

# The **+ WITNESS**

OCTOBER 27, 1966

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## Editorial

### All Christians are Saints

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## Articles

### World Peace and World Communion

John M. Krumm

### Worshipping our Self-Made Gods

Frederick J. Warnecke

### Called to be Saints

Alanson B. Houghton

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### NEWS: Episcopal and Roman Catholic Scholars

Discuss the Eucharist. Hans Kueng

Talks About Coming Great Church

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## Story of the Week

# Episcopal and Roman Catholic Dialogue on the Eucharist

★ Episcopal and Roman Catholic participants in a third theological dialogue session in Providence, R. I. issued a call for increased prayers for Christian unity and announced that their discussions had revealed "the possibility of an unprecedented measure of agreement on the character of the Eucharist . . ."

While it was clearly pointed out that many questions remain about the Eucharist — the subject to be pursued at the joint group's next meeting in the Milwaukee, Wis., area in May—the discussions showed basic agreement on the need for a special minister or priest as celebrant.

The three-day closed session, it was stated at a concluding press conference, opened with general agreement that while people offer their service of the Eucharist according to their position as persons of God, a special minister or priest should be present.

A joint public statement issued by the group said that participants were "agreed on the relationship between holy orders and the priestly ministry, according to papers presented and discussed . . ."

"In official Roman Catholic terminology ordination is called a sacrament. While Anglicanism reserves the word "sacra-

ment of the Gospel" for Baptism and Holy Communion, the difference was found to be basically one of terminology, since Episcopalians believe in the sacramental nature of holy orders.

"Both Churches believe that men are set apart for the ministry of deacon, priest, and bishop by an act of God in the Church through prayer and the laying on of hands by the bishop. It was agreed that ordination gives man grace and authority for a life-long ministry."

At the same time it was noted that the discussions brought out "the fact that some Episcopalians receive Holy Communion from non-Episcopal ministers at ecumenical gatherings . . . causing Roman Catholics to ask how this could be done without prior doctrinal agreement on ministry and sacraments."

Basic discussion papers on the role of the priest as celebrant of the Eucharist were presented by William J. Wolf, professor of theology at Episcopal Theological School, Cambridge, Mass., and Father George Tavard of the Center for Advanced Studies at Middletown, Mass.

In the discussions, it was reported, Fr. Tavard questioned Episcopalian participation in Holy Communion services where a minister not recognized

by the Episcopal Church as being validly ordained is celebrant, asking how the service therefore could be accepted as valid.

Anglican members of the discussion group, it was stated, "agreed to disagree on this point."

Fr. Tavard's paper, which was not made available at the press conference but which is to be printed later, described the function of the priest and the congregation in the Eucharist and discussed the practical and psychological function of the priest in the world of God.

In his paper, Wolf stated that it is "no longer possible to use traditional manuals of theology to compile a paper on 'The Minister of the Eucharist.'"

"The revolution in historical knowledge and the developing ecumenical orientation of the Churches," Wolf said, "have rendered obsolete much that once seemed very clear and uncomplicated."

"Catholics have recognized increasingly the wide diversities of ministry in the New Testament and are less likely to read back later developments into the earliest period."

"Protestants have shown a new openness in recognizing within the New Testament the seeds of later development and in realizing that the ministry cannot be frozen into a supposedly determinable New Testament pattern. There remains the task of trying to achieve ever more accurate

scientific-historical studies in which the investigators hold their theologies and ideologies to a minimum."

In the public statement, the group stressed that representatives of both Churches reported on their talks with other Churches and that "the entire meeting was conducted within the context of the whole ecumenical movement."

"Obedience to Christ's prayer for the unity of his Church," it was stated, "was seen as an urgent necessity for fulfilling the Church's mission in today's world."

"Expectancy was based on the steady progress toward agreement on fundamental issues and a sense that God was leading Christians toward unity in faith and charity. Even the thorny issues which still divide the two Churches in theology and practice did not overcome the conviction that God's will for the unity of mankind in him would prevail."

Spokesmen pointed out that the talks were conducted in a harmonious and frank atmosphere. According to Bishop John S. Higgins of Rhode Island, the group was "ready to say what we thought about each other and their views" as a result of having had two previous sessions.

Each group now will make a report on the session to their parent bodies.

In addition to the Catholic and Episcopal participants, W. Jackson Jarmon, a minister of the Christian Churches was present as an observer for the National Council of Churches.

Episcopal participants in the talks were:

Dr. Wolf; Bishop Higgins; Peter Day; Bishop Donald H. V. Hallock of Milwaukee; Bishop Edward R. Welles of West Missouri; Arthur A. Vogel, professor at Nashotah; Clifford P.

Morehouse, president of the House of Deputies; and Prof. George A. Shipman of the Graduate School of Public Affairs, Seattle, Wash.

Catholic participants were:

Fr. Tavard; Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo.; Bishop Cyril J. Vogel of Salina, Kans.; Fr. Bernard J. Cooke, S. J., of Marquette University; Fr. Lawrence B. Guillot, executive secretary of the Kansas City (Mo.)

ecumenical library and research center; Prof. Thomas P. Neill of St. Louis, and Msgr. William W. Baum, executive secretary of the U.S. bishops' commission for ecumenical affairs.

During the meeting, the Episcopal members were observers at a concelebrated Catholic mass offered by the Catholic bishops and priests, and the Catholic participants observed a holy communion service offered by the Anglican clergymen.

## Church Leaders Kick up Rumpus Over Withdrawal of Funds

★ Sargent Shriver, director of the Office of Economic Opportunity, will meet with officials of the Child Development Group of Mississippi (CDGM) to review reasons why OEO cut off funds for that group to continue its vast Head Start program.

This was learned after a meeting in Shriver's office with six clergymen representing the United Church of Christ, the Episcopal Church and the United Presbyterian Church.

Some of the same clergymen were among about 150 religious leaders who had demonstrated in front of OEO headquarters claiming that Shriver buckled under to political pressures brought by Mississippi legislators, (see Witness, 10/20).

The meeting with the board of directors of CDGM was scheduled for the regional office of OEO in Atlanta.

Even though the churchmen were reportedly encouraged over their two-hour conference with Shriver, OEO was still expected to stick by a ruling handed down by its legal department which maintains that OEO cannot legally designate funds for the group under its present structure.

Shriver, who, in an interview

with a newsman, had denounced those in the protest as using "character assassin tactics," nonetheless gave the clergymen some hope that a reorganized CDGM might yet be eligible to receive a grant to continue part of its program.

CDGM's future is not final, he indicated. But a public affairs official for OEO said "there would have to be a clean sweep at the top: before consideration could be given."

A statement, signed by about 75 clergymen on Oct. 15, accused Shriver of "deliberate misrepresentation" of CDGM.

This was similar to charges by the Citizens' Crusade Against Poverty (CCAP), which has numerous Church organizations among its components. Richard Boone, its executive director, said OEO has not proven its accusations against the CDGM.

"Assuming that they were so," Boone said, "they did not even afford the CDGM a chance for a hearing to answer the charges."

Robert W. Spike, the civil rights theologian who was found slain in Columbus, Ohio, on Oct. 17, served as co-chairman with A. Philip Randolph, a union official and civil rights leader, on the 12-man board of



inquiry that went to Miss. to investigate charges against the CDGM.

Messages expressing shock and sadness at the brutal slaying of Dr. Spike were issued by churchmen and religious groups associated with the 42-year-old United Church of Christ minister.

Spike was found beaten to death, a deep wound in his head, beside a bed in the United Christian Center at Ohio State University. He had taken part in dedication ceremonies at the new structure on Oct. 16 and was found slain in its guest room the following noon.

Police were not able immediately to determine a cause for the slaying. It was reported that neither robbery nor civil rights motives apparently were involved.

The young clergyman became a national figure, primarily in church circles, during the period of concentrated civil rights activity. He was the first director of the National Council's race commission and in that capacity played key roles in organizing religious participation in demonstrations and making known to legislators the will of religious groups in behalf of racial justice measures.

## Marks of Coming Great Church Outlined by Hans Kueng

★ "The Church could win back through truthfulness some of the credibility she has lost in the eyes of the world through dishonesty over the centuries."

Father Hans Kueng, Roman Catholic theologian, gave this advice in the first of three lectures at Stanford University.

The Catholic Church must take a truthful stance in every theological area because the world expects it of the Church, he said.

"The world is not so much interested in theoretical theological expressions in relation to the essence of the world, its science and culture," said Fr. Kueng, dean of the Catholic theological faculty at the University of Tuebingen, West Germany. "The modern world knows it is progressing without being told so by the Church."

"The Church is not expected to proclaim truths," he continued, "but to be true; to be engaged in the world without compromise; to express its own truthfulness by concrete and practical decisions rather than

by theoretical and abstract affirmations."

Theology in general has neglected the virtue of truthfulness, Fr. Kueng said. In the context of the Catholic Church, the greatest cardinal virtue has been prudence, not truthfulness.

"How much does it take," he asked, "before a Catholic theologian openly admits that any particular fallible pronouncement, like an encyclical, or a papal address, or a decree of the holy office, was a mistake?" One tries to find a way out by means of clever distinctions.

"When the error is admitted it is too often too late for the world," Fr. Kueng said, citing examples of Galileo, the interpretation of the biblical account of the creation and the fall, the necessity of a papal state, and the decrees of the biblical commission in this century as some of the outstanding examples.

He listed some ways in which the Church can fight hard for theological truth:

● By preaching the gospel without compromise, in accu-

rate, radically truthful theology, and in writings and in actions which genuinely correspond to our convictions . . .

● By courageously ridding ourselves of feudal titles, gestures and customs that the world has long since found to be dishonest . . .

● By ridding ourselves of pomp and luxury in liturgy and life, in dress and ornament . . .

● By not so much urging the secular press to be truthful, but that we ourselves abstain from triumphal reports of our work and from one-sided statistics, (by reporting) our failures and (allowing) our opponents to express their views completely . . .

● By providing more freedom in the church in all areas, especially in theology by getting rid of the imprimatur in theological literature, freedom for parents to raise and educate their children according to their consciences, by arriving at a regulation for the hundreds of thousands of mixed marriages which will exclude all violations of conscience . . .

● By giving an honest, sensible answer to the difficult questions of marriage morality, especially regarding birth control, an answer which we can be certain is of divine origin and not merely the product of some system of morality or ecclesiastical document . . .

● Providing for a just representation of all national Churches in the central administration of the Church at Rome.

"If the Church wants to convince the world that it is — beyond every doubt — truthful, honorable, sincere, decent, and therefore credible," Fr. Kueng said, "it is not enough that the Church thinks, expresses, decrees and promulgates truth, but that it brings these truths to a genuine realization, that it engages itself unconditionally, unmistakably, clearly and unreservedly for truth."

# Relations with State Studied As Preparation for Union

★ Relations between Church and state in the context of greater unity among the Churches are to be considered by a new Church of England commission.

The commission was appointed by the Archbishops of Canterbury and York in line with a decision of the Church Assembly last November.

Latest of a number of commissions which have studied church-state relations during the past century, it is headed by Prof. Owen Chadwick, master of Selwyn College, Cambridge, and professor of ecclesiastical history in the University, and has 16 other members, including two bishops and three women.

Its terms of reference are to "make recommendations as to the modifications in the constitutional relationship between Church and state which are desirable and practicable" and, in its deliberations, to "take account of the current and future steps to promote greater unity between the Churches."

On the main term of reference, concerning the constitutional relationship between Church and state, the functions of the new commission may not appear much different than those of its numerous predecessors. But the extension of these terms to cover steps towards unity among the Churches gives the new commission an entirely new function.

The Archbishop of Canterbury pinpointed the important relevance of this when he addressed the Assembly a year ago on the decision to appoint the commission. He told members that although the ecumenical context was not the whole context of what they were doing, nevertheless the urgency

of unity and the urgency felt in other Churches would provide just that spur between doing something and doing nothing.

Not only in the Church of England's own relations to the Methodists, with whom union negotiations are currently going on, were the members of the Assembly obliged to consider the relations of Church and state, he said. There were the Presbyterians and the Congregationalists engaged hopefully in plans for a united Church among themselves, side by side with discussions between the Church of England and the Presbyterians, he noted.

On the status of the Church of England as the established national Church of England, Dr. Ramsey also said it would be idle to expect that the historic Free Church attitude of dislike of the Establishment was ended.

The Archbishop of York also spoke in the same debate, saying the new commission was needed because of an increasing move of opinion towards the autonomy of the Church of England and of a widening desire for unity.

"If union is achieved with the Methodists in a very few years inevitably the relation of the whole episcopate with the Crown and Parliament will be a matter of grave importance," he said.

In deciding that the new commission should be appointed, the Assembly also agreed to adjourn further consideration of legislation concerning the vexed and controversial matter of Crown appointments. This refers to the centuries-old procedure whereby leading Church of England dignitaries are appointed by the Sovereign on the advice of the Prime Minister.

Chadwick, head of the commission, is 50. Bishop members are the Bishop of Leicester, Ronald Williams, who is 59, and the Bishop of Chester, Gerald Ellison, who is 56.

With five other members being only in their 30's, the average age of the new commission works out at 46, making it one of the youngest commissions ever appointed by Anglicans.

Nine of the 17 members of the commission are lay people, including the three women — Kathleen Jones, professor of social administration in the University of York, Lady Ogilvie, lately principal of St. Anne's College, Oxford, and Miss Valerie Pitt, a college lecturer and active member of the Church House of Laity.

## ARCHDEACON STEVENSON CONSECRATION

★ Dean T. Stevenson, formerly archdeacon of Bethlehem, was consecrated bishop of Harrisburg on October 13. The service was held in the Scottish Rite Cathedral in order to take care of the 1,300 attending.

Presiding Bishop Hines was the consecrator with Bishop Warnecke and Bishop Heistand the co-consecrators. The latter retired as bishop of Harrisburg on October 1 after 23 years as diocesan.

Bishop Warnecke was the preacher and the sermon will be found on page eleven.

## THEODORE F. JONES HAS NEW JOB

★ The Rev. Theodore F. Jones, former businessman who studied for orders and was ordained in 1962, became executive secretary of the diocese of Pennsylvania this month.

He succeeds the Rev. Alfred Vail who held the job for five years but has now become rector of the Redeemer, Cincinnati.

# EDITORIAL

## All Christians Are Saints

ALL SAINTS DAY is an important festival in the life of the Church as it points once again to our belief in the communion of saints, a dogma affirmed whenever the Apostle's Creed is said and presupposed whenever we pray for the dead as we do at every celebration of the Holy Eucharist and whenever the burial office is read.

In the first few centuries of the Church's life the occasion was celebrated on Friday of Easter week, or on May first which always comes within the Easter season or Ascensiontide, or on May thirteenth for reasons of which we are not sure, or on the Sunday after Pentecost. It is likely that the date of November first was borrowed from the Druids for this was the festival of Saman, the Lord of Death. Just as December twenty-fifth was borrowed from the pagans and redeemed as the birthday of Jesus, so too the Day of Death on November first was made into a day of comfort and joy although some of the vestiges of the earlier celebration remain on Halloween. From Ireland and England to France and Germany the date trickled down until we find Pope Gregory IV in the ninth century urging its acceptance everywhere. From that time on the celebration on other days began to disappear rapidly. We can be thankful that a half-year after Easter we are reminded once again of the resurrection faith that those who die in the Lord are now in his heavenly keeping.

The Bible does not make a distinction between saints and other souls in the Christian community. Anyone who has been baptized as a Christian and strives to serve his Lord is properly labelled a saint, for saint and Christian are interchangeable. However, we have introduced a qualitative difference, if not one of kind, between ordinary Christians who are trying to think and do what is right and those quite exceptional souls who became martyrs for their belief or forsook the world of constant care for a celibate life of quiet contemplation. However, as Ferocious in Shaw's *Androcles and the Lion* made quite clear, it is often easier to die for your faith than to try to practice it alive.

If we must make a catalogue of saints we

ought to include more of those who dared to work in the arena of social conflict. The organizers of the labor movement probably did more for social justice than all the sermons preached. Those who were forced to get their hands dirty in politics to achieve social goals are more to be emulated than those who stood apart to keep their hands from getting soiled. Let us include them in our list of saints, if such a list we have. Of course they were not perfect but no saint ever was.

Since all Christians are saints though deficient in achieving perfect sainthood, let us rejoice that those who die can continue to grow in the knowledge and love of God. The power that brought victory over death brings victory to those who try to serve their Lord, both in this world and the next.

### THE GOSPEL FOR ALL SAINTS' DAY

SEEING the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall obtain mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called sons of God.

"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

"Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

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Revised Standard Version of the New Testament, compared with the most ancient authorities, 1946.

# WORLD PEACE AND WORLD COMMUNION

By John M. Krumm

*Rector of Church of the Ascension, New York*

## WHAT CAN WE DO ABOUT PEACE, SPECIFICALLY AND IN PARTICULAR

WHEN POPE PAUL asks Christians to think and pray and work for peace in this month of October the reaction of most people, I am afraid, is to nod a pious assent, and then promptly forget about it. The difficulty is that in general everyone agrees that peace is a good thing and war is a bad thing. Someone has said, "even generals talk like pacifists" these days, and no one except possibly Adolf Hitler has recently come out foursquare for war. But if all we are saying is that we are against war, it is like Calvin Coolidge's preacher being against sin. No one expects anything else, but how does it help us decide questions of international policy and make up our minds how our nation should react to any one of the half a dozen urgent questions before us today about our role in world affairs? Our Lord's list of beatitudes includes a promise of blessing for "peace-makers" —but not necessarily for those who are nothing more than "peace-talkers." The advice of the psalmist is to "seek peace and pursue it" — not just to "dream about peace and wish for it."

The question is what can we do about peace—specifically and in particular. And the suggestion of this article is that we can answer that question best by thinking about it in the context of our membership in the world-wide fellowship of the Christian Church. We worship in conscious recognition of our unity with other Christians all around the world who like us are gathering around the table of the Lord and remembering his great love for us and being fed by his life and energized with his spirit. Does this make any difference in the way we approach the question of world peace? This article is my way of saying that I think it does.

The first thing I would ask you to think about is that our world-wide communion in Christ celebrates a human unity which is deeper than any of the differences that divide men from one another. I do not want to seem too sentimental about this. The differences between Christians are enormous and formidable. There

are Christians in Asia or Africa or South America who look at the Christians of western Europe and of North America across a barrier of poverty and under-development that is staggering and humanly impassable. A young Nigerian delegate at the Geneva meeting of the World Council of Churches this summer called attention to the facts of the world's economic situation. One-third of the people of the world in the nations of the affluent northern hemisphere control 75% of the world's wealth and 85% of its technology. The young Nigerian who made that bitter and devastating observation is a Christian, and he too is praying at Christ's table for justice and peace among men as we are, but how differently he looks at the world.

### One Body in One Spirit

THE EPISTLE for Trinity seventeen speaks about the unity which Christians experience despite sharp differences of outlook and opinion and background: "one body in one Spirit." That epistle was written either by St. Paul or by some one closely associated with him, and I cannot believe he or anyone closely connected with him would underestimate the divisions within the first century Christian Church. There had been some pretty bitter words between St. Paul and St. Peter, for example, about integration of Jewish and Gentile Christians at the Lord's Table, and St. Paul had on other occasions been obliged to say very harsh things about the members of some of his churches. These words about "one Body in one Spirit" were not spoken lightly by some one who thought the Christian Church was a tea party of Pollyannas. What the author meant was that underneath all the differences within the early Christian Church there were some great, unifying realities. There was the fact that all of them recognized that one God had created them in his likeness — and that consequently they were fundamentally all seeking to express the same kind of life—freedom, responsibility, compassion. They all knew



that Christ had died for all men everywhere, that they all might be one in mutuality and loving service. They all wanted more than anything else to repay the great debt they owed to God by letting Christ's own love express itself in their lives more and more. "His service is the golden cord, close binding all mankind."

### The Way Peace Comes

ONE OF THE PRE-REQUISITES of peace is that enough people care more about the welfare of mankind as a whole than they do about the advantages of their own nation. That is the way peace comes in a family or in a national community. Some one in the family has to care more about the family as a whole than he or she cares about getting his or her own way. Some statesman in the nation has to care more about the country as a whole than he cares about his own political party or his own sectional advantage or special interest. The Christian community all over the world represents people who in principle at least care more about Christ and his will for men and women than they do about their own happiness and welfare or about the rights and prestige of their respective nations.

I listened a few days ago to the report of an Episcopal college chaplain who had been a delegate this summer to a meeting in Moscow of a so-called "Christian Peace Conference." These were delegates, most of them, from Communist-dominated countries, although there were also delegates from uncommitted nations like India and Nigeria. All of them were Christians. Since he was an unusually intelligent young man, this college chaplain was not without some doubts about the unbiassed character of the meeting, but he said that one thing he noticed was that both Communist-oriented Christians and non-Communist oriented Christians sat rather loose to their official political ideologies.

The American Christian and the Russian Christian both had a kind of impatience with the slogans and rhetoric of their respective countries. They spoke and thought more instinctively about the needs and welfare and dignity of human beings than they did of "fascist imperialism" or "godless materialism." Now that did not mean in Moscow this summer that the Christian Peace Conference dissolved all the differences between east and west and the perhaps even greater differences between

north and south, but it is a sign of hope that there exists within the world right now a world-wide community of people who are trying to learn to think the way Christ thinks about men and their needs. They may differ in their conclusions, but they agree in the way they ought to ask the questions.

### Learning from Each Other

ANOTHER WAY our world communion in Christ may help us find ways to world peace has already been hinted at in what we have been saying — and that is, that we must listen seriously and openly to what our fellow Christians tell us of their problems and needs and how they view our actions in world affairs. We belong together in Christ, but we also need each other to help us think and act effectively and strategically for Christ's sake. If Christianity is right about the depth and pervasiveness of sin in the human heart, then we cannot expect that many people are going to be able fully to appreciate and understand the outlook of some one else. The effort to imagine, for example, how a Negro feels who has lived all his life in apartheid in South Africa or in a segregated community in America's south or in the ghetto of a big northern city is an almost impossible achievement for a white man's imagination.

So God calls us together in a universal fellowship to hear from the lips of another what we could scarcely imagine for ourselves. One of the reasons the Church in South Africa has been a leader in the resistance to apartheid is that it makes this kind of speaking and listening across the barriers of race and class totally impossible. How can there be one body and one spirit if the members of that body and the recipients of that spirit are never allowed to meet together or to share and communicate personally and intimately with one another? Apartheid can never be acceptable as a principle of government to the Christian Church, for it represents a deep and fundamental heresy about the unity of men in Christ.

That unity seems more plausible and realistic than it did when it was first promulgated. When the theologians of the first Christian centuries described the Christian Church as a unified world-wide fellowship of men and women of all races and all nations they must have realized that the facts were somewhat against them. It took many painful weeks of traveling for a

Christian churchman in the middle ages to get from London to Rome and to get a hearing for the problems and issues facing the Christians of England. And by the time he got there and got back again, many times the shape of the problem had changed radically.

### **Follow our Investments**

TODAY the facts have caught up with the Christian faith, and Christians more than most people ought to see the folly of isolationism and supernaturalism. It is sometimes said, for example, in connection with the United Nations concern with apartheid in South Africa that it is an interference in the internal affairs of a sovereign country and ought to be prohibited. But the facts are that the economy of South Africa is not an internal matter at all, but depends at many points on the investments of many important industries and banks in the United States for example. So some Christians are urging that our Christian witness follow our investments, and that banks and investment companies here that are so largely involved in South Africa make their influence felt in modifying the practice of apartheid in the operations over which they exercise control. Our Church's National Executive Council has urged us to look into these matters and take whatever action seems strategic and appropriate and you will be hearing more about it. It is a practical example of what can be done to communicate across barriers of space and differences of outlook the realities of justice and human decency that are the prerequisites for peace.

### **The Third World**

THIS LEADS US to see a third way in which the world-wide Christian Church may help us to seek peace and pursue it and that is that it gives us the humility to accept the changes in our role and status as a nation which revolutionary upheavals in the world may make inevitable. One of the real obstacles to peace-making in the world today is that too many Americans still think we are powerful enough to have our way if we want to insist upon it, and that is an illusion. But how hard it is to accept the new facts of international life.

Jesus talked about that difficulty when he imagined a guest at a dinner party who takes an important seat at the table only to be told that he has to move further down the table because some one more important has come in. That is

not an easy moment for anyone. It has happened, however, again and again in the case of nations in our modern world. One of the conspicuous examples is Great Britain, once mistress of the seas, the arbiter of the peace of Europe, the dominant influence in Asia and Africa, now reduced to the status of a second class power, far behind Russia and the United States.

Events indicate, however, that Russia and the United States in turn are going to have to yield pre-eminence to the newly emerging nations of Asia and Africa — what is sometimes called “the Third World.” Numerically they are undeniably important, and they will insist more and more on their rightful place in the councils of the nations. It will take a great deal of the humility Jesus talked about for a nation like ours to take a lower place and listen respectfully and seriously to what these peoples and nations are saying.

### **Pattern of World Peace**

PERHAPS WE CAN find the grace to do this if we recall St. Paul's analogy of the body of Christ — the analogy of the human body itself. Not all parts of the body, he said, have equal outward dignity and importance. If he had known more about human physiology he might have used the example of some of the inconspicuous endocrine glands of the human body, tiny and never noticed but whose functioning keeps the whole body in balance. So, Paul says, “God has combined the various parts of the body, giving special honor to the humbler parts, so that there might be no sense of division in the body.”

Perhaps in the body of world society the Church can teach men and nations that lesson—that power and prestige are not the only measure of importance and honor, that what is small and seemingly frail may have much to do for and to teach the so-called great powers. If it is true that we live in revolutionary times when we may look forward to even greater upheavals in the balance of world power, peace may depend on some such vision of the nature of world society — a fellowship of differing kinds of people and groups of people, all united nevertheless by some great fundamental all-important concerns for the dignity and welfare and freedom of all mankind, talking and listening to each other about whatever concerns these great issues, and able to accept the lower place or the

higher place without resentment or without overweening pride.

So at the communion rail as we unite ourselves with all Christian people everywhere who are uniting themselves with Christ's life and Christ's spirit, we are acting out the pattern of world peace, and as we carry out the implications

of this world-wide Christian fellowship in decisions and actions of our community and nation we may become not just "peace-talkers" but "peace-makers" and receive the promised blessing of Christ — "Blessed are the peace-makers, for they shall be called the children of God."

# WORSHIPPING OUR SELF-MADE GODS

By Frederick J. Warnecke

*The Bishop of Bethlehem*

SERMON AT THE CONSECRATION  
OF DEAN STEVENSON AS BISHOP  
OF HARRISBURG, OCTOBER 13, 1966

He took them and sent them across the stream, and likewise everything that he had;

And Jacob was left alone; and a man wrestled with him until the breaking of the day.

And he said unto him, "What is your name?" And he said, "Jacob."

Then he said, "Your name shall no more be called Jacob, but Israel, for you have striven with God." (Genesis, 32; verses 23-24 and 27-28)

THIS IS a darkly mysterious, primitive tale. Through a long night, Jacob wrestles by the ford of the brook Jabbok with an overshadowing power. Hour after hour there is almost unbearable torture of body, doubt of mind, plunging grief of spirit. Surely again and again that night Jacob must have thought that this opponent was daemonic and evil. Surely again and again that night Jacob must have despaired at the strength of the one with whom he wrestled. Then comes the breaking of the dawn of a new day and Jacob learns that he has been wrestling with God. And he is blessed.

There are still in every man's life the long night watches when a man wrestles with the meaning of existence. There are also the long night watches of humanity. Perhaps in this present time we are in such a period, a new age of darkness. Certainly the prophets of doom and gloom reiterate endlessly that we are sick unto death. There is frustrating war in Vietnam and rumors of greater wars that hang over us like the sword of Damocles. There is a strange insecurity at home in the midst of prosperity and full employment. There are the

unsolved problems of the industrial revolution magnified by our steadily progressing urbanization. There is racial tension, marital tensions, social tensions, business tensions. There is a sickeningly sweet odor of moral decay. There is the world wide population explosion with its concomitant problems of hunger and starvation. There are new faiths and new gods among us — humanism walking on its feet of clay; secular idols, jealous of other deities; material gods worshipped with perpetually unsatisfied passion; cultural divinities served under national banners; and the god of gods — self. There is not much true atheism. We are too busy worshipping our small self-made gods. So we are told that the God who is the Father of our Lord Jesus Christ is no more!

## If There be Darkness

OBVIOUSLY, if that be so, his Church is in trouble; and indeed these prophets of dark despair without and within do not spare the Church. Its faith, we are told, is patently obsolete; its language archaic; its forms meaningless; its functioning irrelevant. It is a museum piece, unimportant in modern living. As I listen to and read the comments of these critics it often seems to me that cynical men outside the Church meet faithless Christians within the Church and discover that they have much in common.

Then in the midst of this maelstrom that is life today, we come together in an ancient ceremony, using the language of the ages, expressing a faith that is thousands of years old, speaking

of a heritage that spans the centuries; and we ask God for his gifts of grace that this our brother may be a bishop in the Church of the Lord Jesus Christ. What do we say by this act to the world, to our brother and to ourselves?

If there be darkness, God is in the darkness! "Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and the light to thee are both alike" (Psalm 139:12). "In him was life, and the life was the light of men; and the light shineth in darkness . . ." (St. John 1:4-5) The darkness of this world also belongs to God.

It is one world, one life, truly a uni-verse, a oneness, and the oneness is of God. The great division in men today is between those who think there are two worlds and those who firmly believe there is one. Two world people always inevitably place religion in a ghetto. They tell religion to stay out of this part of life or that. They confine religion to its Gothic or Georgian or even contemporary mansions in a form of spiritual house arrest. But it is either all the world of God or none of it is! Christ is Lord of all, or Lord of none.

But it is not only that God is to be seen as Lord of all. God causes us to walk through these valleys of the shadow. He called Jacob to wrestle with him in the darkness of that night. He calls every man to face the darkness of life, within and without.

There is a fine implication in Harvey Cox's choice of the word "celebrate" in respect to the world in which we find ourselves today. To "celebrate" is to accept with praise and joy and honor. We "celebrate" the blessed sacrament. Christians "celebrate" all of life as the gift of God.

### No Assurance

BUT there is no glib assurance for us in this call. We are not to forget that there are demonic powers and principalities who like Lucifer fight against God. There is no easy assurance that because we believe in the ultimate victory of God, we will personally win in the struggle in the dark. We are expendable. Bishop Dibelius has movingly reminded us that the word of Christ that we were to be as sheep among wolves is not the pretty pastoral picture we sometimes conjure up in our minds as we hear these words. Said the bishop, wolves rend sheep. Wolves destroy sheep.

Perhaps rather than taut simplistic concepts

of victory and defeat, of success and failure, of happiness and despair, we need the concept of awe and mystery which darkness implies.

Frederick W. Robertson commenting on this very passage has written, "Jacob held him more convulsively fast . . . in which there seems to be concealed a very deep truth. God is approached more nearly in that which is indefinite than in that which is definite and distinct. He is felt in awe and wonder and worship . . . There is a sense in which darkness has more of God than light has . . . In sorrow, haunted by uncertain presentiments, we feel the infinite around us."

### The Good News

THERE IS a religious agnosticism which contains more faith than superficial piety. A Christian does not feel that he knows the ultimate mind of God; or that if God does not deign to inform him, Jacob, of all the divine ways, God is dead. We are to face the present, the given reality, the time which God has given to us. We are never to run away from it. We are to be faithful to it. We are to wrestle through the long watches of our nights, and leave the ultimate issues in the hands of God.

When France fell in 1940, Winston Churchill called his cabinet together late one night to report the defection of the French fleet and hence the loss of the English naval codes. For the moment the English fleet was immobilized. Churchill built up the gloom to a dramatic climax. He paused. The whole cabinet thought that his next word would be one of despair and defeat. But Churchill said quietly, "I find it all rather inspiring!"

There are those who say that the war was won in that moment.

For after night comes day. After darkness, there is the light. And while there are admittedly devilish, daemonic and evil powers, how often in the light of a new day, the face of darkness becomes the face of God.

Our Lord wrestled through the long night of Gethsemane, a night of inward questioning and outward pain; a night of defeat and death. We are told that there was darkness on that Friday afternoon, that clouds hid the sun as our Lord died. Even as Jacob, Christ in his humanity faltered in the hours of darkness. "Abba, Father, let this cup pass from me." (St. Mark 14:36). There was that agonizing cry from the cross, which, no matter how we interpret it tears



at our hearts, "My God, my God, why hast thou forsaken me?" (St. Mark 15:34).

But then, "Father, into thy hands I commend my spirit." (St. Luke 23:46). But then, in the dawn of the third day, God triumphs. God reigns. God rules. God wins. "The powers of death have done their worst, but Christ their legions hath dispersed!" The Christian faith is Good News. It is realistic, for it faces life with wide-eyed honesty. Yet in allegiance to God and to his action in that life, it is always filled with hope. In the dawns of life, after the long night seasons, we discover that we have been wrestling with God, and we are blessed.

### **The Spirit of Power**

A CONTEMPORARY BISHOP must be contemporary. He may wish that he lived in another and supposedly golden age, but he doesn't. He is neither a first century apostle nor a medieval prelate.

He may wish that his diocese and see was of another character, but it isn't!

He may wish that he were of another temperament; a man of five talents rather than one; a patient, serene saint, but he isn't.

He may wish that his spiritual sun would always shine, but the dark curtains of the rain of doubt pour down. Spiritual miasmas and fogs drop about him and the visibility of his faith is zero.

"The darkness deepens . . . Change and decay in all I see."

All that a bishop can say and pray, all that any of us can say and pray in such times is, "Lord, abide with me!" And he does!

A bishop, by God's grace and inspiration, by his God-given mind and intellect, by his God-inspired heart and charity, can accept and even love the signs of the times. Too much in the Church we have retreated to a never-never land of committees meeting endlessly to pass innocuous resolutions about conditions that do not exist. Too much in the Church we have withdrawn to seek a false security within the institution. Too much when we have timidly ventured out of our Gothic God-boxes, we have done so weakly and incompetently. God calls a bishop not only to be a bishop in the Church of God, but a bishop in the world of God. A bishop is consecrated for life. "Stir up the grace of God which is given to thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power!" (The Consecrating of Bishops).

When Sir Thomas More was first called before the commissioners to answer the charges of treason, he came out of the chamber in high humor. What happened then has been reported in detail. His son-in-law said to him, "I trust, Sir, that all is well because you are so merry."

"It is indeed, son Roper, I thank God," quoth he.

"Are you then put out of the Parliament Bill?" I asked.

"By my troth, son Roper," he said, "I never remembered it."

"Never remembered it, Sir", said I . . .

Then said he, "Wilt thou know, son Roper, why I was so merry?"

"That I would gladly, Sir."

"In good faith, I rejoiced, son," said he, "that I had given the devil a foul fall, and that with those lords I had gone so far as without great shame I could never go back again." Sir Thomas More — Saint Thomas More — had so committed himself that he never could in honor go back!

So is a bishop committed.

Never in honor can he turn back!

My dear brother:

I cannot trust myself to speak of my affection for you and for your family; of my appreciation for your devotion to our Lord Jesus Christ and to his holy Church. I cannot trust myself to express the gratitude I and many feel for the gifts you have shared with us in the diocese of Bethlehem.

Indeed, I find myself in a quite wrongful self-pitying way beginning to apply part of my text to myself: "And Jacob was left alone!"

But we are not left alone! Nor will you be left alone! The Spanish words of parting are good ones, "Go with God!"

There will be many times when as a bishop you will walk through the darkness of night in your own soul and in the cure of souls in this diocese. "Go with God!"

You will wrestle with great and awful forces in the world in which we live. As an athlete of note yourself and as an alumnus of a great university whose principal pursuit is wrestling, you will understand this metaphor.

Wrestle through the dark night without despair. So you will fulfill the will of God for those who serve him in the episcopate.

And in the dawn, there will be his blessing!

# CALLED TO BE SAINTS

By Alanson B. Houghton

*Curate at the Epiphany, New York*

## WE ARE CALLED TO BE SAINTS EVEN IF WE DO NOT CONSIDER OURSELVES VERY GOOD MATERIAL

SOMEONE has discovered the following resolution buried deep in the dusty archives of an old New England church. "Be it resolved: The earth is the Lord's and the fullness thereof. Be it resolved: That the fullness thereof belongs to the saints. Be it resolved: That we are the saints."

We chuckle over this quaint resolution because it is amusing and in its prideful, authoritative, all knowing tone, is typically seventeenth century New England. But, surprisingly enough, the unknown writer of this resolution may not have been quite the fool for which we take him. What he says in the last line points to a very fundamental fact; a fact that we, as Christians, tend to ignore and at which we even scoff. Very simply it is this. We are the saints; or at least we are called to be.

We may choose to regard ourselves, with a certain subconscious delight, as more sinner than saint. We may even fall into the reverse trap of pretending not to, but secretly believing and cherishing all those nice thoughts we have about ourselves. But whatever path we choose to take, it still doesn't alter the fact that each one of us is still called to be a saint!

Both the Old and New Testaments point to this. The Psalmist addresses himself to "the saints that are in the earth" (Psalm 16:3) and urges "Sing unto the Lord, O ye saints of his" (Psalm 30:4). In the New Testament, St. Paul in writing to the infant Ephesian Church says: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints" (Ephesians 2:19) and in an earlier letter addresses the church at Philippi as "all the saints in Christ Jesus which are at Philippi" (Philippians 1:1).

### Newer Understanding

THESE EXHORTATIONS were addressed to living people, people who were daily struggling to learn more about and to live in the shadow of their risen Lord. Paul, or even the Psalmist

for that matter, was not talking to or about people who were more pious, or more precious, or more perfect than anyone else. He was talking to those who, even under the most adverse conditions, were still willing to face up to the exciting, but extremely difficult demands of their newly born Christian faith.

These Christians were somehow willing to commit themselves to the ongoing work of their new community; a community of people caught up in a new and deeper understanding of their God and of themselves and of those around them. Paul was talking about people who, because they were truly human, could live with their own private failings, as well as with the obvious failings of those they knew so well. These were people with open minds and loving hearts; people who, because God had reached out to them through Jesus Christ, instinctively reached out, in turn, toward their fellow beings in compassion and in concern.

These were people who were willing to take risks for what they believed in, even if it meant the offering of their own lives. These people were, and still are, the saints; human beings, not superhuman beings; men and women just like us — except that they love others more than others love them and they love God more than they love themselves.

### Difficult Path

IN THESE BUSY, increasingly secular times, we rarely recognize or appreciate a true saint; one who so truly loves his Lord that he sees him in all who pass his way, whatever their condition or station in life. During their sojourn among us, there is often little on the surface to set these special people apart because true sainthood is not flashy or obvious, or much less even applauded. As Nathaniel Howe once said: "The way of this world is to praise dead saints and to persecute living ones." Thus, the path of sainthood can be difficult as well as lonely. Remember that true sainthood is more something you are than something you feel.

True sainthood is often the least obvious of the many gifts of God, which is also why it is something very special indeed.

Look for a moment at two of our Lord's closest disciples, Simon Peter and James, the son of Zebedee. These men were not looked on by their contemporaries as particularly saintly men. Peter was loud, impetuous, unreliable in a pinch and extremely volatile on some very fundamental issues. Yet, because of the deepening influence of Jesus' love and demands upon him, Peter grew and grew in faith and commitment. His so-called irritating traits didn't disappear like magic, or even disappear at all. But alongside of them and in spite of them were the less obvious, but more lasting traits of love and loyalty and determination. And in his final test, Peter showed his true colors by having the courage and the humility to request that he be crucified upside down because he felt unworthy to die in the same fashion as had his Lord.

#### **Paying the Price**

JAMES, like Peter, was a simple man, but one who became quickly prideful the more our Lord became the center of attention. He completely misunderstood what Jesus was talking about when he described the coming kingdom. He even callously pushed his own mother forward to ask for him and his brother a preferential place in what he thought was to be an earthly kingdom.

James when asked if he was willing to drink the cup or pay the price required for membership in the kingdom, replied in the affirmative with a bravado and a boastfulness that obviously did not sit well with those who heard him. But, like Peter, there was a less obvious "something" within him which stood by him through those dark days leading up to our Lord's crucifixion and later on. James had a basic faith and conviction which finally helped him cope with and accept what none of the disciples really expected—the Resurrection. And there was his deep and abiding love for his Lord, a growing understanding of what really was important in life that gave him the strength to be willing to offer his life in the service of that Lord. And, as you know, James was the first of the disciples to pay this ultimate price.

These men and so many, many other men and women down through the years have been called to be saints and have answered that call. Each has been called uniquely and each has answered uniquely. Only a few in proportion have been called upon to die for their faith. Only a few

have been publicly recognized as saints per se. And I would venture a guess that not one of them ever considered himself or herself to be of saintly material.

This is the intriguing and mystifying and challenging thing about sainthood. It's not always those who go to church regularly or who think they are good people or those who thank God that they are not like the unfortunate soul whom they pass on the street, or even those who are known, by themselves and others, for all their good works. The real saints of this world seem to move through life with a quiet, unselfconscious grace; with an uncluttered appreciation for all that God has made, both animate and inanimate; with a love for God that is evidenced by their own unselfish reaching out toward their fellow human beings; with a joy and a peace that the rest of us cannot quite fathom. They do all this with such a lovely simplicity and dignity that all we can do when they pass our way is to tip our hats and thank God for their saintly example.

#### **A True Story**

WE ARE ALL called to be saints. Although many of us do not or, for reasons best known to ourselves, cannot respond to that call, there are those special people who do. I'd like to tell you a story about such a person. This is a true story — about an old woman in her late eighties, who lives alone in a fourth floor walk-up. She has little money. She has to beg from the nearby stores for stale bread, or old greens, or whatever else she can find that has been discarded in order to survive. But do you know what she does? She goes around and visits and shares what she has scavenged with the other old people in her block; those who are less able than she is to move around. She rubs their backs, she cheers their day, she helps them in any other way that she is able; barely keeping enough food or time for herself. I'm not making this story up — for I have been privileged enough to have met this extraordinary woman. There is something very special about her. She reaches out in almost childlike trust for someone to guide her across the street.

One day as I was passing by where she lives, she asked me to carry her bundles up the stairs and the moving thing to me was that she asked in such a way as if doing something for somebody else was as natural as life itself. She just expected me to share her burden with her as she has so unselfishly shared the burdens of

others. This old woman doesn't stand out in a crowd, for you would probably find her in the back row if you noticed her at all. I have no idea of her church habits, nor do I care. Unfortunately, I don't even know her name. But I do know one thing. This old woman in her own unique and wonderful and simple way has answered the call; the very same call each one of us has the opportunity to answer if only we will.

This old woman may well be our beacon; for once we have seen or known or heard of one far

better than we, we are the ones who are the better for it. Therefore all I can do is paraphrase slightly St. Paul's greeting to the Roman Church which in those late days of the first century was experiencing some of the same problems we face, as Christians, in the latter days of the twentieth century.

"To all that be in New York, especially those here in the Church of the Epiphany this morning — beloved of God — called to be saints — grace to you and peace from God our Father and the Lord Jesus Christ".

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## SEAMEN'S INSTITUTE TO BUILD

★ The world's largest shore center for merchant seamen, Seamen's Church Institute of New York, will build a 23-story structure at State and Pearl Streets in Manhattan as a new center and headquarters to replace its existing building at 25 South Street, erected by the Institute in 1913.

Joint announcement of the organization's intent was made by Franklin E. Vilas, president, and the Rev. John M. Mulligan, director.

The new building will be located on a choice site which directly overlooks Battery Park and New York Harbor. A portion of its foundation will rest on a strip of land where the old Dutch fort of Nieu Amsterdam was situated. The over-all architectural design and concept, according to Eggers & Higgins, architects, is in harmony with current and known future redevelopment plans of the area.

Cost of the project is estimated at around \$7.5 million, and completion is expected by late 1967. The Institute will continue to function in its present location until the new building is ready for occupancy.

The Rev. Mr. Mulligan emphasized that in the present era, accommodations for seamen ashore must be as modern and hospitable as those provided for any metropolitan visitor. Be-



cause of the fast turn-around of merchant ships in port, and the increased mechanization of ships, a seaman spends relatively little time in port and hence his recreational and other needs while ashore must be met by up-dated services and program, the director added.

Speaking for the Institute's Board of Managers, Mr. Vilas said the decision to build was prompted by several factors, among them the increasing costs of maintaining what he termed the "obsolete and economically - inefficient" South Street building, as well as the changing requirements of seamen today.

"As the needs of seamen have altered, so must we change our program and accommodations to meet these needs," he said. "We cannot adequately conform to this new set of requirements with our existing out-moded facilities."

The new building design, he pointed out, reflects advanced concepts of ministering to seamen's needs and was conceived only after long study by the Institute's board of managers, architects, and staff.

The State Street structure will consist of two principal elements. One is a five-story base which will house social, religious, recreational and educational facilities. The Rev. Roscoe T. Foust, a member of the Witness editorial board, is director of this division. The other is an eighteen-story tower which will provide living or "hotel" accommodations for visiting seamen.

The Institute is non-sectarian, serving men of all nations and creeds. Sixty per cent of its financial support comes from merchant seamen themselves, through purchase of lodgings, meals and other services. About one-third of its annual budget is met through endowment

income and gifts of individuals, church groups and foundations.

## HOUGHTON WAS IN BUSINESS

★ Alanson Houghton is another of those fellows who are quitting good jobs these days to go into the ministry. The writer of the piece you'll find on page fourteen was formerly director of production for a glass manufacturing company.

## BISHOP HIGLEY AGAINST HERESY TRIAL

★ Bishop Walter M. Higley of Central New York said that he believes that Bishop Pike should not be brought to trial on charges of heresy. His remarks were contained in his annual report to the diocese.

"I should like to say just a few words concerning the news

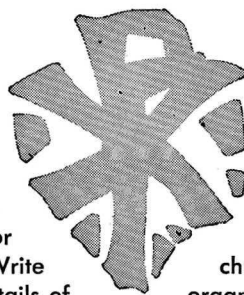
in the press about Bishop Pike. I am greatly distressed about this for I hoped this could first come before the House of Bishops when it meets at the end of October.

"In the Episcopal Church, Bishop Louttit, or any bishop, has the same right for opinion, the same responsibility and freedom to speak and act as Bishop Pike does. Bishop Louttit and a few other bishops have made a presentment to the Presiding Bishop concerning their feelings about Bishop Pike's words and actions.

"According to the canon law of the Episcopal Church if a presentment is made, it shall be investigated by a board of inquiry to see whether the charges are true. The recommendations of that board determine whether or not there will be a trial of a bishop.

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will be pleasantly surprised by what we can do for you. We have not merely changed our name; we have also added lines which are of particular interest to churches and church-related organizations. Please let us hear from you and we will tell you about the many new and interesting things that we are doing these days.

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"Bishop Pike at present has had charges made against him. He should not be considered guilty of them until a fair and canonical hearing has been held.

"Personally, I hope that this trial will not come to pass, for from my knowledge of history, the Church has always suffered serious injury with no gain or benefit from such action.

"It seems to me that in this enlightened day there is some far better way to handle the situation in love. We need to seek God's guidance in this, and I ask you to remember Bishop Pike and all of the bishops as we study this matter."

## REV. WALDO F. CHASE DIES AT AGE 104

★ The oldest priest in the American Church, the Rev. Waldo F. Chase, died at the Episcopal Home in Alhambra, Calif. on October 4, 1966. He was in his 105th year and remained active and mentally alert until almost the end. Until recent months he assisted at the altar both at his home parish, St. Matthias, Whittier, Calif. as well as at the home chapel.

Officiating at his funeral at St. Matthias were Bishop Bloy of Los Angeles, Bishop Rusack, suffragan, Bishop Robert Gooden, suffragan retired, and the clergy staff of St. Matthias.

Fr. Chase may have been one

of the last living Episcopalians to be confirmed by the first Bishop of California, the Rt. Rev. William J. Kip, in 1882. At that time the young Mr. Chase was organist and choirmaster of St. Paul's Church, San Diego, under the Rev. Henry B. Restarick; later bishop of Hawaii.

## SACRAMENTO TACKLES TOUGH PROBLEMS

★ Delegates from 12 congregations of metropolitan Sacramento, Calif., came together for a week-end of hard work to take a disciplined look at the community and help define how the Episcopal Church can carry on a more effective ministry to the rapidly growing and changing community. More than one year in the planning, under the chairmanship of the Rev. W. Renouf, diocesan program coordinator, the conference dealt with such problems as suicide—highest rate in the nation—, alcoholism — one of the highest rates in the nation —, family life and problems — one divorce for every marriage —, aging and welfare.

Community leaders serving as resource people included representatives of the county welfare department, two county coroners, a marriage counselor in private practice, a psychiatrist member of the suicide prevention authority, the president of the family service agency, a counselor of the county conciliation Court, leaders of the alcoholism center and center of rehabilitation, two Protestant ministers and a Roman Catholic priest, as well as an Episcopal priest-social worker and representatives of the medical profession.

Structural problems, such as poverty, employment, education, housing, race, were identified by the director of the county planning commission and the chairman of the county board of supervisors.

# JANUARY 5, 1967

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# - BACKFIRE -

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**Mary Faith Sutton**

*College Worker, Radford College, Va.*

A reply to Bishop Lichtenberger's "To Our Lord Jesus" of October 6:

Dear Arthur:

We hadn't realized how out of touch we've been. It seems impossible that you haven't heard of my Father's "death" before this.

Please set your hearts and minds at rest. Father is very much alive, and the same as ever. Our real concern is for the Holy Ghost. He is so involved in things that we often wonder at His power. You creatures are developing things at such a rate that He is always on the move.

I personally suspect that He is responsible for a lot of this talk about Father's "death". Because you're all thinking in so many different ways, He's had to change your thinking about Father also. But be assured that Father's "death" is only a creating of new thoughts about Him. Old Father has died in one sense, but heaven only knows what kind of a resurrection the Holy Ghost will bring about this time.

You fellows at the seminary are just going to have to hold on tight but loose 'cause the answer is blowin' in the wind.

The Love of God, the Fellowship of the Holy Ghost, and my Grace be with you all evermore.

**Frances (Mrs. H. W.) Benz**  
*Churchwoman, Cleveland Heights, O.*

Obviously the editors expect a good deal of interest to be generated by John Pairman Brown's "The Liberation of the Church" (10/13/66) because they are making reprints available.

Three speculations come to mind as I visualize discussion groups studying this article.

Will the participants be able to untangle the writer's thought from his carelessly written prose? I predict that the eagerness to understand Mr. Brown's philosophy will evaporate as earnest seekers dispute over the meaning of his sentences.

Then if the meaning is pinned down, will an open-minded group be able to resolve the frightful inconsistencies in the over-all argument? I cannot imagine, for example, how a small number of secessionists from the Establishment will go about monumental tasks such as "maintaining a proper balance of desert and jungle."

Finally what will be the reward for the young idealist who finds in this article a new gospel for these times? Will he not discover eventually that some of the "blessed poor" are only ordinary people, that some representatives of the hated rich are rather decent after all, and that every evil thing he can point to is, and has been, a matter of great concern to many, many of his fellow human beings?

But by then he will be part of the Establishment and will both smile and understand when a new generation announces that it has discovered Truth.

**Harvey T. Bassett**

*Attorney of Detroit, Michigan*

Your October 13th issue of the Witness has been particularly interesting and uplifting for me.

After reading your story of

the week on Bishop Louttit which disturbed me greatly, but then the good Bishop has disturbed me before, I turned to the back of the book and came forward.

The article entitled "That Difficult Parable" was very helpful and could have made the issue well worth while without any other articles.

"The Liberation of the Church" was something else again. That article took the bitter taste of the first article away entirely.

When I came to the end of John Pairman Brown's great dissertation on the times and teaching of Jesus, the historical changes effecting Christianity and the wonderful and logical approach in developing his article I began to wonder if I could procure several copies of the issue of Witness. I was surprised and delighted see the last little paragraph about reprints.

You will find my check enclosed in the sum of two dollars for ten copies of "The Liberation of the Church".

**Francis C. Huntington**

*Clergy Staff of*

*Trinity Parish, New York*

That was a very good editorial on the Louttit-Pike situation in the Oct. 13 issue. I also liked your note about the trial of Bishop Brown.

You are absolutely right — this is no time for a heresy trial.

---

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