

The + WITNESS

FEBRUARY 20, 1964

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BISHOPS OF THREE CHURCHES

BISHOP BAYNE writes this week about the Wider Episcopal Fellowship which is illustrated by this photograph. When Benito Cabanban was consecrated in 1959 taking part were Archbishop de los Reyes of the Philippine Independent Church, Bishop Kennedy of Honolulu, Bishop Cabanban, Bishop Ogilby of the Philippines, Bishop Shearburn of Rangoon, India. Read also Dean Leffler's article on How the Episcopal Church Operates

ARTICLE BY CANON JOSEPH WITTKOFSKI

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In Leading Churches

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For Christ and His Church

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THE WITNESS

Tunkhannock, Pa.

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Story of the Week

Urge the Church to Get Dirty By Involvement in World

★ Pleas to "dirty the church with the world's problems" ended a three-day Episcopal conference on metropolitan planning in Atlanta, Ga., last week.

The conference's 150 southeastern participants vociferously urged the church to locally, regionally and nationally obliterate the "lady bountiful" image — giving to "those poor people over there" — by personally involving themselves in community needs. Involvement, they agreed, is most effective at the local and regional levels and on an individual rather than collective basis.

Stating that the Episcopal Church's democratic structure gives members all kinds of elbow room in which to move, the educators, business men and church leaders cited the urgency of Episcopalians informing themselves of metropolitan problems and working to influence decision-making within their own communities.

Here, they added that in the past Episcopalians have been accused of, and been guilty of, fostering the image of a sleek, "fat-cat" community in which fur-coated communicants purred harmoniously together but neglected "the invisible poor"; invisible because the more affluent persons tend to

blind themselves to the plight of the less fortunate.

James G. Banks, executive director of the united planning organization, Washington, D.C., charged that too often religious organizations have failed their communities because "they have not ventured forth boldly to seek expanded opportunities for the deprived in their midst."

Instead, the Episcopal layman asserted, church members have been more concerned with ministering to the middle-class masses and, for the most part, chosen to ignore the nation's 50 million persons living in pockets of poverty.

Banks, formerly of the fed-

eral government's urban renewal administration, said that there is a close correlation between poverty and racial discrimination, since non-whites comprise the major portion of families displaced by urban renewal projects.

The urban renewal expert urged that "equal opportunity in housing become a reality for non-white families on every economic level" because they "bear the additional burden of being excluded from housing opportunities which are so essential to successful relocation."

Calvin S. Hamilton, city planner for Pittsburgh, Pa., also rapped racial discrimination in employment and housing and urged churchmen "to face head-on the matter of racial barriers and fight hard for equal opportunity."

The Florida native cautioned that "until the Negro can improve his economic position, you can't effectively solve any of the other Negro problems. If you desegregated tomorrow, this really wouldn't help the Negro in many areas . . . because very few have the income enabling them to move out into the suburbs . . . even if there were no artificial barriers to this normal American desire."

Hamilton further noted that homogenous housing areas "are destroying the vitality of our original cities." He urged residents of metropolitan areas "to come up with more effective



BISHOP HINES: — "vast numbers are being overlooked."

means to develop heterogeneous housing areas and not relegate people to one income group in one area."

Emphasizing the church's role in metropolitan problems, Bishop John E. Hines of Texas and conference chairman, asserted that the institutional church should become less preoccupied with membership rolls and more concerned with people.

"The preoccupation of the church with the institutionalized manifestations of the gospel," he said, "has left great areas of communities without the church, or has weakened many more churches by diverting the concern of the church away from the increasingly acute and tragic plight of modern society."

A depersonalized church, stemming from a depersonalized society, Bishop Hines added, means that "vast numbers in society are being over-looked or neglected and the church to all intents and purposes has lost vital contact with the people."

But perhaps the conference's keynote theme of church participation in metropolitan problems was hit the hardest by Bishop Daniel Corrigan, director of the home department, when he said: "Ministry to one another is our mission in the world, not to sit and cry in our beer. The church either will engage or perish."

The fourth of a series of five metropolitan planning conferences to be held under the church's joint urban planning program, the Atlanta meeting's chief aim was to acquaint Episcopalians throughout the southeast with contemporary issues. The Rev. James M. Morton, associate secretary in the home department, is charged with implementing the joint urban planning program.

Fight Against Canadian Law Led by Canon Wittkofski

Is hypnotism a religious or a medical phenomenon? What rights do doctors and ministers possess in the field of hypnotics? The Ontario legislature, with the Ontario hypnosis act of 1961, decided that hypnosis can only be practiced by medical doctors, dentists, psychologists, and students in these professions. To challenge this law and organize opposition to it, Canon Joseph Wittkofski, author of the book, *The Pastoral Use of Hypnotic Technique*, and a Pittsburgh area clergyman, recently completed a speaking tour in Ontario.

A recent edition of the *Toronto Daily Star* (Feb. 1, 1964) quotes Bishop Austin Pardue of Pittsburgh with reference to Canon Wittkofski's work. Speaking of the Canon's approach to hypnotism, the Bishop said, "His whole technique is rooted and grounded in the orthodoxy of historic Christian experience."

When questioned about com-

petency in the area of hypnosis, Canon Wittkofski replied that "hypnosis is a religious phenomenon, not a medical one. But no sensible person will quarrel with the doctor's manipulation of any residual faith in a personality for the benefit of the disturbed individual. However, as more and more physicians learn the technique of hypnosis, many seek to obtain a complete strangle-hold in the field."

In a front page story of the *Toronto Star* (January 31, 1964) a group of Canadian clergy issued their challenge to the hypnosis act. These were ministers of the Anglican, United, Baptist, and Presbyterian churches. As spokesman, the Rev. Lindsay King, referring to the hypnosis act, said, "We do not feel that any law would presume to regulate the relationship between a minister of the gospel and those who seek his help.

"Such a law would, in effect, deny religious liberty. Hypnosis, after all, has a very close affinity with prayer or deep meditation," the Rev. Mr. King added.

Upon reading of the ministers' plan to organize the Toronto society for pastoral hypnosis, Matthew Dymond, Ontario health minister, immediately warned the clergy that they would violate the law and face fines up to a thousand dollars and/or six months in jail. He also announced that he would recommend against granting exemptions to clergymen.

Following the health minister's lead, some clergy condemned Canon Wittkofski's work. Others urged caution. In the meantime, one clergyman, who has been employing



CANON WITTKOFSKI: — speaks his piece about Canadian law

the hypnotic technique, threw down the gauntlet and applied for an exemption.

With the filing of the application, Allen Spraggett, Star staff writer informed Mr. Dymond that, if the minister's application for exemption is vetoed, an intensive investigation of the hypnosis act would be undertaken. This would include a report on hypnodontists who are unlawfully using hypnosis for medical treatment and doctors who are using hypnosis in ways which contravene the law.

Facing a newspaper expose, Mr. Dymond seemed to soften

his attitude. He is reported to have said, "Now, I want to make it clearly understood that we are absolutely not interested in going around prosecuting anybody under the terms of the act."

Canon Wittkofski, who gave his views to an Ontario tv audience, on Wednesday night, February 12, 1964, happily heard the developments. "In spite of fierce opposition," he said, "it appears that the Ontario clergy are successfully asserting their primary jurisdiction in the spirit-mind-body relationship."

Church-State Set-Up Clarified By the NCC Conference

★ Federal aid for "health and welfare programs" conducted by private and parochial schools was favored in a 3,000-word document approved at the conclusion of a church-state conference conducted by the National Council of Churches.

The document also put the conference on record as favoring "shared time," a program under which parochial school students take some of their courses in public schools.

Throughout the document, it was emphasized the church-state relations must be re-examined in light of the nation's pluralistic nature.

"The necessity for new attention to the problem of church-state relations arises not only from the expansion of government programs into areas where churches and other voluntary agencies have served and continued to serve," it said, "but also from a transition of this nation from a Protestant to a religiously pluralistic society."

While not an official "policy statement" of the NCC, the general findings of the first national study conference on

church and state were seen by observers as highly significant guidelines for continuing examination of federal aid and church-state relations by the nation's religious communities.

In essence, the conference conclusions represented rejection of the position of those who adhere to the 162-year-old Jeffersonian doctrine of "absolute" separation of government and religion.

"Government funds should not be used to support religious teaching," the document stated, but added: "On the other hand, it is the government's role to support education and recognize the constitutional freedom of parental choice."

A key paragraph in the findings said: "Since parochial elementary and secondary schools are maintained by churches so that 'religion permeates the entire atmosphere' of the school, government funds should not be authorized or appropriated for overall support of such schools as distinguished from aid in support of specific health and welfare programs conducted by such institutions to meet particular public needs."

This section, adopted by a vote of 85-57, was a revised version of wording that would have approved federal aid for any "specific programs" of private and parochial schools which would meet a public need.

As amended, it approves federal aid for such programs as school lunch projects and medical treatment while rejecting government funds for educational purposes.

At another point, conferences participants argued over a proposed amendment which would have removed the word "overall" in reference to support for parochial and private schools, a revision that would have given the findings a more rigid separationist tone. The proposal died on a 79-85 vote.

The conference participants said in their findings that while acknowledging the parental right of choice of schools, "we do not admit that a choice by parents of parochial or private schools imposes on the state any obligation to support such choice through the granting of public funds in overall support of such schools."

"In recognition of the seriousness of the financial problem of the parochial schools," the findings continued, "we propose shared time as the most creative measure for solving this problem and are willing to explore other legal methods for solving it."

The word "creed" was inserted in the reference to discrimination over the objection of delegates who noted that some church-related agencies provide some services only for those adhering to a particular religious group.

The findings listed the following areas of broad agreement:

A strong commitment to religious liberty as man's natural right and indispensable condition of a free society.

Recognition that ours is a

pluralistic and not simply a Protestant society.

Acceptance and support of Supreme Court decisions prohibiting officially prescribed prayers and required devotional reading of the Bible in schools.

Recognition that the Court's decision places a primary responsibility upon the family and the church for religious education.

Opposition to any proposal such as the so-called Christian amendment which seeks to commit our government to official identification with a particular religious tradition.

Fresh Look at Many TV Problems Urged by Church Experts

Popular television in many instances has exceeded religious broadcasting efforts in the field of human relations, the new chairman of the broadcasting and film commission of the National Council of Churches said in New York.

In his first address to the board of managers at its annual meeting, John W. Bachman praised the series, "East Side-West Side," for its social impact — and at the same time noted that it faces cancellation after a single season.

"We must admit our failure to promote it," he said, "but we must also point to a failure of the industry to give weight to quality."

The series, starring George C. Scott as a social worker, has not produced high enough ratings, according to the Columbia Broadcasting System. The program's producer, David Suskind, however, has claimed the reason for cancellation lies in the refusal of some two dozen Southern stations to carry the drama, which has an integrated cast and has dealt repeatedly with racial problems.

Rejection of over-simplified formulations such as that which seeks to make religion exclusively a private matter or to make all public matters secular.

Awareness that the functions of church and state must be clearly defined as separate, yet relationships should be flexible enough to encompass the increasing areas of interaction.

Bishop James A. Pike of California sought and lost an amendment to take out the word "support" from the reference to the Supreme Court decision on school devotions.

Bachman, a professor of practical theology at Union Theological Seminary, called on religious broadcasters to concentrate on "communicating something valid and substantial."

"We can never be satisfied merely by attracting attention, no matter how favorable, nor can we be satisfied to follow blindly the principles of show business," he said, adding that some religious programming has amounted to "an amazing collection of sentimental blasphemies."

He suggested that churches active in radio and television may do well to confine their efforts to a few programs "which might evoke a response from many people" rather than "scrambling to throw together many programs to be seen by comparatively few people."

The new chairman, who succeeded Harry C. Spencer, general secretary of the Methodist television, radio and film commission, referred to a statement passed by the NCC's General Board last June which called for greater supervision by the federal communications com-

mission of network programming and a reduction in advertising time.

Bachman said that in wide discussion of the statement it has been interpreted as "advocating censorship and rigid control."

"This is ridiculous to anyone who has read it carefully and who knows the true position of the National Council," he said. "We must distinguish carefully between rigid control and regulation of freedom."

Responsible elements of the broadcasting industry want to strengthen self-regulation, the chairman said, expressing hope that conversations and cooperation between the industry and religious broadcasters would increase.

The NCC statement also was discussed in a final report to the BFC from Dr. S. Franklin Mack, the commission's retiring executive director.

The scope of criticism of the statement and the extent of discussion shows, he said, "how seriously the potential of the church as a dynamic force is being regarded by the broadcasting industry."

"Having declared itself publicly," he asserted, "the National Council should stand its ground. It should insist that it is the duty of the FCC to establish clear guidelines for station operation and that it should establish and enforce minimal rules wherever self-regulation, either through non-acceptance or non-compliance, proves ineffective."

Mack, a United Presbyterian minister, left the BFC post after nine years. He was succeeded by the Rev. William F. Fore, director of the Methodist department of visual education since 1954.

Fore, in his first address to the commission managers, pledged to "protect the artistic

(Continued on Page Fifteen)

EDITORIALS

The Dialogue Takes A Lighter Side

IT DOES NOT TAKE a long memory to recall the times when the local P. E. parson, and others of the separated brethren, would hardly be acknowledged by the Roman Catholic parish priest, and feel discomfort if they had to recognize his presence.

But last month the Roman Catholic Bishop of Wilmington was the main speaker at the diocesan convention dinner of the diocese of Delaware, and this month Archbishop McGucken of San Francisco filled the same function at the dinner of the diocese of California, while Bishop Fulton Sheen spoke to the New York clericus about the Vatican Council. This sort of thing is happening all over the place.

In commenting on these trends Bishop Mosley of Delaware has said: "Looking back from our vantage point today it hardly seems possible that two families of the Christian church had had so little to do with each other — yet we know it is true. The gulf between us is immense, and after all these years of separation, it is a matter for surprised and joyful thanksgiving that we are now able to come closer. But we have a long way to go. To reach over the barriers that separate us, to begin understanding each other, we shall be required to engage in earnest appraisal of their house and of our own, and we believe that is what God is calling us to do."

But the developments which have come to the fore since Pope John and the Vatican Council have been to some degree anticipated in the 25 year episcopate of Cardinal Cushing, the archbishop of Boston. The other day, speaking to the clergy of the diocese of Massachusetts, he asked for prayer and "sacrifice" in the creation of a spiritual climate favorable to unity.

"The ecumenical spirit will get nowhere," he said, "unless we bring it down to the grass roots

of the little people. They may not be too well informed on faith, but they love God."

In his talk the archbishop told of the incident years ago when he was called to minister to a man who had suffered a heart attack in a downtown Boston store. He bent over the sick man and asked, "Do you believe in God the Father, God the Son and God the Holy Ghost?" "The man opened one eye," the cardinal related, "looked at the nurse, and said: 'I'm dying and he's asking me riddles!'"

In speaking of differences in doctrine among the Christian bodies Dr. Cushing said: "We must recognize the obstacles, but we must not quarrel over them. We are told there is no salvation outside the church — nonsense! Nobody can tell me that Christ died on Calvary for any select group." And he went on: "As the feller says, 'It is great to live with the saints in heaven, but it is hell to live with them on earth.'"

It is probable that Archbishop Cushing does not fit the traditional image of a bishop held by some in the Roman Church. And this recalls to mind the words in the charge made by C. Kilmer Myers to Paul Moore at his consecration as bishop suffragan in Washington:

"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 distort love by removing justice from its essence 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."

WIDER EPISCOPAL FELLOWSHIP

By Stephen F. Bayne

Executive Officer of the Anglican Communion

FURTHER OBSERVATIONS FROM

HIS RECENT REPORT TO THE

ARCHBISHOP OF CANTERBURY

1963 brought a steady deepening of the ecumenical relationships known by us, currently, as "The Wider Episcopal Fellowship". Imagined by the 1930 Lambeth Conference as a "circle of visible fellowship", its first historic demonstration was seen in the Bonn agreement of 1931, which established "a state of inter-communion" between the Church of England and the Old Catholic Churches.

By the next Lambeth Conference, in 1948, similar agreements had brought the whole Anglican household into full communion with the Old Catholic Churches, and it was possible for the conference to speak of "a larger episcopal unity" and recommend "an episcopal conference, advisory in character, for brotherly counsel and encouragement".

By 1958 the group of churches so designated had considerably increased, and the conference renewed its recommendation that a conference of this "Wider Episcopal Fellowship" be held. In April, 1964, such a conference will be held, thanks to Your Grace's initiative, in Canterbury, thus fulfilling a hope of more than thirty years' standing.

This ecumenical configuration was defined by the Lambeth Conference as those churches "possessing the historic episcopate with which churches and provinces of the Anglican communion are in full communion or in a relation of inter-communion". At present eight churches or groups of churches are so designated — the Old Catholic Churches (including the Polish National Catholic Church in the United States), the Churches of Finland, South India, and Sweden, the Lusitanian and Spanish Reformed Episcopal Churches, the Philippine Independent Church, and the Mar Thoma Syrian Church.

Increasingly, formal relationships between

these churches and Anglican provinces are in terms of the Bonn agreement, and concordats of this type were concluded, in 1963, between the Philippine Independent Church and most of the provinces of the Anglican communion, notably the Church of England. Notable also was the establishment of such concordats between the Church of England and the two churches of the Iberian Peninsula, for so long a peculiar care of the Church of Ireland and, latterly, of PECUSA as well.

The forthcoming conference will be deeply welcomed by the churches of our communion. It is no dilution of that welcome to note some of the cautions and hesitations expressed by many — Anglicans as well as others — as we move into a clearer articulation of this fellowship.

Some see in it the birth of a third force, ecumenically — a bloc of like-minded churches, an episcopalian super-confession, to complicate still further the ecumenical scene.

Others are uncomfortable at an ecclesiastical intimacy which seems to shut out Christians with whom we have close and warm friendship within our own societies. Again, there is a measure of restlessness at what seems a unique and disproportionate emphasis on the historic episcopate. So one could continue to list the ambiguities and limitations inherent in this fellowship, as it presently exists, which are a source of concern to the churches within it as well as outside.

What The Fellowship Is

ONE WOULD rightly distrust any easy reassurance on this score. But certain clear convictions are held, by Anglicans and others, on which a sound and reassuring perspective can be founded. One is the recognition of the incom-

plete and arbitrary and even accidental character of the relationships which constitute the Wider Episcopal Fellowship at this point.

It is not an organization or a club; it has no structure; it has no clear definition of itself. It is no more than what its description implies—an association of churches within the Catholic Church which have special ties with Anglican provinces because they share what Anglicans hold to be essential constituent elements of the visible church. This fellowship does not pretend to be itself a church or an organization of churches. It is a fellowship which shares a peculiar intensity of relationship, and becomes thereby a partial but real pattern of unity within a far wider if less intense companionship.

Second, each of the churches involved shares fully in other relationships, outside the Fellowship. Indeed, as in the case of the Church of South India, for example, the ties it has with non-episcopal churches may be far stronger than those it shares within the Fellowship. This would be true, indeed, of Anglican provinces as well.

Third, this Fellowship has reality and power only as it is expressed in witness and service. A relationship of full communion is dangerous — if it is not impotent — as long as it remains largely theoretical. Where distance or cultural barriers or traditional alignments are allowed to make and keep this sacramental brotherhood theoretical, merely ceremonial, merely a diplomatic courtesy, we need not be astonished if the unity of the church does not even suffer in the end.

Only as *communio in sacris* yields its holy gifts of communion in the gospel — a mission shared, a judgment accepted in common, a single witness, a life of interdependent brotherhood — is the greatness of the sacramental privilege fulfilled. When we deliberately plan our involvement with one another, moving from the altar into the world, then this partial unity may become a foretaste of the final unity in Christ for which we pray.

No National Barriers

BECAUSE we hold these convictions, it is easy to understand the longing Anglicans feel for a deepening and strengthening of the Fellowship. We do not know what it will yield in time; we do not even know how to describe it. What we feel is that God has led us, in this growing association, closer to the discovery of a now-un-

known greatness and depth in our understanding of the church, of unity, of mission.

In this, it is essential that we continue to press the implications of full communion, in developing every channel of mutual responsibility and interdependence with the other churches with whom we are so closely united. The communion we share with the Old Catholics or the Philippine Independent Church is not a different one than what Anglicans share. Therefore the summons to responsibility and interdependence must control our participation in the Wider Episcopal Fellowship.

Where churches in full communion share a common country, the implications of full communion are easy to see. But our life in the Anglican Communion has taught us long ago that interdependence knows no national barriers.

Make Use of Lent

By W. B. Spofford Jr.

Dean of Cathedral, Boise, Idaho

WE RECENTLY had one of those days which made us have the temperament of an outraged bear. It was pick pick here and pick pick there. Each letter which was opened exuded, not grace, but a problem and a decision to be made. Human beings encountered became, increasingly, less sacred objects of God than barriers to be hurled or frustrating barricades which had to be knocked down. It was a day of shameful glorying in self-pity, distortion, and crashing through God's creation.

And then, walking through the state house grounds, we met a friend. He was sitting on one of the benches in the cold, looking at some squirrels going about their scavenging business. I sat down and, for ten minutes, we watched in silence, after having said hello. Then, we got up and said that it was nice to see each other and went our respective ways.

Lent, it seems to me, provides us with this kind of opportunity to look at the reality which is far beyond us but, at the same time, is so intimately close. It is a time when values can get straightened out and new perspectives achieved—or, at least, old perspectives seen once again. Much that we do is meaningless activity without God and, with some concept of God behind it, becomes enriching and creative.

There is mystery about this. I thank him for the mystery!

HOW THE EPISCOPAL CHURCH OPERATES

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

AN EXPLANATION OF OUR SET-UP ON THE EVE OF THE ELEC- TION OF A BISHOP COADJUTOR

ONE OF THE FAULTS of the clergy, in which I most certainly share, is the assumption that because we know the organizational structure of the church, our lay people do also.

Every now and then, I am reminded that this is not so, and that the old comment about the clergyman "overestimating his congregation's information, and underestimating their intelligence" is often too true. This has happened recently through questions arising out of the forthcoming election of a Bishop Coadjutor. Therefore I want to try to increase your information.

The one central fact about the structure of the Episcopal Church in America is that it is a constitutional church in which functions are specifically assigned by canon law, at every level from the parish to the general church. These functions are delegated by democratic procedure at all levels to representative officials who then administer the church's affairs.

In other words, our's is a typical American institution — neither an autocracy nor a pure democracy — but representative. Our diocesan conventions are like state legislatures; our General Convention like Congress with the House of Representatives and the House of Bishops similar to the Senate. At the local level, the parish vestry is similar to the city council.

The church, however, is more completely representative than the secular government. There is no provision for referendum in our canon law. A bishop is not elected by vote of all the members of the diocese, but by the clergy and lay representatives of parishes and missions voting in this instance, as two houses of the convention, with agreement necessary to an election.

Neither is a rector elected by vote of the congregation, but by their representatives on the vestry. The four clergymen and four laymen who are the deputies from the diocese to the General Convention are elected by the diocesan convention, as our Senators used to be elected by state legislatures rather than by popular vote.

AT THE BASIS of all this, however, are certain fundamental democratic procedures which are carefully guarded. The members of a parish or mission at annual meetings elect their vestrymen and delegates to the diocesan convention. In the diocesan convention the interests of both clergy and laity are safeguarded by the privilege of voting "by orders" when requested, and in amending the constitution or electing a bishop voting "by orders" is required.

This protects the clergy from being swamped by the much larger number of lay votes, and sometimes protects the laity from being dominated by the clergy. The church, while abiding by majority rule at every level, does safeguard the rights of minorities in all its legislative assemblies more than the secular government does.

Office of Bishop

THE FUNDAMENTAL unit of our church is the diocese. At the parish level we often forget this is our human concern with that which is closest to us.

The diocese is the fundamental unit not solely for administrative purposes, but because since earliest times the church in a given area gathered around a chief pastor whom we call bishop; has been called his diocese. The word Episcopal means precisely this: a church ruled by bishops. Therefore without a bishop, there is no Episcopal church.

The office of bishop is primary to our institutional structure. He is the chief pastor or shepherd of the flock of Christ in his diocese; he is the chief administrator of the affairs of the church; he is charged with safeguarding the faith from "strange doctrine" and with exercising discipline when necessary with the clergy. He is also the chief ordaining power in the making of ministers.

All of this, however, is an authority limited by the constitution and canon law both of the Protestant Episcopal Church in the U.S.A. and of the diocese. He is not an absolute autocrat

but a chief pastor to whom are delegated by law the functions stated above, and while the office of bishop carries with it a real authority it is in our church moral and spiritual even more than legal. He is a "strong executive", but still one who is subject to the checks and balances of our governmental system.

Checks and Balances

THE DETERMINATIONS of these constitutional limitations at the national level is vested in the General Convention which meets every three years to legislate for the whole Episcopal Church. But like the federal constitution, other limitations on the delegatal authority of the bishop are left to the determination of the individual dioceses within the broad framework laid out by the General Church.

One of these checks and balances is the standing committee, composed of clergy and laity, which in certain ways shares the ecclesiastical authority of the bishop as representatives of the diocesan convention. In this diocese there are four clergy and four laymen each elected for a four year term, with the clergymen serving his fourth year as the President. (That is the "why" of my presidency just now.) The chief delegated functions of the standing committee are these:

- All candidates for holy orders, and all desiring to be made deacon or priest, must have the consent of the standing committee in each instance.

- When a bishop is elected by any diocese the majority of the standing committees of all the dioceses must consent to that election; for elsewhere as here in our own election, both clergy and laity of the entire church have a stake in the advancement of any man to be a bishop of the church of God.

- No church property in the diocese may be sold by any parish or mission without the consent of the standing committee.

- No indebtedness beyond 150% of the regular income of a parish or mission may be incurred without the consent of the standing committee.

Interim Authority

IN ALL these instances the standing committee and the bishop act in agreement, thus indicating the sharing of the ecclesiastical authority.

When there is no bishop, or when he is absent for more than three months, the standing committee becomes the interim ecclesiastical authority in all matters except ordinations and confirmations. And when, as last month, the bishop finds it necessary to ask for assistance it is the standing committee which calls the special convention for that purpose.

Examining Chaplains

THE SECOND of what might be called the "Big Three" groups to which are delegated important functions in the diocese is the board of examining chaplains.

This body is composed entirely of priests appointed by the bishop and are responsible directly to him rather than to the diocesan convention. In fact, the term "chaplain" is used here in the old sense of assisting the bishop in an important function.

Every bishop I have known has picked as examining chaplains men of some scholarly ability in one or more fields because it is their responsibility to examine all candidates for holy orders in the various subjects required in the intellectual training of our ministers — such as holy scriptures, church history, theology, ethics and moral theology, canon law, and others.

The best explanation of their function is to liken canonical examinations in a diocese to the state board examinations in law, medicine, and dentistry where the candidate has to satisfy his future associates that he is qualified to practice his profession, even though he has just graduated from an accredited school.

This seeming duplication has something to be said for it. It serves as a constant check on the quality of our seminaries, makes it necessary for the candidate to review the whole range of three years study, and acts as a further guarantee that no man gets into the ministry easily or lightly. (Having been a chaplain, it also keeps a man long since out of school on "the toes of his mind!")

Therefore, the standing committee can recommend no man for ordination by the bishop, until the examining chaplains certify to his intellectual qualifications, thus providing another check on authority which is at the heart of our governmental system.

Diocesan Council

THE DIOCESAN COUNCIL is the final group sharing primary authority in our organized life.

In the recent re-vamping of the structure of the diocese of Olympia the council became a thoroughly representative group chosen partly by the annual convention and also by the eight regional convocations of the diocese with only a few ex officio members. Formerly with a majority appointed by the bishop, it is now almost entirely elected from among the clergy and laity.

In some respects its functions are similar to the vestry's. The council is the board of directors of the diocesan corporation, and occupies a relationship to the bishop similar to that of vestry and rector. The bishop is the president of the council. It determines the budget to be presented to the annual convention, and has other fiscal responsibilities, leaving to the bishop and his staff the administration.

But the most important function of the re-

constituted council is to serve as a planning and policy making body looking beyond the present year to 1965 and even further. What should be the goals of the Church in western Washington for the years ahead? What steps should be planned toward the ultimate achievement of these goals? What leadership can the Council give to the diocese in thinking and action?

It is obvious in all I have tried to say that the bishop is the central figure in the structure of the church. Without the ancient, apostolic authority residing in the office of bishop ours would cease to be the reformed Catholic church which it is. Therefore, the choice of a bishop is the most important thing a diocese ever does. This is why we pray for the guidance of the Holy Spirit on February 29th, when we gather in special convention to elect a bishop coadjutor.

HYPNOSIS AND CHRISTIAN DEVELOPMENT

By Joseph Wittkofski

Canon to the Ordinary, Pittsburgh

**ITS RELIGIOUS USE IS EXPLAINED
IN AN ADDRESS IN TORONTO. OTHER
DEVELOPMENTS IN CANADA ARE
REPORTED ALSO IN THIS ISSUE**

FROM THE DAYS of Jesus, Christian people, in their scripture study, have been "slow of heart to believe." Attentively, they may read their Bibles and remain completely unaware of any described hypnotic experience. They may look at the words of Solomon, "I sleep, but my heart waketh," and see nothing more than a bit of poetry. Likewise, in the episode of Elisha, under the juniper tree, all of the elements of hypnotic induction are to be found but the fact is rarely appreciated — please read I Kings, chapter 19, verses 4-8.

In the Biblical narrative of the determining event in Elisha's life, we see him in a state of distracted meditation or contemplation. This situation leads to a depth-dialogue with God who clearly has been found within the inner recesses of the prophet's psyche. Through personal contact with the source of power and truth, Elisha develops an extension of awareness and he dis-

covers within himself potentialities which he previously lacked.

In one way or in another, the experience of Elisha is often repeated in the Bible. In 1 Kings 3:5-12, we read about Solomon, after his sacrifices at Gibeon, how God appeared to him in a dream and endowed him with the gift of a "wise and understanding heart."

We discover St. Matthew to be very precise in his account of Joseph and his acceptance of Mary. The evangelist wrote, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is the Holy Ghost."

The Transfiguration

A MOST DRAMATIC episode of the New Testament deals with Christ's Transfiguration. We cannot avoid the conclusion that here Jesus used

his knowledge of religious hypnotics for the deep reconditioning of his favorite Apostles to widen their understanding of him and of his mission. We ourselves may widen our own understanding if we carefully consider the principal elements of the gospel-narrative. We see that Jesus took "Peter and John and James, and went up into a mountain to pray." The Apostles indeed passed into a trance-state since "Peter and they that were with him were heavy with sleep." But like common hypnotic experience, this was a waking sleep. The voice from the cloud, which the Apostles heard, served eventually to widen their consciousness about the nature of Christ and of his work. After the Saviour's departure from the world, the Transfiguration-experience was to have an ever growing meaning for his followers.

We would do well to consider the vision of Peter with reference to Cornelius of which we read in the Acts of the Apostles. Here, Peter's praying is explicitly related to his falling into a trance. Through the enlightening experience, the Apostle is made more fully aware that the redemptive work of Christ was divinely intended for all people.

Wider Awareness

THE GROWTH of human personality in the divine dimension almost always seems to suggest a widening of awareness. Human existence in a material environment tends to narrow the field of consciousness. If we take time to examine ourselves, we will likely discover that our labors, our aims, our self-interests, our families, and our associations have a narrowing effect on our personalities. Through the neglect of our inner selves, in the quest of realization outside ourselves, we flee reality. Damnation might be described as the complete and final contraction of awareness.

On the contrary, sustained well-being and unfolding happiness require positive personal progress toward wider awareness. Hence, the ultimate purpose of prayer-life, with its forms of meditation and/or contemplation, represents personal activity toward wholesomeness and salvation.

Because the application of hypnosis in the spiritual area describes a puzzling phenomenon, not commonly understood, it may provoke either a negative response or a positive resentment. Not many understand Simone Weil when she writes that absolute attention is absolute prayer. The comparatively few Christian people, who have

employed hypnosis within the framework of spiritual exercise, have sometimes done so with phenomenal results. The case of Edgar Cayce, who without any medical training, became one of the really great diagnosticians of our times, surely indicates the possible results of the widening of consciousness through religious hypnotic experience.

Case of Marjorie

LESS SPECTACULAR than Cayce's was the recent experience of Marjorie. The friends of this woman considered her to be an outstanding member of her parish. They were shocked when they heard that she had left her husband and had already consulted a lawyer about a divorce. For years, Marjorie and Tom seemed well mated. In spite of the bitterness of her situation, some of Marjorie's friends prevailed upon Marjorie to take her case to a clergyman who used hypnosis in pastoral counseling.

After a few exploratory sessions, her devastating personality problem was brought to the surface. At no time, during marriage, had Marjorie been able to approach sexual maturity. She knew Tom was a fine man but she had reached the point where she could tolerate him only if she was in a semi-drunken condition. Through the religious application of hypnosis toward rehabilitation, Marjorie's narrowed consciousness was widened.

Soon, she was able to look into the face of her sinister shadow-Ego. By means of her broadening vision of herself, she was able to go back through the years of her life and properly deal with some ugly and buried experiences which has continued to exercise unconscious domination over her personality. In pre-puberty years, she had been the victim of sexual assault on several occasions. The deeply planted revulsion was so intense that Marjorie found it impossible to be a wife.

As a result of her widening understanding of herself, she had come to a place where she could "talk-out" her real problem with her husband. In almost no time, Marjorie and Tom were as happy as newly-weds.

Appreciated or not, many of life's experiences tend to contract the consciousness of a personality. These contractions may concern both the Ego and the shadow-Ego. Possibilities of the present situation and permanent well-being may be affected. For each one of us, it is not suf-

ficient that truth exists but the same truth must be comprehended. Through the comprehension, we gain "power to become the sons of God."

Anxiety Provides Incentive

A GROWING AWARENESS does not mean that all struggle in personality will be eliminated, instead, strength can be generated to deal with fear, anxiety, and frustration. When tension is not properly relaxed, it contributes toward the contraction of awareness. Eventually, the human psyche begins to gnaw at itself and to create even more intolerable forms of inner tension.

Many in this miserable condition reach for tranquilizers. In a recent condemnation of tranquilizers, Dr. Dorothy K. Nash, noted neurosurgeon, suggested that "a little anxiety may provide incentive for greater effort." From a Christian viewpoint, Dr. Nash is probably correct when she holds that the use of tranquilizers may dull a lot of psychogenic tension with a consequence that a growing state of indifference may more and more cause life to be viewed as a meaningless experience.

When people settle themselves in a particular field of awareness, they deny themselves the ability to live to the hilt of their divinely intended capacities. Failure to expand results in contraction. With this in mind, we may see great psychological insight in some of the puzzling words of Jesus. For example, we read, "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken even that he hath."

The practices of the devout life, widening the fields of awareness, in consequence, more fully activate the virtue of faith. Research data suggests that faith can be magnified through hypnotic experience. Christians, with vision, have pointed out the determining role of faith in human living. The Apostle wrote, "Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

There is faith and, indeed, there is faith. Religious faith truly has far greater potential than has the natural variety. But, in a faithless age, natural faith is better than nothing at all and the faith of the natural order may well become a stepping-stone to religious faith.

Some scientists, today, sense the value of faith in human personality. Some time ago, Dr.

Michael Scriven, professor of the history and logic of science at Indiana University, is reported to have said that most modern medical "cures" are really the result of faith. "Many cures attributed to drugs," Dr. Scriven said, "are really caused by people's faith in the medicine and in the doctor. In most cases, similar results could probably be achieved with sugar pills."

The sentiments of Dr. Scriven emphasize the gross injustice of the U.S. food and drug administration in seeking to halt the use of Krebiozen in the treatment of cancer. When administered without any suggestion or with a negative suggestion, the drug may be useless; when given, however, with a positive suggestion, faith makes the drug effective. Dr. Ivy of the University of Illinois could point out a host of cancer victims who had been helped with Krebiozen.

In this same line of thought, when a government board issues a widely heralded pronouncement and undertakes a propaganda campaign to the effect that there seems to be a link between cigarette smoking and cancer, the implied negative suggestions may well double and triple the rate of cancer among smokers.

The Mustard Seed

AGAINST the torrent of negative suggestions, the sincere religious person finds protection in faith. The mustard-seed of faith, as it is made to grow through attentive prayer and meditation, produces an awareness which tends toward essential goodness and wholeness. With reason, St. Paul urged the Ephesians above all else to take the shield of faith.

We can no longer separate Christian psychology from mystical theology and fundamental Christian spirituality. Clinical theology is not a diagnostic exercise but it should be a real pastoral pursuit. Can the church's ministry neglect any tool which might serve to graft an expanding Christ-consciousness upon the contracted and shrivelling personalities in his cure? St. James told his readers to "receive with meekness the engrafted word, which is able to save your souls." This engrafting is a psychological effect produced by the exercise of religion.

Our terminology may be more developed today but much that is classified as hypnotic has always been a portion of Christian spirituality. Conversely, research into hypnotism also gives us new light upon the Christian inner life.

FRESH LOOK AT TV

(Continued from Page Six)

integrity" of the staff, and to "seek and encourage actively a flow of creative imagination."

He called for a "fresh look" at the "many problems" facing the commission, saying an initial effort will be to increase the relation of denominations to "the decision-making areas of the broadcasting and film industries . . ."

Other immediate tasks, he said, concern strengthening of interdenominational audio-visual efforts and to build support of the commission by various denominations.

The annual meeting also featured a testimonial dinner honoring Mack. In a main address, Dr. Ralph W. Sockman, longtime Methodist radio preacher, praised the outgoing official.

Dr. Sockman also declared that the church "must do more to reach and arouse America's intellectuals" and warned against "conditioning mass media communication . . . mainly for middle class sentimental minds."

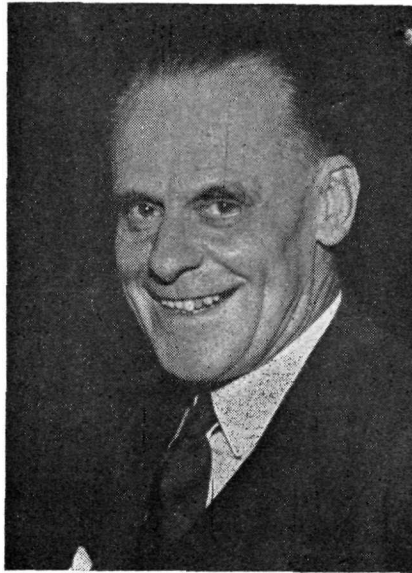
"America is suffering from the inertia of the intelligent almost as much as from the irresponsibility of the ignorant," he said, suggesting that "if necessary, we should subsidize some high level educational programs in religion to reach those who feel above popularized religion."

QUESTIONS RAISED

BY VISSER 't HOOFT

★ Hailing the "excellent" relations between the World Council and the Vatican, W. A. Visser 't Hooft, secretary of WCC, said there are many questions to be discussed.

In a tv interview in Berlin he said that whoever does not ad-



W. A. VISSER 't HOOFT:—things are better but there still are questions

vocate unrestricted freedom of religion today "appears to be still engaged in obsolete power thinking."

On mixed marriages he said that Rome "cannot continue its present practice and simultaneously claim a new ecumenical attitude."

POSTPONE MARRIAGE

ASKS ARCHBISHOP

★ The Archbishop of Canterbury proposed in London that young men entering the ministry should agree to remain unmarried for at least four years in order to provide more mobile man-power for the church. The proposal was made at the spring session of the church assembly.

"There is a great desire that we should have more unmarried clergy," said Dr. Ramsey. "I do not think the church desires an all-celibate priesthood in the least. It is right that the majority should be married, but there is a great desire that more and more should remain unmarried for four years in

order to serve sacrificially for mobility of the clergy."

The assembly received the controversial Paul report, which calls for tradition-shattering changes in the deployment of Anglican clergy. The report, the result of an extensive study into the life and conditions of the clergy, was produced by a prominent sociologist, Leslie Allan Paul, who is research director for the central advisory council for the ministry. (Witness, 1/30).

The Bishop of Woolwich, John A. T. Robinson, predicted that unless most of the recommendations of the Paul report were acted on, there would be a great decline in the life and vigor of Anglican churches.

The Archbishop of York pleaded with the churchmen not to look back to "Good Queen Victoria's glorious days" but to make the church an effective instrument in the twentieth century.

ACTION ON RACE IN ATLANTA

★ Christian education courses on prejudice and church signs welcoming people of all nationalities were endorsed, but four other resolutions on the racial issue were killed at the Atlanta convention.

Some 70 clergymen and 200 lay delegates representing 71 northern Georgia congregations passed a resolution recommending development of courses for both children and adults on racial prejudice.

The other adopted resolution directed that each church in the diocese affix a sign stating: "People of all races and nationalities are welcome in this church. This is none other than the house of God."

Two efforts failed, however,

to approve a \$500 contribution from the diocese to the National Council "to assist in the Church's ministry in the racial crisis."

Also turned down was a move to set aside "a sum of money to be used in emergencies arising from the teaching of the church on racial matters," on grounds that discretionary funds were available for this purpose.

A resolution requesting that apartments owned by the diocese be rented "without regard to race" was ruled unnecessary since the diocese already has stated its opposition to segregation.

In addition, the delegates voted against a resolution requesting that the word "colored" be deleted from the Church Annual pertaining to Fort Valley State College.

BISHOP TAYLOR ELECTED IN SOUTH AFRICA

★ Bishop Robert S. Taylor of Grahamstown, South Africa, was elected Archbishop of Capetown and Metropolitan of the province of South Africa.

The election was somewhat of a surprise since many had predicted the election of a person less critical of the Apartheid policy of the government.

Following his election Bishop Taylor stressed that he would follow the footsteps of his predecessors in fearlessly criticizing any government policy which he believes to be unjust.

The elective assembly, composed of laity, clergy and bishops who vote separately, had deliberated three full days before the new archbishop was suddenly elected. The clergy, who vote first, at the close of the third day, elected Bishop Taylor with the necessary two-

thirds majority. Within minutes the laity approved and so notified the 13 bishops waiting in an adjoining room. A burst of cheering from the bishops indicated that they had elected, also by a necessary two-thirds majority.

TEXAS EPISCOPALIANS HEAR CATHOLIC PRELATE

★ Coadjutor Bishop John L. Morkovsky of Galveston-Houston, first Roman Catholic prelate to address the Episcopal Texas diocese urged continuing discussions of "differences of theology" among Christians.

At the same time he warned against personal advantages and personal selfishness in Protestant-Catholic dialogues.

Quoting the late Pope John, Bishop Morkovsky said: "We must become the type of Christians that the Christians of the first century were."

At its 115th convention, the diocese approved a watered down resolution which "strongly" urged its congregations to eliminate racial discrimination.

The original version directed "all institutions and congregations of the church in the diocese of Texas to eliminate race as a factor . . ."

Also killed before passage of the resolution was a section calling on "all our members to support civil rights legislation that reasonably and effectively administers social justice."

CONSECRATIONS COMING UP

★ Arthur Lichtenberger, Presiding Bishop, will consecrate the Rev. L. R. Romero and Dean Melchor Saucedo as suffragan bishops in Mexico City on March 1.

The Presiding Bishop will also be the consecrator of Archdeacon George E. Rath as suffragan of Newark on March 6, at a service in Trinity Cathedral.

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WOMEN STILL HAVING A HARD TIME

★ In the church in any case — Western New York again voted down a resolution to allow them to serve on vestries and as delegates. So a special committee was set up by the convention to study the matter.

In a report, Mrs. Albert M. Patterson, president of the Episcopal Churchwomen, told the convention that "the time has come for the wall to be removed so there is no longer one program for women and another for the rest of the parish."

Delegates defeated a motion to bar reporters, women observers and all others except delegates from hearing the debate, after the Very Rev. Harry W. Heermans of Orchard Park asked: "What's the matter? Are we afraid of the women?"

Of the church's 101 dioceses, only 38 permit women to vote in vestries and conventions.

NUCLEAR WEAPONS CONTROL

★ The church assembly in England this month approved by a large majority a resolution urging the country to give up its status as a nuclear power. It favors, as does the British council of churches, control of such weapons by NATO.

NIEMOLLER LECTURES AT BERKELEY

★ The Rev. Martin Niemoller, a president of the World Council of Churches, is to lecture February 24 at Berkeley Divinity School on the gospel and conventional Christianity.

He will be in the U.S. for a

six-weeks tour, his 14th post-war visit. He will lecture in New York, Cleveland, Milwaukee, Dubuque, Chicago, St. Louis and Kansas City, Mo., in addition to his New Haven visit.

OLYMPIA ELECTS NEXT WEEK

★ Olympia is to elect a coadjutor bishop at a special convention at St. Mark's Cathedral, Seattle, Feb. 29. The election was made necessary because of the illness of Bishop Lewis.

The election prompted Dean Leffler, president of the standing committee, to write for his parish paper the article found on page ten — an excellent job we think you will agree.

POSTPONE ACTION ON INTEGRATION

★ The diocese of North Carolina declined — despite repeated pleas from some delegates — to take a stand now on racial integration of institutions wholly of partly owned by the diocese.

Instead, the diocese established a deadline — 1965 — for the institutions to "make a clear statement" regarding their racial policies.

The convention tabled a motion that would have cut off denominational funds to any institution which practices

racial discrimination.

A Negro delegate, the Rev. David Bickerson of Durham, said the action of the convention had put Negro communicants on the spot and made his own participation in the convention "almost a mockery."

In other actions, the session authorized the drafting of a canon permitting women to serve on vestries and on mission committees.

It also asked parishes to cooperate with all other Christian bodies — Protestant, Orthodox and Roman Catholic — in the furtherance of the Christian gospel, to provide study and discussion sessions on inter-church relationships and to initiate inter-church services.

The diocese asked the examining chaplains and the department of missions to make a study of the church's changing ministry to rural and small town congregations and to explore methods to meet their problems.

It also requested an investigation into the effectiveness of perpetual deacons.

UN ACTION URGED BY WCC

★ A cable to UN Secretary General U Thant from World Council of Churches executives in session in Odessa, Russia expressed hope that the international political organization will move effectively against the severe refugee situation in Central Africa.

The Civil Rights Struggle, 1830-1865

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

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* ADDRESS CHANGE *
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THE WITNESS
TUNKHANNOCK — PA.

The executive committee was holding business sessions for the first time in the Soviet Union.

Signed by O. Frederick Nolde and Sir Kenneth Grubb, director and chairman, respectively, of the council's commission of the churches on international affairs, the cable relayed the concern of other WCC leaders and commented that the African situation "according to available evidence, has marks of genocide."

SOCIETY ADVOCATES TRANSFERS

★ Episcopalians were urged by the Society for Cultural and Racial Unity to transfer to congregations of "predominantly another color."

The Rev. John B. Morris, executive head, said that the suggested transfer was a logical next step to the P.B.'s message of last year which called on church people to take action against segregation in the church.

GIBSON WINTER AT P.D.S.

★ The Rev. Gibson Winter, Episcopalian professor at Chicago Divinity School, lectured at Philadelphia Divinity School, Feb. 17 on the ministry in today's world.



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GENERAL PROFESSOR IN DELAWARE

★ Prof. H. Boone Porter is presently in Delaware assisting about fifty diocesan leaders in a survey of the opportunities and needs facing the church today.

The group is taking a hard look not only at the inner city but also at rural areas. Recommendations will be made so that the diocese may take measures to broaden and improve its ministry.

BISHOP SMITH LEADS QUIET DAY

★ Bishop Gordon Smith of Iowa led an inter-church quiet day on Feb. 1 at St. Paul's, Durance, sponsored jointly by the parish and a local Methodist church. It was for clergy of all churches in the area.

LESLIE PAUL AT KENYON

★ Leslie Paul, who made that study on the clergy and their jobs which has caused a stir in England, will be a lecturer at Kenyon College for the second semester.

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His report was our Story of the Week in Jan. 30 issue, and his name bobs up frequently in our pages since the Church of England has not yet acted officially on his study.

PUTTING MONEY IN THE METERS

★ Trinity, Iowa City, has a city parking lot across the street. It is free on Sunday but worshippers feed the meters anyhow as a gesture of appreciation to the city.

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Rev. Paul C. Weed, Jr., Vicar

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C Sat. 5-6, 8-9, by appt.

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Rev. Wm. Reed, Vicar

Rev. Thomas P. Logan, (Priest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass.
9 a.m. Morning Prayer, 9:15 a.m. Solemn
High Mass, 10:30 a.m. Low Mass in Spanish
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.
Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

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

- BACKFIRE -

Constance Vulliamy

Churchwoman of Parkville, Mo.

This is about the death of Medgar Evers in Mississippi. There are several needs that follow this tragic shooting: 1. His family needs help; 2. A large group of Americans needs to express its position about this tragedy; 3. Something effective needs to be said to the governor and the people of Mississippi.

An idea has been conceived that might accomplish these purposes in one act. It is proposed that Governor Barnett's desk be flooded with envelopes containing checks for \$1.00, automatically making him trustee of money that he can only deliver to the Evers family. An attorney says that the checks should be made out exactly as follows: "Ross Barnett, Trustee of Memorial Fund of Family of Medgar Evers." These checks should be mailed to Governor Ross Barnett, State Capitol, Jackson, Mississippi.

Those interested are doing this, and are also transmitting this proposal to nine other people each, as evidence of human concern. If you think it worthwhile yourself, perhaps you could write to others who may be concerned also. It has been estimated that if this is done consistently, the governor should receive as many as 200,000 envelopes within ten days.

I hope this will interest Witness readers.

Mary Tyng Higgins

Churchwoman of Little Rock, Ark.

In the January 2nd issue's editorial, "Epiphany Manifesto", I was sorry to see in the third paragraph that someone thinks Bishop Griswold of the Eastern Diocese "did not see

how they could . . . add any effort to man the evergrowing frontier."

Actually Bishop Griswold, in contrast to Bishop Hobart with whom he is frequently paired, was deeply interested in missions, especially foreign missions. He was not only a leader in founding our Domestic and Foreign Missionary Society but was greatly distressed that, in order to get it established, he had to compromise on the name and let Domestic precede Foreign.

A glance at page 14 of David W. Norton, Jr.'s, pamphlet "Alexander Viets Griswold of New England" (Builders for Christ series by the National Council) or a look at the top of p. 253 of Manross's "History of the Episcopal Church" will show you some of this concern and work for missions outside of New England.

However, the information about his distress over the name of the society came down to me through my ancestors who were his descendants and were themselves missionaries.

Ralph A. Bell

Layman of Hartford, Conn.

Advocates of world peace have been much dismayed by the involvement of this country

in the dispute with Panama. We now have various countries with whom there are difficulties for various reasons.

There seems to be greater need to heed the exhortations of Jesus, the prince of peace. "Love thy neighbor as thyself" has stronger meaning than ever before. In Asia, Africa and Latin America we seem to be involved in difficulties which may lead to war at any time. And an atomic war would result in extermination of both nations involved, according to eminent scientists.

Let us therefore follow the Biblical injunction and thus contribute to world peace.

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