

The **+** WITNESS

OCTOBER 3, 1963

10¢



PROFESSOR & MRS. GRANT TAKE OFF FOR ROME

This was last year but his views of the current session are in this issue together with a delightful article by Mrs. Grant

- ARTICLES ABOUT VATICAN COUNCIL -

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NEW YORK CITY

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For Christ and His Church

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SERVICES

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In Leading Churches

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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Vatican Council Reconvened
With Notable Innovations**

★ The second session of the Vatican Council opened on Sunday, Sept. 29 and started its debates the following day.

The document (schema) first considered will be "Of the Church", one of the longest on the agenda. It sketches the theoretical underpinning of other questions of more concrete and practical nature, such as the place of laymen in the church structure, church-state relations and the ecumenical movement.

It was brought before the session last year but was rejected as too legal and not pastoral enough in tone. It has now been rewritten in what is said to be clearer and more precise language. It is one of seventeen documents to be considered by the 2,500 cardinals, archbishops, bishops and abbots expected to attend.

It concerns such weighty questions as the infallibility of the Pope, the rights of other bishops and also the rights and responsibility of laymen.

Just prior to the opening of the session, Pope Paul announced that a number of qualified laymen would attend, an unprecedented action since never before have they been admitted either as participants or observers.

The laymen, Pope Paul said, would be allowed "to take part in the proceedings along with

the Council fathers, as well as certain leaders of the principal international institutions recognized by ecclesiastical law."

They will attend as auditors only, the Vatican Council press office said, but would be available to give advice if Council fathers asked them to provide it.

The Press

Also unprecedented are plans to give reporters a summary of what went on at each morning session, with direct quotes of speakers, unless they express a wish to be kept off the record.

This is an entirely new concept since at the first session those attending were under obligation not to reveal what went on, so that news was learned through leaks — with the leaks mixed on occasions with a bit of fancy. Also the press handouts at the first session were more notable for what they did not say than for what they said. Thus a typical phrasing was: "some of the fathers spoke for the project, and some of them spoke against it."

Lifting the secrecy at this session is considered by many Vatican officials to be the most important single advance. They say also that the new policy should be seen as part of the renewal that is the very essence of the Council, since

Pope Paul, like his predecessor, wants all the world to know about the swift and radical changes that are taking place in the Church.

Just as conservatives at the last session grumbled when delegate-observers were admitted, so they are now grumbling over the new press policy, which in effect makes an observer of anybody who cares to read newspapers and magazines.

Experts Give Views

Frederick C. Grant, a delegate-observer for the Anglican Church at the first session, is not returning for this second session. He was able to go last year because he postponed lectures which he now feels obligated to give. What he thinks will come from this second session will be found on page seven, which he wrote solely for the Witness. Found also in this number is a unique article by Mrs. Grant on how she and her husband spent their time in off moments at the 1962 session.

Dr. Grant was also one of four experts to give statements to Religious News Service last week. The others were two Roman Catholic priests; Robert A. Graham and John B. Sheerin, editors of Catholic magazines, and the Rev. Claud Nelson, consultant on inter-religious relations for the National Conference of Christians and Jews. All four attended the first Council session, and Sheerin and Nelson are now in Rome as

RNS correspondents for the present session.

All express the opinion that this session, like the first, will stress the updating of the Roman Church and should continue to carry strong overtones of amity and out-reach to non-Catholics.

The statements follow:

Father Graham

All the signs point to a continuation of the work of updating or aggiornamento of the Catholic Church which was the goal of the late pontiff, Pope John. The providential conclave gave the College of Cardinals the opportunity to manifest directly their own sentiments. In their choice of Cardinal Montini, who took the name of Paul VI, they virtually gave the new Pope a mandate to carry on with a Johannine council. Reports of work done by the interim drafting committees under the direction of the new Pope foreshadow the pastoral and ecumenical stress of the upcoming deliberations.

But if optimism is a good thing at the outset of any enterprise, realism should not be far behind. On the record, no hard and fast decisions have yet been reached. It is possible that some key decisions on which so much hope is laid may be deferred or whittled down in scope and force.

It now seems that the Council may continue into 1964 and perhaps go beyond that year. This is due in part to the procedural difficulties inherent in a body which meets on the average of once a century. But it is due even more to the complexity of the worldwide issues at stake and the awareness of the far-reaching consequences in fields where knowledge and experience are in short supply.

The work of internal renewal is not the labor of a few months; even more challenging is the work, so auspiciously

begun under John and even more auspiciously continued under Paul, of narrowing of differences among Christians. True ecumenists of all Christian backgrounds, "apostles of the impossible," know how to harvest the fruits of patience.

Dr. Grant

The unpredictable springtime in autumn that took place at Rome last year is to be continued. The new Pope by his words, his standing, his earlier utterances is a guarantor of the continuance of this wholly new orientation and outlook of the Roman Catholic Church. It is one of the signs in our own time that God is still active in human history and that his Spirit still strives with man.

We can confidently hope and pray that the Holy Spirit will lead the Council into still further steps in Pope John's program of aggiornamento. Of course, the business before the Council is largely concerned with internal administration and advance inside the Roman Communion. We outside that Communion must not be impatient, and demand a program of reunion overnight.

The 'updating' must come first; then, when the Church is ready to propose reunion and specific terms of achieving it, we must all sit down and open the books and state precisely what we hold and expect and pray for — still subject to the divine guidance, and prepared to yield on some points, especially on mere customs and habits that are not essential to the Gospel or the teaching of the whole Church.

We shall follow the next session of the Council with eager interest, and deep concern, praying that God will guide this great assembly of Catholic Bishops into the right paths, making sound and true decisions, aware of the needs of the whole Church and the whole

world, and inspired by that spirit of brotherhood and charity that Pope John exemplified so wonderfully.

It is a springtide for the whole human race. God grant that the Roman Catholic Church may assume that leadership to which historically and numerically she is entitled — or, really, required to accept — and lead us into the better days we all hope are lying ahead!

Father Sheerin

The official result of the first session of the Second Vatican Council was disappointing: the bishops approved one chapter of the liturgy schema. Yet the fact is that the Council was gathering momentum for aggiornamento, especially for an ecumenical revolution that is now calling a halt to the four centuries' old Protestant-Catholic war.

This progressive trend is irreversible and will move at a still faster pace in the second session. The newly-appointed "steering committee" is markedly progressive.

This development and recent other straws in the wind lead me to venture the hope that the Council may rehabilitate its sagging press service, abolish the Index, issue a strong pronouncement in favor of religious liberty, promote an ecumenical approach to the Jews, reaffirm the status of all baptized Christians as members of the Church, internationalize the Curia and return many of its functions to the bishops.

It seems altogether probable that the bishops will vote for extensive reforms in the structure and language of the Mass, and that they will arrive at a formula regarding scripture and tradition that will be ecumenically acceptable to Protestants. The theology of the Church will be, however, the chief topic of the coming session.

It appears that the Council

fathers will bypass the heavily juridical concept of the Church which tended to regard the Church as a pyramid of power, with Pope and clergy surmounting the laity at the base of the pyramid whose main role was to obey. Instead, the bishops will probably focus on the more scriptural concept of the Church as the people of God, all of whom have equal access to God — with the clergy as servants of the faithful. This biblical concept opens up vast vistas of responsibility for the laity.

Dr. Nelson

An ecumenically concerned reporter will be looking first of all to see whether last year's most cordial climate is maintained, even improved, taken for granted, or is subjected to deteriorating influences. As of now, I am inclined toward optimism.

A more searching question is whether "renewal" of the Roman Catholic Church will of itself diminish the barriers of

doctrine, and especially the doctrine of the Church, that make the reunion of the Churches, i.e., the different branches of the Christian Church, seem only a vague hope, a far-off ideal.

Yet the change of climate and progress in renewal have been already of such magnitude, and so unexpected, as to be well-nigh incredible and unexplainable as merely human achievements.

As one looks for fresh light and hope to emerge from the crucial discussion on the nature of the Church, one will also be alert to discover what role the newly-invited laymen are expected to play, whether religious liberty gets onto the agenda for the second or a subsequent session, how the Council and the areas of non-European culture affect each other, and — not least — how the internal and external relations of the Eastern Orthodox develop.

New Church Center Hailed As Strong Symbol of Peace

★ A new, 12-story church center for the United Nations was hailed by Secretary of State Dean Rusk as "a heartening symbol" of Christian devotion to the international peace organization.

Mr. Rusk, U.S. Ambassador to the UN Adlai Stevenson and UN Secretary-General U Thant were main speakers as the \$3 million bronze and glass-sheathed tower directly across from the UN was dedicated.

More than 1,500 people crowded into a roped off area to witness the two-hour ceremony, an event which included Roman Catholic and Jewish as well as Protestant participation.

Built by the Methodist

Church and administered by the National Council of Churches, the center houses a chapel, offices of church agencies, conference rooms, lounge and library.

The center's basic program is designed to provide both laymen and clergymen firsthand experience at the United Nations. A seminar program will include tours and briefings on various UN programs by personnel from the international organization.

Other projected activities include orientation programs for missionaries and relief workers on their way overseas, the arrangement of meetings between church leaders and UN

delegates and the provision of facilities for the use of churchmen visiting from other countries.

Noting the center's plans to serve as a study and information center for religious groups, UN personnel and others, Rusk expressed hope that "thousands will come here from church organizations for leadership training in UN affairs."

There is a close affinity between church advocacy of moral values and human rights and the UN Charter's provisions, the Secretary said, adding that "religious principles provide the most permanent values by which nations may chart their course."

Historically, he said, churches have made significant contributions to the drafting of the UN Charter and the promotion of international cooperation through the world organization.

He urged church support of the US foreign aid program, pleading for restoration of cuts made by the House of Representatives. Aid cuts, he said, "require reduction in help to several nations which need it to defend their freedom — and that of the rest of the free world."

Mr. Stevenson praised the National Council of Churches for its "careful observation of UN work for many years" and said, he would "welcome an even closer scrutiny in the future."

He predicted that the church center, which is wired to the UN conference and council chambers through a special closed television circuit, would exert a profound influence upon the forty million churchgoers throughout the U.S.

Churchmen and women visiting the center, Stevenson said, "will return to their congregations wiser for their experience and better equipped to increase understanding and build up sup-

port for this bold, vigorous and unique experiment in security, social and economic progress by collective action."

He agreed with Mr. Rusk that "the churches have been with the UN since the beginning."

Church influence was so strong that when a draft Charter for the UN was drawn up, he said, "the churches got their nine recommendations adopted in substance. This gave the UN its present direction toward concern for human rights."

Secretary-General U Thant found in the new center evidence "of an even larger meaning: one which is close to the very roots of the United Nations, one which is shared by the great number of non-governmental institutions devoted to the teaching and support of the principles of the UN Charter."

He said the new center would serve as "a Christian symbol and focal point of Christian education in international relations."

In the new center's avowed aims, the Secretary-General found "an act of faith in the present and future of the United Nations, and in the work of the churches for peace." In its interdenominational cooperation, he said, the center goes "beyond any narrow or sectarian concept."

The UN chief pointed out that the Charter contains many provisions which "conform to the tenets of all great religions."

He welcomed the newest addition to the fast-growing family of buildings in the United Nations Plaza as a "timely and constant reminder of the need to strive for the realization of spiritual as well as material values."

Bishop F. Gerald Ensley of Des Moines, Iowa, president of

the national board of social concerns of the Methodist Church took to task those who would limit the church's role to the spiritual and leave the international order and its problems to secular powers.

"While the main business of the church is worship and ministry to man's spiritual needs," he stated, "the perils of our age have forced a broader vision on churchmen."

In a nuclear age, he said, "there is no use bothering about the niceties of worship, if we are not here to worship. There is no personal salvation to be concerned about, if there are no persons."

Bishop Ensley said that in the present age of anxiety, juvenile delinquency "is a shadow cast over young men's hopes by the unfair threat of extinction before they have a chance to live. The forces of religion must put an end to war in sheer self-defense."

Many church-affiliated organizations dedicated to peace will be housed in the new center, he noted, with projected seminars and programs to cut across nationality lines.

The center was built upon a cooperative and collective premise, he said, as "a place where men may speak in goodwill to one another across the barriers which time and race and geography have raised."

Auxiliary Bishop James H. Griffiths of New York, the Vatican's official observer at the United Nations, lauded the center as a monument to the efforts and sacrifices of men and women of goodwill.

He regretted that too often men must "reach the threshold of death, before they discover they are brothers."

"Christian peoples," the bishop concluded, "must discover the ties that bind them together. They must develop an

intimate consciousness of the solidarity of the human race, which cannot be attained until mankind recognizes that all men are truly brothers."

Rabbi Theodore L. Adams, chairman of the Synagogue Council of America's international affairs commission said that Jewish religious principles support the concept of nations united for peace.

He expressed regret that all nations are not committed to these principles. "In many countries ways are being found, by devious means, to rob peoples of their rights," he said. "Certain nations whose constitutions and laws proclaim religious toleration and social justice, in practice violate these principles. Human beings are being deprived not merely of their personal liberty and property, but of their very lives."

National Council President J. Irwin Miller presided at consecration services and opening prayers were led by O. Frederick Nolde, director of the World Council of Churches' commission on international affairs, and Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A.

Music was provided by the choir from Harlem's Church of the Master.

NO FOOT DRAGGING AT COUNCIL

★ Pope Paul, in an address to the entire personnel of the Curia, stated that he will not tolerate any foot dragging on the part of his staff during the meetings of the Vatican Council.

Which reminds us of a remark made by Pope John. He was asked by a reporter: "How many work at the Vatican?" To which the late Pope replied; "Oh, about half of them."

EDITORIALS

Vatican Council A Great Hope

By Frederick C. Grant

*Delegate-Observer for the Anglican Communion to
the first session of the Vatican Council*

IT IS DIFFICULT to realize how different the outlook on relations with Rome have been in the past—up to a year ago. The new attitude and spirit, brought about so quickly and so thoroughly by that saintly leader, Pope John, has been a modern miracle. One finds the way of conversation and dialogue with our Roman brethren so simple, so easy, so rewarding. I only hope they find it as satisfactory to them as it is to us! Roman Catholic friends of mine assure me that it is so, and that the tearing down of the walls of separation, which has now begun, is a great relief to them too.

Of course, many persons think the main purpose of the Council is to bring about reunion between the separated churches of Christendom. That is the ultimate purpose, of course, but there are other purposes, certainly other steps to be taken first. Reunion will take a longer time than we assume: it is not easy to undo the harm wrought through hundreds of years by a few brief conferences. The Church must grow together once more. People must learn to get along together, work together, trust one another, pray together, study together, try to understand one another, learn to recognize the rich religious values in other types of worship and practice than our own — and so on.

All these steps and stages will take time. But a beginning has been made, and the powerful Winds of God are sweeping over the deep once more. We can trust that God's Spirit will guide on toward the right goal, take however long or brief a time it may.

I think Pope John saw this very clearly. His first proposal was not reunion, but an Aggiorna-

mento or "bringing up to date" within the Roman Catholic Church itself. Only when the Church is at its very best, and reaching out to meet the needs of all men everywhere, can invitations to reunite be worthwhile.

The same goes for us — Anglicans, Orthodox, Protestants, Liberals, and others. We too must have an Aggiornamento! The dead wood of meaningless custom, the language that has grown stale and meaningless, the ideas that have become traditional and are viewed as ancient and universal and indispensable to the Catholic faith — these must be either discarded or transformed. One gathers that the preparation for session two of the Council is concerned with this sort of thing — and we "separated brethren" ought to be putting our houses in order too.

There are many matters to come up this autumn, problems of administration and discipline within the Roman Church: missionary plans and programs, the correlation of the religious orders, the training of the clergy, social questions as related to the Church, even political ones, and the further settling of certain dogmatic questions left over from session one (e.g. the relation of scripture to tradition, and the extent to which the Bible may be interpreted in a historical and literary rather than a purely theological way). All these and many more questions will occupy the Cardinals and the Bishops this coming autumn and perhaps winter.

It is fortunate that in the providence of God another great Pope has been chosen to follow in the footsteps of Pope John and carry on the good work he began. All Christians ought to pray daily for the divine guidance of this Council. More depends upon it than we think — more crucial decisions for the whole history of the whole Church and for the future of mankind.

What Christianity might be if only it were set free to transform society is only a dream, thus far! But there is a chance now that under the leadership of the Roman Catholics, who historically and numerically surely have not only the right but the duty to assume leadership, the beginning of the New Age can at last be brought within range of possible achievement. God grant it!

Dr. Grant did not return for the current session because of lectures postponed so he could attend last year. He now feels obligated to deliver them.

EXPERIENCES AT THE COUNCIL

By Helen Grant

WIFE OF OUR FORMER DELEGATE

WRITES FROM A WOMAN'S VIEWPOINT

MANY PHASES of the Vatican Council have been reported: theological, sociological, political, ecumenical; but one group has never uttered a word, the almost ignored — and very few—wives of the Delegate-observers.

For them, the autumn and early winter were a delight, a lull in their arduous lives elsewhere, cushioned by smiling speedy service and comparatively few engagements. They came — unfatigued, for once — to Cardinal Bea's dramatic reception in the great ballroom of the old palace that is now the Columbus Hotel, and were able to watch, without responsibility, the large group of scarlet-clad cardinals and others, of monsignors and bishops.

There were dinners in a Bernini palace and a reception in another one, where the Sisters of Bethany, in flowered silks rather than the garb of nuns — although under vows — were delightful hosts in a great old library with magnificent frescoes. The colors of the paintings were so true and fine that it was surprising to find that — just off the Piazza Navona — as many as three fountains gushed in a single room. Seemingly, it has always been a watery neighborhood, for old prints show the whole piazza flooded, and coaches and pairs delightedly splashing through the waves.

Mornings were interesting, when the stampede of people for the 8 o'clock buses began. One observer was backed into the side of the bus steps by a huge and swarthy individual shouting "Permessio!" at the top of his voice, while a confederate reached under a tan raincoat (all too revealing of an Anglo-Saxon) and suit jacket to abscond \$25 from a hip pocket, despite his yell of "Ladro! Ladro!" "Everyone was yelling," he explained later; "no-one could hear anyone else."

The same evening at an All Saints' service at American St. Paul's Within-the-Walls, the rector stopped his sermon to go down into the con-

gregation — his "Just a minute, please!" was so polite — and cornered a man who had just reached for a woman's handbag and gotten it. (The rector did retrieve it and nabbed the man. So much for intramural activities at Stanford!) I mentioned these incidents to local residents, and they said apologetically, "It is the season", but as I know it, we are not limited to one season in New York.

At four o'clock one day, I went over to Vatican City. The shops in town were just opening after the three-hour siesta and the windows were full of beautiful gowns and hats and sweaters, shoes, and the exquisite leather handbags. In Vatican City, walks were crowded with white-coifed nuns, hundreds of fresh-faced theological students in their long cassocks and fried-egg hats striding along in groups — all with brief cases — priests, cowled or brown-clad friars. Bishops and cardinals seem to ride, and some monsignors, but a sturdy friar walked in last week from Milan, some 400 miles. It was embarrassing for two tall Americans and an equally tall monsignor to enter an elevator with the small operator at the Foyer Unitas, and to have the operator forced to get out so that the elevator (clearly marked for four) would ascend.

Sunset and Food

WHEN I RETURNED, there was a pink sunset beyond the hills and new "high rise" apartments, and at the bus stop, as the dusk deepened, the signora was urged by three boys of fifteen not to take the half-filled bus, but to await the next and roomier one, but the signora, her 30 lire bus fare in hand, hurried even more speedily to the one about to leave. On the way back to the hotel, the lights were coming on — the shop windows even lovelier with their colorful blues and reds and greens — while between the bus plaza and the hotel, I found the chestnut vendor

of years ago in Chicago's Loop, and he rolled a newspaper into the same cornucopia as then to hold the hot chestnuts which I bought!

One's daily food (and bread) is a delight to an American housewife, the delicious tea with croissants which begins the day, and the fish, chicken or steaks with the mixed salad which end it. The desserts, by and large, are richer than ours and less appealing, but there are always the fine cheeses, and pears cooked in Marsala wine, and the great baskets of fresh fruit — russet pears, large yellow pears, Delicious apples, bowls of iced grapes.

Lasagne and salad make a perfect lunch, although the Italians seem to use lasagne etc. chiefly as first courses at dinner where we might prefer consomme. The luscious cannelloni, those little balls, steamed, of cottage cheese and minced spinach, are hard to find, except in the homes of one's friends. At hotels and restaurants, they seem to be now made with meat.

It is intriguing to an American woman to attempt to decide which is more difficult — the constant hospitality of a city there with "everything to do with" and no servants, or a continental one with trained servants and equipment of varying usefulness. A young Englishwoman here insists "if the john isn't overflowing, the electric lights or the gas stove have gone off." At a formal dinner party of hers, the elevator went off, the elevator repair men went on strike, and a somewhat temperamental (!) maid served whole trays of food (which the hostess had prepared) up a winding marble stair to a formal dining-room on an upper floor!

Endless Washing

LIFE on another plane than this, I saw from my room high up in a downtown hotel. It seems to me the work of laundry never stops, and towels, shirts and blouses hang out one day, only to be followed by tablecloths and napkins the next, and sheets and pillowcases the third. Three squares away, one comes upon women with huge bundles on their heads — presumably laundry — and there the markets are full of an entirely different type of food — huge white Belgian hares, doves and starlings and pathetic-looking birds rather like flickers, brown with brown-spotted white breasts.

The bar in an Italian hotel is a novelty for an American. A half-sized Manhattan or Martini is a dollar, so he learns to settle for a 200 lire Americano, sweet Cinzano and bitters on ice, but

the Italian seems more likely to select tea or espresso. The bar serves all kinds of sandwiches, including those of the wonderfully cured Italian ham. In October, small rolls of the thin ham were served with two-inch pieces of honeydew as an appetizer, but soon the honeydew melons were out of season. Sicilian oranges then came in, smaller and not so sweet as ours, and we crossed the even sourer grapefruit off our menu for the winter.

Visit To The Country

WHEN THE COUNCIL, after its many days of work, was allowed a two-day holiday, many of the bishops from the Far East and the Near East, from Africa and South America went as far away as possible, to Turin and Milan and Venice and Florence. We elected to stay in Rome, as the rainy season — we were told—was about to start, and we wanted to see the hill towns in the heavenly, mild, sunny autumn weather.

One day, we went out the Appian Way with friends to Colonna and to Frascati with its hill-top villa and L'Albergo Grande, and its gorgeous view of the valley for miles and miles, to a little trattoria on a side street, where the faces of the families gathered there in the smoky room were right out of Rembrandt. Mamma was rolling out endless heavy noodles — tougher and more filling than the ones in town. Her husband was busy with orders for food and wine, with spits of some eight small birds, presumably starlings (what an idea for California and its avalanche of the birds!), and flattened broilers and small steaks cooked over charcoal.

The other holiday, we went to Castel Gandolfo, the Pope's summer palace, and later past the lake of Nemi, set in a pocket—like our Crater Lake, (and also volcanic), but Virgil wrote of this one long ago, and of the birds who fly down toward it and are killed by its sulphurous fumes. From Castel Gandolfo and its busy, high streets, one looks down on Anzio, and thinks of unsung days — nearer to us than Virgil — when Americans and Niseis stormed the lowlands under the deadly fire of German batteries above them — won the ground, but at such cost — and are unsung and seemingly, there, forgotten.

On a sunny All Saints' Day, we drove through scarlet vineyards and Roman pines, past enormous cemeteries, through whose gates were going thousands of families, carrying enormous bouquets of yellow chrysanthemums for their family graves, with a few smaller branches of the mauve

flowers for children dead before their first communion, or white for the babies in the family who had died. It was all like the vivid Easter morning service at Winston-Salem, when Moravian bands play at dawn in the cemetery, and children sing there and are refreshed afterwards by sitting for a brief service and being fed

cocoa and buns — *gemutlich*, a vivid part of life.

One could almost imagine the elders of Thornton Wilder's cemetery in *Our Town*, talking this all over afterwards with the same gratification and interest. Was he, one wonders, a visitor to Italy on an All Saints' Day before he wrote the play?

ANOTHER COUNTRY AND THE CHURCH

By David B. Wayne

Staff of the Epiphany, New York City

THE LOVE AND JUDGEMENT OF GOD AND OUR ILLUSIONS AND IDOLATRIES

IN THE COLLECT for a Sunday in the Trinity season we have prayed for "the spirit to think and do always such things as are right." In relating the gospel to the life of men the church is called upon to speak out about "such things as are right," to view the situations we confront now through the perspective of the gospel. In its thinking about Christian ethics, as in its thinking about theology, the church is guided by the scriptures, by the life and experience of the Christian community throughout history and throughout the world, and by God's gift of reason.

I hope many of you have had a chance to see the British movie *Heavens Above*, a delightful and telling take-off on the Church of England. Among other things, the movie succeeds in underscoring two viewpoints on Christian ethics, the relation of the gospel to the present-day world. One view point, obviously shared by the majority, is that the gospel is irrelevant, that the ideals of the New Testament have no place in the plain facts of everyday life. The church is a fine old institution which should do what it can to keep everything quiet and orderly, support the status quo, and never rock the boat.

The other viewpoint, espoused by Vicar Smallwood and a few who ally themselves with him, is that the teachings of the gospel are to be taken literally and applied directly to everyday life without regard for the practical situation or the consequences. The great thing about the movie, *Heavens Above*, is that once it has set up the conflict of these two points of view it doesn't go

soft by bringing in a miracle of some sort to support Vicar Smallwood in his literal interpretation of the gospel. The little community is reduced to chaos, thieves and welfare cheats have a field day, and it is difficult to see that the cause of the gospel is advanced.

Is the church for the most part irrelevant to the concerns of everyday life? Is the literal application of the gospel precepts impossible? The movie answers both questions with a realistic "yes." Any attempt to make the first-century Palestinian teachings of Jesus into explicit directives for what to do in any given situation today leads to pathetic confusion. No wonder most people go along with the notion that while the church may have some connection with the next world, it has very little bearing on this, except for baptisms, weddings, funerals, and the golden rule.

One Law for Christians

THE ATTEMPT to make a set of legalistic rules out of Christ's teachings ignores the scope of that teaching and the context of life, death and resurrection which enact that teaching. The gospel is good news, and there is no good news proclaiming a new, more stringent code of ethics which it is impossible to attain. The good news of the gospel is that, "while we were yet sinners" the love of God came among us in the man Jesus to take unto himself the terrors of our bondage and to shatter them. The fetters of our bondage — the fear of death, the false idols we, in our fear, cling to for protection, the bonds of

guilt —all are broken in the victorious death and resurrection of Christ. The good news is that the kingdom of God is here, in our midst, among us, within us, and in the life and teaching of Jesus we see what it means to live in the love of God.

Is our Lord's life one of meticulous observance of the law, the timid turning of the cheek? His life is, rather, a life of freedom in the love of God to break the sabbath day laws in the healing of the sick and the feeding of the hungry, to violate the status quo of the temple with the scattering of the money changers' tables, and to overturn the religious expectations of a messiah-king by his suffering unto death, even the death on a cross.

For the Christian there is one law, there is one basis for ethics — you shall love God with all your being; you shall love your neighbor as you love yourself. By this law all our preconceived notions of what is right or what is wrong are called into question. The foundation of the Christian ethic is the fact of the unchangeable love of God given to you and me, not because we deserve it, but because God is love. On the unshakable security of this love we can grow into our true personhood, we can put aside the tricks and manipulations and lies and schemes we have used to try to keep ourselves safe.

The teachings of Jesus are not laws that we must keep in order to earn the love of God; they are descriptions of a life so grounded in the love of God that one is free to love, not counting the cost. The service of the love of God is perfect freedom; the service of anything less is bondage.

Another Country

HOW THEN does the church, beginning with the biblical ethic, guided by the experience of the Christian community, making full use of reason, deal with a specific problem? I would like to think with you briefly, and I am afraid too briefly, about a specific problem which the churches have generally evaded. It is not a polite kind of problem, but it is one that has been presented to us in plays, movies and tv dramas, that has been written up in our most respectable magazines and newspapers, that has been discussed endlessly on some of our fm stations, and has regularly appeared as the focus of some of our best-sellers.

The problem is that of homosexuality. Our pattern has been to ignore the problem or to de-

plore it; either ignore that it exists or that it is a problem only for the police, or, if it is forced upon our attention, to condemn, if not by expressed attitudes, by express action of rejection. The point is that we and our children know that there is in the midst of our city what Harper's magazine has described as the "homosexual community," or what James Baldwin, taking at once a wider and more limited focus, has entitled "Another Country."

What should be the attitude of the church and of church-goers toward members of the homosexual community? What should the church say to the inhabitants of this other country? Let me make clear that when I speak of "the problem of homosexuality" I am not referring to the homo-sexual phase of adolescent development or a situation arising from the isolation of a group of one sex from members of the other sex over a long period of time. I am referring to adult men and women, in our community, who consider themselves homosexuals. I do not propose to speak the last word for the church — hardly a curate's role; I hope to raise issues for consideration, and that is any Christian's role.

The Family of Man

IN ADDITION to the ethic of love that we've already talked about, the Bible would remind us that there is no such thing as "another country," for we are all created by God in his image, loved by him to the extent of the cross, we are all sinners, redeemed by grace, whether we be Republicans or Communists, black, white or yellow, drug addicts or timid liars, criminals or clergymen — we are all members of the family of man who must finally come to trust upon the love of God only for our health and salvation. The creation of "another country," like the creation of a racial ghetto, is the work of our fearful pride.

Further, the Bible would remind us that human sexuality is an essential aspect of our existence. This is not an insignificant matter, of no particular moment one way or the other, like whether or not one likes peppermint ice cream. We are created by God as male or female, and it is in relation to that fundamental fact that the individual must build his life and realize his destiny. Our society has developed a picture of the ideal American man or the ideal American woman that has little relation to the basic regularities of human development that

make a child inescapably male or female. (v. Margaret Mead, *Male and Female*). It is nothing short of criminal to deny a little boy his right to be considered masculine because he does not happen to conform to his family's or his society's superficial notion of what a "real man" ought to be. Even if he would rather paint pictures than play football. The child must be given assurance of his sexual identity or he will likely spend the rest of his life trying to prove it or rebel against it. God created mankind as male and female, and he saw that it was good.

Trapped in an Illusion

IN ORDER to achieve a perspective on the problem of homosexuality, it is not enough to say that it is against nature, and must therefore be condemned, or that it is a fact of life, like left-handedness, and must therefore be condoned. Is homosexuality something that one is born with, a result of heredity or genetic factors or blood chemistry? Research has thus far given no conclusive evidence to support any of these hypotheses. Is the problem simply a bad habit pattern, like eating too many sweets between meals, to be overcome by education and will-power? Most of the evidence denies this hypothesis.

On the basis of our present knowledge, the best statement of the case we can make is that adult homosexuality is a symptom of a deeply rooted emotional problem. In the hands of a competent psycho-therapist the problem can be alleviated, and in many cases, overcome. Neither the community at large which has relegated the matter to the criminal courts, nor the church which traditionally has labeled homosexual acts as "grave material sin" or "formal mortal sin"—neither has dealt realistically with the persons involved in this problem. These persons are trapped, in this area of their lives, in an illusion; they are not able to act in terms of their own basic reality and the reality of other persons; rather they act in terms of a more or less distorted world created by their own emotional conflict.

On the basis of this too brief consideration of the problem, what do we recommend as the attitude of the church and the church-goer.

Love and Judgement

FIRST AND LAST, in word and deed, the church must proclaim the gospel, that the love of God is given to us, no matter what our particular

problems might be. Primarily the homosexual is a person, like the rest of us, for whom Christ died and was raised from the dead, and, as such, he must be accepted fully into the fellowship of the church. Are we, clutching as we do our perhaps less notorious illusions and idolatries, to ration the love of God for our brother or sister in their need? And let no smug Pharisee, safely insulated by layers of moralisms from any real relationship with another person, prepare to stone to death with condemnation another individual who reaches out, albeit with distorted vision, to establish relationship, to express love. The church cannot realistically require that a person give up his problems before being admitted into the sacramental fellowship. Rather the sacraments are the means of grace whereby the strong love of God nourishes the person in his relationship with reality, so that as he grows in the strength and freedom of that love, he can increasingly do battle and overcome his private demons of distortion.

But at the same time the church must ask the homosexual to face up to the fact that he does have a problem, depending upon the degree of his problem, that he should not expect to be in positions of leadership in the church, and as far as he is able, he should seek competent help from a priest-counselor or a psychotherapist.

At this point one must ask: What does the great diocese of New York located as it is in the world's leading center for the treatment of emotional problems, offer in the way of assistance to Episcopal clergy or laymen who need psychiatric help for any problem? The diocese offers next to nothing. Our budgets demonstrate that in this great church of ours, the maintenance of buildings is more important than the maintenance of persons.

The gospel confronts us all with the great good news of the love of God, and at the same time with the judgment of God upon the illusions and idolatries, the false saviours we dedicate our lives to. This is the same word of the gospel for us and for those who consider themselves to exist in "another country."

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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The Witness — Tunkhannock, Pa.

BE MEMBERS ONE OF ANOTHER

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

A STEEPLE REPAIRMAN was looking over the damage which had been done by a bolt of lightning to our steeple and he asked me what sort of cross I wanted to replace the one which was blown off.

"A wooden one, just like the old one," I replied.

"Do you know if I had asked that of a Roman Catholic priest, he would have said the best one you can find?", he said. "They're the best-giving church of all and they have lots of funds for building and repair."

I don't know about the repairman's source of facts but after our conversation I had the thought that the structure of the Roman Catholic church could conceivably make each of its parishes interdependent in a realization of their oneness in the Roman communion.

And, I contrast this to the Anglican communion with its emphasis on self-support. We construct our own walls of parochialism by placing so much importance on the parish, the self-supporting unit, or the diocese, or the national church. Can it really be that as members of the body of Christ we can bask comfortably in the light of self-support?

Many dioceses have adopted plans for their missions which require a steady movement towards self-support and eventual parish status. The advisability of such programs can be seen in areas where a mission is celebrating its centennial with about the same number on its books as it had when it started; maybe the same families. The program avoids the possibility of establishing family chapels, and it provides a certain amount of pressure for a mission to evangelize its community.

But, conceivably, there are areas which will always have missions. These are areas which might evangelize the community and still come up without the means for self-support. The mission is proclaiming the gospel; souls are being saved, the poor, the blind and the halt are being fed. Should these people feel that because they cannot pay the preacher they should regard themselves as inferior to the rest of the church?

And, conceivably a small mission can find means to pay its bills and eventually become a

parish. Still it might not have the ability to provide for physical growth. The money just isn't there. Mortgages are possible, but such a parish cannot borrow much for it is only able to meet current bills, not loan payments.

Nevertheless this little parish is a parish and therefore self-supporting. It may exist in a building which is almost ready to be condemned. It is the whole image of the Anglican communion in the eyes of its community and what shoddy image it is. Should this parish be so penalized because it is self-supporting that its members will soon find themselves without a place in which to worship?

No Easy Answer

THERE IS no simple solution to the problem, but it does seem to me that if we are truly members of the same body, we should be able to help each other, parish or not. A parish should not be penalized for its ability to pay its bills but not raise a building fund; a mission should not feel inferior if it is truly serving the Lord and is not able to pay its bills.

Otherwise we promote a real sense of self-righteousness. I know of one denomination which makes a fetish of its self-support. It is of a congregational polity and therefore doesn't have the sense of the whole world-wide catholic church. One congregation I have heard of even takes this to the point of believing that it has a little niche in heaven where all of its members will go — a place somewhat better than the rest of heaven.

The Anglican communion is not that kind of a church. Therefore, the Anglican communion should not promulgate that sort of thinking by creating an atmosphere for parochial self-righteousness.

Just think of the larger parishes, the richer parishes, which continue to spend fabulous amounts of money to make themselves more comfortable, not caring a whit for the rest of the church. I know one which put in a \$25,000 plus kitchen to be used by caterers; when \$25,000 would have built a place of worship or a clergyman's home, or both, depending on what place in the world it was used.

There are many examples of these monuments

being built and added on to, while smaller parishes throughout the world struggle along wondering how they can lift their heads above the morass of debt.

And we cannot discount the witness that the church building itself gives. For the passerby, each Episcopal church in each community does represent the Anglican communion. If it is a little stone, vine-covered building, the Anglican communion is vine-covered, quiet and dignified. "I knew that was an Episcopal church. You can spot them anywhere." If it is a dynamic new architecture, the Anglican communion is a dynamic communion contemporary with the world. If it is elaborate, the Episcopal church is the "rich man's church"; it is plain, it is the church of the people.

The image of Christianity can be found in the church building; what goes on inside can decide the issue. But the whole of the Christian community is affected by the image, and salvation is by and through Jesus Christ.

It seems to me that the time has come for the Anglican communion to be the Anglican communion, not worrying so much about self-support, but being more concerned to help support each other. Perhaps each diocese, or better still each national church, should have a building fund, not just for establishing missions, but for helping to spruce up the outward appearance of the whole community; to assure that Christian education will take place if there is no way of providing Church school rooms locally; to in reality be members of each other in Christ instead of builders of parochial walls.

- NEW BOOKS -

Kenneth R. Forbes
Book Editor

The Man Who Rode the Tiger by
Herbert Mitgang. J. B. Lippincott Co. \$6.95

The folks who were politicians or friends of politicians around New York City a generation ago and saw the immense corruption that went on practically unheeded will read this solid book with a delight to ponder, because he will recognize the fact that he is one of the few survivors of that period when the Tammany tiger was very much abroad in the land. The man who rode the tiger was, of course, Judge Samuel Seabury and it was he who, by his courage and persistence, broke the power of Tammany so completely that the corruption it stood for and engineered is now — after a whole generation — a very tame animal indeed.

The author of this book divides his biography into three parts, — which he calls *The Making of a Reformer*, *The Great Investigator* and *Citizen Seabury of New York*. But first he takes a look at Sam Seabury's great-great grandfather who traveled from his home in Connecticut (where he had ministered for years to members of the Church of England) to London where he sought for consecration as bishop of Connecticut. The Archbishop of Canterbury refused and after more than a year of fruit-

less effort Dr. Seabury went north to Scotland and there received consecration as bishop by the independent Episcopal Church of Scotland. Bishop Seabury then returned to America where he spent the rest of his life in shepherding the faithful in the American Episcopal Church now (like Scotland) independent of Great Britain.

Now, near the end of the 19th century, the great-great grandson of the good bishop was clear, in his mind that he, as a young lawyer, was becoming a militant radical. He became a disciple of Henry George and a worker in the single tax movement. Later his ability and political skill landed him on the bench as the youngest judge in the state.

His part two, as *The Great Investigator*, proved to be the highest of Judge Seabury's great and permanent accomplishments. Tammany was going strong and the youngest judge in New York challenged it, organized the fight, rode the tiger indeed and led to a political victory more complete than had ever before been seen in New York's long history — with Mayor Jimmie Walker forced to resign his lucrative office.

Later on, Judge Seabury chalked up another notable victory in his ardent support of Fiorello La Guardia for mayor which was doubtless a guarantee that Judge Seabury's two greatest political accomplishments made it sure that nothing in the foreseeable future would again trust such past leaders as Jimmie Walker, Boss Croker and the Tweed ring, the abomination of America's greatest city.

The author has done a brilliant piece of work in giving us a detailed biography, long overdue—for Judge Seabury died in 1958 at the age of 85.

The biographer has included in this volume some 32 illustrations which add much to the story.

Thirteen for Christ Melville Harcourt, Editor. Sheed & Ward. \$5.00

Here we have another symposium, successful for two primary reasons: each of the heroes of the short biographies has long been internationally famous and the writers who have written the life stories, are in most cases themselves distinguished persons in their own right.

In most cases the writers of the biographies have been intimate friends of the heroes; in others, disciples or students. The book as a whole gives us four portraits of Roman Catholics — Dorothy Day, Father John LaFarge, Monsignor Ronald Knox and Pope Pius XII; the same number of Anglicans and the rest Eastern Orthodox and Protestants.

With one or two exceptions, the readers will find all the pictures are masterly because their makers are distinguished literary figures devoted to Christ and his church. This reviewer finds the portraits of T. S. Eliot, Martin Luther King and Archbishop Temple the most brilliant and appealing, but the entire book will be worth putting *Thirteen for Christ* in your library for frequent reference.

Debate Whether Present Parish Set-Up Hinders Evangelism

★ One hundred and fifty North American church men and women have been looking at the difficult problem of whether the present form of church life helps or hinders evangelism.

Attending the four-day meeting on "The Churches in Mission", sponsored by the World Council of Churches at Yale Divinity School, were local pastors, lay men and women, church board executives, theologians, and sociologists from a score of U.S. and Canadian Protestant denominations.

The North American consultation is part of a world-wide study on "The Missionary Structure of the Congregation" conducted by the department on studies in evangelism of the Council.

Unless the shape of the church is turned outward talking the language and speaking to the needs of our day, it is not evangelistic, Colin Williams, an Australian Methodist who is director of evangelism for the National Council of Churches, told the group. "We must recognize the degree that the church is imprisoned in the cultural forms of its day."

"It is impossible to attack the race crisis from the local congregation because it is a segregated community," he said. Several speakers referred to the "cultural imprisonment" of the local congregation, particularly the suburban church.

The racial crisis was highlighted in two presentations. The Rev. Andrew Young, United Church of Christ, who works with Martin Luther King in the Southern Christian Leadership Conference, told the group in that situation the cost of missionary action was "will-

ingness to face death in a personal as well as institutional form."

The director of the National Council of Churches' commission on religion and race, Robert W. Spike, said the power structures and even "the brilliant machinery" the churches have developed could be used to proclaim Christ if the process were reversed from interior preoccupation and "opened up on society."

Specific new forms of Christian witness and service were discussed, among them:

- A congregation in Burlington, Vt. which meets in a converted television shop, and runs a coffee house.

- An inter-racial congregation in Durham, N. C., whose pastor also operates a bookstore.

- A Lutheran Church in Washington, D.C. whose mem-

bers, primarily in government work, attempt to make their faith relevant to the public sector of life, "competently and confidently."

Sociologist Peter Berger, Hartford Seminary Foundation, told the church leaders that modern man increasingly leads a life in which his works no longer "bestows his identity" and he seeks the meaning of his existence in his private life. The fragmentation of specific work processes extends beyond the industrial assembly line to offices, large law firms, scientific and social research. He called this "the industrialization of intellect."

Whether the church should move out into the work sector of man's life or remain "parish centered" was one of the questions on which delegates differed. Berger, well-known critic of the suburban churches, was skeptical of the ability of the church in its present form to influence decision in public life.

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Radical questions concerning the local church were raised in the keynote address by Hans Jochen Margull, Geneva, Switzerland, secretary of the department on studies in evangelism of the WCC.

Is the local church, Margull asked, "merely a parish or congregation consisting of people who were once baptized, who happen to live in a certain district or to have met a certain pastor, to come from a certain tradition and who finally happen to join in some religious expression?" Or is this church "the light of the world"?

"As long as nations declared themselves to be Christian, as long as people came to church, as long as we did not know anything or enough about lands 'across the sea', as long as we did not know the words 'secularization' or 'ideology',

and as long as we thought or felt or behaved as if the church were ours, there was on the whole no world — except in the sin of the individual."

In those days the "world" was conceived of "moral pagans" and "intellectual pagans." God was conceived of as "in the church" and the world to be without God.

Margull said that then "we discovered a world for which our church had become just as irrelevant as the world once was for the churches." The rediscovery of the church as "the light of the world" led to a realization that the task was not one simply of redoubling efforts to bring people back to the church but of being "present in this world of man . . . with the faith that would be given us, so that our church gives light to all in the house."

He asserted that this had led to another rediscovery or confirmation: the world "in which our church has to be present since its master died there and not in any other world — this world, we believe, is Christ's and not man's."

"Having rediscovered the world, we found our evangelism still based on or imprisoned in a Sunday conception of the world built around the trival phenomena of people more or less at the fringe of society."

Evangelism, Margull said, is not only a matter of preaching or speaking but of "living in this world." Nor is evangelism primarily a matter of "one or many member's living, it is a matter of Christ's whole body living in this world."

Merely to add evangelism to other church activities is "to prepare for failure", he said.

"What is it that has to be announced to man in this world of horror and grandeur? What lies ahead of us? What can we expect, what can be expected? Where is history moving?"

"Our question arose when instead of finding a church energetic, movable, and flexible in hope we found a church paralyzed by its own great history," the speaker declared.

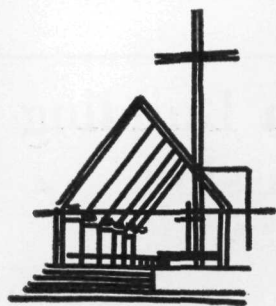
"Will the churches move with the Lord of history?" he asked.

Margull suggested that many Christians are interested in some reforms to meet the requirements of modern times but not "in a thorough and genuine structural transformation of our church."

He questioned whether "our church — being a pastor's church — is fit to be the church today and to witness to Christ in this world of ours."

"The core of the question is whether the office of public proclamation of the gospel, the office of the minister and evangelist, is still the only means by which the church in

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its witness to Christ is the church today."

"The answer is 'yes' where we still find conditions equal or similar to those in which the decision of the reformers was rightly made. The answer is 'no' for situations where present man and his society does not show even similarities with man and his society way back."

"The structure of the local church which we inherited was developed in the course of our fathers' correct answer to the challenge of being the church in their historical hour. There is another historical hour today, and we are compelled to give our own and a new answer in this hour."

"The gospel is still to be proclaimed, but its proclamation needs basically other means," Margull said. This means private proclamation.

"If this be true we are confronted with the necessity of basic and overall change in the structure of the church. Public proclamation was connected with the people coming, private proclamation is connected with the people of God going, wherever they go, with the gospel."

"Public proclamation meant preaching the gospel in the church for a society living around the church, private proclamation means gossiping, explaining, exemplifying, translating, living the gospel in the facets of a society leaving the church at its fringe."

Private proclamation leads to "new if even small fellowships of new Christians wherever this proclamation happens." Such fellowships might have their own new language, new hymns, "or no hymns at all", new questions, and a new conviction concerning the humanity of all mankind.

"We do not yet know where all this may lead," the evangelism secretary observed.

"Everything depends on the question whether we believe in the possibility of something new coming into being or, whether we believe the Lord of history likes repetitions."

Byron Johnson, assistant to the director of the agency for international development, department of state, Washington, D.C., told the group of pressing economic questions in modern society. A World Council president, German churchman Martin Niemoeller, gave the closing address on "Renewal."

Ideas Vary

The conference was divided into small discussion groups for four sessions. It was apparent that there was wide divergence of opinion in the consultation with some delegates satisfied with the traditional shape of the church; others wishing for reforms and some experimentation; and still others in search of an entirely new style or shape for the local congregation.

Other program participants included the Rev. Robert Raines, Germantown, Pa. Methodist Church; the Rev. Rufus Cornelson, New York Lutheran Church in America; the Rev. William Hollister, Christ Church - Presbyterian, Burlington, Vt.; the Rev. John Lee, St. Paul's Church, Anglican, Winnipeg, Canada; the Rev. Bruce Weaver, Church of the Reformation (Lutheran), Washington, D. C.; the Rev. Arthur Thomas, Methodist, Durham, N.C.; and the Rev. Howard Moody, Judson Memorial Church, New York City.

Gibson Winter, Episcopalian of the University of Chicago Divinity School; Charles C. West, Princeton Theological Seminary; and the Rev. Harold M. Bailey, United Church of Canada, Toronto; appeared on a panel at the concluding session.

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HENRY P. VAN DUSEN, *Editor*

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PEOPLE

CLERGY CHANGES: —

LESLIE J. A. LANG formerly rector of St. Peter's, Westchester, N. Y. is now vicar of the Chapel of the Intercession, Trinity Parish, New York.

HUBERT L. FLESHER, who recently received a doctorate from Yale, is now instructor in New Testament at Episcopal Theological School.

HANS F. HOFMANN, a professor at Harvard, is part-time visiting professor of pastoral theology at Episcopal Theological School.

RICHARD M. SPIELMANN, formerly rector of the Good Shepherd, Barre, Vt., is now instructor in church history at Bexley Hall.

HOWARD C. RUTENBAR, formerly canon at Christ Church Cathedral, Houston, Texas, is now vicar of St. Barnabas, Florissant, Mo.

PERRY BURTON, formerly rector of Emmanuel, Bristol, Va., is now rector of the Epiphany, Kirkwood, Mo.

JOSEPH E. TRIMBLE Jr., formerly curate at St. Paul's, Chestnut Hill, Pa., is now vicar of St. Christopher's, Oxford, Pa.

RICHARD W. HESS, formerly vicar of St. Christopher's, Oxford, Pa., is now assistant at St. David's, Radnor, Pa.

DOUGLAS M. SPENCE, formerly assistant at Grace Church, Mt. Airy, Pa., is now rector of St. Aidan's, Cheltenham, Pa.

HOWARD B. KISHPAUGH, formerly rector of the Mediator, Meridian, Miss., is now vicar of St. Stephen's, Wahiawa, Hawaii.

JOHN C. KOLB, formerly vicar of Epiphany, Royersford, Pa., is now vicar of Chapel of the Holy Apostles, Penn Wynne, Pa.

SANFORD GARNER, formerly rector of St. Matthew's, Kenosha, Wis., is now rector of the Ascension, Knoxville, Tenn.

MAXWELL BROWN, formerly on the staff of religious education of the National Council, is now rector of St. Matthias, Waukesha, Wis.

WILLIAM D. McLEAN 3rd, formerly curate at the Mediator, Morgan Park, Chicago, is now vicar of St. Michael's, Racine, Wis.

- BACKFIRE -

Mrs. A. J. Wells

Churchwoman of Anchorage, Alaska

Your Holy Mirth editorial of July 25 is an inspiring and wonderful one — except for the third paragraph where you say:

"Of course Christ himself was not hilarious. He could not laugh because he bore the sins of the world and was constantly facing humiliation and death."

Either Mary's son lived life to the fullest, enjoying living — that we might live abundantly — or we should not because he could not. Make up your mind.

"The son of man has come eating and drinking; and you say 'Behold a glutton and a drunkard, a friend of tax col-

lectors and sinners.'" Luke 7:34.

That does not sound as though Mary's son spent much time crying in the beer, or counting calories at meals, but then he did add, didn't he?

Ah well, "Wisdom is justified by all her children." Luke 7:35.

Ward McCabe

Rector of St. Mark's,

Santa Clara, Cal.

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tougher laws, and for sturdier enforcement. Then, in turn, there is always a fear expressed that more law imperils personal freedoms. Then, usually, the debate is on: do we need more law or less?

Such debate misses a major truth. In the achievement of freedom there are three major forces, not two. Call them "law, education, and service" or "law, learning, and liberty".

The first of these is "law". Man is a social creature, living in families and communities and we cannot escape the world just by running away and hiding from it. We must live right out in the midst of it, with all its problems. We are mortal, and sometimes selfish, often sinful, and at times unjust. Therefore, we must have laws, to balance our liberties with one another and to restrain self-centeredness and to achieve stability and freedom; and especially also to protect all of us from that proportion who resent and reject all law and order.

But meanwhile we need "learning". We are always in the process of teaching the truths of freedom, especially to the growing generation who are just becoming adults. Freedom is not static and must be restored and recreated, and often extended in scope and understanding. At this point, many will say that law is not the answer and that education is. (The way they put it usually would be this: "You cannot legislate morality".)

These things are not "either-or" factors. There is a third force absolutely essential to freedom: this is the voluntary offering of service over and above the minimum the law requires. Perhaps ninety percent of our freedom has to do with this. If all of us were only barely law abiding and always trying to defeat the purposes of a free government, freedom

would not long exist. Liberty rests upon the consent of the governed. This is not just tacit consent on election day. The more important part of it is the voluntary attitudes of fairness and justice. It is that pledging of "lives, fortunes, and sacred honor" which has founded this great nation.

The colonists of 1776 were not just barely law abiding citizens. They felt both the duty to oppose unjust laws and the responsibility for serving and securing freedom. One hundred years after the Emancipation Proclamation, for example, real justice is just as much a thing of these three parts.

When too many of the people fail to contribute voluntary justice and voluntary freedom, and when education proceeds too slowly or even goes backward, then of course there is demand for more law.

Is civil rights legislation a sufficient answer? Is it perfectly workable and infallibly fair? Of course it is not perfect, not the sole answer. And how could it be avoided? Easily: if enough people voluntarily and quickly promote and provide basic, fair-minded justice, then more "law" would not be needed. If, for example, people of minority groups could purchase homes freely when and where they can afford them, there would be no need for law in this field. Indeed, if only a reasonable number of people would afford this kind of service, then education would have

more time to work on other areas of need.

Where law is weak, more education and more offering of service in the voluntary pursuit of freedom is needed.

Where education is slow or reluctant (in civil rights one hundred years is long enough!), more reliance must be placed on law and service.

Where the voluntary service is not offered, there simply has to be more law.

Where all three are offered in a state of balance, there one finds a great free people, a minimum need for law enforcement, a spirit of freedom growing out of real learning and true understanding, and a nation of stability and peace.

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