

# The **WITNESS**

SEPTEMBER 24, 1959

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## PARISHES IN WHITE

This picture taken at St. Timothy's Hospital, Robertsport, Liberia, illustrates the feature article this week in the series, What's Going on Here

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**W. B. Spofford, Jr., Writes on Hospital Chaplains**

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## SERVICES

### In Leading Churches

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

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and ser-  
mon, 4.

Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

#### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
a.m.; Morning Service and Sermon, 11.  
Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

#### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion.  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

Sundays: Holy Communion, 8; Church  
School, 9:30; Morning Service, 11;  
Evening Prayer, 5.

#### GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. New York

Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9 and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

#### ST. THOMAS 5th Ave. & 53rd Street New York City

Rev. Frederick M. Morris, D.D.  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11, HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

#### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE 23 Avenue, George V Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail Student and Artists Center The Rt. Rev. Norman Nash, Bishop The Very Rev. Sturgis Lee Riddle, Dean

## The WITNESS

### For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH Tenth Street, above Chestnut PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.,  
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Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

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The Rev. Frederick P. Taft, Assistant  
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Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

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Sunday - Matins and Holy Eucharist  
7:30, 9:00 and 11:00 A.M.  
Wednesday and Holy Days 7 and  
10 A.M. Holy Eucharist  
Sacrament of Forgiveness - Saturday  
11:30 to 1 P.M.

## SERVICES

### In Leading Churches

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The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:00, 10:00 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

#### CHRIST CHURCH, DETROIT 976 East Jefferson Avenue The Rev. William B. Sperry, Rector The Rev. Robert C. W. Ward, Ass't. 8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service.) 11 a.m. Church School and Morning Service. Holy Days, 6 p.m. Holy Communion.

#### ST. THOMAS' CHURCH 18th and Church Streets Near Dupont Circle WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter J. Marshfield  
The Rev. Robert F. Evans  
Sundays: 8:00 a.m. Holy Communion  
11:00 a.m. Service and Sermon  
Holy Days: Holy Communion, 12:15 p.m.

#### TRINITY CHURCH MIAMI, FLA. Rev. G. Irvine Hiller, STD., Rector Sunday Services 8, 9, 9:30 and 11 a.m.

#### TRINITY CHURCH Broad and Third Streets COLUMBUS, OHIO

The Rev. Richard C. Wyatt  
Minister in Charge  
Captain Reginald Harvey, Church Army  
Sun. 8 HC: 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Len-  
ten Noonday. Special services an-  
nounced.

#### CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. Alfred L. Mattes, Minister  
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Episcopal Chaplain for Washington  
University  
Sundays: 8, 9:30, 11 a.m., High  
School, 4 p.m., Canterbury Club,  
7 p.m.

#### ST. JOHN'S CHURCH Lafayette Square WASHINGTON, D.C.

The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
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Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

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## Story of the Week

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### Prayer Book Revision and Unity Get Action At Canadian Synod

★ Revision of the Prayer Book; action looking toward unity with both the Presbyterian Church and the United Church of Canada; election of Bishop Howard Clark of Edmonton as Archbishop were the highlights of the General Synod of the Anglican Church of Canada.

The 335 delegates unanimously adopted a resolution inviting the Presbyterians to consider renewing conversations looking toward eventual union. Started fifteen years ago, the union talks between representatives of the two Churches have always bogged down over the subject of bishops. The same issue has been a stumbling block in negotiations with representatives of the United Church, which also are being continued.

Bishop John Dixon of Montreal, as chairman of the committee on unity, told the delegates that members of all Churches were "ignorant about their differences" and he called for fuller understanding and less apathy concerning the problems of union. In view of this Anglican and United groups are preparing a study guide outlining the doctrines and governments of their Churches in language the laity can understand.

He also told the delegates that leaders of the Church of South India are to tour Canada and lecture on unity.

The election of the 56-year-

old Bishop Clark as Primate was closely linked with Prayer Book revision, since it came while he was riding a wave of tremendous personal popularity after an eloquent low pressure presentation of the first thoroughly Canadian revision. He served as chairman of the central sub-committee responsible for the revision.

In process for 16 years the long labor was approved by more than 330 bishops, priests and laymen from all 28 denominational dioceses in 65 minutes from the time the prelate started speaking. The process was expected to cover two full days of debate but a thunderous roar of applause, foot-stomping and cries of "question, question," drowned out speakers when the revision came to the floor.

Many delegates were flabbergasted at the speed and ease with which the revised version was approved to be followed by a spontaneous singing of "Praise God from whom all blessings flow . . ."

The revised book now goes into permissive use throughout the Church until the next General Synod in 1962 gives final and absolute approval. It does not change Anglican doctrine, but eliminates archaisms, incorrect translations and words whose meaning has changed and makes the prayers more applicable to modern times.

It eliminates the word "obey" from the marriage service, includes optional prayers for the dead, and drops Psalm 58 altogether which contained such phrases as "The ungodly are froward even from their mother's womb . . . break their teeth, O God, in their mouths . . ."

The revised version was amended to include prayers for the prime minister and provincial premiers of Canada, instead of for the governor-general and lieutenant - governors of the provinces.

Among the new services is one for the ministry of healing, which has been revived in recent years.

#### Other Action

The state of the Church message revealed that membership had increased more than 23,000 last year, bringing the total to 1,300,000 served by 2,363 active clergy. Church property is valued at \$193-million; contributions last year totaled over \$28-million, which represents a per capita giving of \$54.74.

Confirmations last year were a record high of 33,963, but marriages declined by over 22%, which prompted Bishop G. P. Gower of New Westminster who presented the report to ask; "Is the church wedding out of favor among our people? Are mixed marriages taking their tolls of weak Anglicans?"

A new pension plan, which will have to be approved by all of the 28 dioceses, provides for increases up to 50% of present incomes. Retired priests now get \$1200; bishops, \$1920;

widows, a mere \$720 annually.

Bishop E. S. Reed of Ottawa warned the synod against calling "older men" to train for the ministry despite the shortage of clergymen in the denomination. No man would allow a hastily and partially-trained surgeon to operate on his wife, he said, "and it's even more important when you're dealing with the souls of a nation."

Bishop Reed declared that "many wonderful older men" were giving full-time service to the Church in their everyday work, but there was no point in pressuring them to enter the ministry.

Later delegates referred to the committee on recruitment a motion calling for special means to counsel, screen and train older men for full-time service. The motion also asked every Anglican family to return to the ancient custom of giving at least one son to the priesthood.

The synod also changed another canon law to permit a deaconess to retain her status after marriage. "A deaconess should not cease to be a deaconess when she marries any more than a priest should cease being a priest when he takes a bride," Archbishop Clark told the delegates.

No decision was reached by the synod on the question whether the Church should establish a Canadian "Canterbury" where every bishop elected to the primacy would have his base, instead of staying in his own diocese as at present. It voted instead to enlarge the denomination's present headquarters in Toronto.

Delegates voted to contribute \$35,400 as the Anglican body's share toward the construction of a new headquarters in Geneva for the World Council of Churches.

A \$100,000 fund raising campaign to assist overseas refu-

gees during the 1959-60 world refugee year was approved.

The synod also voted to set up a permanent Primate's World Relief Fund.

Both actions followed within minutes after more than 330 delegates had heard a moving address by Leslie Cooke, associate general secretary of the World Council of Churches, in which he dwelt on pitiful sights he has seen among refugees in many countries.

## INTERRACIAL YOUTH CONFERENCE

★ Sixty young people and their counselors met in Williamsburg, Va. for a four day conference to discuss the place of youth and their role in bringing about a more inclusive and meaningful fellowship in the Church. It was sponsored by St. Augustine's Chapel, Trinity Parish, New York, and the division of Christian citizenship of the National Council. Those attending represented fourteen dioceses, evenly divided between north and south.

In addition to addresses there were panels for the discussion of problems associated with the Church and race relations.

Presiding Bishop Arthur Lichtenberger sent the following message which was read at the service that opened the conference:

I am delighted to have the opportunity of sending my greetings to you; in this way, at least, I may have some share in your conference.

Whoever thought this up had a wonderful idea and I am sure that your experience in Williamsburg will be of great value not only for those of you who are together for these few days but for all of us in the Church.

Each time we join in the celebration of the Eucharist we proclaim our oneness in Christ. This is not only a proclamation but a demonstration of the life

we are to live in the world. But we know how terribly we fail to live that kind of life. Here you will have the opportunity not only to discuss the forces which separate people from one another in our country, and to consider ways of breaking down barriers, but to live together as Christian people. You will discover, I hope, a deeper meaning of Christian Community than you have known before, and this will be a source of hope and courage for you.

I shall be thinking of you during these days and joining my prayers with yours for God's blessing and for the guidance of his Holy Spirit.

## METHODIST YOUTH HEAR PLEAS FOR PEACE

★ Opportunity for the establishment of controlled international disarmament through mutual inspection has been enhanced by President Eisenhower's visit to Europe, Harold E. Stassen, former presidential advisor, told 6,000 young people attending the national convocation of Methodist Youth. He nevertheless saw little possibility of "literal disarmament."

First step toward disarmament, Stassen said, "must be establishment of a free and united Germany, removal of nuclear testing by both the Russians and ourselves under the scrutiny of the United Nations."

Mrs. Eleanor Roosevelt said that "bringing about disarmament through the UN would bolster the confidence of all peoples in that organization."

Speaking of the hope for international peace, she said that "in world opinion and world action we can hope for co-existence, but it will not be possible as long as nations pursue their own self-interest without regard for the self-interest of others."



# Australian Churchmen Report On Communist Countries

★ Six Australian Protestant clergymen returning home after a five-week visit to three Communist countries reported that there "appears to be no restraint on freedom of worship in the Soviet Union."

In a statement summing up their impressions of Russia, China and Czechoslovakia, the ministers said "there seems to be a genuine conviction on the part of Christian people that it is possible to be a believing and practicing Christian in a Communist state."

However, they observed that in a society organized on the basis of Marxian philosophy "it is inevitable that a person of Christian conviction must experience some disadvantage. This is accepted cheerfully as the price to be paid for the privilege of maintaining a Christian witness."

The delegation spent two weeks in Russia at the invitation of the Moscow Patriarchate and the All-Union Council of Evangelical Christians (Baptists). The remainder of the time they visited the other two countries.

In Russia, the clergymen said, they visited Orthodox churches, as well as the Baptist churches in Moscow and Leningrad, where they found Sunday and weekday services "invariably crowded beyond the capacity of the buildings."

These services, they stated, "were characterized by an intensity of spiritual devotion which was deeply moving." Although middle-aged and older people were predominant in the congregations, they said, "there were young people and even soldiers."

"It is obvious that careful attention is being given to leadership in the life of the churches," the clergymen said. "The stand-

ard of the priesthood in the Orthodox Church and the ministry in the Evangelical Church is very high."

The churchmen said that in China they found "a great effort of readjustment" as a result of recent events involving "the end of relationships between Western missions and the Church in China."

There are now fewer churches in that country than before 1949, they observed, but this, they added, was partly explained "by splinter groups which had caused redundant churches and wasteful competition."

Chinese churches, they contended, are being required "to work out a theology and a policy of their own which aims at the application of all that is good in the Christian heritage to the situation in which the Church now finds itself."

Turning to Czechoslovakia, the Australians declared that there appeared to be "a vigorous Church life in the rural areas where churches were well cared for and well attended."

The clergymen said they found "young people playing an active part in Church life in Prague."

In all three countries, the statement said, there was evidence that the Church "appreciated the efforts of the state to improve the lot of the common man."

"There is no problem of a gulf between the Church and any section of the community as all are working together for the achievement of the ideals of a full life and adequate provision for every member of society," it stated.

Everywhere they went, the clergymen declared, they were received with "a warm and spontaneous welcome" by church

leaders, congregations and the general public.

"There can be no doubt about the genuine friendliness of the people of visited countries toward the people of Australia," they concluded.

Meanwhile, Canon Lewis J. Collins of St. Paul's Cathedral in London, arriving home after a trip to Moscow, said he had been "greatly impressed" by the Soviet people's confidence in the future. However, he made no mention of religious freedom or worship in Russia.

Collins said the Russians "want peace for they have so much to do for their country's peaceful development."

## BISHOP McNEIL RESIGNS

★ Bishop Dudley B. McNeil of Western Michigan has submitted his resignation to the Presiding Bishop, effective September 1st. It is "for reasons of health" as provided for in the canons.

Also resigning is Bishop Bayne of Olympia, effective December 31, who takes the new position of Executive Officer of the Anglican Communion the next day.

Both resignations will be acted upon when the House of Bishops meets at Cooperstown, New York, October 17-22.

## LOUISIANA RECTOR IS CRITICIZED

★ Bishop Jones of Louisiana and the Episcopal clergy of New Orleans issued strong statements criticizing the Rev. James P. Dees, rector at Statesville, for agreeing to speak at a rally of the Citizens Council of New Orleans.

## CLERGY CONFERENCE IN CONNECTICUT

★ Bishop Sherman of Long Island was the leader at a conference of Connecticut clergy, held in Avon, September 10-11.

# Responsibility In World Problems

## Subject of Council Message

★ Protestant and Orthodox Church members throughout the United States were urged by the National Council of Churches to accept their Christian responsibility of interesting themselves in world problems and "making a greater present reality 'one humanity under God.' "

In a message for use in the churches on world order Sunday, Oct. 18, the Council emphasized finding more effective ways to work for peace, freedom, justice, goodwill and understanding to penetrate "artificial barriers dividing the world" and release man's potentialities.

Noting that "nations rage, kingdoms totter" today as in the long-ago world of the writer of the 46th Psalm, the message points out that 22 new nations have been born in recent years and that four countries will become independent next year in Africa alone.

"Men and nations," the message declared, "must increasingly live in a rule of law, in organized cooperation, as in the United Nations, the specialized agencies, and regional organizations consonant with its principles."

It asserted that it "is a Christian's responsibility that our plenty, our skills, our time and our interest shall more and more be used to help hundreds of millions everywhere whose needs cry out for assistance."

"That our will and prayers and action shall be directed toward negotiations, multiplication of contacts, appeals to the world's conscience, and mutual reduction of armaments, including nuclear weapons — this is a Christian duty," it said.

Citing "Christian belief in the

sacredness of personality," the message also called on church members at home and abroad always to "be found on the side of abolishing discrimination based on race or class or nationality."

### PRAYER DAY PROTESTS HIT BY KEAN

★ The Rev. Charles D. Kean of the Epiphany, Washington, told his congregation that "days of prayer" as a protest against the tour of Nikita Khrushchev are deplorable. "The exploitation of our Christian heritage for this purpose is a serious perversion of the faith," he said. He declared further that it is "frivolous" for Americans to "strike a pose of moral superiority."

### STUDENT WORKERS ARE UNITED

A dedication service marked the inauguration of the interdenominational National Student Christian Federation formed by a merger of three Protestant student organizations.

Marching in procession to the Congregational church in Oberlin, Ohio, for the service were some 250 clergy and student representatives of more than 40 Protestant groups active in student work on college campuses across the country. The service was part of the federation's seven-day constituting assembly.

The Rev. Philip T. Zabriskie, director of college work of the Episcopal Church officated at the service. He told the gathering that "the work that lies ahead is nothing compared to the work we have done."

"Whether we are merely shifting gears into a more efficient administrative vehicle

or advancing truly as a uniting instrument of God's mission depends on what we do in the future," he declared.

Later at an assembly dinner, R. H. Edwin Espy, National Council of Churches general secretary, said that a student Christian movement, in order really to be a Christian community on the campus, "must grow from a sense of oneness in Christ, and from a determination that this oneness shall be made manifest and hence effective in the college and university world."

### CHURCH MEMBERSHIP AT ALLTIME HIGH

★ An increase of 5,368,063 last year brought church membership in the U.S. to an all time high of 109,557,741. It represents 63% of the estimated population and is the highest ratio of church membership to the number of people in history.

Of the total, over 61-million are Protestants; over 39-million are Roman Catholics; there are five and a half million who are members of synagogues and over two and a half million who are Eastern Orthodox.

Of the Protestants, the Methodists have the largest number; Southern Baptists are second; Negro Baptists are third; Presbyterians fourth.

There are 41-million enrolled in 274,770 Sunday Schools with 3,335,782 teachers.

There are 309,500 places of worship and 236,272 clergymen.

Per capita contribution for all causes was \$63.27, an increase of 4.1 per cent over the previous year.

### CHAPEL CONSTRUCTION AT SEMINARY

★ Construction has begun on the remodeling of the chapel at the Church Divinity School of the Pacific. When completed about February 1 the seating capacity will be increased from 120 to 172.



# HOSPITALS

## Parishes In White

### PURPOSE — OPERATION — OBJECTIVES

By William B. Spofford Jr.

*Supervisory Chaplain, Massachusetts General Hospital,  
Boston, Massachusetts*



**Chaplain Spofford**

SINCE apostolic times, the Church has been under orders to shepherd all men as they confront the inevitable fact of sickness and death. Our history is replete with the formation of hostels and hospitals, nursing orders and social agencies. When the pastoral function of the Church is considered, the physically and emotionally ill head the list of those who have a legitimate claim upon the concerned Community.

In the pre-urban and pre-industrial world, although the problems were many, chiefly due to inadequate scientific medicine, it was rather a simple thing to meet the pastoral needs of the sick individual. When Aunt Mabel became ill in Upham's Corners, she was cared for in the back bedroom by Dr. Smith, a general practitioner who had known her for thirty years. She was surrounded by the family who understood her strengths and weaknesses, major and minor ("But, my dear, I never eat bread without butter on it!"). She was called on regularly by her sisters from the Grange, the Rebekahs, the Daughters of the Nile and the Altar Guild. And, when the Job-like questions came along ("Why does this happen to me?"), the local minister was right there to help her wrestle with timeless questions and arrive at timeless answers.

But now, when Aunt Mabel becomes sick, she is sent, via jet-liner, to San Francisco or Boston; Topeka or Rochester, Minn.; to get "expert care".

She is plunked into a hospital constellation of about fifteen or twenty thousand persons — many, many times bigger than Upham's Corners. Her life's routine is twisted and skewed. She is put into a "johnny" which persists in gaping open in the back, and her privacy and modesty is outraged or shocked in many ways. She is placed under medical orders while countless persons, wearing differently-colored uniforms and bearing strange titles all ending in "ist", pop in and out, drawing blood here, palpating her body there, and doing a million and one other seemingly inexplicable things. And all of this is necessary if Aunt Mabel is to receive the benefit of "expert care".

But, expert care or no expert care, Aunt Mabel is anxious, worried and frightened. She wonders "what will happen to me?"; "what will 'they' find out?"; "how much pain will this involve?"; "supposing I act like a baby at my age?"; "how do they expect me to pay \$35 a day for two and one-half weeks?"; "supposing I die here, so far from home?"; "what is the meaning of all this, including life, anyway?"

### Mammoth Parishes

FUNDAMENTALLY it is Aunt Mabel and her numerous counter-parts who call the Church into its Parishes in White. Mark Shedron, executive director of the department of pastoral ser-

vices of the National Council of Churches of Christ, recently pointed out that, at the present time, there are thirty million residents of public and private institutions in the nation. Each one of this vast number are in a crisis in life — call it cancer, schizophrenia, aggressive behavior against society or whatever. The twenty-four million who represent the Protestant portion of the institutional population are at present being served partially by 1,500 chaplains. This is a ratio of one clergyman to 16,000 people, which makes these “parishes” mammoth by any standards.

The aim of the institutional chaplain is not to be a substitute for the parish rector. Rather, he strives to be the rector's and the parish's surrogate, bringing the strength and resources of the Christian faith to people who, because of their immediate crisis, are divorced from more common involvement in the life of the Church. The structure of his job may vary: he may work for a diocese, a state council of churches, a special foundation. His center of activity may also vary: he may be resident in the hospital, he may commute daily to the hospital, he may have a study-retreat located next to the hospital. But whatever the set-up, he is around to represent the Church in a “community of healing”.

### Chaplain's Job

**M**OST institutional chaplain's jobs can be broken into three broad areas. First and foremost, there is care for the patient. In our own hospital, at any given time, there are approximately 550 Protestant and Episcopal patients for whom I am responsible. This means, probably, that there are 550 different views present of life, of illness, of religion, of ministers. Each one of these persons has come into the hospital out of an environment which has conditioned him as to expectations about hospitalization and about life.

This one here indicates by the tremor of her hand that she is scared of what the X-ray will show; that one over there, hovering over her father gasping in the bed, indicates by her extreme solicitousness that she is probably feeling guilty over having not done some things in her relationship with him; and this one here, ruggedly stating that he is sure that the White Sox are a shoo-in for the pennant, indicates, by the way he intersperses cuss words in the statement, that he doesn't need help from anybody, least of

all the chaplain, but “God almighty, it hurts!”.

George MacDonald perhaps said it for us, when we consider all 550 of them, when he wrote: “Be kind, be kind, every man you meet is fighting a hard battle!”

Because they are unique persons, our ministry to them is differentiated. The liturgically oriented Episcopalian will probably expect Holy Communion; the Baptist would probably feel the chaplain is being a front-runner for the mortician if Communion is suggested. The Congregationalist wants you just to listen, quietly and concernedly; the Unitarian wants an intellectual discussion as to the problem of how there can be evil and pain in a world made by a loving Power.

The point is, of course, that each is facing, perhaps for the first time in his life, the fact that he is finite, dependent and mortal. We are there, not because they are necessarily orthodox in their theology or even Christian, but because they are children of God whom we are sent to strengthen in a moment of crisis, whether or not they return, with the Samaritan leper, to give thanks.

Prof. Langmead Casserly once said that the function of the chaplain in a hospital is not so much pastoral as prophetic. By this, I believe, he meant that it is the central function of the chaplain to present reality to the patient — reality in terms of God as seen in the life and witness of Jesus Christ and as communicated through the operation of the Holy Spirit. It is a true statement but we must start where the patient is in life, confronted by his own pain, forced into an environmental dependency on the hospital and reaching out for help and understanding from any and all sources. The Church, in its parishes in white, possesses such help and, we trust, can offer such understanding.

The second broad area of the chaplain's work, and one which needs continual interpretation to the Church at large, is with the staff. Normally, when we think of chaplains in hospitals, we get a mental image of a man, prayer book in hand, standing by a bed-side. And yet, we find that forty percent of all chaplains' time is spent with staff.

### Hospital Staff

**A**T MASS. General Hospital in Boston, we have between 3,000 and 4,000 employees — from chiefs-of-staff to aides and house-keeping personnel. In such a number, existing in such a dynamic atmosphere, problems continually arise.



Doctor Jones wonders what it is all about because, following her operation, Mrs. Smith suddenly seems to become an avid practioner of prayer; supervising nurse Thomas wonders what she should do about one of her floor girls who seems to be falling in love with that twenty-year-old paraplegic; student nurse Johnson comes in to find out what the Church says about death and resurrection because, up in pediatrics, a cute three-year-old boy just died; young interne, Dr. Seigel asks: "Chaplain, I see you around here talking to these people; what do you think that you add to this business that we can't offer?" Ad infinitum.

Most chaplains sit in on several staff conferences a week, trying to share the insights of theology as to the meaning of healing, health and wholeness with all other professions which are wrestling with the problem. The rationalization we have is that, if we can help one staff member square away his own existence, we are helping countless patients in his care, both currently and in the future.

### Teaching

AND the third broad area is educational. Any large hospital has many teaching programs. Here at M.G.H., we have approximately twenty, ranging the gamut between doctors, nursing, physical and occupational therapy and ministers to medical artists, medical photographers, x-ray technicians and dieticians. In contemporary medicine, each of these specialities is important and, at any given time, each one may be the key to helping this particular patient. The chaplain, throughout the year, is asked to contribute single or series of lectures to most of these programs of learning and is expected, through informal relationships over coffee or on the lawn, to carry on what has been called the "great conversation" between theology and the other helping disciplines.

A fundamental educational task, for most clinically-trained chaplains working under the sponsorship of the Council for Clinical Training or the Institute for Pastoral Care, is clinical pastoral training for seminarians and clergy. This basic unit of study, which now is required in many of our seminary curricula, involves the student as a chaplain, in the institution, under supervision, for a minimum of three months. Here he learns many things, without doubt, but chiefly he learns about himself as a priest, pas-

tor and prophet so that, whether he exercises his ministry in a parish in white or in Upham's Corner he can be a creative and helpful messenger of God to Aunt Mabel.

It is true, I think, that most of God's people are not taught to ask for the chaplain when they enter the hospital. In a general hospital, this is often understandable. The patient is suffering physical pain or ailment and, under the jurisdiction of a trusted doctor, he has entered the healing center. His concern is, first and foremost, with "this pain" and "this disease". Only, as he lies in bed and each shadow on the white ceiling begins to look like figures in a Rorschach test, does he begin to debate the meaning of it all. These questions are basically theological and philosophical, not medical, and it is in this area that most chaplains desire to work. Oh, yes, often we are just a "friendly visitor" (and there is nothing wrong with that — there are a lot of "unfriendly ones" who insist on telling about themselves, their own operations and how miserable life in general is!)

But we do like to get beyond this "ecclesiastical ambulance chasing" so that this rich and great experience of life, no matter how tragic and painful it might be, is welded into a more eternal and redemptive scheme of things. For the ministers in the Church's parishes in white this is the continual frontier of their calling, with all of the challenge and adventure of any real frontier. It is tiring to have to, day in and day out, "weep with those who weep and rejoice with those who rejoice" but the fatigue is that of tackling a job worth doing and one that is ever too big for us, rather than the fatigue which comes from routinely giving easy answers to easy questions.

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## Don Large

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### Macedonian Call

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LIKE the rest of the public press, most Church papers carry "Help Wanted" and "Situation Wanted" advertisements. Either a clergyman is looking for a post, or the post is looking for a clergyman. The vast majority of these pleas are run-of-the-mine sorts of things, but Halford Luccock has uncovered one which, as a reflection of changing values, is a lulu.

It appeared in Canada's United Church Observer, and went as follows:

Pastoral Charge will be vacant Oct. 31. Educational facilities the very best. Sports activities second to none (Curling Rink). Artificial ice and large area for skating. Interested minister please write or phone.

Now, although this classified ad makes no mention of any spiritual duties or preaching opportunities or pastoral challenges to whet an applicant's imagination, there must surely be a church building somewhere on the premises (squeezed in, perhaps, between the sports arena and the skating rink!). So when the rector tires of the extra-curricular activities—along with all the other goodies in which the job evidently abounds—he can always slip into the parish house and, if nothing else, at least organize a small bazaar with a little chance-taking thrown in on the side, of course.

My, how times have changed! As Dr. Luccock points out, one of the Church's earliest pastoral calls has been preserved for us in the pages of the New Testament. It was remarkably short and to the point. "Come over to Macedonia and help us!" That's all. No bonuses, no guarantees, and no side shows.

On the other hand, maybe St. Paul's plea would have achieved better results had it been made more alluring. Maybe our sense of vocation would be sharpened if the Bible were to be revised and the calls brought more completely up to

date. According to our informant, the ads might thus have sounded something like this:

Corinth. Minister wanted for growing church. Metropolitan advantages. Good race track. Well equipped for all sports. Dancing classes for family. Ideal situation.

Athens. Small church but attractive opportunity for athletic and scholarly man . . . Athletics unsurpassed. Home of the celebrated Olympic Games. Boating on the Bay.

Rome. Interesting location, adjacent to the best Baths in the world. Many circuses weekly. Special rates to the clergy. Unusual opportunities for sports, including wrestling, boxing, and racing . . .

Sounds pretty alluring, doesn't it? Despite this modern appeal, however, maybe the old-fashioned approach comes closer to the approval of Almighty God—who seems to have liked the way blunt old Paul worked it out. After all, that classic call to Macedonia didn't do too badly, even though its vacant parish apparently lacked most of the current gimmicks. In fact, that's the kind of call which always evokes the most effective response, because nobody answers it who doesn't mean business!

And until we do mean business, we'll go on hearing jokes like the one about the plane on the verge of crash-landing. "Quick!" cried a frightened passenger. "Let's do something religious!" The man sitting next to him replied, "Good idea! Let's start a Bingo game!"

## Our Church and Her Ministry

By W. Appleton Lawrence

*Retired Bishop of Western Massachusetts*

THE leaders of all the Churches have become aware that the theological educational program and processes in our theological schools must be reviewed, and perhaps revised. Three books have been financed by the Carnegie Foundation—edited by Professor Richard Niebuhr and others—which present serious studies in this area: "The Ministry in Historical Perspective"; "The Purpose of The Church and Its Ministry"; and "The Advancement of Theological Education". Their findings would indicate that perhaps theological education is on the verge of a revolution similar to what has taken place in the fields of

teaching, science, medicine, law, languages, art, and other disciplines, in the past fifty years. In line with this thought, the American Association of Theological Schools (a cooperative enterprise of some 127 theological schools of the leading non-Roman Communion) has taken a great step forward in engaging a full-time executive, with a staff to assist him. Definite progress is being made under the leadership of the Rev. Charles L. Taylor Jr., former dean of the Episcopal Theological School, in bringing the best thought that the Churches can supply upon this very important problem having to do with the goals, program,



and procedures of theological schools. The Episcopal Church is exceedingly fortunate in having one of its own clergymen filling this most strategic position and leading in this effort.

### Good Leadership

THE leadership in our Seminaries is at present, I believe, of a very high order. The deans of most of the seminaries have recently come out of parish life and so are more sensitive to and aware of the problems presented in this changing civilization, than has sometimes been true in the past, when theological school communities often lived a more or less isolated academic existence. They have experience and backgrounds which ought greatly to help in making our theological education more relevant to modern conditions, for, as has been wisely said, "When we do today what we did yesterday, we actually do something different, since in the interval both we and our environment have changed."

So I can say with truth and conviction that I was never more hopeful for the future of our Church, in her task of the education and training of her ministers, than I am today, for I sense a growing and deep concern about the present situation, and an increasing recognition of the need, and willingness to do something about it. The future indeed looks promising.

But to come back to this matter of goals and policies and long-range programs.

Last summer, the Lambeth Conference, in considering this subject said, "It is impossible to decide how men should be trained, without first deciding what they are to be trained for. The aim of theological education must be controlled by a growing understanding of the nature of the purpose of the Church itself." And then the report goes on to say, "The content of the classroom program for theological training calls for some measure of reconsideration. In the past it has been almost entirely academic in character, and while we must always insist on a high standard of theological education as well as devotion, the committee is of the opinion that something new is needed."

What is this "something new"? I certainly would not presume to say, or even try to suggest, but I was happy to see that our Presiding Bishop, in an address at the General Seminary, on the subject of the seminaries' obligation to the Church, said, "There is much to be said for turning this title around! In preparing men for the ministry, the seminary should help develop in

them the love of learning, the love of people, and the love of God."

This, I believe is an excellent goal to shoot at, and I would like to follow through on these three lines. And then he added, "The final obligation of the seminary is to strive to discover more effective ways of preparing men to exercise the ministry of the eternal word in the contemporary world." I wonder if this threefold task could be considered as the goal and purpose of most of our seminaries today? I am afraid that we sometimes shorten our sights, and often confuse proximate with ultimate ends.

Take, for instance, this "love of learning". This is vastly different from imparting information about certain facts, or even of developing certain skills. It has been rightly said that "a theological education which does not lead young men and young women to embark on a continuing, ever incomplete, ever sustained effort to study and to understand the meaning of their work and of the situation in which they labor, is neither theological nor education." And I was interested to read the other day that Prof. Alfred Whitehead once told a Harvard audience, "So far as the mere imparting of information is concerned, no university has any justification for existence since the popularization of printing in the fifteenth century. The justification of a university is that it preserves the connection between knowledge and the zest of life by uniting the young and the old in the imaginative consideration of learning."

### Continuing Education

NO MAN can be given all the training he needs in the comparatively short period that he spends at a theological school. There should be, I feel, a much greater emphasis upon their continuing their learning over the years of their ministry. Too often, we have thought that when a man has completed his three years in seminary and has received his degree, his theological education has been completed. This has been partly due to the fact that theological education has sometimes been thought of as consisting in the transmission of certain important and factual knowledge about the Bible, Church history, theology, and other skills. In consequence, it has offered little challenge to the student to develop his own resources and to become an independent and lifetime enquirer, growing continually while he is engaged in the work of the ministry. Something must be done to help the students become men who will continue their

education throughout their ministry, in order to meet the changing problems of society. There are, it is true, local efforts which have appeared out of the initiative of individuals, which are of help, — the College of Preachers, the School of the Prophets, the Sewanee Summer School, Dr. Reuel L. Howe's Institute for Advanced Pastoral Studies, and probably others. But the Church, as well as the seminaries, has I feel a responsibility here. Certainly, this whole matter of post seminary theological training needs to be studied and greatly developed and strengthened.

I should like to quote from a recent article in the *Christian Century* in regard to this first requirement, of inculcating a love of learning, which says;

"The present rigidity in theological education must be broken up. New policies must be conceived and bold experimentation ventured, in the direction of a more flexible curriculum and a freer intellectual climate in which the student, encouraged by more individual attention, will assume larger responsibility for his own education. The belief that theological education consists of the accumulation of course-credits and grades, must be replaced by the aim of stimulating students to read, listen, internalize, reflect, reformulate, create, discuss, even argue, until the activity of theologizing — by which is meant the intensely personal process of thinking about all of contemporary life in a theological way — becomes almost as natural as breathing."

### Love of People

THIS leads me on to the second goal — teaching the love of people. George Bernard Shaw was recently quoted as saying, "The only man who behaves sensibly is my tailor. He takes my measurements anew every time he sees me — while all the rest go on with their old measurements and expect them to fit me."

Do the present theological seminaries inculcate and develop in their students a deep, sensitive, and abiding love of people as persons? I ask you—do they really care for them as individuals?

In an interview Bishop Lichtenberger was asked what, during his term of office, was the phase of Church work he wanted most to accomplish. He replied, "to bring about the realization that religion must be made relevant to every aspect of life." It is true that much has been done to meet this criticism, in the addition of clinical training; but all too often field work is regarded and directed as if its purpose were the acquisition of skills for future use. Rightly

thought of, all studies, apart from the accompaniment of direct encounter with human beings, are as futile as action apart from right purpose and motive. I have said that clinical training has been added, — and too often, that is what has happened. It has been added as another course might be added. In my mind (and I know in the minds of others, too), it should be fully integrated in every aspect of the seminary training.

In a statement recently sent out by the Harvard Divinity School as their purpose, it was stated; "We want to send out young men able to make the Christian affirmation relevant to the experience of ordinary men in today's world, not yesterday's or tomorrow's. We want them to be able to stand and work in the living present. We want them to discover how and where personal commitment is an issue for the scientist, politician worker and business man; and to carry their ministry into those areas where are shaped the day-to-day decisions which tell for or against freedom, justice, and good social order."

This leads to the question as to whether a seminary should even presume to try to prepare a man for all the varied aspects that the ministry now provides. College chaplains should certainly be highly competent academically — probably having earned an advanced degree, in order to meet the students and faculty on their level and to have status in their eyes. But is a similar education necessary for a man who goes to a country village where perhaps he has not even a half-dozen parishioners who are college-trained? And should not an institutional chaplain perhaps have, in addition to his basic theological training, some additional experience in the area of sociology and psychology? In our present complex civilization, it has been necessary to specialize in other professions and in business. May we not have to do the same in the Church?

The matter of on-the-job training is another problem in this same area. The Augustana Lutherans and others are asking that their men take a year in active parochial work, between their second and third years in seminary; and they seem to have found it is a helpful experience. Has the time come when the Church can and should demand a four-years' training period, with one year on-the-job, and perhaps combining with it the term of a man's diaconate so that this might become a constructive and testing period, rather than simply six months to a year of waiting, in order that he may be almost automatically



advanced to the priesthood, as seems to be the case now?

I was impressed by a story I heard the other day about the refugee who was wonderfully received and taken care of by a certain parish, and yet, when she came to thank the rector — which she did most sincerely — said, "It was wonderful, except that all the time I had a feeling I was a cause, and all I wanted to be was a person." Do we help to inculcate and develop in our seminarians a real love of people as individuals? Do we consider this a primary goal?

### Love of God

THEN, finally, there is the all-important purpose of developing the love of God, without which all else is dust and ashes. In the latest report of the commission, it states, "The next ten years will see increase of pressure, both in need for manpower for the growing Church and in the number of men offering themselves for ordination. It is the seminaries' fundamental task to guide, strengthen and nurture the spiritual lives of its students within the framework of a community infused with a certain spirit and will. Theology finds its liturgical expression in the daily, ordered services of the community in the seminary chapel. It is filtered, refined, and clarified in the out-of-class associations of the students with other students and with professors whose vocation is teaching and who have been prepared for this specific and high calling."

The Rev. Henry B. Washburn, former dean of the Episcopal Theological School, has said, "Young men training for the ministry want religion before anything else." Certain it is that no scholarship, no amount of information, no amount of vocational ability, can take the place of "a man of God". And Woodrow Wilson reminds us, "The business of a minister is not so much to do something as to be something. It makes no difference what a minister wears, but one thing matters supremely. He should never be in any company of men for a single instant without making them realize that they are in the company of a minister of religion."

All this takes some doing, I admit, but I was interested to see what a moving tribute Bishop Brent, as quoted in a recent magazine article, paid to the spiritual discipline and training he received while he was a member of the S.S.J.E., — acquiring habits, practices, and a point of view which stayed with him and deeply affected his whole life and ministry. Can it be claimed

that this is not only one of the primary goals of our seminaries today, but that they are really achieving and fulfilling their purpose in this area? And if not, what more can and should be done towards implanting a discipline which will produce better disciples?

I know how unqualified I am to speak on this subject where I am so poorly informed. I certainly have no pat solution, nor would I presume to even try to give the answer. What I hope I have done is to stir up the waters and indicate my deep concern, first, about the present ecclesiastical machinery which is supposed to deal with this subject, and second, although I am, as I said, more hopeful for the future than I have ever been, I feel strongly that there have got to be some very radical and revolutionary changes in our present pattern — similar to what has taken place in many of the other disciplines — medicine, law, art, science. We may even recall that there was no such thing as a seminary 150 years ago, and who can tell the shape of things 150 years hence?

I would like to close with a statement from the last report of the commission:

"The Church in America faces in the years ahead one of the greatest tasks and opportunities in its history. We are heading into years of danger and uncertainty, in a time of material plenty. A revival of religious interest has not resulted in a strengthening of the moral and spiritual fibre of our people. Materialism and complacency are the great threats to our leadership among the nations. Only a Church dedicated to the Gospel of the Living Christ can answer the demands in such an age as ours. For the effective preaching and communication of his word, for the bearing of witness to his love and judgment, only the ablest and most carefully trained men will do in the ministry. Never before has theological education and its thorough support by the whole Church been more urgent. As the standards of general education are improved in this country, those of theological education in our Church must improve as well. The urgency of the times, the demands of the Gospel, and our tradition of an educated and highly trained ministry require it."

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### SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for 10

The WITNESS — Tunkhannock, Pa.

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# Talking It Over

By W. B. Spofford Sr.

MR. KHRUSHCHEV being here makes it a good time to put down my opinion of what's ahead. When I outlined it to a number of wise and understanding people this summer it got such a belly laugh that they had me do it all over again when another equally wise man arrived so they could have the laugh all over again.

When Averill Harriman had a session with Khrushchev this summer, the Russian asked who would be the next President of the United States. Harrison said he did not know but did say it would be a Democrat. Mr. K. then asked if this would not mean a change in foreign policy.

Harriman assured him that it would, saying that the Republicans are a "balance-the-budget" party, whereas the Democrats are not. This meant, said Harriman, that with the Democrats in power there would be increased spending for armaments — the budget be hanged. Which will mean, Khrushchev said, that we will have to spend more on armaments to keep up with the U.S. It was clear from Harriman's report of the interview to a Congressional committee, that Mr. K. didn't like that prospect since the Soviets want the assurance of peace so they can build their economy.

Since then Mr. Nixon has done some travelling, including a visit to Russia; Mr. Eisenhower too has travelled; is now entertaining Khrushchev, and will in turn be entertained. Both the President and the Vice-President, since the death of Dulles, have talked peace and co-existence. Mr. K. too has long talked peace and co-existence and continues to do so.

Eisenhower and Nixon today head the "peace" party of the U.S. — they will stand out even more for peace after they end this period of playing footsie with the Soviets. Governor Rockefeller meanwhile has nothing better to say than urging us all to build fall out shelters and get ready for a Russian attack. Democrats, with the possible exception of Stevenson, have little to say about all this business but confine themselves to speculation on which one of a half dozen possibilities they will nominate for the presidency.

Richard Nixon will be nominated as a champion of world peace. Conservatives will vote for him because they vote for anybody who is a Republican. Liberals will be horrified at the prospect of Nixon in the White House; won't be able to understand that there is a better chance for world peace with him and so will vote for the Democratic candidate. Radicals — Marxists, if you like — will vote Nixon. Indeed the Communist Party, if there is any left, will probably hand down an order to that effect, once the Republican and Democratic conventions are over. Put this down as the train taking a square turn around a corner.

So, a year hence, look for Nixon to be thumping the tub for peace — like Eisenhower did about getting the boys out of Korea. Look too for his election.

That, my friends, is what got the belly laughs this summer. But there is one thing to be said for making predictions far enough in advance — you can forget about them when you are wrong.

Like me picking the Yankees to win by fifteen games.

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## THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

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*Prayer Book Studies*: xiv: An Office of Institution of Rectors into Parishes. Church Pension Fund, 20 Exchange Place, New York, N. Y. 80¢

In this 14th Prayer Book Study the standing liturgical commission offers a revision, conservative but admirable, of the present *Office of Institution of Ministers into Parishes or Churches*.

It prefaces its proposals with a tantalizingly brief history of the

induction of priests into their cures and of their institution by the bishop or his representative and it says that "after the Norman conquest the parish priest became the bishop's man," and speaks of the bishop being the chief pastor and committing one of his parochial holdings to the priest. This says too much. The priest, to be sure, owed the bishop canonical obedience but he was generally tenacious of his rights and his tenure. The bishop owed certain

services and duties to king and pope but although he was often a powerful personage he was seldom as intimately and continuously involved in his diocese as one of our bishops is today. The Lord of the Manor was often of greater immediate importance.

In the Colonial Church there was not very much inducting and instituting. There were no bishops for one thing, and where the church was established "the King gave to the



governors the duty of appointing ministers . . . and the authority to induct them." After independence there were no more royal governors. It was the diocese of Connecticut that led the way in preparing a service of induction and institution and it was followed by New York and then by General Convention. The office fell into disuse and was not revived until the last years of the last century. Even today it is not in universal use.

In its feudal origin it was not associated with any religious rite and for centuries it was not so associated. In the present office it is accompanied by an act of congregational worship, and the proposed revision goes even further and gives it a sacramental character by ordering, in the second rubric, that the "Office shall be used with the Order for the Holy Communion." The instituted rector is directed "to proceed to the celebration of the Eucharistic Liturgy using the Collect, Epistle and Gospel here following." The present office merely says "if there be a Communion." The reason given for this change is that "the public institution of a rector into his parish has sacramental character." Does it really have? Or is it that the commission merely thinks it ought to have? The commission proposes but General Convention must decide. Certainly it had no such character in feudal times but it is certainly a point that it has now.

The proposed new office is much more in line with modern conditions. The word "Churches" is dropped from the title and "rector" is substituted for "minister." Except for missions all our parishes have rectors now. The word is taken from English usage, but it has not quite the same meaning as English usage gives it.

The Charge to the Congregation is put at the beginning of the service and followed by the reading of the Letter of Institution with the third paragraph omitted since "it carries the idea of inducting into a living" and because it speaks of the "dissolution of all sacerdotal relations, an unhappy idea at such a moment and one for which provision is made by canon."

After that the Warden (or a vestryman representing him) presents the Keys and the Books (Bible, Prayer Book and seldom seen Books of Canons of the Diocesan and General Conventions.) This is much better than the present office which separates the presentation of Keys and Books by the insertion of the Collect "Direct us . . ." and of the Lord's Prayer. The Psalms too are

omitted and prayers for the Celebration are provided. "The first and second prayers said by the instituting minister are conflated" and the third prayer, "O God the Holy Ghost . . ." is substituted for the priest's prayer at the end of the Office. "Provision is made for the instituted rector to say the precatory blessing."

The result of these changes is a shorter, simpler office which is well-fitted to the occasion. It conforms to our modern practice and there are no feudal overtones. It makes it clear that the institution of a rector is a religious act in which bishop, minister and congregation are joined together. The duties and the position of all three is made perfectly clear in the matter of institution and the service is impressive.

The proposed revision leaves in the prayer the words about God having promised by his Son Jesus Christ to be with the ministers of Apostolic Succession to the end of the world. God made no such promise and it is arbitrary to read such into Scripture. Does it mean that God never promised to be with Presbyterian or Baptist ministers? But have they not "true ministries of the Holy Ghost?" (Lambeth 1920) If we are to pray for a true unity of all Christian men we had better not use such equivocal language. Better drop the phrase altogether and use the more comprehensive language of the New Testament.

Robert Miller

*Theology of Culture* by Paul Tillich.  
Oxford. \$4.00

This latest book by Paul Tillich is a collection of essays, some of them never before published, others either published earlier or given as lectures, but all of them somewhat altered for the present volume. The underlying theme of all the chapters is the place

and function of theology in the general culture of a people or country.

One of the virtues of this collection of essays is the avoidance of much technical language of philosophy and theology. The author deals with this matter in his chapter on *The Nature Of Religious Language*.

It is probable that for most readers of these essays the chapters on *Existential Philosophy: Its Historical Meaning*, *The Theological Significance of Existentialism and Psychoanalysis* and *Religion In Two Societies: America and Russia* will prove to be the most illuminating and practically suggestive.

*Hope For South Africa* by Alan Paton. Praeger. \$2.50

For the average American, this little volume will be valuable chiefly as a reference book dealing with the history of the South Africa region. The author — who is internationally known as a successful novelist — has packed a lot of too-little-known history into the first half of his book and proceeds, from that as a basis, to describe in considerable detail the present political situation in South Africa and outlines what he believes is the only program consistent with democracy for gradually winning equal rights for native Africans and for the Indians, Colored, Afrikaans and British.

*The Hope For South Africa* which the title of the book holds before one, seems, as the reader finishes the story, to be very dim and distant indeed, if the doing away with apartheid is the ultimate aim.

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## PREPARE CROCADILES FOR PATIENTS

★ A Milwaukeean will make the shift in October from slicing beef for businessmen and truck drivers to preparing crocodile for African natives in the hospital compound of Dr. Albert Schweitzer at Lambarene, French Equatorial Africa.

Herman Leis, operator of a Milwaukee cafeteria, said he was not planning the trip "for kicks but to help out in the best way I can."

Leis will relieve the hospital chef for a month's vacation. He got the idea for the trip while attending Grace Evangelical and Reformed church of Milwaukee. The Rev. Reginald Hellfrich, executive secretary of the commission of world service of the Evangelical and Reformed church, related in a speech that a hi-fi fan once had flown

to Africa at his own expense to fix Dr. Schweitzer's record player.

"Why can't I do something too?" was the thought that crossed Leis' mind.

Learning that the chef at the compound had not had a vacation in years, Leis asked his pastor, the Rev. Adolf Friz, to write Dr. Schweitzer, offering his services.

The response from Dr. Schweitzer's nurse and secretary, Ali Silver, was not encouraging. She thanked him profusely but feared Leis would upset the natives with new ideas.

Leis wrote back that he would humble himself and had no plans for upsetting anything.

A second letter from the doctor's secretary said, "We will be happy to have you."

Leis will arrive in the dry season when, he was advised, many crocodiles are available. Determined to do the best he can with the food at hand, he has written to a magazine for crocodile recipes. Mostly the diet is fruit and vegetables, raised at the compound.

## OK ARTIFICIAL INSEMINATION

★ It would not be a crime for a wife to submit to artificial insemination, nor for a doctor to administer it, according to those attending a meeting of the Modern Churchmen's Union of the Church of England. They said however that it should be used only as a last resort.

It had previously been condemned as a sin by the Church of England and the Archbishop of Canterbury asked that the practice be made a criminal offense.



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THE WITNESS



## NEW EDITOR FOR FORTH

★ Henry L. McCorkle, managing editor of Presbyterian Life, has been named editor of Forth, official monthly of the Episcopal Church. He will work closely with the advisory board of the magazine which was appointed by the Presiding Bishop in compliance with the resolution of the 1958 General Convention.

McCorkle is a vestryman of Trinity Episcopal Church, Swarthmore, Pa.

## STUDENTS AND FACULTY HOLD PARLEY

★ Religion too often "becomes a commodity to be used for our needs and likes," 450 college students and faculty members attending a conference were told. The Rev. George Tittmann, rector of the Church of the Holy Spirit, Evanston, Ill., said that this type of religion appeals to "those who feel that God's existence can be settled by a human decision."

As a result, he said at the national study conference held at Colorado Springs, "there follows a religion which is a matter of a whim or a gimmick — it is meant to soothe, adjust, bolster and invigorate, and it becomes a tranquillizer."

Delegates, including college chaplains, from 100 colleges in the U.S. and other countries, studied the mission of the Church in the world and international problems during the week-long conference.

The Rev. Philip T. Zabriskie, secretary of college work, which co-sponsored the conference with the Church's National Canterbury Association, college student organization, said "both the Bible and the theological basis of the Church must be studied as well as the world itself in order to see how the world and the cross meet."

He said the Church "deals

with all aspects of life. The Church is not to be a hideout for people who are afraid of the world. In college we hope that students and faculty will participate fully in the life of the college and the surrounding community, not being content with merely attending the university's Canterbury Club."

## CENTRAL NEW YORK CONFERENCES

★ Bishops Peabody and Higley were leaders at a number of supper meetings in Central New York, on behalf of the every member canvass. President Seth Edwards of Cuttington College, Liberia, was a featured speaker.

## MARKUS BARTH DEFINES GOOD SERMON

★ Markus Barth, professor at the University of Chicago, speaking at a Church conference, said a good sermon is one which is practical, deals with action and makes both the preacher and the congregation "suffer."

## SEABURY-WESTERN OPENS

★ Seabury-Western Seminary opened on September 20 with an enrollment of 67 students. Of the 21 new students, half are married and their ages range from 21 to 51.

## CAPETOWN ARCHBISHOP PREACHES IN PARIS

★ Archbishop Joost de Blank of Capetown was the preacher on September 6th in the American Pro-cathedral in Paris. He is currently in the U.S. for a coast to coast preaching and lecturing tour.

## THE HOUR OF CHOICE

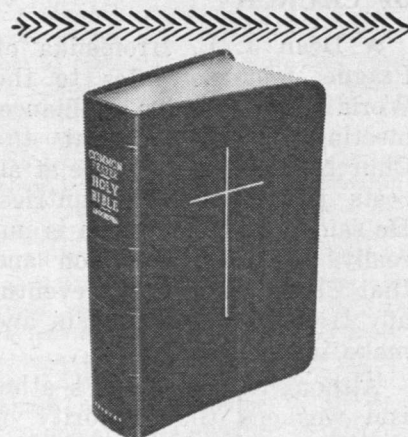
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## HROMADKA ON ROLE OF CHURCH

★ Dean J. L. Hromadka of Prague told delegates to the World Presbyterian Alliance, meeting in Brazil, that the Church must be kept alive at all costs in Communist countries. He said that Communism is not really hostile to religion and that Christianity might eventually transform Communism and make it Christian.

Although Communism's atheism weakens the authority of the Church, he declared, it also challenges Churches to purify themselves.

Despite the spread of propaganda in his country, declared Hromadka, "we are able to exercise our beliefs."

"The ideology preached by the state," he continued, "naturally found favorable ground for its propaganda, principally among the younger set, which then started to leave the churches. But, on the other hand, many young students, prompted by the actual errors of the state as regards religion, are now returning to their own beliefs which the state once tried to destroy.

"The Communists then realized that they were mistaken in attacking religion. Often I had the courage to say to them: 'One day you will be

looking for us in your search for a little moral relief, and more fullness for human life, even while you are enjoying the comforts which material life can offer.'

"The Communists say that religion is the expression of obscurantism and reaction. But, in their contact with me, they say: 'How is it possible that you, being a religious man, are not a reactionary?' Our methods of action are causing confusion among the Communists, who are trying to revise their attitude towards religious people. It will be a long, slow process, but there will be a happy ending as far as we are concerned."

## PRESIDENT RECEIVES CLERGY GROUP

★ A group of about 100 clergy and Church officials met with President Eisenhower on

September 9th to assure him of their support in the exchange of visits by the heads of governments of the U.S. and the U.S.S.R.

Edwin T. Dahlberg, as president of the National Council of Churches, expressed the conviction of the Churches that "as a nation, we must seize every opportunity for the honorable settlement of issues and for things that make for peace."

Representing the Episcopal Church were Bishop Warnecke of Bethlehem and the Rev. Arthur E. Walmsley and Warren J. Turner Jr. of the National Council staff.

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# **-BACKFIRE-**

**W. B. Spofford Sr.**

*Managing Editor*

Space is taken on this page to apologize to the many people who have written letters for this department about Bishop Pike's customary. Like the other communications that we have printed, some are favorable to his suggestions about celebrating Holy Communion and others are not. We believe thoroughly that a person has the right to answer his critics — hence the long article by Bishop Pike last week. To publish further comments would, we think, prolong the discussion beyond the bounds of good journalism. But thanks for writing and keep on doing it, only on another subject.

**A. C. Comstock**

*Churchwoman of New York City*

In a recent issue of your magazine you printed an article entitled *Watch Your Step in Church*. One cannot laugh at the incredible and I for one cannot laugh at the assumption that a white person is laughable if he prefers to be, and thinks he should be, amongst his own, rather than subjected to savages right along side of him in all he does.

Only 200 years ago the negroes were gibbering savages — even now they are so when efforts are lacking except from outside. The whites on the other hand have thousands of years of culture and education, and not enjoyed selfishly but spread to those negroes in every sort of way,

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only to be met in intolerable return by complete lack of gratitude, humility and respect — virtues seen seldom or never in the negro hordes shoving us around.

Unreasonable and not funny.

*Editor's Note:* — We print this letter as received to demonstrate what "thousands of years of culture and education" can produce and to show the task before the Church in the field of human relations.

**Archibald Craig**

*Layman of Oxford, Pa.*

The Church has been confused almost from its beginning by the divergence of its two purposes. To teach people to love their neighbors on a bread and butter basis is difficult because all the neighbors are trying to profit at the expense of others, and the successful ones support the Church.

To get people into heaven, on the other hand, does not disturb the service of mammon, and Paul taught that all government is instituted by God. So when the poor tried to protect themselves by labor unions they started a private war against these God appointed institutions and the Church found itself on the side of law and order.

In spite of all opposition, the

unions won respect by their nuisance value and when the anti-trust laws had proved impotent, big business made a deal with the unions. Being able to raise prices at will, they gave the unions a raise once in a while, and made the public pay for it by increased prices.

So long as the Church supports the principle of income from ownership it has no authority in conflicts between the rich and the poor. Chapter 13 of Paul's letter to the Romans makes it necessary for them to preach submission.

When brotherly love becomes more important than the hope of heaven, as the Lord's Prayer suggests, the Church will take potluck with the poor and, incidentally, get a different membership.

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