't moralize. Don't try to tell him that he is ruining his health, hurting his family, jeopardizing his job. Do not suggest that he has no will power, no character, no integrity. He is already worrying about that. When you ask him to do what he believes he cannot do, he becomes so filled with despair that there is nothing for him to do but to retreat further into the bottle.

Don't hide the bottle if he is on a bender. He'll

find more. And don't start a prohibition campaign by calling your friends to advise them to serve your kinsman only ginger ale when the drinks are passed. To bring friends into the picture is only to increase the shame. To ask friends to talk to him has the same effect.

A wife, frantic and understandably so, often telephones her minister and says, "You simply must talk to my husband. He's killing us all". And then she tells her husband, "I talked to the minister and he's going to talk to you". How much good, under such circumstances, do you think the minister can do? The alcoholic already believes he's no good and now his belief is reinforced. There's nothing to do but have another drink.

In contrast with moralizing, the next worst thing is its antithesis, coddling. An idiot may have as much intelligence as a baby but no adult wants to be treated as if he were an idiot — a person not responsible in any way. Alcoholism is an illness, an alcoholic is sick, and an alcoholic is a person. If you want to help an alcoholic, don't treat him like a jelly-fish who can't ever be anything but a jelly-fish.

Why doesn't the alcoholic turn to God for help with his drinking problem? Some have, of course. It is very evident in cataclysmic conversion experiences. Sometimes it is evident in terms of slow spiritual growth. However, there is something ironic about our attitudes toward God. All of us have been taught God's love and concern for the wayward and the lost.

Read the story of the prodigal son, a story told by Jesus. The young man wanted to leave home and demanded his inheritance that he might have the means. His life of extravagance and debauchery led to degradation until he finally reached the bottom. And then he decided to return home, to go back to his father's house. Now let us look at the father. He permitted his son to leave home — that was his right. But his father kept loving him and when he saw him returning home, when he was yet at a distance, the father rushed to greet him. "He who was lost is found. Certainly it calls for rejoicing, for celebration".

Image of God

AS CHRISTIANS, we believe that we are made in the image of God. We are also sinners who brought the Son of God to death. But God loves us so much that he sent his Son for us, even for the alcoholic. But the alcoholic doesn't really believe in God's love for him. That's a part of

the despair. His logic works in a strange fashion. He says to himself, "I cannot love myself. People don't love me. How can God love me?"

There have been alcoholics throughout history. Some of them in every generation have been able to stop drinking. But for most alcoholics, help is needed. But who can help them? Relatives, friends, ministers, doctors — all of them seem relatively impotent in such a situation. Yet there is help. There is Alcoholics Anonymous, known to most of us as A.A.

A.A. is composed entirely of alcoholics. It was founded in 1935 by two men who had achieved a tenuous sobriety through a deep personal faith but who came to the conclusion that to remain sober they needed to reinforce each other in certain important ways. Through their experience with others they developed what are called the twelve steps to recovery. Let me give them to you quickly.

Twelve Steps of A.A.

- We admitted we were powerless over alcohol — that our lives had become unmanageable.
- Came to believe that a power greater than ourselves could restore us to sanity.
- Made a decision to turn our will and our lives over to the care of God as we understood him.
- Made a searching and fearless moral inventory of ourselves.
- Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
- Were entirely ready to have God remove all these defects of character.
- Humbly asked him to remove our shortcomings.
- Made a list of all persons we had harmed, and became willing to make amends to them all.
- Made direct amends to such people wherever possible, except when to do so would injure them or others.
- Continued to take personal inventory and when we were wrong promptly admitted it.
- Sought through prayer and meditation to improve our conscious contact with God as we

understood him, praying only for knowledge of his will for us and the power to carry that out.

● Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

All In Common

THE FIRST STEP is fundamental — the confession that the alcoholic's life has become unmanageable because he is powerless over alcohol. The second and third steps involve the surrender of one's life to God. The next seven steps, four through ten, are related to amendment of life. The eleventh step is concerned with a desire to know God's will and to find the power to carry it out. The twelfth step says in effect that unless a person attempts to share what he has found, that is, his sobriety, he will lose it. Isn't that what Christianity has always been saying, that in order to have, you must share?

There are now thousands of A. A. groups in the world. There are groups that meet at St. James Church, at the Church of the Resurrection, and all about us. Some of the members are people who realized, at an early stage, that their drinking was uncontrollable. Others had to lose everything — family, job, friends, and the vestiges of respectability before they came to their senses. But all members have this in common — they realize that they cannot drink.

A person is very fortunate if he realizes that he has a problem with drinking before it does too much harm to himself and to others. If he has any doubts, he ought to call A.A. — it's always listed on the first page of the directory — that is, the first page of the regular listings. He can find out about the meetings or he can go to the A.A. office to discuss it with the volunteers, all alcoholics and all committed to sharing their experience as a means of staying sober.

The Al-Anon

A.A. is for the alcoholic. It may be the very thing that a relative or friend needs. But you can't force him to participate. What are you going to do? There is Al-Anon, a group consisting of people just like you. It is composed of wives and husbands and other relatives and friends of alcoholics. There are regular meetings just as with A.A. You can discuss your

problem with experts — experts because they have been through the same thing or are going through it now.

There are about 250,000 alcoholics staying sober through A.A. For the lives saved, the human values preserved, we can be eternally grateful.

We can thank God for those alcoholics who turned to the church through A.A. and are now serving as spiritual examples, lay leaders, and priests of the church. Those sober alcoholics who now serve in our ordained ministry are

better qualified for dealing with some problems than the rest of us will ever be.

We can thank God for the lesson A.A. teaches of the importance of shared experiences. Perhaps in time the church can recapture more of that spirit, a spirit which marked the early church.

We can thank God that A.A. exists as the good news for the alcoholic, the news that he does not have to drink. When he has absorbed that news, when he is sober, he can hear the good news of the church, the gospel.

DO EPISCOPALIANS WANT UNITY?

By George W. Wickersham 2nd

Minister, Tamworth Associated Churches,

Tamworth, New Hampshire

**THERE HAVE BEEN GREAT CHANGES
IN THE PAST FEW YEARS BUT UNITY
WILL COME ONLY AS WE FOLLOW
THE LEADING OF THE HOLY SPIRIT**

THERE HAVE BEEN extraordinary changes in the relationships between Christian churches in the past generation. If anyone had told me at my ordination twenty-five years ago that almost all of the great non-Roman Churches would acquire as much unity of thought and action as they have since, I would hardly have believed him. Nevertheless it became possible for me to be at once vicar of an Episcopal Church, pastor of a Baptist Church and minister of a Congregational Church, all of which I have now been for six years. I admit that not everybody is happy with this fact, but it is nonetheless a fact.

The most startling change in church relationships, however, has taken place in the past year. The Vatican Council has shifted the church unity issue from the great question of how Protestants might get together to the greater question of how we all might get together.

God is at work in his world.

The Roman Catholic Church, the great monolith which we all regarded as impregnable, has turned an earnest and prayerful face towards us and said, "Even though there are matters over which we disagree, let us be friends."

Imagine! After all of the hateful things

which we have said about Roman Catholics, they want to be our friends!

There are too many sacred convictions, they say, which we hold in common for us to show between us even so much as a hint of hostility.

Who can disagree?

And, most important of all, they keep repeating that they like us.

That must be an awfully hard thing to do.

Well, if we who call ourselves Christians are not friends, it can mean only one thing, namely, that Christianity does not work very well.

We All Fail

WHICH BRINGS US to our sin: a peculiarly Christian sin, which appears to have plagued our history to date. We want every person to think just as we do before we extend to him the right hand of fellowship.

This has been a Protestant failing. It has been a Roman Catholic one. It is one of the less commendable items which we hold in common. You know as well as I do that the day when we all think alike will be a sorry one for the earth.

If we really believe in Christ, we should have one dominant objective: to make friends — with everybody.

I think it safe to say, therefore, that those most friendly are those most holy. Who do you think are ahead in this respect? Protestants or Roman Catholics?

All right, we Christians disagree about this and that, about some little things and about some big ones. But we can still like each other. If we like each other enough, we can work out many of our disagreements, and if we like each other still more, we can overlook the rest.

Roman Catholics do not like the principle of private interpretation of scripture. They do not care for much of Protestant church polity. They are dissatisfied with most of the Protestant approaches to the sacraments.

Protestants do not believe in transubstantiation. They do not accept the Pope as infallible (unless he is like the last one). They do not hold the doctrine of the assumption.

Yet both Roman Catholics and Protestant accept Jesus as Lord. How, then, can they stay apart for long? One wonders, especially when they like one another!

Perhaps the more that we see of one another, the more that we will understand each other, and the sooner that we will find out that the so-called "insuperable difficulties" are not so insuperable after all.

Sins of Our Fathers

WE MUST REMEMBER that we inherit the sins of our forefathers. They worked hard at separation. We ourselves, alas, joined in their labors. Who is without sin? Four hundred years of separation are not going to be overcome in five minutes.

Let us begin, therefore, and let us begin as have our Christian brethren in Rome, with earnestness and with prayer.

Let us establish a principle, and let the principle be that he who loves the most is closest to the truth.

Let men dispute as they will and say what they wish, but by their fruits shall we know them.

But suppose that a Buddhist, or a Mohammedan, or a Hindu proves to be the most giving, forgiving, concerned and understanding? Would we Christians have to admit that he was closest to the truth?

Well, why do we accept Jesus as the Christ? Is it not because of all the individuals who have moved across the stage of history, he was indeed the most giving, the most forgiving, the most

concerned, the most understanding? To the ultimate degree he was everything which human nature, in the raw, is not.

There is no argument about this. At least I have never heard any by anybody anywhere at anytime. All of the argument has been over secondary things.

Yes, they are secondary. All Christians agree that Jesus is Lord. All Christians agree that he comes to us in the Holy Spirit. All Christians agree that the Spirit seeks to bind us together in the fellowship which we call the church. After all this, however, we fall apart. Why?

Gospel too Lofty

THE ANSWER, I fear, is all too simple. The gospel is too lofty for us. We are afraid to follow the Holy Spirit in the direction in which obviously he wishes to lead us. So we argue about the Blessed Virgin Mary, about church polity, about the interpretation of the sacraments. (It never seems to occur to anyone just to do the sacraments as he commanded.)

And what have all these arguments got to do with loving God and loving one's neighbor? Nothing. Absolutely nothing. Yet they are the actual bases of our present church institutions!

Do not misunderstand. I am not advocating that we discard all of our current convictions, practices and institutions. What I am saying is that we must separate the essentials from the non-essentials, agree on the essentials and agree to disagree on the non-essentials. A certain amount of disagreement and diversity in the church makes it more interesting. The trouble is that, at least until now, it has been a little too interesting!

Therefore, I say, let us accept our disunity in the smaller matters and emphasize our harmony in the larger ones. What if we remain for a time Roman Catholics, Episcopalians, Presbyterians, and so forth? Can we not confer our ultimate allegiance on something above and beyond these venerable institutions?

How long have we repeated solemnly that we believe in the Holy Catholic Church? Why not begin to mean it? Are we afraid that it might actually begin to take shape before our eyes?

What is the Spirit asking us? Do you hear these questions? All this religion of ours, all these buildings (and they are going up in such bewildering profusion that the church is now said to have "the edifice complex"), all these rites and ceremonies, all these paid officials, all

these campaigns and conventions — I am sure that the Spirit considers them extraordinary, but I am equally sure that in the face of them the Spirit is asking us certain rather obvious questions. Can we live together as brethren? Can we share the same baptismal waters? Can we come to the altar of God together? Can we break the bread together? Can we love each other as he loves us?

"How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!"

The Holy Spirit is saying to our generation that it is high time that we would.

CHURCHES PRESS FOR INTEGRATION

(Continued from Page Six)

blind insensitivity, it should be no mystery that we protest."

In another statement, Bishop Stokes stressed that a child's full educational experience can be adversely affected if there is separation along racial lines in schools.

The bishop said he understood and appreciated "the continuing frustrations" of many citizens because the Boston school board "has not seemed willing to face and discuss fully the particular factor of separation of races and what it means in the educational process."

"The people of Boston," Bishop Stokes added, "must have our prayers for guidance as they face this frustrating fact and individually determine how they can best act for the good of all. They deserve sympathetic understanding as they seek ways to emphasize to the school board the need of discussing and acting on the whole issue.

"Our own clergy and lay people will be led to choose different ways of making their witness felt — but we must all press for an honest facing of the factor of racial separation in our schools."

Church unity will never be the result of theological conferences, of trying to settle every jot and tittle of dogma.

Church unity will be the result of an act of will. After that will come the theological conferences.

It is of no small significance, then, that theological conferences have already come. We are surrounded by them.

God is at work in his world.

We will have church unity because we want it. How much unity we will have depends on how much we want it. How much we want it depends entirely on how close we are to Christ.

Senator and Education Editor Urge Inner-City Action

★ A. U.S. Senator and an education editor said in Cambridge, Mass. that churches and synagogues should take leading roles in community efforts to seek solutions to the social problems of "racially imbalanced" areas of American cities.

They spoke at a three-day colloquium on the "Church and Synagogue in Boston Renewal" sponsored by the Harvard Divinity School.

Sen. Joseph S. Clark (D.-Pa.) stressed that churches and synagogues should take a prominent part in breaking down the political and economic barriers which prevent local governments in metropolitan areas to integrate their efforts for the solution of the "social catastrophe" growing in the cities.

He said suburban churches in particular should look "back across the city line" and help alleviate the plight of the cities.

"It is distressing," he noted, "that religious institutions of substantial wealth, located behind Chinese walls of well-to-do suburbs, can devote so much of their extra-curricular attention to ladies' aid meetings, choir

practice and adult cultural courses while a few miles away, where most of the men in the congregation make their living, there are teeming thousands in need of help — real help."

Sen. Clark proposed that church-related institutions adopt comprehensive programs designed to "help rebuild the ambitions of disadvantaged youth, assist new urban immigrants in adjusting to city life, and provide special services to the elderly, including financial sponsorship of low-income housing for older people."

Fred M. Hechinger, education editor of the New York Times, stressed that current educational problems in city slum areas call for "a vast network of cooperation among all agencies of society — schools, universities, churches, volunteers and professionals."

Noting the critical problems of big city schools, he said "threats of boycotts underline the nature of the crisis — but they are nothing compared to the explosions which are sure to erupt, if there is further uncertainty and delay."

He warned that it is a mistake "in the heat of the justifi-

fied integration battle" to spread the idea that the Negro child's "real educational problems" will be solved "by a mere shuffling of youngsters."

"To offset the wrong done Negro children in the past by proposing to force white middle-class parents to send their children into slum schools is both morally wrong and practically impossible," Hechinger declared.

"Equality for minority groups," he added, must be achieved — but not by abridging the rights of any other groups."

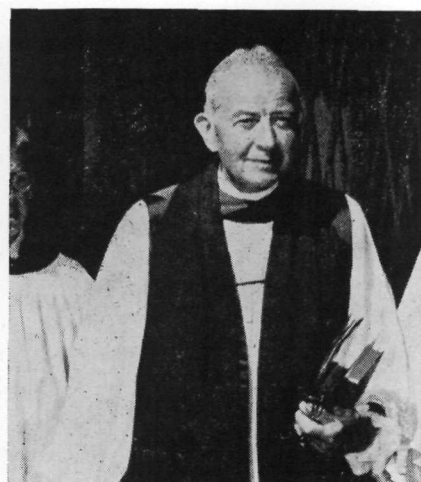
He urged the churches to "reach for the cooperation of parents in the Negro slums" at the same time as the schools offer a "new deal" in education.

"It is entirely fitting that ministers in our city slums have taken the lead in the fight for better integration,"

the editor said. "But, these same ministers — and many more of their brothers — must increasingly shoulder the double burden of fighting for their parishioners' rights while helping them to assume their responsibilities . . . It goes without saying that this is the joint task of Negro and white churchmen alike."

BISHOP DUN TEACHES IN IDAHO

★ Bishop Angus Dun of Washington, joined the staff of St. Michael's Cathedral, Boise, Idaho, as "Lenten teacher" for the six weeks of Lent in 1964. Bishop Dun's extended visit is part of the cathedral's recognition of the 100th anniversary of the establishment of the Episcopal Church in Idaho and he will be responsible for the 1964 Lenten lectures, as well as regular sessions with the clergy and



BISHOP ANGUS DUN: — takes a teaching assignment in Idaho

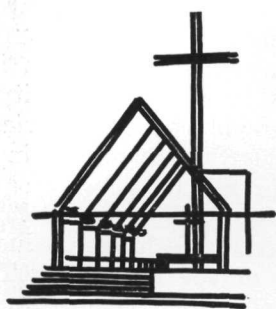
laity of the missionary district.

"In recalling a century of the church's work in Idaho, it is fitting that we be more concerned with the challenges to the church in the present and for the future," said Dean W. B. Spofford Jr., "and this gives Idaho churchmen and citizens the opportunity to learn from and get to know one of the outstanding figures in the world church.

"As seminaries and other educational facilities of the church explore means of reaching churchmen through lay schools of theology, sabbatical fellows and lecture series, it is appropriate that St. Michael's Cathedral have a 'teaching visitation in depth' from an outstanding theologian of the church, who has worked, not only for the Episcopal communion, but has been a significant witness in ecumenical ventures and explorations. The chapter of St. Michael's is, indeed, grateful to Bishop Dun for accepting what we hope is a challenging invitation."

Prior to his consecration as Bishop of Washington, in 1944, Bishop Dun was dean and professor of theology of the Episcopal Theological School, Cambridge, Mass. His books include: "The Saving Person", "Not By Bread Alone", "Behold the City of God", "We Believe"

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INTERFAITH PRAYER IN DELAWARE

★ During the octave of prayer for unity, January 18-25, Protestant and Roman Catholic clergymen prayed together daily in the library of Immanuel Episcopal Church, Wilmington.

This is the second year the Rev. Roddey Reid, Jr., rector, has been host to the interfaith session during the week of prayer for unity which coincides with the Roman Catholic observance of the chair of St. Peter's octave.

As far as he knows, there is no other place in the country where such a program exists although it is done in Europe.

Meeting each morning from 8:30-9:00, from three to seven men joined in the prayers and Bible selections according to an outline agreed upon by the World Council of Churches and the Association for Christian Unity in France.

Following the prayers and readings, which were led in rotation each day by denomination, the clergymen discussed the meaning of the Bible passages.

"We find a great deal about the same divisions that are present today," Reid said. "They are reflected in the history of the people of God as recorded in the Bible. And the

healing of the divisions is also recorded there. This isn't something new — division and healing."

Bishop Mosley, Episcopal bishop, attended three sessions. The Most Rev. Michael W. Hyle, Roman Catholic Bishop of Wilmington, sent as his representative Msgr. Paul J. Taggart, diocesan director of the

Society for the Propagation of the Faith.

Presbyterian, Methodist and other Protestant clergy were also represented.

Reid said it was so fruitful, the group will try to meet monthly. Msgr. Taggart was named convener. Reid is a co-chairman of diocesan department of ecumenical relations.

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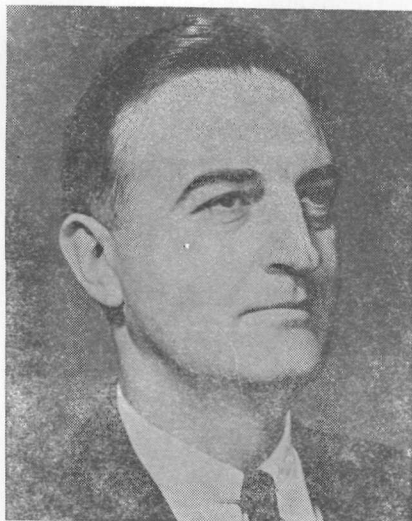
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SECOND ASSEMBLY OF E. A. C. C.

★ The role of the Christian in Asia today is the main topic at the second assembly of the East Asia Christian Conference, meeting at Bangkok, Thailand, Feb. 25 to March 5.

200 Asian representatives from 15 nations were at the



RICHARD FAGLEY: — goes to Asia as an expert on population explosion

first assembly and more are expected at the second.

Richard M. Fagley, head of the commission on international affairs of the World Council of Churches, and an authority on the population explosion, is serving as general adviser. Responsible parenthood is high on the agenda and the subject of several major addresses.



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NORTHERN MICHIGAN MUST TRY AGAIN

★ The Rev. J. A. Baden, rector of Christ Church, Winchester, Va., has declined election as bishop of Northern Michigan.

Dean Stevenson, archdeacon of Bethlehem, had previously declined.

COMMITTEE MEETS IN ODESSA

★ The executive committee of the World Council of Churches is meeting this week in Odessa, Soviet Union.

One of the important matters to be considered is a successor for W. A. Visser 't Hooft who retires next year after being general secretary since the founding of the world body.

CANON ESTILL NOW DEAN

★ Canon Robert W. Estill, rector of Christ Church, Lexington, is now dean of Christ Church Cathedral, Louisville.

PICKING CLERGYMEN IN ENGLAND

★ A record number of 1,500 applicants for the ministry were interviewed last year by

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★ Bishop H. D. Butterfield of Vermont was among a large group of clergy of all denominations urging congregations to declare themselves for an open housing covenant.

Church groups throughout the state were asked to take the action by the National Association for the Advancement of Colored People.

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MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

- BACKFIRE -

Jesse F. Anderson

Rector of St. Thomas, Philadelphia

January 28, 1964

Enclosed you will find a letter written to me by one of my members and the answer which I sent to him.

May God have mercy and send his blessings upon the Episcopal Church.

January 25, 1964

Dear Father:

I was a member of St. Thomas and I left Philadelphia after Christmas and I am now living in Allendale, S. C. The church here is all white and so far I have not been able to attend any of the services. I was called in by some of the members and they told me that it would not be a good idea to come to the church for service and I walked out of the meeting and I wrote to the bishop and he came and talked with me and said that he would let me know something later. It has been more than a week and I have not heard from him yet. So I am not going to service anywhere. The minister seems to be afraid of the people. His name is Father Clark and the bishop's name is Bishop Temple of Charleston.

The ministers and some of the members try to give me enough money to go to service on the campus of Voorhees Jr. College 27 miles away but I refused to take it.

So I would like to know what you think about it because I know you are very good on these things.

Yours truly,

Franklin Solomon

January 28, 1964

Dear Franklin:

It hurts my heart and tears my soul to receive a letter such as that I received from you.

You mentioned that the members told you, it would not be a good idea for you to come to "their" Church. I put "their" in because in reality it is not "their" church but the church of the Lord Jesus Christ.

When St. Thomas became organized it asked for admission to the diocese of Pennsylvania every year from 1796 to 1865, but was refused because it was a Negro church. However, they continued to ask year after year. It seems to me that a witness such as this is necessary in your case.

I am sending a letter of transfer for you to Father Clark and I would recommend that your Sunday worship be not 27 miles away at Voorhees College but that you go each Sunday to the Church of the Holy Communion (what irony!) and be turned away every Sunday as long as they wish to turn you away.

Before you leave the vicinity of the church you kneel on the church steps (under separate cover I am sending you a Prayer Book in case you do not have one). While kneeling say the confession on page 589 asking God especially that he will take any hatred out of your heart, that you then pray for the people within the church that they will have their hardened hearts pierced by the love of the Lord Jesus Christ, that you then receive spiritual communion because the real presence of Jesus is on the altar of that church of the Holy Communion by reading the portion of page 80 beginning "For in the night in which he was betrayed" through the invocation at the middle of page 81 and that you read the words for receiving the body and blood of our Lord at the bottom of page 82 and top of page 83.

Such a witness as this would be the finest worship that you could have under the circumstances.

If difficulty arises you can be assured that St. Thomas Church will stand behind you financially and if it becomes absolutely necessary so that you feel that you need me to be there personally with you, I will gladly come.

God bless you and may his body and blood strengthen and refresh you in this trying hour.

Very sincerely yours,

Jesse F. Anderson

Rector

W. B. Spofford Jr.

Dean of St. Michael's, Boise, Idaho

Your recent editorial exploring some of the devastating institutional effects of the document on Mutual Responsibility is, I imagine, showering you with much fall-out. And yet, on reflection, there is certainly a continuous need for the institutional church to reevaluate and reform itself, in terms of its commitments.

The junior warden of our Cathedral chapter, following the theological education Sunday offering, raised a point in respect to the document which, I happen to know, he takes seriously. On our staff, we have representatives of four seminaries (E. T. S. Union, C. D. S. P. and Wycliffe) and we split the offering of \$1 per communicant to the four. He said that, if we were really concerned with mutual responsibility, perhaps we should discover whether there shouldn't be one common pot into which the T. E. S. offering should go and then have some appropriate and knowledgeable body distribute on the basis of realistic and vital needs. His feeling was that this would prevent each of eleven seminaries, or so, running their own campaigns in respect to this significant support item, and might aid the communicants to give their money so that it would be doing the most good.

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