

# The **WITNESS**

NOVEMBER 10, 1960

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**Students Watch Construction at General**

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**MOREAU ON THEOLOGICAL EDUCATION**

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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  
sermon, 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., Rector  
Sundays: Holy Communion 8:00 and  
9:00 a.m. Morning Service and  
Sermon 11:00 a.m.

Wednesdays: Holy Communion  
7:30 a.m.

Thursdays: Holy Communion and  
Healing Service 12:00 noon and  
Healing Service at 6:00 p.m.

Holy Days: Holy Communion 7:30  
a.m. and 12:00 noon.

### ST. BARTHOLOMEW'S CHURCH

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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 Prayer and  
Sermon 11:00.  
(Holy Communion 1st Sunday in  
Month)

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SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY  
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Chaplain  
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day; Holy Communion, 9, and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC  
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For Christ and His Church

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## SERVICES

In Leading Churches

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In Leading Churches

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Holy Days: Holy Communion, 12:15  
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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.*

## Story of the Week

### Talks On Church-State Issues Urged Following Election

★ Churches were called on by the general secretary of the Massachusetts Council of Churches, to strive constructively together after the Presidential election to find "workable answers" to the problem of Church-state relationships.

Forrest L. Knapp, addressing an Episcopal men's gathering, said several major issues need attention. Among these he listed:

- Do we believe in religious freedom for everyone, whatever his religion, or irreligion?

- Should a church have any different treatment by the government from that given to any other institution in the community?

- What should be the relationship between the Church as an institution and the state as an institution?

- Should religion and religious influence be completely excluded from the circles of government?

"Regardless of who wins," said Knapp, "every Church, every religious body in America should devote enough time to the study of relations between Church and state to come up with clear and comprehensive and adequate answers to the major issues."

While deploring "the ill manners of some persons who have been writing and speaking on the religious issue in this campaign," Knapp said that "no person should label another

person a bigot just because he wishes, thoughtfully and constructively, to consider the relation of a person's religion to his fitness for office, whatever his religion may be."

The council executive said that, although the religious issue has been widely discussed in Massachusetts, he believed there are "relatively few" Protestants in the state who would "rightly be called bigots."

A candidate's religion "constitutes one aspect of his qualifications for office," Knapp observed. "Of course, his deepest commitments should be in the field of his religious faith. Of course, the voter has the right to know what he values most and what he conceives to be his fundamental responsibility to God and man."

"But," he declared, "no voter has a right to speak or act on inaccurate information, or from emotional prejudice, or with a mind closed to new information and fuller understanding."

The council represents 1,800 churches of 12 major denominations.

### BISHOP GRAY HONORED

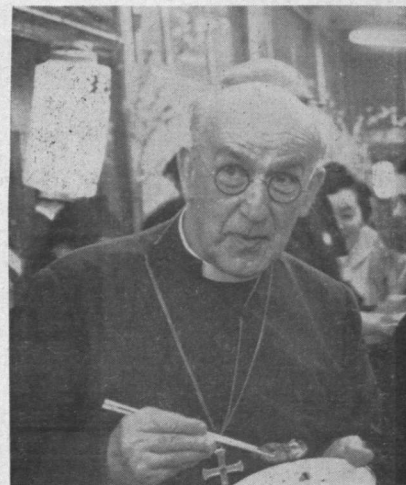
★ Bishop Gray was honored on November 6th, the 20th anniversary of his consecration. Bishop Frederick Wilkinson of Toronto was the preacher at a special service at the cathedral in Hartford.

### ARCHBISHOP TO HAVE AUDIENCE WITH POPE

★ The Archbishop of Canterbury, is scheduled to have a private audience with Pope John toward the end of November, the Anglican Church information office here announced.

This will mark the first time since the Reformation that an Archbishop of Canterbury has visited a Pope.

The visit is described as a "courtesy call," and as in no way linked to Vatican prepara-



ARCHBISHOP OF CANTERBURY gets headlines all over the world because he is to make a courtesy call on the Pope

tions for the forth-coming ecumenical council.

According to the report, it will take place following visits that Archbishop Fisher is planning to make to Jerusalem where he will meet Greek Orthodox Patriarch Benediktos, and to Istanbul, where he will call upon Ecumenical Patriarch Athenagoras.

# Pastoral to Episcopalians Issued By Bishop Swift of Puerto Rico

★ Bishop Ervine Swift of Puerto Rico took strong exception to the pastoral letters in which three Puerto Rico Roman Catholic bishops warned Catholics that voting for the Popular Democratic Party would be a violation of conscience.

He defended Church-state separation and supported the government's right to allow birth control and sterilization "for the people's welfare."

In a pastoral letter read in all Episcopal Churches of Puerto Rico, Bishop Swift said that "democracy assumes separation of Church and state and any attempt on either side to control the other is to the ultimate detriment of both."

He said it is "a Christian's responsibility to support the legitimate government, while belonging to a party of their choice and voting in accordance with their individual Christian conviction."

Commenting on the birth control issue, he said "the sexual life of a married man and woman is of the very essence of holy matrimony and is not to be confined to the procreation of children."

They are, he said, "responsible for the upbringing of their offspring and for how many they can intelligently and economically provide — including their education. This must be a matter of thoughtful planning."

On the sterilization question, Bishop Swift declared that so far theologians are divided on the issue. But, he commented, "obviously there is absolutely no moral issue where therapeutic sterilization for the health of the mother is involved. Furthermore, when we consider not only those factors involving the individual family itself but face the obvious and significant

social facets, it is clear that there is not necessarily anything immoral in a joint decision of husband and wife, after consultation with the doctor and priest, for one to be sterilized after the birth of several healthy children."

Discussing the Catholic bishops' complaint regarding lack of religious instructions in the schools, Bishop Swift noted that children here spend a much shorter time in school than do youngsters in the United States.

"With little enough time in class as it is," he said, "religious educators are agreed that it (released-time instruction) is completely impractical and is not a solution. Religious instruction is far too important to be done in released time."

## CHURCHES URGED TO SUPPORT UN

★ The basic objectives of the United Nations are in harmony with the great principles of the Christian religion and the organization should receive the dedicated support of all religious groups Francis O. Wilcox, assistant secretary of state, told a special United Nations service at Washington Cathedral.

Ambassadors and diplomatic representatives from 43 nations were present. They were believed to make up one of the largest diplomatic representations ever to attend a Protestant service in the nation's capital. Following the ambassadors in the procession the flags of the 99 member countries of the United Nations were carried into the cathedral in the colorful rites. High-ranking government officials also attended and officials of the United Nations itself participated in the service.

Dean Francis B. Sayre, Jr., of the cathedral described it as "a

great outpouring of spiritual solidarity for the UN." His father, former ambassador Francis B. Sayre, Sr., participated, reading a lesson.

Wilcox in his address said that the United Nations is dedicated to the policy that war shall be denounced as an instrument of national policy; that nations shall settle differences by peaceful negotiation; and that the UN stands for social progress, economic betterment, and concern for the fundamental rights, dignity, and worth of every human being the world over.

"What could be more in harmony with our Christian ideals than these splendid objectives?" he asked.

"Surely, here is one place where we can all join hands and work together in a common cause," Secretary Wilcox declared.

"As a Methodist," said Wilcox, "I am proud of the fact that the Methodist Church — and other great Churches of our land — have supported the United Nations since it was created 15 years ago. Here, it seems to me, is one segment of our foreign policy where we can all honestly and sincerely agree."

"On this 15th anniversary of the United Nations," he told the congregation of more than 1,000 worshippers, "let us all—Hindu, Buddhist, Muslim, Catholic, Protestant, or Jew — from whatever creed or race, dedicate ourselves anew to the great task that lies before us. Let us with St. Paul hate that which is evil, and hold to that which is good."

## DEANERY MEETINGS IN MINNESOTA

★ Canvass meetings are being held in the twelve deaneries of Minnesota this fall with Bishop Ogilby of the Philippines and Bishop Crowley of Michigan as leaders.

## FUTURE BISHOP PREACHES AT GENERAL SEMINARY

★ The Rev. Robert H. Mize Jr., bishop-designate of Damara-land, South Africa, delivered the sermon at the matriculation exercises at the General Theological Seminary which began October 31.

Mize, a graduate of the Seminary in the class of 1932, has been a visitor in South Africa for the past year, being on leave of absence from his post as director of St. Francis Boys' Homes in Salina and Ellsworth, Kansas. He will be consecrated bishop on November 27th in Cape Town by the archbishop and bishops of the province with the assistance of a number of visiting American bishops.

Mize gave to those students, faculty, and friends assembled in the Chapel an illuminating insight into the problems currently facing the peoples and churches in South Africa. He decried the use of superior force as a permanent solution to any problem in South Africa or in any other part of the world, and offered as alternatives the paths of non-resistance as practiced by Jesus Christ, and his own positive personal solution of "Loving one's enemies to the point of transfiguring them; . . ."

He further believes that: "We can love those who are bad because we ourselves are part and parcel of a fallen world. We are eligible to give respect to the disrespectful because we ourselves have missed the mark in so many ways. The revered Dr. Stewart of this Seminary used to point out that we, as priests and students for the priesthood, must look upon each person, not as he is but what in our mind's eye we know he can become in Christ. This was the secret of our Lord's dealing with people. He saw in the woman taken in the act of adultery none other than Mary Magdalene of

holy stature. People begin to approximate what we expect of them."

"If the method of love only works when used upon those who love us." Mize continued, "it has no meaning. It is when the opponent is at his worst that the method of love is most effective. It is in the darkness at midnight that God's lightning shines the brightest. 'Be not overcome of evil but overcome evil with good'."

He closed with the hope that: "May the God of Love enable you to help unite the English-speaking and Afrikaans-speaking people more and more that they, in turn, can help South Africa and South West Africa to become truly one family and one nation in Christ."

Included in this year's student body are members from Canada, Ethiopia, India, Nassau, and Nigeria, as well as from some fifty dioceses of the Episcopal Church. In the Chapel on All Saints Day, new students, numbering 82 in all, affixed their signatures to the matriculation statement in the matriculation book which has been in continuous use since 1922.

## RACIAL MINORITIES CONFERENCES

★ Conferences are being held this month in California to consider problems of Chinese-Americans and Japanese-Americans, sponsored by the division of racial minorities of the National Council.

At the Chinese meeting in San Francisco, November 15-17, the eventual reopening of Church work in China will be considered.

Problems of the Japanese will be considered at a meeting in Los Angeles which will follow.

A group of leaders from all parts of the country will headline the meetings. The Rev. Tollie L. Cautin is the head of the division.

## DECLARATION SENT TO CANDIDATES

★ A statement was sent to the presidential candidates on October 27, signed by a large number of religious leaders, asking that the next president "not knowingly use restaurant, lodging or recreational facilities, or other public accommodations, or participate in public worship or assembly where any Americans or foreign visitors are excluded because of color."

The statement was prepared by the Society for Cultural and Racial Unity, an organization of the Episcopal Church.

## ANGLICANS TO ATTEND AFRICAN PARLEY

★ Anglican delegates will attend the conference, called by the World Council of Churches to discuss apartheid, if they are invited to do so by Bishop Ambrose Reeves, deported by the government in September. Archbishop Joost de Blank, in making the announcement, stated that he thought Bishop Reeves, now in the U.S., would approve.

It is expected that ten delegates of the eight South African WCC-affiliated Churches will attend the Johannesburg sessions and that six Churches will send multi-racial delegations. Also present, it is anticipated, will be a seven-man interconfessional and interracial delegation of the World Council.

The December conference will discuss a five-point agenda: the factual situation in South Africa, the Christian understanding of the Gospel for relationships among races, the understanding of Christian history from the Christian viewpoint, the meaning of the current emergency situation in South Africa, and the witness of the churches in respect to justice, mission and goodwill.

# Paton Says Pseudo-Christianity Is The Real Enemy of Africa

★ Alan Paton, South African novelist and a lay leader of the Anglican Church in his native country, said in New York that pseudo-Christianity, rather than communism or Islam, is the "real enemy" of Christian progress in awakening Africa.

Because of pseudo-Christian attitudes, he charged, the Church too often becomes identified with those intent upon preservation of the status quo and is made to appear as an institution "impeding progress toward better human life."

In his view, he explained, pseudo-Christianity "always prefers stability to change, elevates the law above justice and serves expediency rather than love."

"We must face the fact, at least in southern and eastern Africa, that many people have come to identify the Church as a sort of protector of the privileged, and they may therefore turn away from it when they are liberated," Paton warned.

He emphasized, however, that at least the leaders of the South African Anglican Church are aware of this danger and "anxious to see the Church become the shepherd, guide and protector of the people."

Paton, author of "Cry, the Beloved Country" and "Too Late the Phalarope," was in New York to receive the 1960 Freedom House Award.

The lay leader is an active member of the All-Africa Church conference's executive committee, whose main task, he noted, is to help increase co-operation among all Christian Churches of Africa at a time "when all Africa is moving toward closer contact and there is a tremendous faith in Africa itself and its future."

"While a Church must be universal, it also has the duty to serve its people in their particular situations," he declared. A special task for the Church in Africa today, he said, is "reconciliation of black and white Christians."

The novelist noted that he was named recently by the South African province of his Church to be one of eight delegates scheduled to meet with representatives of the Dutch Reformed Churches in the country "to see whether anything can be done to narrow the gulf" between the Church groups which has developed over race relations problems and the government's apartheid stand. The meeting, he observed, will be held under World Council of Churches auspices.

As for a change in the racial policy of the South African government, this could be brought about only through the help of outward, as well as inward pressure, Paton said, adding:

"I don't think it is unreasonable to expect that — if the United Nations continues to exist as an instrument of world authority — it may find it necessary to intervene, especially if South Africa were to be threatened by other African nations."

He pointed out that the advocates of white supremacy in South Africa might be influenced by economic sanctions against their country. But at the same time he warned of possible revolution, bloodshed and chaos which, if permitted to engulf Africa, could bring catastrophe on the entire world.

Turning to the often cited dangers of communism to liberated Africa, Paton said he could see no indication that the

strongly nationalistic leaders of new African states would be ready to accept communism because "they don't want to exchange old colonialism for a new one and are sufficiently wide awake to realize that."

Communism, he said, may become a factor in African thinking if the new independence is not accompanied by economic development and better living conditions for all people.

## OPEN ACADEMIC YEAR AT COLUMBIA

★ Some 200 Episcopalians in academic life assembled at St. Paul's Chapel, Columbia University, on October 19, to join in the nationwide corporate communion held that day by and for the Church's work on college and university campuses.

Celebrant at the Columbia service was the Rev. John M. Krumm, chaplain at the University. Those attending were students, faculty, administrators, chaplains and workers from institutions in and around the Morningside Heights community in which Columbia is located. In addition to the university, Union Theological Seminary, the Juilliard School of Music, the City College (uptown), St. Luke's Hospital school of nursing, and St. Hilda's and St. Hugh's School were represented, the latter by a contingent of nuns of the Community of the Holy Spirit, which runs the school.

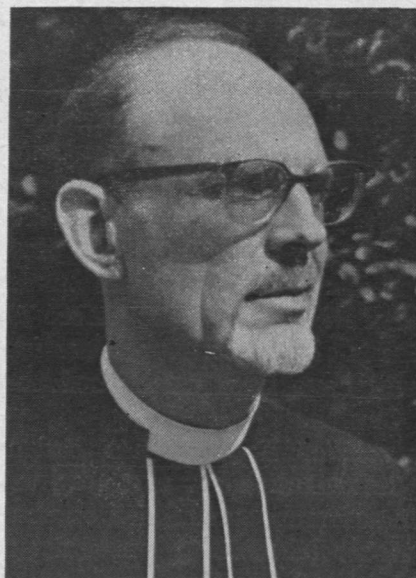
Episcopalians and Anglicans attending the service met informally afterwards at a reception, held in the chapel crypt. Faculty members, chaplains, women workers and graduate students attended a dinner that evening at Earl Hall (Columbia's religious center), where they heard the Rev. Jack C. White, assistant chaplain at Columbia, express hopes for more fellowship, meetings and projects for all Church members in the Morningside Heights area.

# What SHOULD The Church Be Doing?

## IN THEOLOGICAL EDUCATION

By Jules Laurence Moreau

*Professor At Seabury-Western*



Jules L. Moreau

FAR too many discussions of what the Church should be doing in theological education immediately launch into a list of directions to theological seminaries on how they should perform their task. Since our problem is what the Church should be doing, we shall confine our attention to this question leaving the organization of a theological school where it belongs. The organization of a theological seminary is the responsibility of its faculty; too few seminary boards of trustees appreciate this fact, and even fewer ecclesiastical executives indicate their awareness of it. There are ample opportunities for the Church to exercise its peculiar competence in the field of theological education without trying to do what lies beyond its sphere of competence. In addition to a revamping of the joint commission on theological education, we would suggest three necessary tasks by the performance of which the Church could materially advance the enterprise of theological education.

### Review Called For

THE first of these tasks is a thorough review of the canonical examinations as they are presently formulated and administered. The lack of uniformity in these examinations from diocese to diocese is as revealing as it is amazing. Every diocese and district is independent in this regard,

and it is only reasonable to assume that the wide spread in the standards of these examinations will continue until some positive steps are taken to standardize them at a minimum high level. There is canonical provision for provincial boards of examining chaplains, and as far back as 1937, the General Convention approved in principle the conception of a national board of examining chaplains. The progress toward standardization of canonical examinations could hardly be characterized as very rapid, however. The canon permitting provincial boards has been on the books for more than forty years, and according to the last report (1958) of the joint commission on theological education, only five of the eight provinces had made constitutional provision for such boards. Even where they do exist, these provincial boards have only an advisory function! The national board seems as far from actuality now as it was when it was recommended in a memorial to the General Convention of 1937 from the diocese of Rhode Island.

The snail's pace at which the Church is proceeding toward implementation of its apparent intentions to standardize the examinations which determine a man's fitness to serve in the ministry is to be explained, if not excused, by the peculiar structure of the Episcopal Church. The continued existence of diocesan boards of examin-

ing chaplains as the final authority on a man's intellectual competence for ordination betrays a "states' rights" philosophy which prevents the Episcopal Church from conceiving of itself as much more than a rather loose voluntary association of autonomous dioceses.

The recent sudden appearance of "training schools" operated by various dioceses for the purpose of preparing men to pass canonical examinations set and administered by the examining chaplains of the same diocese is a clear expression of that jealous guarding of the prerogatives of individual dioceses. This is but one indication of how far we have to travel before uniformly high standards of intellectual preparation for the ministry will have been established throughout the entire Church.

The Church of England has had a general ordination examination set and administered by the Church assembly commission on the training of the ministry (CACTOM) since just after the first world war. In setting up this commission, the Church of England demonstrated that the way to implement high standards of preparation for the ministry is to concentrate the examining function in a central authority; the Episcopal Church seems, rather, to have moved in the direction of standardizing theological school curriculum, and the chaos that results is ample evidence of the unwisdom of this approach.

The standard of learning demanded by Canon 29 will be maintained only if canonical examinations are formulated, administered and graded by a central board responsible to the General Convention. This board need not be made up entirely nor even predominantly of professors in theological seminaries. In fact, in addition to selected bishops, this board might well be constituted by appointment of a small number of presbyters, who under present conditions would be considered competent to serve as examining chaplains, together with a few laymen who are engaged in the teaching profession or intimately associated with higher education. Lest it be thought that the examining chaplains would be deprived of a job, we hasten to point out that in England the examining chaplains are concerned with post-ordination education of the clergy. This pattern might well be adopted in the Episcopal Church thereby facing a problem which has all but been ignored in this Church.

#### What's The Minister's Job?

THE second, though hardly less important, job the Church should undertake is one for

which the Church has already been peculiarly prepared. There is a good deal of confusion in the minds of churchmen at all levels of responsibility and in all segments of the country as to what the role of the minister entails. Some five years ago, Dr. Samuel Blizzard, then of Pennsylvania State University, made a survey of a large sample of Protestant churches; the results of his study were popularized through an article in *Life* magazine by Wesley Shrader (issue of August 20, 1956. pp. 95-104). This survey showed that a marked difference in the conception of the minister's job between that held by the minister and that held by his congregation was probably responsible in large measure for the minister's tensions and his feeling of frustration.

A list of a dozen or so activities was submitted to each minister interviewed; each was asked to arrange these activities in an order of priority indicating the relative amount of time that should be spent on each by the minister. Then the minister was asked to rate these activities a second time, only now in order of the time he actually spent on each. As it turned out, the minister's idea of what he should devote most of his time to doing and his congregation's idea of where and how he should spend his time arranged the activities in almost exactly the reverse order. The minister's second list, how he actually spent his time, was an almost complete duplicate of the congregation's list. Here was virtual proof that the minister was literally being rent asunder by being forced to perform his job in a way diametrically opposed to that in which his seminary education had prepared him to accomplish it.

An easy way of overcoming this difficulty would be either to require that the seminary prepare the minister to perform his task in terms of the demands made by a majority of the congregations, or else to require the congregations to submit to the authoritarian control of the minister as he molded the parish to conform to his own image of the Church and the ministry. Each of these methods is employed in one Church body or another with equally disastrous results. To demand that the seminaries produce men trained in the smooth operation of an organization called the parish so that everyone is satisfied is to excise the word "theological" from the term theological education. On the other hand, there are enough instances of Church bodies, that are rigidly governed hierarchically, to demonstrate how irrelevant to life such an institution soon

becomes. Neither of these solutions is a viable alternative for a Church confessing the historic faith of Jesus Christ.

### Starting The Job

WHAT can the Church do to help alleviate a situation that bids fair to become intolerable for men in holy orders who attempt to achieve integrity as well as to keep sanity? The direction toward a responsible answer to this question has already been pointed out by the department of Christian education. In fact, the Church has begun to take some halting steps along the road toward solution of this problem as it follows the lead taken by our Christian educators. A dozen years ago when the department was charged with producing a Church School curriculum, the first thing they did was to sit down with competent leaders in the Church's life and ask precisely what the Church believed about itself and its mission. Every single lesson plan, every teacher's guide, and every course produced by the department was based upon the agreed answer to that question and was construed to further the conception of the Church thus acquired. The same kind of thinking and the same sort of analytic as well as operational insight are demanded of the Church which is so well aware of the vague conception held of the role and function of its ministers.

The questions What is a parish? and, what do ministers do? cannot be turned over to a committee or commission expected to turn up complete answers within a triennium. Commissions and committees can provide leadership for the Church as it undergoes this "agonizing reappraisal"; these committees cannot merely produce a report or pronounce for the Church, but they will have to lead the Church into this venture in self-criticism. Once the congregations of this Church engage seriously in such a project, a new concept of the Church and the ministry is bound to emerge — a concept which will be much closer to the New Testament and early Church idea of the Church and its ministry than either to the "organizational" picture which is dominant in the minds of a vast majority of churchmen or to the "religion-is-our business" notion of the Church that so many clergy cherish.

Such a project will not only give us a clearer picture of the Church's true role and function, but it will also be a deepening of what has already been in progress in connection with our Christian education program. The means for undertaking this kind of committed self-analysis is

available in the techniques developed by the departments of Christian education and of Christian social relations. By effective use of trained personnel in this project, the Church will reap further benefits from the money spent to build a sound program of Christian education. Instead of being a separate department of the Church operating autonomously, the revised and reconstituted joint commission on theological education would act as the fount of leadership for the Church acting as a whole to discover what our Christian commitment means in terms of parish and diocesan structure geared to meet the present situation in a truly Christian way. On the basis of such an experience, the Church could speak meaningfully and relevantly of the sort of ministry it asks young men to undertake when they consider whether they have a vocation to holy orders.

### Role of Faculty

HAVING achieved a relevant and Christian understanding of the role and function of its sacred ministers, the Church could turn this idea over to theological educators as grist for their mill. Given such a clear conception of the way in which the Church sees itself and its ministry, theological educators ought then to be entrusted with implementing it by translating it into a curriculum of theological study. No man responsibly commits his life to theological education because he thinks it a sinecure; compared to the rest of the ministers of the Church, seminary professors are the most inadequately paid class of Christian workers. One need not compare their salaries with those of their fellow teachers in other professional schools unless, of course, he wants a shock. The only thing that motivates those theological educators who have been properly prepared to teach is a devotion to the ultimate purpose of theological education.

Faculties dominated by such persons are the best possible agency to work out the details of preparing men to perform the sort of ministry that would emerge from the Church's critical self-evaluation. It is often forgotten that even now, hamstrung by a network of conflicting and confusing controls, a select few of these faculties are boldly facing the problems involved in preparing men to perform a twentieth century Christian ministry. Meanwhile, they hardly receive the Church's encouragement let alone enjoy its support.

### Support With Freedom

**T**HE third task really grows out of the second; for when the Church is truly committed to a task, financial support need not be wrung out of dubious and hesitant churchmen. One thing the Church will have to learn, of course, is how to support theological education financially without dictating precisely how and for what every dollar and dime is to be spent. Financial support for theological schools must be generous, but the theological faculty must be protected against the pressures to which every school is subject from those who support it. Therefore, we suggest a two-fold pattern of financial support for theological schools.

The joint commission on theological education has performed a most laudable and commendable service in alerting the Church to the necessity of a large scale capital funds drive for theological schools. The scope of the need is such that several million dollars would hardly afford luxuries for even the smallest theological seminary. New dormitories, libraries and dining facilities are needed by several of our seminaries; even minimal upkeep on already existing facilities in too many other schools has been the victim for many years of the balanced budget. The endowment of library collections and of professorial chairs, special lectureships, and programs for post-ordination education head a long list of necessities none of which could be classified as an extra. The sub-standard housing occupied by most professors and others engaged in operating our theological schools makes one wonder how these people manage to "stick it out" in many of these schools; a competent cost accountant might examine whether or not both faculties and seminaries would be better served if an adequate housing allowance were made a normal non-taxable increment to faculty salaries. The sort of capital funds campaign required to raise this amount of money would be a fool-hardy venture, however, until the Church became a great deal more aware that it is now of the importance of theological education as the responsibility of the entire Church.

### Money For Scholarships

**T**O COVER current operating expenses, it is our firm conviction that direct subsidy, except for the annual Theological Education Offering which is not strictly direct subsidy, would be a grave mistake. Annual appropriations have a built-in control mechanism; state supported universities offer ample evidence in support of this

contention. What is necessary, however, is a realistically large scholarship fund to be administered by a board elected by the General Convention. Provision must be made, in the management of such a fund, for continuity in the operating end and for adequate rotation of all members of the board. Rotation is necessary to assure that a single viewpoint neither restricts nor favors grants to students attending particular seminaries.

The money for such a scholarship fund should be raised by direct assessment of each diocese and district on a proportional basis; further, the size of any contribution ought not to give those making it any special privileges with regard to grants. Grants would be made directly to students who apply, on the grounds of demonstrable need and adequate evidence of their ability to complete a theological course successfully; the continuance of such grants beyond the first year must be made contingent upon academic performance in accordance with the abilities of the student involved. While this sort of student aid would eliminate the tendency toward control of seminaries, it would also give the students a sense of dignity and integrity, removing most of the ill effects of the bountiful charity now so common.

Under a plan such as this, the seminaries could raise their tuition charges to a level consistent with the caliber of graduate instruction one should expect from a theological faculty. At the same time, the seminaries would not have to provide make-work subsidies for impecunious and frequently border line students; what scholarships the seminaries offered would be totally on the basis of academic standing, thus emphasizing the educational character of a theological school. Supplemented by the various ecclesiastical and secular loan funds, this sort of scholarship fund would mean that no student of proven academic competence need stay out of seminary for financial reasons. By diverting the funds now tied up in diocesan "training schools" it would assure an adequate education for men now being coached merely to pass minimal examinations.

Like the need for capital funds, this scholarship plan would demand a much larger sum of money than the Church has been accustomed to contribute knowingly to theological education. In the long run, however, it would cost no more than is now actually being paid in a number of ways that are not clearly recognized; underpaid theological seminary professors have, for years, been subsidizing the theological study of men

chosen by this Church for holy orders. In fact, such a fund would prove advantageous in a number of ways, not the least of them being a noticeable raising of the educational standard of the clergy.

#### Not Exhaustive Study

THE suggestions made herein as to what the Church should be doing for theological education have arisen out of an evaluation of what the Church is now doing. These proposals have been concrete and, we hope, responsible. Since this is not an exhaustive study, it is not intended to convey the notion that this is all that needs to be done in this field. We have stuck to what we consider matters of highest priority. What has

been said about the theological schools and the manner in which they carry out their task has been offered only in passing and in connection with matters of higher priority.

The whole problem of the most efficient use of theological schools and their faculties, matters pertaining to the selection and education of promising young men for teaching careers in these schools, and the responsibility of theological schools to the Church have all been left aside. These are not unimportant matters, but they cannot be dealt with by the Church until these schools are given the kind of support educationally and financially about which this Church seems far more content to talk than to act.

## TAKING A HARD LOOK AT THE CHURCH

LOVE FOR THE CHURCH MAKES US  
FORGET WHAT IT LOOKS LIKE FROM  
THE OUTSIDE. THE STRANGER, SEEK-  
ING THE BEAUTY OF HOLINESS, HEARS  
NOTICES ABOUT DRIVES AND THE VICAR  
MANGLING THE SERVICE, GETS ICY  
STARES, AND IS NEVER SEEN AGAIN

By Valerie Pitt

*Of The Church of England*

I WANT to look now at a typical postwar congregation, not one of those which has made a success of the parish communion, and is seething with teenagers and babies, but an ordinary congregation which has once flourished, and is now tired and down at heel. It appears to be predominantly female, for the men are all draped in white linen and hidden in the choir. There are some families, one with neat children, another with fidgety children of about twelve, and there are a large number of tidy ladies of uncertain age who whisper softly before the service begins. And the churchwardens. Most of them have attended this church for years. But there is one stranger, a girl of seventeen, sitting alone in her pew, and this is the fifth or sixth Sunday she has

been in church. And when the service is over this is the fifth or sixth Sunday on which she will be allowed to leave the church without a greeting or a friendly word.

This young girl is a new Christian. It is not in fact two months since she was baptised, or a month since she was confirmed. Between the two events her family moved house, and the priest who baptised her, naturally, wrote to explain the situation to the vicar of her new parish. He might have saved himself the trouble. The child attended church regularly, and became a regular Sunday communicant, but until one of her sponsors discovered the state of affairs, and called on the vicar, clergyman and congregation continued to ignore her existence. Pushed into

activity the vicar invited the girl to take a Sunday School class — at a time at which her attendance, by interfering with the family arrangements, would certainly cause friction in her home. But he needed a Sunday School teacher.

### Worn Out Vicar

THIS story is known to me because I sponsored the girl at her baptism, and called on the vicar, but it is simply an aggravated case of a common phenomenon. The girl was unusually isolated and in need of pastoral care, the vicar was old, worn out by the war, and too weary to take proper action. But this is all that differentiates the incident from hundreds of others in which people arriving at a strange church find themselves cold shouldered. For convenience I have, for the past year attended a strange church, about once in every month. By now I must be a not unfamiliar figure, and have rather sardonically, been trying an experiment: instead of introducing myself to the vicar or the congregation I am going to wait and see how long it is before my fellow communicants can bring themselves to say "Good Morning," or the priest who communicates me on a Sunday will smile at me in the street. I reckon on two years, but half that length of time would be more than sufficient to drive a shy Christian, or an enquirer, into friendlier society.

There are large numbers of reasons for this situation. There is the celebrated reticence of the English. There is the fear of making a fool of oneself. That strange young woman one has so eagerly welcomed into the flock turns out to be a Presbyterian from the north of Scotland come down to hear her banns read. Or the stranger may seem forbidding. As the lady from the church which, when I'm home, I've attended for twelve years, said to me, "I've often seen you, but I didn't like to speak . . . You seemed so quiet and devout." But when all the excuses have been made, the fact remains that in the present situation this general "keeping oneself to oneself" is disastrous.

### Effort of Churchgoing

IF THE major civic achievement of the Victorian was sanitation, ours is certainly housing, but every wave of building, every new estate, or block of flats brings new problems . . . especially when, in urban areas, whole families move from one district to another. Some of these migrant families have established a habit of churchgoing, and they felt at home amongst their own people.

In the new life churchgoing requires an effort, a considerable effort, for the celebrated English reticence is ninety per cent diffidence. There is nothing quite so shy as the British middle-aged man, and certainly his wife, who has got used to one round of shops, pubs, and people, and is removed from it.

There is a stock defence mechanism in this situation, that is a deference to a fancied standard in the old place which this lot, of course, can never come up to. When asked why they've given up churchgoing, the family says "I don't feel at home in the church." Sometimes this "Not feeling at home" is represented as being a matter of the form of service, and churchmen, with alarming inconsistency, demand that we deal with the problem by returning to a pure Prayer Book standard which no churchman at all, except the canons of cathedrals, is really at home with. For this is not a logical matter — not a question of highminded devotion to the Prayer Book rubrics, or "Catholic privileges," or "sound" Evangelical preaching. "It's just that I'm not used to it, you see." Not being at home may arise from something as trivial as the "wrong" hymn tunes, but it is important, and can only be overcome by a real warmth of welcome.

### Cradle Christians

IF, INSTEAD of finding that people stop you, as you come out of church, to consult about the church accounts, or getting the surplices washed, they watch you silently out of the corners of their eyes, the strangeness is intolerable. The process makes Easter Christians of regular churchgoers. They don't lose their religion, but it ceases to be part of the pattern of their lives. And, of course, the enquirer fares worse. He has nerved himself to come to a service, (no cradle Christian quite knows that mixture of hope and embarrassment at entering a church) and has not been greatly impressed.

Love makes us forget what the church looks like from the outside — but we really are uncommonly dreary — a musical ear is tormented by our singing, a literary mind outraged by our notion of poetry, our sermons are dull and our women dress abominably. Having endured all that, the wretched man, expecting the beauty of holiness, and hearing the notices about the whist drive, and the vicar's mangling of Cramner's superb periods, the wretched creature runs the gamut of our icy stares, and is never seen again.

As to our going out to strangers — my dear,

we cannot afford the man power. To some extent this problem is tackled in housing estates where the church is built up from scratch, but the very much greater problem created by new building, both public and private, in existing urban areas is scarcely even realized. For here an existing church must, somehow, absorb a new population—and ought to go out and get it. It does nothing of the kind. Within walking distance of the parish church two privately built, and one publicly built, blocks of maisonettes and flats have risen in the past year. I live in one of them.

In the first week an enterprising newspaper seller left his card, a travelling grocer and a soft drinks salesman called and with them the baker, the milkman, the coalman and umpteen ice-cream men. But the church. And yet, with twenty families moving into a block of flats it would seem to have been a simple matter to put a type-sheet through the door—saying what time services were, where the vicar lived, and when the Sunday School was open? If the coalman can do it—why not the church? I am still hoping.

### Simple Remedy

THE trouble is that for Anglican Church people the Church is still the establishment. Churchgoing is something religious people do—as musical people go to promenade concerts. To behave as a Body—to take the responsibility for one another, or to behave as the Body of Christ to the outer world—this is not in our thinking. Good heavens—we should have to speak to strangers—even to be friends with those strange uncouth people who have turned up from nowhere.

The irritating thing is that the remedy is so simple. We cheer like anything when someone makes dramatic proposals for taking the Gospel to the world. "That's it," we say, "Make the man a bishop." And then we go home and shut the door. The simple processes of giving someone in the church the responsibility for seeing that strangers are not overlooked, of creating a proper diocesan and interdiocesan system of commendation,—are beyond us.

The problem of migration needs of course much deeper thinking and study, and measures to seize the opportunities it offers must obviously be a part of the general strategy of the Church, but simple, friendly humanity need not wait for the initiative of bishops.

## Peter's Restoration

By Louis Pitt Jr.

*Rector of All Saints, Brookline*

PETER Bradley was troubled, deeply troubled. With each succeeding day he grew more and more conscious of his inability to be a Christian at the plant. Canon Small's challenge from the pulpit had been true enough. We are called to be ambassadors, servants, ministers of Christ all day every day, but this is far more easily said than done. Hawkins and Company was a different world from that of the New Testament. Or was it? All Peter could see was compromise and failure.

"What went on at school today, Chris?" The dinner table was one place where family news was exchanged.

"Not much," said his freckled ten-year-old. "Mrs. Brock told me my composition was better than anybody else's. And Ronnie Wilson broke a window playing ball."

"School window?"

"No, the house across the street. Stevenson's isn't it? It was a homer for sure, but the kids saw what happened and the game ended fast. Everybody ran, but Ronnie wasn't chicken. I think he paid Mrs. Stevenson. Another cookie, Dad? Cookie, Dad?"

Peter's mind had drifted. It was Mr. Stevenson he had talked with at the office Monday—that awful day when his Christian zeal of Sunday had withered on the vine. Ralph Stevenson was an important man, the personnel manager. You had to keep on his good side. So when he wisecracked about the church, what else could Peter do but agree and change the subject? What else? Peter had not been as honest as young Ronnie Wilson. Unlike Ronnie he had been "chicken", as his son put it, and now it seemed his whole Christian integrity was at stake.

"What's the matter, Dad?" cried Chris.

"Yes, Peter, you're not yourself," added Mary. "What happened at the office today?" She knew he was under strain of some kind. Ever since Monday night he had been disturbed.

"Oh, nothing," Peter replied. "Nothing at all! That's the point! Do nothing significant, and everything is fine with everybody. But try to do the Christian thing and... well..."

Mary at this point suggested television for the children and dish-washing for herself. This was not the time and place for Peter's doubts and

fears to be aired. She had warned him Sunday night that Christian witness was no simple matter.

Peter retired to the evening paper. "Murder Trial Witness Makes Repeated Denials. Under rigorous questioning by the prosecuting attorney, financier John Wallace on the witness stand yesterday denied three times in a row that he knew the defendant." Three times in a row, thought Peter. That's the way it was on Monday: first when the company president fired old Elmer the foreman and no one said a word; then when Ralph Stevenson tore into the church; and finally the things I let that Southern visitor say. I denied three times in a row that I knew Jesus Christ. My name is Peter all right. "Before the cock crows twice, you will deny me three times." What else can you do as a Christian in a world of economic reality? You can't throw up your job. You're licked before you start. I have no business pretending to be a Christian in such a situation.

Peter went to bed with this thought, and by morning he was convinced he was a hypocrite. He had no quarrel with Christianity: it was perfectly right. But in his shoes it was no use trying. You can't cross the president of your firm. You can't antagonize your personnel manager or a visiting account however segregationist he may be. I am a mockery to Jesus Christ, Peter concluded. I am a contradiction, condemned by the very thing I claim to believe.

Peter did not attend church the following Sunday. He was restless staying at home, but he would have been more restless in a pew. As he thought about going, one phrase finished him; "not only with our lips but in our lives." He couldn't go! Mary took the children explaining that their father was sick. He was.

Two weeks passed, with busy days at the plant and hollow Sundays at home. Peter Bradley was ashamed of his defection but also a little proud of his honesty. He had made his bed and he would lie in it. At least his choice was clear.

And then by some strange providence three other events occurred — all on the Monday exactly three weeks after the day of denial. In the middle of the morning, as Peter worked at his office desk, he had a telephone call. It was from Elmer Harding, the foreman who had just been laid off. Elmer's very voice stirred up Peter's indignation with himself and everyone else, but Elmer seemed happy. He had a job offer at Gen-

eral Electric, and he wondered if Peter would give him a reference.

"I'd be delighted," Peter replied. "Nothing I'd rather do. How did you find it?"

"Well," said Elmer, "I think it was Ralph Stevenson. He called up some guy at G.E., and that was that. I needed a lift, and now I'm all set."

Peter signed off as soon as he could and sat for a while puzzled. What a strange twist! Ralph also had been at the meeting when Elmer was fired and like himself had said nothing. Irresistibly Peter found himself a few minutes later in the personnel director's office. "I was so burned up," Ralph explained, "when the old man laid Elmer off, that I called this friend at G.E. and fixed him up. This I could do. There are some things you can change in this world and some things you can't. I always say, When you run up against something you have to accept, then do something else instead. I wasn't going to sit by and do nothing." Peter slowly nodded assent.

At dinner that evening Mary suddenly said, "Oh, Peter, the League of Women Voters is having a meeting tonight on the race question—for everybody, men and women. I know you're interested. Come with me."

Peter found himself in the high school auditorium an hour later with a hundred citizens interested in the race issue. There was no printed program, so it was all a surprise. The biggest surprise came when Peter's boss, the president of Hawkins & Company, took the floor. Peter had no idea he was there or even interested in the subject. His speech urged action rather than pious words. He said his factory had no discrimination, and he was very proud of it. He hoped that he could influence other manufacturers to follow suit. He was in correspondence with several firms in the South urging them to be forward-looking in this matter. As a stock-holder in Woolworth & Co. he had written urging them to consider the lunch counter situation more objectively. The sit-in strikes are helpful, he said, and if just a few firms take the lead, racial justice will prevail.

Peter was so amazed he forgot to applaud. He was pleased but confused. How would his employer explain the Southern visitor and his nasty remarks? Or perhaps this was something his boss had to "accept," as Ralph put it, and do something else instead. Perhaps we are all bound in a web of sinful motives and relationships in

which we can never do the perfect thing. We can just do the best possible thing at a given moment, and God accepts our attempt.

That night for the first time in three weeks, Peter picked up his Prayer Book and looked up the New Testament lesson for the evening. It was, strangely enough, a story about Peter. And it took place a few weeks after Peter had denied his Lord. It was by a lakeside, and Jesus said to the remorseful apostle, "Simon, do you love me?" Three times he asked the question; and three times Simon Peter answered, "Lord, you know that I love you"; and three times Jesus replied, "Feed my sheep."

Even in my failure, thought Peter Bradley as he lay staring into the darkness, and despite the sinfulness of the world I live in, God still loves me and calls me to feed his sheep wherever I can.

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## Don Large

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### Anxiety Neurosis

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NINETEEN sixty-one will mark the 100th anniversary of the civil war. A spate of books on this theme has already fluttered from the presses, and the swan song on the subject is far from being sung. One of the most controversial characters in that soul-searing struggle was General George McClellan, about whom nobody seemed to be neutral. He was either admired with a zealous loyalty or he was hated with a scathing bitterness.

Abraham Lincoln was among McClellan's most devoted advocates, and his monumental faith in the commander of the army of the Potomac was ultimately justified. But it was a faith which must have strained the President's patience and forbearance to the breaking point. For General McClellan, you see, was the victim of what would today be known as an anxiety neurosis. This well-nigh psychotic condition took the form of a conviction that the enemy always outnumbered him.

For example, McClellan's armies had been advancing successfully upon Richmond, when suddenly — almost at the very gates of the beleaguered city — he ordered a complete halt. Now, through this entire peninsula campaign, he had been given ample evidence that his Union forces outnumbered the Confederates' by almost two to one. Scouts (who had filtered into the enemy's lines and returned) had brought him

proof of the foe's vulnerability, but McClellan refused to believe their reports. So he stopped dead in his tracks, and he stopped needlessly. And it is said that his failure to keep the South off balance after the battle of Antietam was the direct result of this paralyzing fear that Robert E. Lee's forces outnumbered his own.

Well, this psychoneurosis is apparently a contagious one. For it has spread alarmingly in this long afternoon of the 20th century. And by the time New Year's Day of 1960 had rolled around, the disease had assumed almost epidemic proportions.

If you want a case in point, consider the outlandish fear felt by many of us as we contemplate Russia. The way we tremble in craven terror, you'd think every citizen of the Soviet Union was ten feet tall. We act as though we'd never heard of God or of the power of his righteousness. We seem to have forgotten that ruthless corruption always signs its own death-warrant, and that the Father of Jesus Christ never deserts his world, nor gives it over into the hands of the godless.

Let the Church be the Church, and we'll never have anything to fear from communism. But if we starve the Body of Christ by giving only the tag-ends of ourselves, we're defeated before the battle is joined. As Halford Luccock recently pointed out, the McClellan complex has haunted many a Church facing its God-given goal. Parishes are too often manned by fearful souls whose only battle-cry has been, "The obstacles are too great for us." They counsel, 'Let's not be foolhardy.' This same complex was evidenced long ago in the advance of the Hebrews into the Promised Land . . . . . Of the ten spies sent out to size up the prospects of an invasion, eight were McClellans, reporting that the enemy were giants . . . . . But the other two scouts, Joshua and Caleb, were made of sterner stuff."

They didn't scare easily, and when their realistic report prevailed, so did the Hebrews!

So whenever you hear a churchman timidly whisper, "The enemy has outnumbered us. We'd better consolidate our forces," remember he's just using a polite circumlocution for, "I'm scared. We'd better retreat."

Meanwhile, let's stop paging General McClellan!

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## PRIMATE OF AUSTRALIA SUPPORTED BY SYNOD

★ The synod of Sydney unanimously supported Archbishop Hugh Gough, primate for the Church, when he was attacked by a newspaper for saying that immorality is destroying the nation.

The Rev. J. Reid, who proposed the resolution, told the synod that the statement "is not complaining about the criticism but about the cynicism and sneers of the press and radio commentators." He cited one phrase in which the clergy were described as "Kinseys with their collars turned round."

"We engaged in pastoral work," said Mr. Reid, "have clear evidence that there are aberrations and breakdowns in sex morality, and we would like to express our support of the president's leadership in this realm."

At its meeting, the Anglican synod also adopted a resolution reaffirming the Anglican Church's opposition to state aid for church schools.

The archbishop scored what he called increased sex immorality and dishonesty among youths in Sydney suburban "high wage" families.

"That is what is so disturbing — it is happening to a large extent in a type of family where it wasn't before," he said.

He declared that parents themselves were not "setting a good example" because they were "completely captured by the materialistic attitude to

life." He also asserted that they allow young people "to do what they like" and give children the impression that they "think this kind of behavior doesn't matter."

## PROVIDENCE CHURCHMEN MAKE PILGRIMAGE

★ Ten churchmen from All Saints, Providence, R. I., recently went to Asheville, N. C. where they joined the men of All Souls to keep alive the memory of the Rev. Arthur M. Aucock. Dr. Aucock joined the staff of the Providence parish in 1890 as curate, became rector in 1898 and retired in 1932. He then moved to Asheville where he died two years ago at the age of 97.

A memorial service was conducted by the Rev. John W. Day, dean emeritus of Grace Cathedral, Topeka, Kansas.

## SPECIAL CONVENTION IN ARIZONA

★ A special convention was held in Arizona when a budget of \$194,310 was adopted, the largest in history. It was also voted to enter the major medical and life insurance plan for clerical and lay workers recom-

mended by the Church Pension Fund.

Bishop Kinsolving in his address declared that the UN would be handicapped in its peace efforts until China, with one-fifth of the world's population, was admitted to membership.

## BALTIMORE CHURCH GETS UN FLAG

★ The Church of Our Saviour, Baltimore, was presented with a UN flag on October 23rd, an appropriate gift since people from all over the world worship there, the church being opposite Johns Hopkins Hospital. The speaker was Theodore R. McKeldin, former governor of Maryland, and the flag was blessed by the Rev. C. J. Harth, co-vicar of the parish.



DOROTHY L. SAYERS

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Pictures by FRITZ WEGNER

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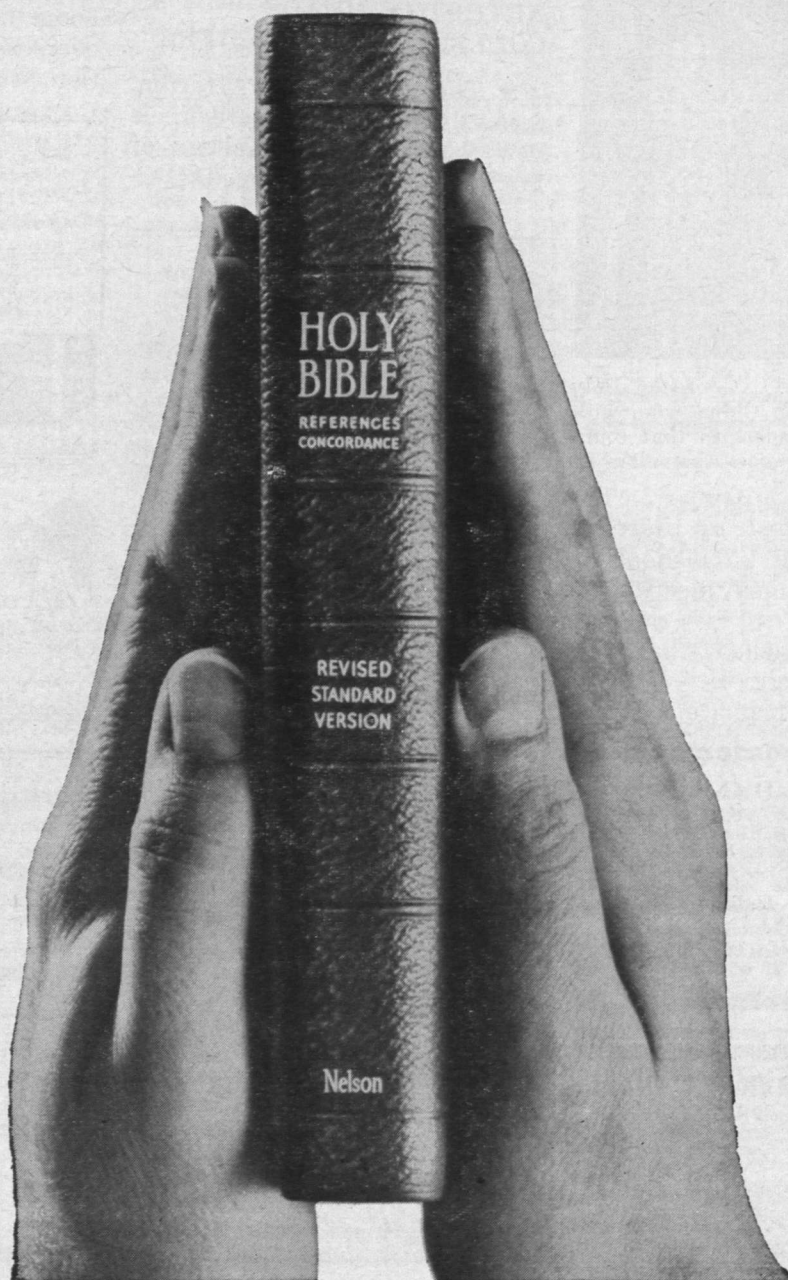
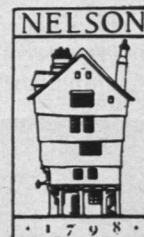
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## INVITATION TO CHINESE DROPPED BY ANGLICANS

★ The Church of England in Australia and Tasmania have decided that it was not "convenient" at present to re-invite members of the Holy Catholic Church in China to Australia.

The Rev. Kenneth Roughley, the Australian Church's public relations officer, said the deci-



BISHOP K. H. TING of the Holy Catholic Church in China who, with other Anglican leaders in that country, will not visit Australia at this time

sion was reached by its four archbishops and 25 bishops at the annual bishops' meeting at Menangle.

Roughley recalled that the late Archbishop H. W. K. Mowll, former primate of Aus-

tralia, originally invited Chinese Anglican leaders to visit this country during a trip to China in 1957, the year before his death.

"This was to be a kind of return visit," Roughley said, "but the Church in China replied that it was not able at that time to accept the invitation."

The question of re-issuing the invitation arose at the Australian Church's synod. It was announced then that the matter would be discussed at the bishops' meeting.

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★ Money is news, newsmen say, so the fact that members of 49 Protestant and Eastern Orthodox Churches in the U.S. contributed a record \$2,407,464,641 for all Church purposes in 1959 goes under that heading. It was a gain of a little over \$55-million over 1958.

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# BOOKS...

Kenneth R. Forbes

Book Editor

*The Eucharist And Liturgical Renewal.* Edited by Massey Shepherd, Jr. Oxford. \$3.00

This book had its origin in a liturgical conference held at St. Paul's Church in San Antonio, Texas, a year ago next month. Addresses were made by Bishop Bayne, Bishop Craine and six others long keenly interested in the subject of the conference. An address of welcome was made by the bishop of the diocese, Everett H. Jones. Massey Shepherd Jr., the Church Divinity School of the Pacific, has edited these addresses for the present book.

*The Epistle To The Ephesians* by John A. Allan. Macmillan. \$2.25

Here are the three latest issues of the Torch Bible Commentaries, which are most valuable for sincere Bible students not prepared to read the Greek text, but insistent on scholarly treatment of the New Testament Epistles.

Ephesians is written by the professor of New Testament in Knox College, Dunedin, who presents a careful case against St. Paul's authorship in which close comparison with Colossians is part of the author's argument.

*Jesus And The Trinity* by Walter R. Bowie. Abingdon. \$2.75

Dr. Bowie's name as author assures the reader of something well considered and important. This volume is no exception. The doctrine of the Trinity as the theological basis of the Christian life makes little or no impress today on the average worshipper, while even the parish clergy too often regard the doctrine as an academic exercise and dread trying to fulfill their duty by preaching on it once a year when Trinity Sunday come around. But to the author there is no such uneasiness as he sets out to reinterpret the supreme spiritual fact of the Holy Trinity.

The book's title indicates the direction in which the search for the Trinity is to take; personal contacts with Jesus, ripening into friendship is the first stage; an understanding of God's eternal purpose with the little group of Jesus' disciples; the 'dark night of the soul' when the Cross seemed to mock all their hopes, and finally the Resurrection, transform-

ing the thinking and the characters of the Apostolic band. It was evident now to the disciples that the Master was timeless and an intimate and irresistible part of their lives and works, "who for us men and for our salvation came down from Heaven". They could now see that the Master was the Son of God. By now they were well on the way to some conception of the Holy Trinity and at Pentecost the final step was taken for them: the Holy Ghost came from Heaven to each of them individually and empowered them with his strength to witness for the Gospel.

But it was still to be nearly three centuries before the final declaration of the Triune God was made at Nicaea. Dr. Bowie therefore studies in detail the life experiences of St. Paul as well as the penetrating logic of the author of the Fourth Gospel. The last half of the book is then taken up with a careful interpretation of the history of the Christian Creed and its precise formulation. Nicaea, Athanasius, Arius, Constantine — a drama of controversial thrills, with politics, social reform and profound theology inextricably mingled.

The author has given us enough solid substance, moral and spiritual, for a long period of meditation and with sufficient power to send one out into the miserable and naughty world, to fight hard and to witness boldly for righteousness and fellowship.

*God's Word Into English* by Dewey M. Beegle. Harpers. \$3.50

For Bible students and those many Christians who have come to love the Bible as they have heard it read in church, this book can be enlightening and exceedingly interesting, for

it shows clearly just how the loved text of Holy Scripture was created and why so many translations and revisions of it have been necessary. The author, who is a professor of Hebrew and a competent linguist, describes in considerable detail the difficulties encountered by revisers — such as differing manuscripts and occasional discoveries of new ones (like the Dead Sea Scrolls).

The book answers satisfactorily such questions as "Why have new translations today? Why do translations differ? How do scholars decide on translating doubtful passages? What makes some versions better than others?"

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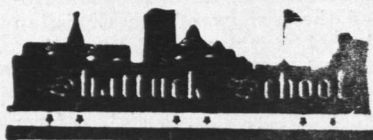
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