

The + WITNESS

AUGUST 8, 1963

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WORLD COUNCIL OF CHURCHES

It might be said that the World Council of Churches exists so that Christians around the world shall no longer speak of "they" and "we": "they" — the clergy, "we" — the laity; "they" — the men, "we" — the women; "they" — the Catholics, "we" — the Protestants; "they" — the old people, "we" — the young people; "they" of the East, and "we" of the West; "they" of the national church, "we" of the local congregation, or vice versa; but in obedience to Christ and in love and service of him they may always and altogether say "we the Church of Christ".

—Jesus Christ

The Light of the World

BRENT & STRINGFELLOW on FAITH-ORDER

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Story of the Week

Faith and Order Conference Takes Steps Toward Healing Divisions

★ The historic two-week conference on Christian unity ended on a note of general consensus that the world's churches are "on the way" toward healing their divisions but that complex problems remain as "ecumenical reality . . . takes place faster than we can understand or express it."

Officers of the fourth world conference on faith and order, in a summary message to 270 official delegates and over 200 observers and guests, concluded that it has become increasingly clear that many of "our long-defended positions are irrelevant to God's purpose."

At the same time, it was stated, "it is difficult to know what God calls us to keep or abandon. We do know that we must continue to challenge each other in the light of God's will for us all."

Citing pyramiding complexities in the ecumenical encounter as more churches participate and as rapidly-changing world conditions present difficult and revolutionary situations to many communions, the message called for humble recognition "that many of God's gifts to his whole church cannot be shared by us in our local churches until we become the one people of God in each place."

"We dare not claim here we have been truly conscious of

such vital issues as the struggle over nuclear armament, bitter racial conflict, scientific technology and social change," it stated. "But we must pray that our work may indeed be of service to God in his love for all his world, so that the unity of the church may be not for our sakes but for the sake of him and his children."

The success of the conference, which brought delegates from 138 of the World Council's 201 Protestant, Anglican and Orthodox member churches and included participation by five official Roman Catholic observers, was evaluated by another official.

Paul S. Minear, director of the faith and order department and newly-elected chairman of the faith and order commission, cited "remarkable success" in areas of ecumenical dialogue.

"We have been open to one another, listening acutely, sharing fully the resources of mind and heart," the Yale Divinity School professor said.

"All churches have rejoiced in the presence of other churches. No one has challenged the right of any other church to be here. And this has not been due to sponge-like tolerance, to a vague benevolence which delights in compromise, for the vigor of debates has proved quite the opposite to be true."

"Having drawn all the major traditions in Christendom together, we have insisted on dealing with the deepest divisions among us. We have not been content with glib words, with forced agreements, with easy but artificial compromise."

Yet, he added, "we have failed because we brought with us certain notions concerning what this conference should be . . . what advances should be made," Minear noted, "and the Holy Spirit has . . . disorganized our neat scheme."

He noted that while probing deeply into theological problems dividing Christendom, conference participants also refused "to give up our goal of mutual understanding" and insisted on "dealing with ecumenical reality, which resists imprisonment in dogmatic formulations."

In a final worship service at Christ Church Cathedral, W. A. Visser 't Hooft, general secretary, called the conference participants "heralds of . . . peace."

"There are those who wonder why we should come together from the ends of the world to discuss the issues of church unity," he said, when there exist such pressing issues as hunger, discrimination and war.

In answer, Visser 't Hooft said "we are dealing with the life and death issue of mankind. For the issue behind all issues is whether men accept the peace offer and the peace-making which God initiated in the sending of his Son . . .

"We must not think that we will ever get rid of war and conflict among men and nations and races if we are not willing to become instruments of the great peace . . . We are not working for a hypothetical peace. He who is our peace continues to make peace. Our task is to respond to his work in gratitude."

Special Ministries

The church often has appeared to be "an institution centered in a building rather than a company moving out into the world," it was declared in a study report which suggested greater flexibility in the ministry.

Churches faced with rapidly changing situations are struggling to find forms of the ministry relevant to their circumstances.

The report noted that in many parts of Asia and Africa, traditional forms of the ministry have been preserved "in their institutional rigidity."

Consequently, congregations which could not support a minister have been left "virtually without sacramental life," the report said.

Rapid industrial and urban development and high population mobility, too, it was added, has made it difficult for "pastors serving within the existing parochial system . . . to minister effectively to the real communities in which men live and make their crucial decisions."

Calling for a return to the "diversity and flexibility such as we recognize in the New Testament and in the church of the first centuries," yet without abandoning "traditional forms" of the ministry, the report suggested innovations such as:

- Ordination of men with pastoral gifts who work in secular positions

- Assignment of ministers in secular positions in frontier

situations where no Christian community exists

- Placement of ministers in industrial settings and with professional groups

- Establishment of team ministries across denominational lines.

The report called for the Council to set up a special commission to study "Christ and the ministry." The commission also was asked to study the role of women in the ministry, a subject on which "there should be a real ecumenical dialogue."

Educational Material

A report from another study section, which considered "Scripture, Tradition and Traditions," asked churches to re-examine their educational materials in the light of the ecumenical movement.

Churches were requested to ask themselves how extensively their materials discuss ecumenical relationships, describe other Christian bodies or teach "common faith and our common history as Christians."

The report also asked for a specific study of educational materials in cooperation with the World Council of Christian education, national and regional councils of churches and such Roman Catholics as seems possible and desirable.

Other recommendations called for theological study of the early church and its implications today, various Christian traditions of spirituality and prayer and the history of exegesis.

Holy Communion

Future ecumenical gatherings would include a special Holy Communion service "according to the liturgy of a church which cannot conscientiously offer an invitation to members of all other churches to partake of

the elements" under terms of a report adopted.

The report, approved after extensive debate, also included a recommendation that ecumenical meetings have a Communion service for anyone wishing to take part.

Acting at the request of the assembly at New Delhi, India, when it was noted that reconsideration of previous recommendations was needed, a special study section called attention to those churches "which have difficulty in accepting intercommunion . . ."

The report, which will be forwarded to the central committee meeting Aug. 26-Sept. 2 at Rochester, N. Y., said that in the printed programs of ecumenical meetings it should be made clear "that there are at present within the fellowship of the WCC unresolved differences of eucharistic theology and practice."

The study committee recommended that the special Communion service be accompanied by an invitation to all participants at the meeting to be present as worshippers even though they are not invited to partake of the elements.

The Rev. W. O. Fennell of the United Church of Canada moved that the recommendation be deleted. He claimed that the provision would heighten division among the Churches.

The motion was seconded by the Rev. I.O.A. Ude of the Presbyterian Church of Nigeria, who said "it would be like inviting someone to your home and telling him to read a book while the family ate."

The motion was rejected on a vote of 118-51, however, after several delegates strongly urged that the recommendation was a true representation of the situation which now exists.

Dr. Roger Mehl, professor of theology at the University of Strasbourg, France, maintained

that "the paradox and scandal of our division" should be faced courageously and humbly when ecumenical conferences are being arranged.

Long-standing differences on the celebration of Communion have centered around two principal points:

- Some contend that all Christians are united through baptism and a fundamental faith, even though they are divided at some points. Therefore, at the Lord's table they are committed in a decisive way to make manifest their total, visible and organic unity.

- Others insist that eucharistic communion is an expression of the acceptance of the whole Christ and implies full unity in the wholeness of his truth. Communion in the sacraments, therefore, implies a pattern of doctrine and ministry which is indivisible and cannot be based upon a union in faith which is still being sought.

To date, communion services at ecumenical gatherings have been observed according to certain agreements reached at the last faith and order conference in Lund in 1952. At that time, it was agreed that everyone should have the opportunity to partake without violation of his own conscience of disloyalty to his own church.

Preparation

The report further suggested that a service of preparation be held and that the following points be stressed:

- Sorrow for the divisions of Christendom and for their continuance

- The unity in Christ given and experienced within the WCC

- The responsibility of all to pray and work for a fuller manifestation of this unity.

The study also praised the "rediscovery of Christian worship" as one of the many blessings of the ecumenical movement. It noted that evidence of this fact is seen in the growth of the liturgical movement in almost all Christian traditions.

The report said that today worship is celebrated in a world which is deeply troubled, yet "brilliant in technological achievement." It called on churches to consider whether their liturgical language, images and symbols are "adequately intelligible to the modern mind."

"They might also inquire whether language of the preached word helpfully illuminates the heritage of Christian faith in an idiom comprehensive to the contemporary man."

It suggested that the churches give full consideration to the use of art forms, especially those of a contemporary nature, in an effort to make worship meaningful today.

Racial Conflict

Racial conflict, dealt with briefly but pointedly in one of the meeting's final study documents, consumed much discussion throughout the two-week meeting.

A report from a section probing the theme, "All in each place — the process of growing together," declared that racial prejudice denies the dignity of man and stultifies the mission of the church.

It coupled the declaration with an admission that churches "are shamefully divided by racial prejudice and discrimination" and added:

"This denies the dignity of man, subverts our unity in Christ and defeats the mission of the church. God is judging our racially divided Christian communities through the contemporary revolutionary events in many parts of the world.

"In Christ there is no defense or excuse for the willful continuation of racially exclusive groups, church-meetings and fellowships."

It was noted that "God does not ask the sex of a person or the color of his skin, or his social class, or the economic status he holds, or his language, or his political affiliation, or his denomination, before he acknowledges that same man as his own creation, his child, and calls him to eternal life."

Denominations

The document, which with those from other sections will be submitted to member-churches for study, also discussed the denominational system within Christianity.

While denominations "have been instrumental in developing fresh insights into Christian truth with new modes of worship, fellowship and service," the document said, the denominational system cannot be regarded as an essential form of church life in the same way as the congregation is essential."

"By the local congregation," it specified, "we mean the local fellowship of Christians gathered for the hearing of the word and the celebration of the Lord's Supper according to Christ's ordinance."

The current ecumenical situation, the report said, places new obligations on individual congregations "to pray and work constantly" for common worship and celebration of Holy Communion.

Discussing relationships of various churches to the church in general, it stated that each "congregation gathered for the proclamation of the word and the celebration of the Eucharist is a manifestation of the whole catholic church."

It was noted that while "organizational structures will al-

ways be necessary, at the same time we affirm that the unity of the church is to be found not only in the merger of denominational structures but even more profoundly in the 'koinonia' of true eucharistic worship . . . "

This is true, it was added, even though it is currently impossible to agree on "a definition of what constitutes the true eucharistic worship, and therefore to agree about which Christian communities may be regarded as manifestations of the one church . . . "

The report also discussed the ecumenical dialogue, declaring that scientific and historical changes, the emergence of

powerful secularist ideologies and resurgence of non-Christian religions "have not been sufficiently taken into account."

The meaning of the World Council in relationship to ecumenical trends varies according to the differing traditions and doctrines of member denominations, it was pointed out.

Though not offering "a definitive answer" to the question of relationships, the report stated that "the ecumenical movement is clearly larger than the World Council . . . "

It said the council "is not seeking to be a church or the church" and "offers itself as a servant of the churches and of the church."

the ecumenical meeting as a "promising sign" of that unity for which Christ prayed to God when he said: "Holy Father, keep in thy name those whom thou hast given me, that they may be one, even as we are."

He added: "We acknowledge with gratitude the sincere desire and firm will of all who are gathered here to establish unity among 'those who rejoice in being united in faith to the Lord Jesus.'"

Cardinal Leger cautioned, however, that even though common prayers are recited together, "we are forced to admit that even this unity is in jeopardy because of our hesitation to accept unity as the Lord willed it, because our prejudices set us up one against the other, because our ignorance is unable to penetrate the veil behind which are the unfathomable riches of Christ."

He said the faith and order discussions show that the different churches do not have identical interpretations of the Eucharistic mystery, for example. "It is because of these differences that we cannot celebrate together the eucharistic prayer of unity," he said.

"If the Roman Catholic Church affirms that the fraternity which exists between us is not the perfect fraternity which is wanted by the Lord and which is expressed in the communion of one church, be assured that it does so in all humility and with the clear conviction of its responsibilities . . . "

Secretary General

Visser 't Hooft stated that the fact that such ecumenical meetings are held at all is "an astonishing development in view of history." For centuries, he said, the gulf between the traditions represented at the meet-

Cardinal Shares Rally Program With World Council Leaders

★ Promising signs now being seen in the effort toward reunion of divided Christendom must be balanced by realization that "the road to complete unity will be long," a Roman Catholic cardinal declared at a unique ecumenical gathering. He called for increased Christian effort to overcome ingrained prejudices.

Paul-Emile Cardinal Leger, archbishop of Montreal, was one of four main speakers at a rally of more than 1,000 persons at the Catholic University of Montreal. It was the first time a Catholic cardinal had addressed such a gathering.

Also speaking at the rally were W. A. Visser 't Hooft, secretary general of the council; Metropolitan Athenagoras of the Greek Orthodox Church in Canada; and George Johnston, principal of United Theological College, Montreal.

Cardinal Leger, who on two occasions urged Roman Catholic prayers for the faith and order conference, cited the ecumenical

rally as a "sign of the times" and an occasion when "the common bond of fellowship which draws us together in spite of our divisions" could be sensed.

He called on Christians to work toward world peace through witness of their unity in Christ and urged a constant search for truth, respect for the rights of all men and effort to establish a world climate of freedom.

The cardinal cited the late Pope John who "was given just enough time to extend his arms to all men of good will in a gesture of fraternal affection and to invite them to discover in his intentions and in his heart rectitude and love.

"His last gesture was a blessing and those who were there fell on their knees in St. Peter's Square. It is on their knees that men must continue their difficult search for peace."

Cardinal Leger, whose liberal views are in accord with those of the late Pope John and the present Pope Paul, heralded

EDITORIALS

Faith and Order

THIS NUMBER is devoted largely to the faith and order conference of the World Council of Churches. The news pages present action taken on reports offered by study commissions and a report of the rally, an outstanding public event.

There is also the address given at the conference by William Stringfellow, New York attorney and a Witness editor. He took a bit of panning for his remarks — read it and see why.

It is appropriate, we think, that the issue should also feature excerpts from addresses given by the late Bishop Charles Brent, a pioneer of the ecumenical movement whose vision in the 20's is now being approached by present-day leaders.

We are happy to announce that our next number will feature a critical appraisal of the conference by Mrs. Jean Russell, who was in Montreal throughout the two weeks as a representative of the Witness. She is a Presbyterian from Greeneville, Tennessee, with a deep interest in theology as a result of having Robert C. Johnson, now dean of Yale Divinity School, as her minister for a number of years. Mrs. Russell also serves on a number of committees of the United Presbyterian Church.

The Pursuit of Peace

AT THIS LATE DATE it is no longer necessary to cite justifications for a ban on nuclear testing. The treaty of the U.S.A., U.S.S.R. and the United Kingdom to accomplish this will be gratifying equally to Christians and all those who, implicitly or explicitly, have a respect for human life as a vehicle of creativity.

In the absence of world law enforced by world power treaties are effective to the extent to which they concretely benefit the participants. President Kennedy, in his address on the subject, made the point that this treaty "reflects simply our common recognition of the dangers in further testing." But, he said, negotiations

for such a treaty "have long been a symbol of east-west disagreement. If this treaty can also be a symbol — if it can symbolize the end of one era and the beginning of another — if both sides can by this treaty gain confidence and experience in peaceful collaboration — than this short and simple treaty may well become an historic mark in man's age-old pursuit of peace".

In this treaty the president quite rightly sees a great opportunity. "If we are to open new doorways to peace," he says, "if we are to seize this rare opportunity for progress, if we are to be as bold and farsighted in our control of weapons as we have been in their invention, then let us now show all the world, on this side of the wall and the other, that a strong America also stands for peace."

In the Moscow negotiations this point was also elaborated when Averell Harriman, in the words of Kennedy, "made clear our strong preference for a more comprehensive treaty banning all tests everywhere, and our ultimate hope for general and complete disarmament."

The pursuit of peace will require more than the bringing around of Chairman Khrushchev to our conditions. It will require also the overcoming of our own political propaganda — that is to say, the propaganda of mass media supported by or used for immediate political advantages. Thus the easiest way of appearing to be on the side of the angels has been to join in the refrain in which the men in the Kremlin are "criminals" and "murderers", Marxists deny "the dignity of human personality" and "the right to be free", and much more — in short, precisely the things which the communists in their sour moods call the supporters of capitalism.

Progress toward the peaceful accomodation for which President Kennedy hopes will be made when some of the misconceptions fostered by propaganda are cleared away. There are irreconcilable conflicts between text-book communism and text-book capitalism—between an economic system in which property is socially owned and controlled and one in which property and its use is privately owned and determined.

These conflicts can not be resolved by a so-

called nuclear war which would leave nothing worth owning. Mr. Kennedy put it well:

"A war today or tomorrow, if it led to nuclear war, would not be like any war in history. A full-scale nuclear exchange, lasting less than 60 minutes, could wipe out more than 300,000,000 Americans, Europeans and Russians, as well as untold numbers elsewhere. And the survivors, as Chairman Khrushchev warned the Communist Chinese, 'would envy the dead.' For they would inherit a world so devastated by the explosions and poison and fire that today we cannot even conceive of all its horrors."

The conflicts of the cold war have been obscured by being given geographical connotations—east-west. They actually result from diverse developments of the history of western Europe

—Marxism is about as western as anything can be—though Marxist communism is that element in western European culture which has made the greater impact in recent times on eastern Europe and now the Far East.

The cold war is a civil war within European society. It can be abated when its antagonists again find their common root and their common ultimate objective, leaving aside their tactical verbalistics. If the test ban treaty will lead to this, as pray God it will, it will do more than clear the air. There are really no alternatives.

"So", says the President, "Let us turn the world from war. Let us make the most of this opportunity, to reduce tension, to slow down the perilous nuclear arms race, and to check the world's slide to final annihilation."

THE FREEDOM OF GOD

By William Stringfellow

New York Attorney and a Witness Editor

AN ADDRESS GIVEN AT THE CONFERENCE ON FAITH AND ORDER THAT CAUSED MUCH COMMENT—PRO AND CON

PERHAPS some apology is due for my tardy arrival at this conference, but I shall make none.

I am late here only for the sake of the work I have to do as a lawyer and as a citizen and as a person, in New York City, which I was unable to leave until last night.

While you have been, I trust, discussing here the issues of faith and order and, I imagine, caucusing discreetly about the politics of the World Council of Churches, I have been there, in New York, involved in some of the issues which occupy and preoccupy the daily attention of people in secular life:

- a young, unmarried, pregnant girl (a Methodist, as it happens) — who said she was afraid to confide in either her parents or her minister — came to see me to find out how her child-to-be could be adopted

- a convict wrote to ask if a job could be found for him so that he could be paroled from prison

- a college student, unable to find summer work, borrowed thirty dollars

- a woman, who had found another man, wanted a divorce from her alcoholic husband

- a new writer and some young actors decided to produce an off-Broadway play and needed someone to negotiate the deal

- some of Harlem's Negroes were arrested because they protested discrimination in the city

- somebody was lonely and wanted to talk

Now you have invited me to examine here "the charge that faith and order habitually speaks in terms that are irrelevant to the real needs of the thinking man of today."

What I have to say about that can be put very briefly:

The reasons that detained me in New York, the problems — the ordinary issues and ques-

tions — of these people I have mentioned that delayed my journey to Montreal, these represent and are the real issues of faith and order. The real issues of faith and order are simply the ordinary issues of life and death in this world. The real issues of faith and order have to do — concretely — with illegitimate childbirth, and those in prison, or out of work, or broke, or estranged, or filled with confidence in themselves and their talents, or persecuted, or harassed by the premonition of death.

Real Issues

THE REAL ISSUES of faith and order have to do not so much with the nature and structure of the ecclesiastical institutions of the church as with the everyday needs of men in the world, and the care for and service to those needs, whatever they be, which the church exists to care for and to serve.

Why is "modern man" — as it says — "thinking man" — but I would hasten to add — also unthinking man — almost wholly indifferent and indeed unaware of the movement called faith and order?

There is something terribly self-conscious, faintly pathetic, perhaps even guilty, about the question. The question hides its own answers: this "modern thinking and unthinking man" does not care a hoot about the faith and order movement because faith and order apparently does not care about him.

If, in the first place, the faith and order movement understood that the everyday issues of life and death in this world contain the substantive issues of faith and order in Christianity, then surely this movement would risk and establish contact with the world outside itself. Specifically that would mean, among other things, that involved at every echelon of the faith and order movement would be, not only or mostly academic theologians and ecclesiastical dignitaries and church professionals and ecumenical politicians, but also and significantly, parochial clergy and ordinary laymen.

Yet, in the present and inherited arrangements of the faith and order movement, the participation of parish clergy and ordinary lay people is prevented for the most elementary reasons: they aren't invited, and, even if they were, they could not afford the time or expense to come. When, in the councils of this movement, has there been heard the voice of, for just one example, a Christian who works in a factory for a living? Yet

such a voice could tell us, along with many other voices which are absent and unheard here, what the world is like that the church is called to love and what the needs of the world are which the church is called to serve.

Perhaps I suffer — though I have never been accused of it — too much from the humanistic optimism which so afflicts American Protestantism, but I do not really think it is beyond the capabilities of our imagination here to find a new way to conduct these deliberations so that the common laity and the common clergy — among whom, I have noticed, there are a great many Christians — could be present and be heard.

Or, to put the same thing another way, the world does not listen to the faith and order movement because faith and order does not listen to the world. Let it be faced — the thing has become an academic, professionalized, esoteric, elite ecumenical monologue in which the world is seldom heard or addressed, but in which, for the most part, professors, theoreticians, patriarchs, politicians, and, alas, bureaucrats talk to themselves about themselves, each other and their various vested interests in the status quo of Christendom.

Ordinary Issues

LET US NOT KID or condone ourselves — just because the faith and order monologue is, now and again, reported in Time magazine does not mean that it is either welcome or seriously regarded in the world.

The ordinary issues of life and death are the substantial issues of faith and order.

It is not just a matter of reconstructing the polity of the faith and order movement so that a few parish priests and factory workers may participate in these deliberations, it is also the matter of how some everyday issue in the world's life represents a faith and order issue.

The ordinary issues of life and death in the world are the substantial issues of faith and order for the church. If that is true, then, in the economy of God it may well turn out that the historic error in the ecumenical movement of modern times, insofar as it is represented by the World Council of Churches is, whatever the conveniences of analysis and discussion and whatever the historical rationale for it, the separation of faith and order from life and work.

Take just one issue of life and death in the world — one of the issues, if you will, with which I had some contact while I remained in New

York, at work, when, otherwise, I was supposed to be here. Take the racial issue in America.

As you may have heard, the racial crisis in America, in both north and south, now has the stature of an insurrection. The nation is in travail.

And where have the churches of America been in the years in which this agony has festered?

If one examines the pronouncements of the preachers and the church assemblies over the past thirty years (before that, there was generally silence about race in the churches in America, unless one goes back to the post-civil war reconstruction period or to the Abolitionist movement before and during the war), it is difficult to locate a coherent, theologically substantive, or authentically prophetic statement about the relations among the races in either the churches or society in the United States.

What can be found, aplenty, are empty phrases, theological banalities, and pietistic indifference. What can be found, most often, are recitations of the most elementary humanistic superficialities about equality, brotherhood, tolerance and liberty. And while these promises of humanism are influential ideas in the ethos of the American nation, they come nowhere near embodying or expressing the concern of the gospel for the races and sorts and conditions of men on the face of the earth and nowhere near representing and upholding the character of the church as the community in history in which the unity of all men in God and in the worship of God is already manifest.

This is to say, simply, that, by the word of God, the substantive issue in the racial crisis is baptism — not the survival of the American experiment, not democracy, not the vanities of humanism, but baptism.

Sacrament of Unity

FOR BAPTISM — this agenda item for faith and order — is the sacrament of the unity among men wrought by God in overcoming the power and reign of death, in overcoming, that is, all that alienates, segregates, divides and destroys men in their relations to each other, within their own persons and in their relationships with the whole rest of creation. Baptism — this faith and order issue — is the central issue in the racial crisis because baptism is the sacrament of the reconciliation of all men, not merely the sacrament of the unity of the church, but the sacra-

ment of the unity — reconciliation — of all men and of all creation in the life of God.

The issues of the world's life are the real issues of faith and order.

No more persuasive and convicting, no more beautiful and innocent, evidence of that has been beheld in this generation than the witness of Pope John, beloved noticeably by the world. He knew that the cares of the world are the responsibilities of the church, and the concerns of the faith, and, in fact, the joys of the faithful.

So he left his throne to visit the poor in the slums of his diocese of Rome, so he went to see the prisoners who could not come to see him, so he welcomed the Jews as Joseph, their brother, so he blessed a circus. So he was a pious, and human, and humble vicar of the Lord by being a servant of this world.

Faith and order is called to a similar, and as simple, service.

Or, finally, to put it all again in yet another fashion, the freedom of God in his ministry in this world is not at all coincident with nor captive of this faith and order movement. And if those within that movement will not see — for example — that baptism is the secret by which a society is healed of racism then God, in his terrible generosity with himself in the world, will simply find his own way of working his own will, and do without the faith and order movement.

Holy-Worldliness

By Kenneth E. Clarke

Rector of St. Thomas, Cincinnati

WE PRAY that we might so pass through things temporal, that we finally lose not the things eternal. This is pretty churchy language and if my guess is correct, most of you probably regard it as an exultation of the life to come at the expense of the life that now is. A popular paraphrase might be: Let's scrape through this life so as not to forfeit the pay-off in what comes next. If this is what you thought, it isn't surprising, for beginning with the middle ages and continuing in our own time the church can justifiably be accused of a "pie-in-the-sky" approach.

But as a matter of fact this phrase in the prayer is not at all concerned with the contrast between this life and the life to come. The things temporal and the things eternal are both present

realities. What the collect says — and this is a most solemn and awesome thought — is that unless we perceive and seek the eternal in the midst of the temporal we may finally, irrevocably and once and for all lose the dimension of the eternal and that is hell.

There are many who think we are well on our way in this direction. Harry Blamires in a book entitled *The Christian Mind* says: — “the modern Christian has succumbed to secularization. He accepts religion — its morality, its worship, its spiritual culture; but he rejects the religious view of life, the view which sets all earthly issues within the context of the eternal.”

One of the main reasons for this, as I see it, is that we have come to think of the Christian faith almost exclusively in terms of the individual. Religion, as most people see it, has to do with living a good, clean life, going to church, saying one's prayers and hoping for reunion with those we love when we die. It is treated as a compartment of life.

I remember once when I was asked to preach on the radio sitting in the waiting room and hearing the engineer in charge say: religion on in room 12. I felt annoyed, chagrined and judged. What I was going to say was classified as religion because presumably it had to do with the Bible and the church, and by inference everything else that was broadcast had nothing to do with religion.

As long as this pigeon-holing tendency continues we may expect ever increasing triumphs for the forces of secularism and materialism. Individual piety is no match for these pervasive and seductive agents of iniquity.

New Testament Faith

FOR THOSE with ears to hear, the New Testament faith forms a striking contrast to the other-worldly, individualistic and compartmentalized emphasis one often finds among Christians today. And this is nowhere better illustrated than in the brief portion of Romans 8 which is the epistle for the Fourth Sunday after Trinity. As you no doubt know, this same section forms part of the burial office. And when it is read what comes into our minds as we listen to those familiar phrases: “the glory which shall be revealed in us” and “the redemption of our body”?

Are we not thinking of the deceased, the corpse in the coffin and our hope of glory and redemption for him in his new state? Now I do not say that we shouldn't think of these things

at such a time, but this just doesn't happen to be what St. Paul had in mind. The glory to which he referred is not my glory or yours at the time of death but the glory which shall be when the temporal is fully impregnated by the eternal. It is not the glory of another world but the glory of this world once the whole body of mankind has been redeemed.

Furthermore, the Apostle didn't limit this hope to mankind but extended it to the realm of creatures as well. And indeed why shouldn't he, for surely they have participated in our corruption as he points out. A piece in the paper entitled *Discontented Cow* is a case in point. At first glance it sounds amusing, but in reality it is tragic. “Cows, like people,” the article states, “have ulcers. Overworked and overfed, pushed toward ever higher milk production levels, more and more cows with ulcers are found. The ulcers are responsible for conditions ranging from occasional ‘off’ days to sudden death.”

This obscure little piece placed in the paper, no doubt, simply as fill is in itself eloquent testimony to the dire need of the temporal for the eternal. These poor beasts are but mirrors of the condition of their masters who in search for material gain are willing to barter not only physical and emotional health but their souls as well.

The New Creation

IT WAS into this kind of world — starving yet overfed, production minded, not person minded, often frustrated to the point of inertia, and unable to articulate its own malady except through sickness and death that the Son of Man came. He was, as Bishop Robinson has said, the first representative of the new creation; or to put it in terms of our theme, he was the perfect example of the infusion of the temporal with the spirit of the eternal. Not only man but nature as well responded to his healing influence. And when his flesh was subjected to mortality, as all flesh must be, this did not spell doom but freed his spirit to be resurrected in the body of all believers.

Since that day there is no longer just one representative of the new creation. It is a corporate reality. We discover it in the fellowship of the church where, as St. Paul said, we have the first fruits of the spirit.

Now what does all this mean? Is it just abstract theological talk or does it have practical implications? To begin with I will simply state categorically that the implications of this kind

of thinking are far wider and more revolutionary than you can imagine or I can make apparent. But in the brief space which remains let's make a stab at it.

Let me borrow a phrase from Eric Vidler and say that in general what this involves is the practical of "holy-worldliness." This means:

getting the Church out of the church
mixing and mingling in the temporal
affairs of society without being se-
duced by them

making worship something more than a
polite activity on Sunday morning
for respectable people

witnessing in the market place, not by
shaking a tambourine but by striv-
ing for justice, the preservation of
personhood and a sacramental ap-
proach to life.

Yes, it means all this and much more but these, in a sense, are generalities. Can we be more specific? Take the case of the person suffering from mental depression. The bottom has dropped out of his life, and he feels trapped and boxed in. Like the cow he has too many "off" days when the business of living is just too much and he goes into the cold sweat of immobility. He is not one man; his name is legion. His condition has all the ear marks of the temporal. What is our responsibility to him?

In Bondage

WITHIN THE LIMITS of our ability we must surely endeavor to minister in such a way as to allviate his symptoms, but does responsibility end here? Must we not also attack the temporal turn of mind which all around us is encouraging men to think that their security rests in the abundance of things possessed. Too often Christians, like their neighbors, spend all their energy and give all their hope to temporal aims.

This is what St. Paul calls the bondage of corruption. It is not that the Christian doesn't have personal aims — he does, he must. But when they are frustrated, he is not undone, for his primary aim is always to discover the message of the eternal in whatever the future may bring. Yet as I have said this is not simply a matter of personal piety, but it is the responsibility of the whole church to introduce the eternal dimension into the very fabric of life so that all creation may more perfectly mirror the purpose of the Creator.

For instance, we must show the Christine

Keeler's and the Profumo's that sex can perform a glorious and liberating function in life when it is raised above the level of sensual gratification alone and linked with lives lived in fellowship and forbearance of one another.

And what we do in the Holy Communion service is illustrative of all that I have been saying. We take the bread — temporal stuff stained by the handling of many hands, offer it to God and receive it back infused with the life giving spirit of him whose body was broken for us and all mankind.

The Root of the Matter

By Charles Henry Brent

*From a letter to a friend dated January 8, 1929
and never before published. Bishop Brent died less
than three months after writing it—March 27, 1929.*

DURING THE PAST YEAR I have often skirted along the confines of death. I have come through, sloughing off many things I used to count important and clinging with new eagerness to the few outstanding truths which are the root of the matter. You may be interested in my conclusions.

● The vital truth of Christianity is the Incarnation. Belief in that is fundamental and indispensable. It must be within and mystical, let what attendant means and agents play the part they may. Many a Quaker stands at the top-most pinnacle of communion with God in Christ because of his grand belief, practical and unbroken, in this central, controlling fact. The Roman Catholic Church frankly admits the fine Christianity there is outside and independent of the Church in the limited sense of the papal system.

● We may wish it otherwise, but there always has been, there are, and always will be in religion generally, and in our church in particular, two widely different approaches to God — through priesthood and sacrament, and through the direct ascent of the soul to its Source. The attempt on the part of either school to think of its own position as being exclusive brings controversy and ends in cleavage.

● To understand others is the greatest feat of human effort. To understand them is to be

moved with compassion and admiration, is to win, not to alienate, is to promote in the fullest sense God's Kingdom, and not to hinder it. Lausanne taught me many things, not the least being the fine quality of the truths of Protestantism and their efficacy.

● "By their fruits ye shall know them" — Christian character is the final test of the truth. To that we must bend our energies. It is not belief and practice. There is a type of character that is peculiarly Christian, whether you find it in Francis of Assisi or Wesley, in Keble or Phillips Brooks, in Stanley Jones or Bishop Gore.

If unity has slipped from our grasp, it is the common fault of the Christian world. If it is to be regained, it must be by the concerted action of all Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it. Labor for unity must lay its claim on every Christian soul.

The following quotations from sermons and addresses by Bishop Brent were selected by the Rev. Frederick Wark Kates, rector of St. John's, Elizabeth, N. J., at the request of Bishop Gibson of Virginia, chairman of the joint commission on approaches to unity.

* * *

If it is a prophecy that the gates of hell shall not prevail against the church, it is also prophecy that the church divided against herself will fall. Disorder in the church is more terrible than feuds in the family or civil war in the state. If war is an evil in national life, it is a thousandfold greater evil in church life.

* * *

There are four main obstacles in the way of promoting unity: first, acquiescence in the broken order; secondly, the sense of security among great dominating churches like the Church of England, the Roman Catholic Church, and the Orthodox Churches of the East; thirdly, the misuse of the word "church"; fourthly, substitutes for unity, of which there are two principal ones called, respectively, interdenominationalism and uniformity.

* * *

Humbled and awakened the churches must renew their search for peace and unity according to God's will. But how?

● Not by slurring over honest differences or by slighting convictions.

● Not for economic reasons.

● Not for the sake of ease and convenience.

* * *

It is the purpose of Jesus Christ to unify the church. We must have unity, not at all costs, but at all risks. A unified church is the only offering we dare present to the coming Christ, for in it alone will he find room to dwell.

— *From an Address to Students of The General Theological Seminary in 1910; repeated in a sermon delivered in St. Paul's, London, 1913*

* * *

The unity of Christendom is not a luxury but a necessity. The world will go limping until Christ's prayer that all may be one is answered. God has used, beyond anything we had a right to expect, our divided Christendom. But now that we know the sin and disaster of sectarianism, we cannot hope that he will use it much longer. It may be that up to the present a divided church has been used by God for the extension of his Kingdom among men, but we have no guarantee that he will continue to do so. Divided Christendom has had fair trial — it is a failure.

* * *

Division is the Achilles' heel of the Christian enterprise. Much of the anguish of soul, of the doubt, of the alienation of men from the Kingdom of God and his righteousness, lies at the door of the broken condition of the church, her uncatholic temper, and her apathetic acceptance of the divisions which rend her as though they were not her own fault.

* * *

The way to recover unity is to practice fellowship.

* * *

Do not be deceived; without unity the conversion of great nations is well-nigh hopeless. The success of missions is inextricably bound up with unity. It would seem that missionary progress in the future will depend mainly upon the church's unity, and that national conversions can be brought about by no other influence.

Unity, visible and invisible, is not an accident of the gospel, it is the gospel.

* * *

The call to unity is primarily from God to man. It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal him to the whole human race. It stands as the unalterable condition on which he can fulfil his mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Saviour.

—From Opening Address at the First World Conference on Faith & Order, Lausanne, Switzerland, Aug. 3, 1927

* * *

There can be no hope of reunion with Rome, because of inexorable law, until the papal see lays aside her garb of arrogance and apologizes to the rest of Christendom for her long history of unfairness, which has made her the provoker

and maintainer of schism. When that happy day dawns, the end of our splintered Christendom will be in sight.

—From sermon "A Plea for Fairness" delivered in Westminster Abbey

* * *

Church unity will come after Christian unity. It would not be gain to aim at oneness as an end in itself. Mere oneness would be a sort of saccharine monotony in which differences would not have been reconciled but rather smothered and hidden under a thick coat of sentimentality. Unity, as I understand it, will come as the result of whole-hearted devotion to a common center, a common vision, and a common purpose. We do not seek for unity in order to come to Christ, but in coming to Christ we are thereby committed to unity according to his mind, and if we fail to find unity we have missed the way.

* * *

Unity of heart and hands among the churches is the sole hope for the great peace.

- NEW BOOKS -

Kenneth R. Forbes
Book Editor

Christian Priorities by Donald Coggan. Harper & Row. \$3.50

This is entirely a book of reprints which the Archbishop of York has authorized publishing. It consists of sermons, addresses, brief articles which the archbishop at one time and another had written and, of course, broadcasts over England's BBC.

Each one of these varying chapters is surprisingly short and that fact alone seems to rob them of much of their effectiveness. The archbishop is doubtless an eloquent and able preacher and the subjects he has chosen to publish as short reprints are of first importance and major interest—*The Message of Christmas*, *The Message of Easter*, *The Making of Saints*, and — as a reprint from the London Times — an excellent essay celebrating the publication of "The New English Bible; New Testament" which seems to this reviewer to be the most interesting and informative of any of the books' twenty chapters.

Many Witnesses, One Lord by William Barclay. Westminster Press. \$2.50

The well known genius of Dr. Barclay is brilliantly in evidence here. In his short preface he indicates exactly what his purpose is to point out — the striking fact of the wide diversity in the books of the New Testament. The emphasis by New Testament scholars in recent years has been on the unity of the N. T. and this present scholar's belief too is in the unity, but also a recognition of the startling diversity is very much needed in this day and generation and he proceeds to show us why and how.

The diversity in the synoptic gospels is obvious and vital, but points clearly enough to the unity of all three books, each of them loyal to the same divine Master, Jesus Christ, but at the same time coming to him by a unique pathway.

Next to the synoptics, the important characters dealt with by the author are St. John (in his Gospel and three letters) and St. Paul through his varied letters where faith is the heart of their writer's devotion to the Master.

Dr. Barclay sums up his analysis in these words: "There is no one standardized religious experience; there is no one stereotyped inter-

pretation of the Christian faith and message. There is a company of men witnessing to what Jesus Christ has been to them and still is."

Chrysostom and his Message by Stephen Neill. Association Press. \$1.00

Bishop Stephen Neill has selected and translated in this little paperback of less than 100 pages some of the best of St. Chrysostom's writings and sermons — which were hot indeed against much of the corruption in the politics and even the religious life of that day. The book itself is one of a series of World Christian Books, four new titles of which have recently been published.

Another one of the four is *Zechariah Speaks Today*. This old-timer was of much the same caliber as St. Chrysostom and his "prophesying" was not so much the revealing of the future as it was the eloquent condemning of the outrages of the present. Zechariah was so effective and important as a sample for the teachers of the future that he made the grade with the scholars of the Hebrew record keepers and Zechariah was made official for the Old Testament, where Christians too can study his example.

CONFERENCE RALLY IN MONTREAL

(Continued from Page Six)

ing seemed to be getting larger and larger.

"Each (of the traditions) had developed its own spiritual world and there was practically no real communication or conversation between them," he said.

He said the ecumenical meeting was based purely on common faith and not on some political or social basis. He said it was made possible simply because the ecumenical movement has happened.

In its 50-year history, he added, its core has come to light in the organization of the WCC, but he acknowledged that it has penetrated far beyond the WCC. Of much significance, he said, was the creation by Pope John of the Vatican secretariat for promoting Christian unity.

"Our eyes have been opened to the extraordinary contradiction between two facts," he said. "First, the fact that according to Holy Scripture the church, which is the people of God, is called to manifest in this world that God has reconciled men to himself and to one another.

"The second is that men and

women who believe in the same Lord Jesus Christ find themselves separated from each other. We know that we are all responsible for this. For none of us has lived up to the word of the Lord: 'He who does not gather with me, scatters'."

The Metropolitan

Metropolitan Athenagoras viewed the assembly as a "history-making togetherness" and "perhaps an image of things to come."

"Christians from the west and from the east representing the three main segments of the Christian world stand in humility under the cross of their common redeemer to offer together prayers and thanksgiving. The protective walls erected long ago to separate and protect ourselves from each other's intervention seem now, more than ever, unbearable, anachronistic and contradictory to what we all stand for."

The metropolitan said there are numerous books written with scholastic erudition, containing exhaustive essays of polemical theology, clever, rich in conviction and often abounding in prejudice and error.

"The work is hard and the

marching towards the goal is tedious, but we are not alone; Christ is with us and all the saints headed by the Holy Mary Mother of Christ pray for us," he said.

Professor Johnston

Dr. Johnston, who is also professor of New Testament language and literature at McGill University, whose topic was "Towards a Protestant Catholicity," declared that for people reared in the reformed tradition it is becoming clear that most of the (Christian) divisions are too ungodly, too unbrotherly, too self-defeating. "They make our missionary zeal unattractive and they reduce the gospel to irrelevance in the modern secular world," he said.

Referring to the message of the scriptures, he asked: "Do they countenance disunity? Not at all! The primitive local congregations of New Testament times did not exalt their autonomy into grounds for separation. They had other reasons for the divisions that plagued them."

He said the congregations which emerged from the 16th century Reformation believed themselves to belong to the true Church of God, by grace

Another Witness Leaflet Holy Matrimony

By HUGH McCANDLESS

Rector of the Church of the Epiphany, New York

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By IRVING P. JOHNSON

of the Holy Spirit of Jesus Christ.

It is significant too, Johnston said, that one of the dominant strains in the doctrine and life of the Anglican communion has been that which stresses catholic continuity and sacramental grace.

"To be a Protestant was not necessarily to be a separatist," he added.

However, he noted, one cannot disguise the fact that many Protestants become bitterly schismatic; so much so that today some of their descendants repudiate their very name.

"In this ecumenical age a fresh understanding of their own origins reminds them that Christian faith is apostolic, traditional and universal. Protestants have discovered that they who would serve the Lord must be catholic, too, in all the

range of that magnificent word. Catholicity must be domesticated once more among them."

The Service

The stirring ecumenical rally featured scriptural readings by a Catholic priest and a Protestant minister — Father Russell Breen, chaplain of the Newman Club at McGill University, and the Rev. Ronald Rowat, superintendent of missions for the Montreal and Ottawa synod of the Presbyterian Church in Canada.

Anglican Bishop Kenneth Maquire of Montreal led the final prayer for Christian unity and Metropolitan Athenagoras delivered the evening prayer, with the vesper hymn being sung in Old Slavonic.

Choirs were from Montreal's Anglican Church of St. James the Apostle, the Orthodox Choir

of Montreal and Roman Catholic Les Petits Chantres de l'Oratoire. The three choirs joined voices for the Lord's Prayer.

Press Conference

Earlier in the conference W. A. Visser 't Hooft told a press conference that the council is seriously asking itself whether it is simply an association of autonomous churches grouped together for cooperative tasks, or, without becoming a "super-church," whether it has some churchly significance.

Rapid developments on the ecumenical scene and the multiplicity of problems facing the church today raises many questions for the council, he said.

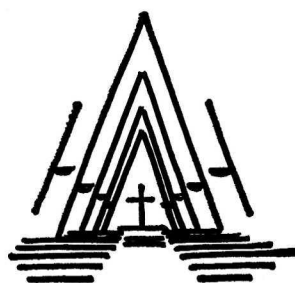
"Our greatest danger lies in our success," Visser 't Hooft said. "The World Council is moving almost too fast, and we can't take the problems facing us in order."

Though opposing establishment of an ecumenical bureaucracy, the general secretary said the council lacks sufficient adequately trained ecumenical personnel to deal with problems other than at a "very superficial level."

He said the faith and order conference was designed to bring new theological insight to the organization's broad concerns in such areas as international affairs, missions and evangelism, racial justice, peace and disarmament.

Concerning relationships with the Roman Catholic Church, Visser 't Hooft suggested that the WCC and Catholics could "go quite a bit farther in cooperation" in social concerns and international affairs.

In areas where there is agreement, he said, "why should we not get together and make common witness?"



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Important Appointments Made By the Presiding Bishop

★ Presiding Bishop Arthur Lichtenberger will lead a delegation of approximately 358 persons to the second worldwide Anglican Congress, which opens in Toronto, next Tuesday and runs through August 23rd.

The total attendance of the Congress is expected to be above the 1,500 mark. Approximately 1,000 of these participants will be official delegates while the remainder will be composed of other church representatives and delegates' wives.

The Congress will open August 13, at 8 p.m. with a service in Maple Leaf Gardens. Both the Archbishop of Canterbury and Archbishop Howard Clark of Canada will speak.

The Congress will be concluded by a special evening service on August 23, in St. James' Cathedral, at which Archbishop Joost de Blank of Capetown, South Africa, will preach.

Important Appointments

The Presiding Bishop has announced the appointment of Peter Day, editor of the Living Church, to be ecumenical officer of the National Council.

He has also appointed the Rev. Richard Young of Chicago to conduct a year-long survey to determine how the church can help modernize existing health and welfare facilities in central Africa. Young has headed the Bishop Anderson Foundation, a medical chaplaincy program in Chicago's medical center.

He began his new assignment on July 15, serving on the strategic advisory committee to the Presiding Bishop.

In this capacity, Young will conduct on-the-spot studies of hospital, public health clinic, and school health-welfare programs in three countries of central Africa. These are

Nyasaland, Northern Rhodesia, and the New Federation of East Africa — Kenya, Uganda, and Tanganyika.

He also will confer with denominational leaders — Anglican, Roman Catholic, Lutheran, Baptist, Muslim, and even Africa cult doctors — to determine needs now met by them and to explore the possibility of setting up an interdenominational health-welfare program.

Another important aspect of the survey will be directed toward the possible need for social psychiatry because of the tensions and possible break-up of tribal societies in many central African countries resulting from urbanization and technological advances.

Peter Day will undertake the responsibilities of his new office after the first of the year.

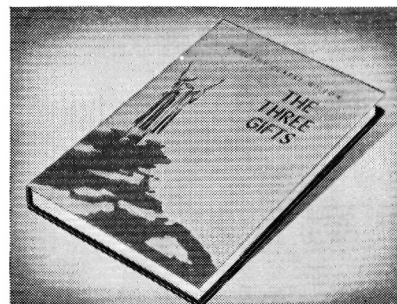
In making the announcement, Bishop Lichtenberger said, "I am delighted that Peter Day is to be our ecumenical officer. In this position, which was created by action of the General Convention in 1961, he will work closely with the three joint commissions: approaches to unity, ecumenical relations and cooperation with the Eastern and Old Catholic Churches.

"Peter Day has been a valuable member of the general board of the National Council of Churches for several years. He will now establish and maintain a close relationship with the NCCC and the World Council of Churches as ecumenical officer of the Episcopal Church," Bishop Lichtenberger explained.

He added that "there is a detailed job description of this new office in our files at the Episcopal Church Center, but there is plenty of room within

it for creative effort. I am certain that within a short time we shall find this description of the work of ecumenical officer inadequate. For out of his rich experience and deep concern for the ecumenical movement, Peter Day will help us all to discern and understand more clearly the opportunities before us in our search for the unity which God wills for his church."

Day, in presenting his resignation to the board of directors of the Church Literature Foundation, said, "I feel I must accept this new assignment, which to me is one of the most exciting areas of Church life today. The entry of the Church of Rome into the ecumenical dialogue has changed the whole context of interchurch relations to the point where one might say that no impossibilities are left."



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PEOPLE

DEATHS: —

DONALD MACADIE, 63, suffragan bishop of Newark, died August 1. He was rector of St. John's, Passaic, from 1931 until his consecration in 1958.

CLERGY CHANGES: —

S. MICHAEL YASUTAKE, formerly rector of St. Raphael's, Oak Lawn, Ill., is now executive secretary of college work for the fifth province.

CHRISTIAN A. HOVDE, formerly vicar of St. John's Chapel, Englewood, N. J. is now director of Bishop Anderson Foundation, Chicago.

JOHN M. GESSELL, associate professor of pastoral theology at the School of Theology, Sewanee, Tenn., is also assistant to the dean.

ORDINATIONS: —

NICHOLAS ALBANESE was ordained deacon by Bishop Warnecke at Trinity, Easton, Pa. on August 6 and is to go to Central America as a missionary.

JOHN R. KIMBLE, vicar at Minersville and St. Clair, Pa., was ordained deacon at the same service.

GEORGE W. BRUMBAUGH was ordained deacon by Bishop Kellogg at St. Stephen's, Edina, Minn. and has been assigned to college work at Bemidji State College. Ordained deacons at the same service: WALTER C. ELLINGSON, college work at Winona State College; GARY R. GILBERTSON, Naytahwaush and Rice Lake; FRANK M. KOHOUT, Hassan and Monticello; DAVID L. PARRISH, college work at Mankato State College; JOSEPH

W. SANDERSON, Emmanuel, Alexandria; KENNETH W. SIMMONS, Grace Church, Pine Island; JAMES R. ZOSEL, Benson, Morris and Glenwood.

DAVID K. KENNEDY and PAUL H. KENNEDY were ordained deacons by their father, Bishop Harry S. Kennedy on July 7 at St. Andrew's Cathedral, Honolulu. The sermon was by their brother, Bruce H. Kennedy, rector at Monterrey, Mexico.

JAMES H. STAMPER Jr. was ordained priest by Bishop Marmion, June 4 at St. Peter's, Altavista, Va. where he is vicar.

FRANK H. VEST Jr. was ordained priest by Bishop Marmion, June 5 at St. John's, Roanoke, Va. where he is curate.

ROBERT T. COPENHAVER was

ordained priest by Bishop Marmion, June 6 at St. John's, Glasgow, Va. where he is vicar.

CHARLES L. LIPSCOMB was ordained deacon by Bishop Marmion, June 16, and is a teacher at Augusta Academy and on the staff of Emmanuel, Staunton, Va. Also ordained deacons by Bishop Marmion in June: WILLIAM R. RICHARDSON, curate at St. Paul's, Lynchburg, Va.; CHARLES C. McNEER, chaplain for several colleges in the diocese of S. W. Va.; JAMES T. WHITE, vicar of St. Andrew's, Galax, Va. ROBERT J. CUMMINGS, to be in charge of churches at Bluefield and Pocahontas, Va., following clinical training at the state hospital, Wil-
lard, N. Y.

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

- BACKFIRE -

Lee A. Belford

An Editor of the Witness

In an article in a recent issue I stated my opposition to the projected civil rights demonstration in Washington scheduled for August 28. I was apprehensive for fear that with the summer heat and inadequate facilities for handling the projected multitudes, there was danger of disorder and violence, and that the demonstration would be self-defeating.

Since that time the situation has changed considerably and my fears have abated. The President has announced his intention to be in Washington and to acknowledge the group. The sponsoring organizations have made extensive plans for the well-being of the participants in Washington. The department of Christian social relations of the National Council is setting up headquarters at the National Cathedral for Episcopal Church groups that will be participating. Other denominations and religious groups are also making careful plans to meet the needs of the participants and to assure that the demonstration will be an orderly and effective witness to the dignity of man and racial unity.

I, therefore, retract my opposition and expect to join the delegation from the Epiphany, New York, that will join other parishes in the pilgrimage to Washington to stress the importance of the passage of the impending civil rights bill.

Jane Dusenbury

Churchwoman of Savada, N. C.

That asinine "critical review", as the Rev. Hugh McCandless flatteringly termed his outburst about "Honest to God"

in the July 11 Witness, was not worthy of your magazine.

Despite his lofty suggestion to everyone "not to bother with this book", people are buying it so rapidly that many bookstores can't keep it stocked. Mr. McCandless foolishly thinks this is because the book is "fashionable."

Rather, it is because it is good. It airs questions seldom discussed by parish priests, yet very often asked by laymen. These questions matter tremendously.

You have had many allusions to this book in your pages this year. Now won't you give us a comprehensive discussion of it by a qualified person who can understand why churchmen are so vitally concerned with what "Honest to God" is talking about?

Editor's Note: There was a comprehensive discussion in our May 23 number by A. C. Bouquet, a distinguished scholar of the Church of England.

Morris F. Arnold

Rector, Christ Church, Cincinnati

I generally go at least most of the way with the Witness in its editorial position. I cannot, however, in your stand on the positive good resulting from the decision of the Supreme Court banning religious exercises in public schools.

Such evidence as I can discover from the intentions of the founding fathers leads me to believe that they were

strongly (and in my opinion, rightly) opposed to favoritism toward any particular religious communion or anything smacking of "establishment" in any way, but that they were not in favor of a divorce between religion and the state.

It is difficult for me to comprehend how at this time of history, when we are coming to recognize the theological importance of the gospel in the world and the heresy of the "suburban captivity of the churches", the Witness, of all magazines, can endorse, however unwittingly, a stand which would wall religion into its respective ecclesiastical confines.

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