

# The **+** WITNESS

AUGUST 8, 1968

10¢

---

---

## Articles

Michael Cantuar at Lambeth

Message of WCC Assembly

---

NEWS: Lambeth Conference Considering Some  
Tough Problems. Encyclical on Birth Control  
Stirs Lambeth. Money was News at Uppsala

---

---

## SERVICES

### In Leading Churches

#### NEW YORK CITY

##### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 8, 9, 10, Morning  
Prayer, Holy Communion and Sermon. 11;  
Organ Recital, 3:30; Evensong, 4.  
Morning Prayer and Holy Communion 7:15  
(and 10 Wed.); Evening Prayer, 3:30.

##### THE PARISH OF TRINITY CHURCH TRINITY

Broadway & Wall St.

Rev. John V. Butler, D.D., Rector

Rev. Donald R. Woodward, Vicar

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.  
Daily MP 7:45, HC 8, 12, Ser. 12:30  
Tues., Wed. & Thurs., EP 5:15 ex. Sat.;  
Sat. HC 8; C Fri. 4:30 & by appt.

##### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8, MP & HC Ser. 10, Weekdays  
MP & HC 8, HC 12:05, 1:05, 7:15 also  
Holy Days (ex. Sat.); EP 5:10 (ex. Sat.  
1:30); Counsel and C 10:30-1:30 daily,  
and by appt.; Organ Recital Wednesdays  
12:30.

##### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.  
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

##### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.  
C Sat. 5-6, 8-9, by appt.

##### ST. AUGUSTINE'S CHAPEL

333 Madison St.

The Rev. William W. Read, Vicar

Sundays: 8, 9, 11; Monday-Saturday 9:30 ex.  
Wednesday 7:30; MP Monday-Saturday 9:15  
ex. Wednesday 7:15.

##### ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. Carlos J. Caguias, Vicar

Sundays: MP 7:15; Masses 7:30, 8:45, 11:15  
(Spanish), Eu Monday thru Wednesday 8;  
Thursdays thru Saturday 9.

##### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street  
Near New York Memorial Hospitals

Hugh McCandless, Alanson Houghton,

Kenneth R. Huggins, Clergy

Lee Belford, Francis C. Huntington, Associates  
Sundays: 8 a.m. HC; 9:30 Family (HC 3rd  
Sun) 11 a.m. Morning Service (HC 1st  
Sun) 12:15 p.m. HC (2, 3, 4, 5 Sun)

One of New York's  
most beautiful public buildings.

## The Witness

### For Christ and His Church

#### EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE

T. FOUST; RICHARD B. GARY; GORDON C.

GRAHAM; DAVID JOHNSON; HAROLD R. LAN-

DON LESLIE J. A. LANG; BENJAMIN MINIFIELD;

WILLIAM STRINGFELLOW.



EDITORIALS: — The Editorial Board holds  
monthly meetings when current issues before  
the Church are discussed. They are dealt  
with in subsequent numbers but do not  
necessarily represent the unanimous opinion  
of the editors.

#### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;

GARDINER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; HELEN GRANT; COR-

WIN C. ROACH; BARBARA ST. CLAIRE; MAS-

SEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



THE WITNESS is published weekly from  
September 15th to June 15th inclusive, with  
the exception of one week in January and  
bi-weekly from June 15th to September 15th  
by the Episcopal Church Publishing Co.  
on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in  
bundles for sale in parishes the magazine  
sells for 10c a copy, we will bill quarterly  
at 7c a copy. Entered as Second Class  
Matter, August 5, 1948, at the Post Office  
at Tunkhannock, Pa., under the act of  
March 3, 1879.

#### THE GENERAL THEOLOGICAL SEMINARY

Chapel of the Good Shepherd

Chelsea Square — 9th Ave. & 20th Street

HOLY COMMUNION — 7:00 a.m. MONDAY  
through FRIDAY

MORNING PRAYER & HOLY COMMUNION  
— 7:30 a.m. SATURDAY & HOLIDAYS

MORNING PRAYER — 8:30 a.m. MONDAY  
through FRIDAY

HOLY COMMUNION — 12 noon — MON-  
DAY, WEDNESDAY, THURSDAY, FRI-  
DAY

HOLY COMMUNION with Sermon — 11:15  
a.m. TUESDAY

EVENSONG — 6:00 p.m. DAILY

## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs., Fri.,

12:30 - 12:55 p.m.

Services of Spiritual Healing, Thurs. 12:30  
and 5:30 p.m.

#### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.

Wed. and Holy Days: 8:00 and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. Frank J. Haynes, Rector

8 and 9 a.m. Holy Communion (breakfast

served following 9 a.m. service) 11 a.m.

Church School and Morning Service. Holy

Days 6 p.m. Holy Communion.

#### PRO-CATHEDRAL OF THE

HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Very Rev. Sturgis Lee Riddle, Dean

The Rt. Rev. Stephen Bayne, Bishop

The Rev. Donald D. Weaver, Canon

The Ven. Frederick McDonald,

Canon Chaplain

#### NEW YORK CITY

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and

11 a.m. Church School. 11 a.m. Morn-

ing Service and Sermon. 4 p.m. Even-

song. Special Music.

Weekday: Holy Communion Tuesday ex

12:10 a.m.; Wednesdays and Saints Day.

at 8 a.m.; Thursdays at 12:10 p.m.

Organ Recitals, Wednesdays, 12:10. Eve.

Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School

9:30; Morning Prayer and Sermon 11:00

(Holy Communion 1st Sunday in Month).

#### ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP

11; Daily ex. Sat. HC 8:15, HC Tues

12:10, Wed., 5:30.

Noted for boy choir; great reredos  
and windows.

## Story of the Week

### Lambeth Conference Considering Some Tough Worldwide Problems

★ Like most other major conferences, Lambeth 1968 has not been without its lobbying. This has come particularly from the western hemisphere.

Much of the lobbying took place well in advance to the convening of the 462 of the 740 bishops eligible to attend. The conference resolutions and decisions are made as suggestions to Churches of the Anglican tradition around the world. It does not legislate.

One lobby appeared to be led by Bishop George Luxton of Huron, Canada, who wrote a series of articles last spring in which he said: "We need some central authority, a group—not a person—to which will be committed the right to discuss, plan, supervise and revise the operation of the Church's mission to the world as accepted by the parent body, and to command an equitable share of the financial responsibility to each of the participating provinces or national Churches."

It was reported that he intended to place before Lambeth 1968 a proposal for the setting up of a "central executive for Anglicanism" which will ensure "that in all our Anglican world

mission we Anglicans should speak with one voice, act accordingly to one accepted plan, eliminate overlapping, and establish unity in administration, finance and personnel."

Bishop Luxton is said to have the support of 38 Canadian and 79 American bishops for his plea that time be given on the conference agenda for study and consideration of his plan. He was reportedly planning to ask the conference to approve in principle a proposal that the next Anglican congress—an informal gathering of Anglican representatives held about every ten years half-way between Lambeth conferences—scheduled for 1973 should be an official congress of bishops and a duly elected priest and layman from each diocese.

Another lobby had South America in mind. Six Anglican bishops serving there—three in Brazil and the bishops of Argentina and Eastern South America, of Chile, Bolivia and Peru, and of Colombia—issued an open letter to the archbishops and bishops in order to stimulate interest in their continent.

A copy of this letter was sent to each bishop attending the

conference, saying: "In the context of society and the world at large Latin America cannot and must not be neglected . . . We believe that the Anglican communion, which considers itself worldwide and which possesses considerable human and material sources for mission, must respond to God's call and the world's need, and do its full share in Latin America. It has much to give and far more to receive by so doing."

The six bishops then called for the establishment of an indigenous Church in each nation of Latin America, priority for urban evangelization and the involvement of the Church in higher education.

Still a third lobby seemed to center on making this conference the last of its kind. An outlet for this lobby was the evangelical-leaning Church of England Newspaper. It recently featured an article by Gervase E. Duffield, a prominent member of the Church Assembly's house of laity, writer and student of Prayer Book doctrine and liturgy.

The article stated: "As things stand, a good case can be made out for making 1968 the last Lambeth conference on purely pragmatic grounds. The cost of each conference rises, and to gather so many bishops into such an enormous episcopal jam-

boree at so great an expense when all they can do is talk and produce a non-authoritative report is surely an unjustified extravagance."

Duffield added, "We can safely make the tenth Lambeth conference the last one, and put our energy and our resources into ecumenical discussions, though one hopes the wider Episcopal fellowship concept will be abandoned forthwith."

The same newspaper also ran an article by Prof. Anthony Hanson which included these points: "This Lambeth conference could perhaps reconcile itself to being the last of its kind. It has grown extremely unwieldy; the intellectual level of the bishops has come to vary more widely than ever; the need for other experts besides bishops has now been reconciled.

"Far more useful in the future would be regional conferences to deal with regional problems, and let us hope that they will be interdenominational conferences. This need not exclude the setting up of a permanent central body of Anglican experts.

"And, finally, let us hope that this Lambeth will give some sort of formal response to the new spirit within the Roman Catholic Church. We should be ready to acknowledge what is probably the greatest event in the history of the Church since the Reformation."

Pope Paul sent a 150-word goodwill message to the conference declaring that "all the conference can do to advance further the cause of Christian unity will be blessed by God."

It was read by the Rev. J. G. Willebrands, head of the Vatican secretariat for promoting Christian unity, one of twelve

official Roman Catholic observers. In all there are fifty observers from Orthodox and Protestant Churches, as well as the Catholics, all of whom are allowed to take part in the discussions.

The Archbishop of Canterbury welcomed them at the opening business meeting on July 27. "You are here so generously because we need you," he said, "and your participation will assuredly help the conference to work with greater knowledge and wisdom and in closer touch with all Christendom than would otherwise be possible."

The Rev. Eugene Carson Blake, general secretary of the World Council of Churches, responded in behalf of all the observers, including the Roman Catholics.

Before the conference opened many observers were expressing the view that its ecumenical discussions, particularly as regards Rome, would produce some of the more dramatic aspects.

On the eve of the meeting the mass-circulation Catholic Herald published a full-length background feature article by Michael de-la-Noy, the Archbishop of Canterbury's personal press assistant. In this he wrote, "In the current mode of disillusion with organized religion they (the bishops) would be well advised to say something that really matters in terms which ordinary people understand, or else keep their peace, for a cliché-ridden encyclical on issues of secondary importance to the times we live in will be fatal."

North American delegates — U.S. and Canada — dominate membership of two subcommittees which may well provide

some of the most newsy contributions to the outcome of the conference.

### Issues Emerge

Both subcommittees are in the renewal of the Church in unity section, one of the three sections in which the down-to-earth work of the month-long conference is being undertaken. The other two sections are in faith and in ministry.

Altogether the in unity section has ten subcommittees but two have already begun to capture popular interest. The title of one speaks for itself — relations with the Roman Catholic Church.

The other has the more obscure title of current schemes — but Archbishop Ramsey of Canterbury explained at a preliminary press conference that this embraces such current unity proposals as those uniting the Church of England with the Methodist Church.

The subcommittee on relations with Rome has 17 members under the chairmanship of Bishop John Moorman of Ripon, who was the senior Anglican observer throughout Vatican II. The only other Church of England member is Bishop St. J. S. Pike, assistant of Guildford.

The United States has four members — Bishops H. H. Kellogg of Minnesota, J. S. Higgins of Rhode Island, E. R. Welles of West Missouri and H. B. Robinson, coadjutor of Western New York. There are also two Canadians, Bishops, R. J. Pierce of Athabasca and G. F. C. Jackson of Qu'Appelle.

The subcommittee on current schemes could embrace dozens of sets of unity discussions. Not only is the Church of England



engaged in unity negotiations with the Methodists but also with the Presbyterians — and this only in England.

Less than two years ago an official Church of England document was published which showed that more than 40 different sets of unity discussions involving Anglicans, Methodists and Presbyterians alone were going on in various parts of the world.

On the special point of the Church of England-Methodist talks, Archbishop Ramsey said there was no question of the current schemes subcommittee or the conference as a whole being asked to approve them.

### Major Trends Indicated

The bishops went into a prolonged period of secret discussions on July 29.

Little is likely to be heard — in any detail, at least — for a couple of weeks, but major trends were indicated earlier

when chairmen of the conference's three sections delivered policy addresses.

Archbishop Howard Clark, primate of Canada, who chairs the section on faith, and Metropolitan Jacob De Mel of India, in charge of the section on unity, declared Christendom was in the throes of a crisis of faith and that it must be prepared for fresh trials involving faith even after Church union.

The Canadian churchman said its clear ecumenical spirit should be one of the major influences of the conference, while the metropolitan expressed "warmest thanks to God for the winds of charity blowing through the Second Vatican Council." The third chairman, Archbishop Donald Coggan of York who heads the ministry section, made a fervent appeal for clarification of the offices of deacon and deaconess and called upon the conference "to act and speak courageously in the matter of the ministry of women."

nounce the encyclical. With him was Bishop Dean, executive officer of the Anglican communion and secretary of the conference, who told newsmen that unity talks would go on with Rome but said that the encyclical had doubtless set back the ecumenical movement for decades.

The Archbishop, after consultation with the conference steering committee, issued a statement which clashed bluntly with Pope Paul's statement.

Archbishop Ramsey said: "It's obvious I have not had an opportunity to give thorough study to this important papal encyclical, but I can say that moral teaching given by the encyclical on the use of so-called artificial means of contraception is widely different from that of the Anglican communion.

He then recalled the judgment of Lambeth Conference of 1958 that parents had a serious responsibility to decide on the number and spacing of their children after taking into consideration many matters. He added: "The means adopted to limit the number of children in a family are a matter for the conscience of each husband and wife. Use of artificial means of contraception is not excluded. The changes in human society and world population as well as development in the means available for contraception which have occurred since 1958 seem to be to reinforce rather than challenge the arguments employed and conclusions reached at the Lambeth Conference in 1958."

A report arrived from London from John M. Krumm, Witness editor, after we had gone to press. He called the opening service "impressive" and the Archbishop's sermon "solid, balanced, thoughtful."

## Pope's Encyclical Stirs Lambeth

★ A handsome 24-page booklet was published by the information office of the Church of England, primarily intended for overseas visitors to the Lambeth Conference. It features, among other things, witty tips on where to find free sherry and eating places that are worth searching for. One is described as a "fantastic value in an expensive area" but since it is not licensed the diner is advised to "take your own bottle." A French restaurant is described as the best in London but "certainly it is one of the most expensive, so try to get someone to take you."

The booklet opens with a

greeting from the Archbishop of Canterbury which is signed "Michael Cantuar", which is the way we have it on the cover and for his sermon on page seven which opened the conference. It is the way he wants it obviously.

The big religious news was dated July 29 and came from Rome, when Pope Paul issued his encyclical condemning all forms of artificial birth control. The majority of Americans get their news from tv so they knew about this, and the controversy it stirred up before even daily papers had time to put it in type.

The Archbishop of Canterbury, who is no punch-puller, was on tv the next day to de-

We removed news from this issue in order to give you Dr. Krumm's concluding paragraphs:

On Monday, July 29, the conference went into committee sessions with little news expected to emerge until later on in the deliberations. In the mean time a round of social events are planned, which have caused some criticism and even a mild demonstration at the Canterbury service on July 25th.

Led by the Rev. Derek Hart, curate of St. Michael's, Highgate, young people passed out copies of a leaflet to the bishops entering the cathedral. Some of the questions posed were uncomfortable. Referring to Jesus' words about inviting the lame and the halt and the blind to a party, the leaflet went on to say, "We suggest that you give away your garden party tickets to such people as Jesus talks about."

The production of deadly new nerve gasses and other toxic agents for use in warfare was suggested as a topic the bishops might raise with the Queen at her garden party. It was a saucy and angry little pamphlet, but it was the undoubted voice of a great many younger Christians who are wondering how likely this conference, despite its impressive beginnings, is to lead the Church forth into greater and more convincing witness for Christ. Certainly its public relations have not been very helpful. A well known English author, George Target, criticized on a BBC program the secrecy surrounding the conference and wondered why the official brochure listed \$7 and \$8 dining places for the bishops "while dead rats are being sold in the market places for human consumption in Biafra."

A puzzling incident at the opening service may have prophetic significance. It had been announced that the offering would be received for Biafran relief, a touchy political topic in Britain, where the government is supplying arms to the Nigerian federal forces but none to the Biafrans. In the order

of service, however, no provision was made for an offering and none was received.

Is this evading of the issue a symbol of the way Lambeth will hedge on the controversies of the modern Church? Some bishops are already uneasy at the bland tone of the conference

(Continued on Page Ten)

## "WHAT?"

You haven't gone to the Holy Land even once?

Here is the opportunity of a life time —

Visit the United Arab Republic, Egypt and Syria

Go behind the iron curtain into East Berlin

And besides all that —

Athens, Beirut, Rome, London

AS WELL AS JERUSALEM AND THE HOLY LAND

Christian Sojourn to Europe and the Bible Lands

Hosted By

RT. REV. CHANDLER STERLING

VI Bishop of Montana

Departing November 12, 1968

\$ 875.00 — Budget Plan available"

## Enrollment Blank

MAIL TO:

CHANDLER STERLING  
VI BISHOP OF MONTANA  
224 WAVERLY PLACE  
NEW YORK, NEW YORK 10011

Name \_\_\_\_\_

Address \_\_\_\_\_

City & State \_\_\_\_\_ Zip \_\_\_\_\_

Home Phone \_\_\_\_\_ Bus. Phone \_\_\_\_\_

# Michael Cantuar at Lambeth

WE HAVE ALL COME to Canterbury with hearts full of thankfulness for a place, a man and a history. This place means very much to us as we think of St. Augustine and his monks coming here from Thanet with the cross borne before them, preaching the gospel to king and people, and inaugurating a history which includes not only the English Church in its continuity through the centuries but a family of Churches of many countries and races which still see in Canterbury a symbol and a bond. Today we thank God for all this, and for the witness within Christendom of a tradition of ordered liberty and scriptural catholicity which the name Anglican has been used to describe. Thanks be to God for his great goodness.

No part of the early history is more interesting than the questions which St. Augustine sent to Pope Gregory about some of his perplexities and the answers which the Pope gave to him. One of the matters which bothered St. Augustine was the variety of customs in different Churches, and Pope Gregory told him that if he found anything in the Gallican or the Roman or in any other Church acceptable to Almighty God he should adopt it in England, because — and here comes the great principle — “things are not to be loved for the sake of places, but places for the sake of good things”. “Non pro locis res, sed pro bonis rebus loca amanda sunt”. How suggestive, how far reaching, is this principle, how applicable to other issues and to other times. “Non pro locis res, sed pro bonis rebus loca.” The local, the limited, the particular is to be cherished by Christian people not for any nostalgic attachment to it for its own sake, but always for the real thing which it represents and conveys, the thing which is catholic, essential, lasting.

So our love for Canterbury melts into our love for Christ whose shrine Canterbury is; our love for what is Anglican is a little piece of our love for one Holy, Catholic, Apostolic Church; the love of any of us for our own heritage in country, culture, religious experience or theological insight, all subserves the supreme thing — the reality of God who draws men and women and children into union with himself in the fellow-

ship of his Son. Not things for the sake of places, but places for the sake of good things: let that be a guiding principle, and the good things which concern us are what the apostolic writer calls the things which are not shaken.

Today the words of the Epistle to the Hebrews come home to us, in cadences which seem to roll like thunder. Follow the thought of this tremendous passage. The voice of God shook the earth when the divine law was given on Mount Sinai, a divine law which, reinterpreted by our Lord, still stands and must be proclaimed. Then, in the new covenant, the voice of God shakes heaven as well as earth, since the incarnation at Bethlehem and the resurrection from the tomb belong to both earth and heaven. Today the earth is being shaken, many things are cracking, melting, disappearing; and it is for us who are Christians to distinguish the things which are shaken and to receive gratefully a kingdom which is not shaken, the kingdom of our crucified Lord. Within this kingdom, the writer goes on, we offer to God the worship he can accept — but as we do so we are never in cosy security, we have awe in our hearts, for we are near to our God, and our God is blazing fire.

## Earth Being Shaken

TODAY the earth is being shaken, and there can be few or none who do not feel the shaking: the rapid onrush of the age of technology with the new secularity which comes with it, the terrible contrast between the world of affluence and the world of hunger, the explosions of racial conflict, the amassing of destructive weapons, the persistence of war and killing. And man, they say, has come of age. Indeed he has, in the height of the powers the Creator gave him, in the fulfilment of the psalmist's words “thou hast put all things under his feet”, but without, alas, man learning to say with the psalmist “O

---

*This phrase “yet once more” indicates the removal of what is shaken . . . in order that what cannot be shaken may remain. Therefore let us be grateful for receiving a kingdom which cannot be shaken, and thus let us offer to God acceptable worship with reverence and awe, for our God is a consuming fire.*  
— Hebrews xii, 27-29.

Lord, our Governor, how excellent is thy name". That is the nature of man's triumph, and man's utter frustration.

Amidst a shaken earth we who are Christians receive a kingdom which cannot be shaken, and are called so to enjoy it that others are led to find it and receive it with us. How is God today calling us to do this? God calls us to faith, to ministry, to unity.

### Call to Faith

THE FAITH to which we are called will always be folly and scandal to the world, it cannot be in the usual sense of the word popular; it is a supernatural faith and it cannot adapt itself to every passing fashion of human thought. But it will be a faith alert to distinguish what is shaken, and is meant to go, and what is not shaken and is meant to remain.

When men today tell us that they revere Jesus but find God or theism without meaning, it sometimes is that the image of God as we Christians in our practice present it is the image of a God of religious concerns but not of compassion for all human life, and it is just not recognizable as the God and Father of Jesus Christ. So too when men reject theism it sometimes means that they cannot accept in this shaken world any easy, facile assumption that the universe has a plan, a center, a purpose. It is for us Christians to be sure that our faith is no facile assumption but a costly conviction that in Christ crucified and risen, in suffering and victorious love and in no other way, there is a plan, a center, a purpose.

In dying to live, in losing life so as to find it — there is the place where divine sovereignty is found and theism has meaning and vindication. The bishops who will lead our thinking about faith at this Lambeth Conference will help us to see that faith means standing near to the cross in the heart of the contemporary world, and not only standing but acting. Our faith will be tested in our actions, not least in our actions concerning peace, concerning race, concerning poverty. Faith is a costly certainty, but no easy security as our God is blazing fire.

### Call to Ministry

THE MINISTRY to which we are called is described in our text. It is "to offer to God acceptable worship". We know that the only

worship which God accepts is the expression of lives which reflect God's own righteousness and compassion. Yet amidst all the energies of serving humanity which so rightly concern Christian people let there be a deep revival of the priestly spirit, the spirit of loving God for God's own sake who made us for himself.

The bishops who will lead our thinking about ministry will help us to recapture this priestly spirit while they show the way to new forms of practical service in every community where Christian people are. That service must not only inspire individuals, it must go on to affect states and nations in their policies, rich and poor, developed and undeveloped, one towards another.

### Call to Unity

HERE CHRISTENDOM is feeling the first tremors of a shaking which would have seemed incredible a few years back. What has been shaken? Much of the old complacency, much of the old contentment with our divided condition, much of the sheer ignorance of one another in theology and in practice, and above all much of the self-consciousness which gave absurdity to the dealings of Christians with Christians. But the shaking has gone deeper still. Christendom has begun to learn that unity comes not by combining this Church with that Church much as they are now, but by the radical altering of Churches in reformation and renewal. It is here that the Vatican Council has had influence far beyond the boundaries of the Roman Catholic Church. We all are stirred to ask God to show us what are things rightly shaken and the things not shaken which must remain.

As Anglicans we ask ourselves: "Quo tendimus?" This Lambeth Conference faces big questions about our relations with one another as a world-wide Anglican family and about our role within a Christendom which is being called to unity in the truth.

Can we do better than take to heart and apply to our tasks the counsel which Pope Gregory gave to St. Augustine "non pro locis res, sed loca pro bonis rebus", "not things for the sake of places, but places for the sake of good things". We shall love our own Anglican family not as something ultimate but because in it and through it we and others have our place in the one



Church of Christ. The former is a lovely special loyalty: the latter is the Church against which our Lord predicted that the gates of death would not prevail.

Now, as the work of unity advances there will come into existence united Churches not descriptably Anglican but in communion with us and sharing with us what we hold to be the unshaken essence of catholicity. What then of the future boundaries of our Anglican communion? We shall face that question without fear, without anxiety, because of our faith in the things which are not shaken. Perhaps the Anglican role in Christendom may come to be less like a separate encampment and more like a color in the spectrum of a rainbow, a color bright and un-selfconscious.

"See that you do not refuse him who speaks." The writer to the Hebrews has his urgent message for us, telling us of the removal of what is shaken in order that what is not shaken may remain. Therefore let us be grateful in receiving a kingdom which cannot be shaken. It is the kingdom of Christ crucified, our king who was crowned with thorns. And his cross is the secret of our faith, the heart of our ministry and the source of our unity as we live not to ourselves but to one another and to him. Each of us at this time will want to say from his heart: —

Thanks be to thee, O Lord Jesus Christ  
for all the benefits thou hast won for me,  
for all the pains and insults thou hast borne for me.  
O most merciful redeemer, friend and brother,  
may I know thee more clearly,  
love thee more dearly  
and follow thee more nearly.

## Message of WCC Assembly

THE WORLD COUNCIL OF CHURCHES, ending a 16-day meeting that marked its 20th anniversary, issued a message which asserted that "the ever widening gap between the rich and the poor, fostered by armament expenditure, is the crucial point of decision today."

"But God makes new," delegates to the assembly declared, coupling the affirmation with

a warning that "Christians who in their acts deny dignity to their fellow-men deny Jesus Christ, in spite of all that they profess to declare."

"Therefore, with people of all convictions, we Christians want to ensure human rights in a just world community," said the statement adopted unanimously as the final action of the closing plenary business session.

Delegates pledged that "we shall work for disarmament and for trade agreements fair to all" and "we are ready to tax ourselves in furtherance of a system of world taxation."

Such commitments, the message said, "demand the worship, discipline and mutual correction of a world-wide community," of which, it acknowledged, "only the beginning . . . has been given to us" in the WCC and its regional, national and local counterparts.

Reiterating "but God makes new," the statement declared that "the ecumenical movement must become bolder, and more representative," and that "our Churches must acknowledge that this movement binds us to renewal."

"Therefore, we re-affirm our covenant to support and correct one another," the delegates said. "Present plans for Church union call for decision, and we seek fuller communion with those Churches which are not yet in full fellowship with us. We know that we never live the fullness of what we profess and we long for God to take over. Yet we rejoice that always we can anticipate in worship the time when God renews ourselves, all men, all things."

In its opening section, the message stated that the Uppsala assembly "met first of all to listen" in an atmosphere of "scientific discoveries, the protest of student revolts, the shock of assassinations, the clash of wars . . .

"We heard the cry of those who long for peace; of the hungry and exploited who demand bread and justice; of the victims of discrimination who claim human dignity; and of the increasing millions who seek for the meaning of life."

Observing that though "all men have become neighbors" they do not know how to live together, the message said Christians "will mani-



fest our unity in Christ by entering into full fellowship with those of other races, classes, age, religious and political convictions, in the place where we live.

"Especially we shall seek to overcome racism wherever it appears."

Scientific discoveries and revolutionary move-

ments open both "new potentialities" and "perils for men," the message declared, adding: "Man is lost because he does not know who he is. But God makes new . . . Therefore, with our fellow-men we accept our trusteeship over creation, guarding, developing and sharing its resources . . ."

## LAMBETH CONFERENCE —

(Continued from Page Six)

documents and are muttering threats of minority reports and sharp dissents. There may be some surprises at Lambeth 1968 before it is over, even though it began predictably enough but with its own special Anglican kind of dignity and impressiveness at the opening service at Canterbury Cathedral.

## MONEY WAS NEWS AT UPPSALA

★ Bring 2,000 persons from 80 countries to a 16-day conference and the costs can be astronomical. But the World Council of Churches had hoped to conduct its assembly July 4-19 on a shoestring budget of \$560,000.

It succeeded but only because it got lots of help from friends who donated supplies — paper, typewriters, duplicating machines, loan of buses and autos.

Several hundred young people were on hand from all parts of the world, many of them hitchhiking. They performed all sorts of jobs for free, including preparing breakfasts for delegates.

The half-million dollar figure does not include travel costs of delegates, estimated at between \$1 and \$1.5 million.

Money was again news when the assembly adopted what it called a "model annual general budget" of \$1,320,000 for 1969-71. The report said it ought to be \$1.5 million but in the

light of past experience officers doubted if the member churches would come up with that kind of money.

The budget does not include inter-church aid, channeled through the council, which in 1967 totaled \$12 million.

What the money will do, hopefully, is spelled out in the final message printed on page nine, in the reports and documents in the July 25 Witness.

Young people continued to rap the assembly as we also reported in the last issue. They issued a 10-point statment at the close — speeches too long; documents instead of action; pussyfooting on Vietnam, race, starving people; delegates too old.

The average age of all participants was 48.5 years, but for voting delegates alone it was 51.7 years. Of the voting delegates, 4 per cent were under 35 years, but 22 per cent were over 60. Nine per cent of the voting delegates were women, and three-quarters ordained.

Among a mass of interesting information revealed by the survey of participants was that age and church position — and not nationality or church affiliation — appear to determine

## SHARING

### Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gaynor Banks, D.S.T.

*This paper is recommended by many Bishops and Clergy.*

Address:

FELLOWSHIP OF ST. LUKE  
2243 Front St. San Diego 1, Calif.

the basic perspectives for those present. Most church officials and denominational administrators were keen to work in the more theologically-oriented sections of the assembly, while lay members and youth were most interested in social problems and action programs.

## CHURCH'S MINISTRY OF HEALING

★ The International Conference on the Church's Ministry of Healing is to be held at St. Stephen's, Philadelphia, September 8-11. As in the past leaders are coming from all over the world.

The conference is under the auspices of the Order of St. Luke the Physician, which is inter-denominational as well as international.

All meetings are open to the public and those attending are urged to follow the carefully planned program in full so as not to break the continuity.

## Book Authors!

Join our successful authors in a complete and reliable publishing program: publicity, advertising, handsome books. Send for FREE report on your manuscript & copy of *How To Publish Your Book*.

CARLTON PRESS Dept. WUA  
84 Fifth Ave., New York, 10011

FREE

How to  
Publish  
Your Book

Write us for

## Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

## NEW BOOKS

E. John Mohr  
Book Editor

**INTERPRETING THE RESURRECTION**, by Neville Clark.  
Westminster Press. \$2.75

This brief book contains a large amount of information and suggestion for further thought, especially by teachers and preachers. No doctrine is more badly presented today than this one, chiefly because the data are not classified and studied historically but run together in a mass. This book distinguishes early from late tradition, and shows the significance of the distinction. The earliest data treat the resurrection as the beginning of Christ's entrance into glory and the beginning of the New Age. It is only the very latest traditions that lay stress on the physical reanimation of Jesus' body, which could be touched and handled — a phenomenon that guaranteed the reality of Christ, both while living on earth and when rising from the dead: it refutes the Gnostic theory that he was a phantom, both before and after the resurrection. The oldest testimony is Paul's in I Cor. 15, according to which he "appeared" (i.e. manifested himself) as a heavenly being. The same term is used in the hymn in I Tim. 3:16: "He was manifest in the flesh . . . taken up in glory."

One of the chief values of this little book (128 pages!) is the clear rejection of the modern theory that resurrection meant mere reanimation of a corpse. Preachers still present the resurrection as reanimation, like Lazarus and the boy at Nain; so do novelists and hymn-writers. But the ancient Church stressed something far more important—something that needs to be restated and emphasized today. Reanimation means nothing. But Christ raised from the dead

dies no more; death has no longer any dominion over him. He is "raised" in glory. This is something far more important.

— FREDERICK C. GRANT  
*Professor Emeritus of Biblical Theology, Union Theological Seminary*

**CHRISTIAN WORSHIP AND CHURCH EDUCATION**, by Iris V. Cully. Westminster. \$4.50

The author, an associate professor of Christian education at the Yale Divinity School, has written a comprehensive book dealing with the nature, purpose, and practice of Christian worship. Beginning with a brief account of worship in the New Testament and in the early Church, she discusses the psychological factors that encourage and impede participation in worship and the sociological factors that influence its development. She considers the content materials: scripture, preaching, prayer, and music; the centrality of the Lord's Supper; the wealth of symbolic modes—speech, sight, and action; and the meaning of worship for strengthening discipleship. She relates how participation in worship can be enhanced by relating educational efforts to various age levels.

Many helpful insights are given which should be of value to any Christian. However, to be comprehensive in 171 pages means that many items must be referred to only by title. She provides an excellent bibliography which, if used, would give all of the elucidation necessary. The book is usable as it is; it is also an excellent syllabus for those who wish a structure for a deeper study of worship.

— LEE A. BELFORD  
*Chairman of the Department of Religious Education of New York University.*

## St. Peter's School

Peekskill, New York 10566

A church-centered college preparatory school for boys. Grades 7-12. 70 acre campus 40 miles from New York. Interscholastic sports, music, social activities. Early application advisable.

For information write to:  
Robert W. Porter, B.A., S.T.B.  
HEADMASTER

## The Patterson School for Boys IN HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing. 60th year. Summer camp with tutoring for boys 6 to 15 years. Periods 2, 4, or 6 weeks.

For School or Camp Patterson catalogs, write:

GEORGE F. WIESE, Box W  
Route 5, Lenoir, N. C. 28645  
COLLEGE PREPARATORY  
CHARACTER BUILDING

## Brent School

Baguio, Philippines

FOUNDED IN 1909

A coeducational school for day students and boarders. Kindergarten through High School. High standards of scholarship. All races and nationalities admitted.

"The International School of the Far East."

THE REV. ALFRED L. GRIFFITHS, D.D.  
Headmaster

## Church of the Heavenly Rest Day School

Co-Educational Nursery through Grade VIII

(Presently through Grade V; Grade VI 1967. Grade VII 1968, Grade VIII 1969).

A comprehensive curriculum beginning with Nursery designed for best possible preparation for secondary schools and beyond. Primary objective: Sound skills in Reading, Writing, Mathematics, Foreign Language, Music, Art and Physical Education. Curriculum also includes Religious Education.

2 East 90th Street — Upper School  
1 East 92nd Street — Lower School  
(EN 9-8040)  
NEW YORK, N. Y. 10028

## HANNAH MORE ACADEMY

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 67-acre campus. Excellent fine arts program includes music, dance, art, drama. Established 1832. For catalog write:

The Rev. Kenneth W. Costin  
Hdm., Box W  
Hannah More Academy  
Reisterstown, Md. 21136

# ... .. Schools of the Church ... ..

98th

Year

## KEMPER HALL

**Beautiful Lake Shore Campus  
Boarding and day school for girls**

Thorough college preparation and training for purposeful Christian living. Unusual opportunities in Fine Arts. Sports program. Junior school department. Under direction of the Sisters of St. Mary. (Episcopal)

For Catalog Address:  
**Kenosha, Wisconsin, 53141**

## THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

**A School for Boys Dependent on One Parent**  
Grades - 6th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.  
Boys Choir — Religious Training

CHARLES W. SHREINER, JR.  
Headmaster  
Post Office: Box S. Paoli, Pa.

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster  
LENOX, MASSACHUSETTS

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.  
Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH  
under the direction of the rector,  
THE REV. ROBERT Y. CONDIT

## SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)  
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster  
SAINT AGNES SCHOOL  
Box W., Albany, N. Y. 12211

## DeVeaux School

Niagara Falls, New York

FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades thru 12. College Preparatory. Small Classes. 50 acre Campus. Resident Faculty. Dormitories for 130. School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M.A., Headmaster  
THE RT. REV. LAURISTON L. SCAIFE, D.D.  
Chairman, Board of Trustees

## VALLEY FORGE MILITARY ACADEMY and JUNIOR COLLEGE

★ Here, "at the Nation's Shrine," education extends beyond the academic to build character, and develop leadership. Grades 9 through 12 and Jr. College. America's most beautiful campus. 96 modern buildings. Highest scholastic standards. Nationally accredited. Individualized guidance and tutoring. Social development. Extensive reading and spelling clinics. All sports including horsemanship and polo. Renowned bands. Sr. Army ROTC. Summer camps.

Catalog. Box W, Wayne, Pa. 19087

## ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,  
Box W. Tappahannock, Virginia

## Shattuck School

FOUNDED 1858

A boys' college preparatory school related to The Diocese of Minnesota.

For information write

C. BURGESS AYRES, S.B. A. M.

Headmaster

A-169 SHUMWAY HALL  
FARIBAULT, MINNESOTA 55021

## NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN

Rev. James Howard Jacobson  
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envable year 'round environment. All sport, including riding and sailing. Accredited. Summer Camp. Write for catalogue  
164 South Lake Shore Road.

## Bethany School

Episcopal Elementary and  
Junior High Day and  
Boarding School

Girls Grades 1-9  
Boys (day only) grades 1-3  
Kindergarten (day only)

For detailed information, write:

Principal

Bethany School  
495 Albion Ave.,  
Cincinnati, Ohio 45246