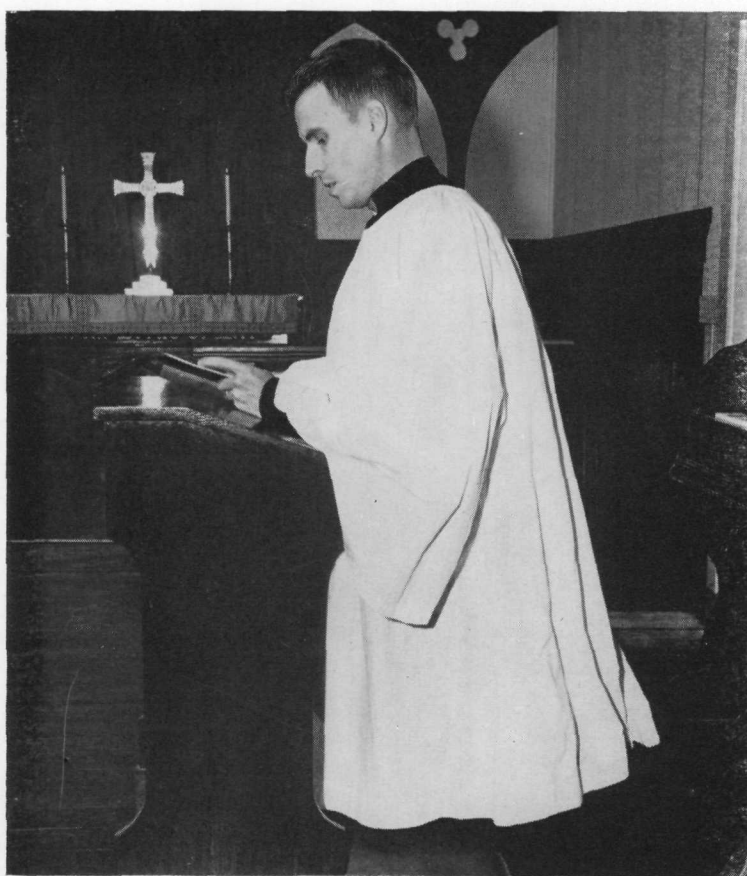


The **+** WITNESS

FEBRUARY 22, 1962

10¢



CANDIDATE FOR HOLY ORDERS

WHAT HE LEARNS in Seminary will determine to a considerable extent how effective he will be in a parish. One of his most important studies is of Biblical Criticism the subject dealt with this week in the series on Issues in Dispute

? CHURCH & BIBLICAL CRITICISM ?

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
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Morning Prayer and Sermon 11:00
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WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
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p.m. (Holy Communion, first
Thursdays)

HOLY DAYS: Holy Communion 12:00
noon.

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4 p.m. Evensong. Special Music.
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12:10. Eve. Pr. Daily 5:45 p.m.

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12:30; Morning Prayer & Sermon,
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munion, 4:30 p.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
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and windows.*

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35) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
*One of New York's
most beautiful public buildings.*

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For Christ and His Church

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In Leading Churches

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Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
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Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

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and 12:10 p.m.

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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service Holy Days, 6 p.m.
Holy Communion.

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The Rev. Walter Marshfield
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11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

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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.

Story of the Week**Right Wing Extremists Resort To Bombs and Smear Slogans**

★ Critics of right wing extremists have had their homes bombed in Los Angeles and bulletin boards of their churches smeared in Seattle.

The homes of two ministers were blasted by bombs as they addressed a synagogue gathering in Los Angeles on the dangers of right-wing extremism.

The Rev. John G. Simmons, pastor of St. Matthew's Lutheran church, North Hollywood, and the Rev. Brooks Walker, pastor of Emerson Unitarian church, Canoga Park, were guest speakers at a forum sponsored by the American Jewish Congress at Sinai Temple.

Simmons, told reporters: "I've never been called anything but controversial. I'm very articulate in my views. But I refuse to succumb to terror. I am not going to surrender my convictions because of this."

Police said the families of both ministers narrowly escaped injury in the bombings. Detectives described the attacks as "obviously linked" to the ministers' frequently expressed opposition to right-wing extremism.

An investigator said the bombs were "small hand grenade-like objects" which could have put "a pretty good size hole" in a man.

According to the police, the

explosive devices were similar in construction to a bomb which recently damaged a building housing the local Communist Party headquarters. One investigator said the bombs were of sufficient power to kill anyone in their immediate vicinity.

The clergymen shared the platform with actress Martha Hunt in a program entitled "The Extreme Right — Threat to Democracy." Miss Hunt is president of the San Fernando Valley Chapter of the American Association for the United Nations.

Police speculated that Miss Hunt may have been spared because the terrorists could not discover where she lived. She was placed under police guard.

Smears in Seattle

In Seattle church bulletin boards were smeared after twenty-one ministers, rabbis and church officials in the area issued a statement critical of the John Birch Society and the Christian Anti-Communist Crusade.

The statement, similar to the one issued by religious leaders in California (Witness, 2/1), warned that there is a "threatening likeness between certain anti-Communist movements now in vogue and events which transpired in Germany and Italy incident to the rise of the Nazi and Fascist regimes."

The clergymen said that in times of social turmoil and international tension "earnest people, desiring to defend America against all subversion, fail to keep faith with the great American principle and discipline: the right to think and speak in freedom."

Leaders of these anti-Communist movements "would silence all who differ from them under charges of subversion and treason," the statement continued. Such tactics, it said, destroy confidence in churches, schools, the free press, and the leaders of government.

The clergymen declared that, in light of their commitment to the principles of freedom and human worth and "especially by our commitment of heart and soul to the worship and service of Almighty God, we abhor communism."

"However, we declare it is not enough to be anti-Communist," the statement said. It went on to note that both Hitler and Mussolini were anti-Communist and rose to power by promising to save their countries from communism.

"We pray for the rule of sanity in our land, for deliverance from the blindness of fear and passion, for courage to keep faith with those institutions of freedom and human dignity which are our sacred heritage and which, under God, have made our nation great," the statement concluded.

Police apprehended a Seattle accountant as he was painting "members of the Commie line"

on the bulletin board of the Plymouth Congregational Church. Taken to police headquarters, he admitted smearing the words "Commie sympathizing" earlier on the bulletin board of the First Methodist Church.

Dr. Robert A. Uphoff, pastor of First Methodist, and Dr. Martin L. Goslin, pastor of Plymouth Congregational, were signers of the statement which criticized right-wing extremism.

It was the second time within a month that the Methodist

bulletin board had been defaced.

A week before the bulletin board incidents, Goslin reported to police that he had received a threatening phone call telling him to get out of the World Council of Churches.

Meantime, it was discovered that a plywood sign painted with the words: "Member of the Commie-led World Council of Churches," had been placed in the frontyard of Trinity Episcopal Church. The words were identical to those used last January when five Seattle churches were defaced.

Communism was pictured as "threatening to overtake the Christian enterprise," but at the same time the report pointed to the "secret witnesses and new leaders taking up the cause of Christ in Communist lands."

Changing Values

Recognizing that the Church must be concerned with man's aspirations, the report declared: "We must identify ourselves with some of these aspirations, and we must oppose others. Social change has created much confusion about the moral values that underlie these aspirations, when men cannot determine what bearing their Christian commitment has on these changing values."

In an address, Bishop Lesslie Newbigin of the Church of South India warned Protestant mission leaders against two "corrupting motives — guilt about the past and fear for the future."

Bishop Newbigin, director of the World Council of Churches' division of world mission and evangelism, identified the guilt about the past as based on former colonialism and the accumulation of wealth and power.

"Anxieties and fear for the future," he said, "are sterile ingredients for missionary motivation. God's forgiveness about the past must be accepted and we, as Christians, must so conduct ourselves in our relations with nationalism and totalitarianism. We must justify ourselves in our relations with nationalism and totalitarianism. We must justify ourselves by our works."

He called on the mission leaders to make conscious efforts to confront the alternatives to the Gospel, for neutrality is impossible.

"We must either commit ourselves wholly to Christ or to the opposite way of life which

Foreign Policy and Human Rights Discussed by NCC Division

★ More Protestant - Roman Catholic contacts with an extension of the dialogue and a stronger Church defense of human rights were urged in a report presented at the assembly of the National Council of Churches' division of foreign missions in Atlantic City.

The report summarized four days of discussions at the sessions, attended by 300 representatives of 79 Protestant and Orthodox mission boards and agencies affiliated with the division.

In a section dealing with relations with other religious bodies, the report stressed the growing opportunity "for contact across inter-faith lines especially with Roman Catholics," and recommended that "these opportunities for dialogue should be accepted with openness as become fellow members of the Church of Christ."

In asserting that the Churches need to be heard in defense of human rights, the report said that in some new free nations, authoritarian regimes are being established with a re-

sultant suppression of religious and other freedoms.

While some of the churchmen believed the Church should throw its weight behind the forces of moderation, others said the Church can play a major role in educating its members for responsible citizenship.

They noted that the desire to live in dignity and to be free from disparagement and discriminatory treatment is more important to people than the forms of parliamentary democracy.

Re-examining the worldwide missionary enterprise, the report also said mission leaders are concerned over the demand for social reform in new nations without a specific Christian commitment.

Concerning the threat posed by communism, the report said that "new and vigorous endeavors to counterbalance and overcome it were needed." In this connection, the report criticized the "emergence of right-wing groups in the U.S. which attack the United Nations and stir up controversy among the Churches."

involves total rejection of him," the bishop added.

Miss Renuka Mukerji, principal of Women's Christian College in Madras, India, now on a speaking tour of this country, observed that Christians "must be careful when they claim that Christianity is the only religion which reveals God."

"God has revealed himself through other religions also," she said, "but the fullest revelation is in Christ, and Christians must continue to preach this. This is the mission of the church.

"The other religions around the world have given their adherents depth of spiritual understanding and of God which ought to be fulfilled and completed through the Church. The missionary must be led to a greater awareness of the ways in which God reveals his purpose through other religions and proceed from there."

Church and UN

This country is leading a general retreat in the area of human rights because of domestic political pressures, the chairman of the National Council of Churches' department of international affairs declared.

Ernest A. Gross of New York, a leading international lawyer and former deputy U.S. delegate to the UN, called on America to review certain aspects of its foreign policy, particularly those regarding human rights and technical assistance to underdeveloped nations.

Addressing the assembly, he also asserted that partisan criticism of our present Congo policy is based on a false interpretation of the term "self-determination."

Discussing human rights, Gross cited the 1953 announcement of the U.S. that it did not favor the enactment of the Covenant for Human Rights and asked, "Has the present administration said anything

about reversing this position?" He also pointed to the failure of the U.S. government to ratify the Genocide Convention, although it led in securing its formation in 1948.

In the economic sphere, the attorney noted that both the nations receiving technical aid and those giving it favor dealing with each other unilaterally.

It would be to the great interest of the U.S., however, to deal with these matters multi-laterally through the UN, he said, observing that this would avoid the "bargaining" and the competitive process that naturally follows when the UN is bypassed.

Commenting on the Congo and the interpretation of "self-determination," Mr. Gross asked, "Self-determination for whom — for the only legally constituted central government in the Congo or for the secessionist Katanga Province?"

"Those persons who voice these criticisms make a parody of the principle of self-determination," he said. "They miss

the basic question which is 'Who is entitled to self-determination?' They should look at the entire matter from the point of view of the welfare of the individuals. This they have not done."

Gross went on to praise Churches for their "realistic attitude" toward the UN from its beginning. The Churches have always recognized, he said, that the UN is a vehicle that may need constant change; rather than a finished product to be scrapped at the first sign of difficulty.

He said the Churches' task involves an unending effort to translate into practical programs of action the moral principles which infuse Christianity.

"It is appropriate and indeed necessary that the Churches examine fearlessly and speak candidly," he declared. "They will always have to suffer the wrath and derision of those who may be found in every time and place objecting to the Churches engaging in social action or informing their constituency of matters of social concern."

Support for President on Schools Urged at Education Meeting

★ A leading Protestant educator said in St. Louis that President Kennedy should receive public support for his stand that aid to church-related schools is unconstitutional.

Gerald E. Knoff of New York, executive director of the National Council of Churches' division of Christian education, said legislation designed to benefit parochial school systems "is, at best, questionable and a sharp break with our traditions" and "at worst, unconstitutional and productive of acrimonious religious controversy."

In a statement issued prior to the division's annual meeting,

Knoff said President Kennedy's stand "is consistent with his earlier declarations, made and repeated before and since his election."

He said that many Americans, Protestants, Catholics, Jews and members of other faiths have hoped that in this Congress federal aid to public education would be considered on its merits.

"The children of our American public schools critically need the improved educational services which can be made possible only by prompt and generous assistance from the federal government," he said.

Private and church-related schools also "critically need" improved services, he said — "facilities, which can, in part, be provided by private philanthropy, in many communities by a fundamental rethinking of educational structures."

One of the avenues open, he said, was the "shared time" formula in which church-related school pupils would receive public school instruction in non-religious subjects and religious-connected instruction in church schools.

Knoff said the proposal had been discussed seriously by "Catholic, Protestant and Jewish religious education executives and by school administrators belonging to all three faiths."

"Some Catholic educational leaders believe," he said, "that the proposal may go far in relieving the economic pressures now felt by faithful Catholic parents."

He also noted that "other Catholic leaders have proposed that Catholic educational efforts be confined to secondary education, the elementary education of children to be secured in the common public schools of the community."

"The wisdom of such decisions," he added, "will have to be made by the public as well as by responsible church and educational authorities. Congress and the public should be reminded, however, that federal legislation to benefit privately controlled elementary and secondary education is not the only answer to an admittedly real problem of Catholic educators."

"Supporters of private and religious schools should explore every possibility of increased support and revision of traditional patterns," he said. "Protestants should encourage creative experimentation within our American traditions and consti-

tutional precedents. Let 1962 be remembered as a year of decisive and dramatic educational advance."

Knoff's statement was in line with a pronouncement of the general board of the NCC, adopted a year ago. The board favored the provision of federal funds for tax-supported elementary and secondary schools, if the funds were administered by the states. It opposed federal, state or local grants to non-public schools; payment of public funds for scholarships for children to attend non-public schools or grants to parents for that purpose. The board also opposed "tax-credits," "tax-forgiveness" and exemption from school taxes for parents whose children attend non-public schools.

In its pronouncement, the board favored the supply of dental and medical services, lunches, and other distinctly welfare services to all children of all schools.

NEITHER CHRISTIAN NOR EDUCATIONAL

★ A National Council of Churches official questioned whether contemporary Christian education is either Christian or educational.

"Are we really helping persons 'penetrate the world' as Christians and become responsive to God's voice in the midst of the world?" Alwyn L. Roberts asked. "Does what we do actually make any difference?"

Roberts, associate executive secretary of the division of Christian education, spoke at one of the sessions of the division's annual meeting which drew more than 2,000 persons from 37 denominations and state and local councils of churches.

In questioning the effectiveness of Christian education,

Roberts cited the criticism made of white churches by a Negro educator. "We are getting more help in our Christian education program from a secular Negro organization than from national Church bodies," the Negro executive charged, according to Roberts.

"One conspicuously absent force in all of our current strides toward freedom is the organized white church," the Negro educator continued. "During these crisis days in race relations no major white denomination has yet joined significantly in crusading for civil rights and human dignity for Negroes."

These charges, Roberts said, raise the question of whether the Church's activities "reflect a conviction that the Church is God's mission for the world."

Another National Council executive said there is a "new look" in the Church's approach to family life which stresses involvement in community action instead of simply building family "togetherness."

The Rev. William H. Genne, executive director of the Council's department of family life, said Christian families want to work for "decent housing for all, equal opportunities for all regardless of race or sex, strong school and educational programs and anything else that will make the community a wholesome place in which to live."

CONSECRATION AT GARDEN CITY

★ Archdeacon Charles W. MacLean was consecrated the second suffragan bishop of Long Island on February 14 at the cathedral in Garden City.

The two hour service was followed by a luncheon in honor of the new bishop, with addresses by H. L. Delatour, chancellor of L. I., Bishop Donegan of New York and Bishop DeWolfe of L. I.

EDITORIALS

Bland and Innocuous?

THE REV. HAROLD W. MELVIN JR., the rector of St. John's, Fall River, Mass., has written us a letter which is so unlike many received that we print it here in order to make editorial comment.

I've always been grateful for the Witness's existence and like a chance to say so. It seems to me unusually forthright and thoughtful in dealing with social problems. Its views aren't always the same as my own, but I think that it does a lot to make our Church more relevant to the times.

I hope very much that the new "group-think" editorial policy won't take us off in the direction of irrelevance. The titles of the "issues-in-dispute" of the January 18 issue, with the possible exception of the article on unity, seem to suggest an increasing emphasis on the inner machinery of the Church. I hope that articles on world peace or national conditions will not be sacrificed in favor of more bland and innocuous, or even "safe" articles, on which everybody in the editorial group can agree.

All best wishes for the continued success of your magazine.

We reassure Mr. Melvin and all our readers that none of those who serve as editors and are collectively responsible for this page have any idea of playing it safe, or to allow this page to be bland and innocuous.

The procedure at our meetings is for one editor to present an editorial with the others then making comments and suggestions. The result, up to the moment at least, has been the opposite of bland. Drastic and irritating we do not wish to be — stimulating, yes, with a timely urgency.

Whether or not we have succeeded readers of course will judge for themselves.

● We have urged economic aid without strings attached, and it is likely that a forthcoming editorial will deal with those strings that are almost invariably attached in our dealing with other nations.

● We have dealt with civil liberties, and here also we will soon have something to say about the McCarran Internal Security Act which could be the road to fascism if the present trend in national affairs continues.

● We have urged the President to search for agreement on disarmament — certainly a cornerstone of world peace.

● We have said that there should be more occasions for Inter-Communion, and we have been happy to support this position with the two articles by the Rev. John W. Suter, with his proposal for intercommunion as a prelude to unity.

● We have warned readers about ultra-rightism, rampant now and, we think, likely to increase, so on this also we will have other editorials.

● On integration we have said that the Church has failed so badly that Race Relations Sunday should be observed as an occasion for penitence.

● Federal aid to our public school system was the matter dealt with last week and here the board of editors unanimously opposed the use of public funds for the establishment and maintenance of parochial schools — an issue which is so hot that it will surely be dealt with further, not only editorially, but with articles by knowledgeable people.

So we have not failed to deal with world peace or national conditions, nor do we intend to do so in spite of letters from readers telling us that such matters are no concern of the Church. We however agree with Mr. Melvin and thank him for giving us a chance to say so.

Issues in Dispute

WHERE WE STAND ON BIBLICAL CRITICISM

Bridging a Gulf

By Eugene V. N. Goetchius

Professor at Episcopal Theological School

AMERICAN CHRISTIANS have taken various stands on Biblical criticism since it was first drawn to — or forced upon — their attention a half-century or so ago; of these the two commonest are the position of the fundamentalist, who rejects Biblical criticism completely and stigmatizes it as subversive of Christian faith and wholly negative in its results, and the position of the liberal or modernist Christian who accepts the results of Biblical criticism — or says that he does — because it is the liberal or modern thing to do, though in general he has no idea of what the results are or what their implications may be for his faith. Neither of these stands has anything to recommend it, because neither is based on a correct understanding of the nature and aims of Biblical criticism.

Biblical criticism is not a modern enterprise designed to overthrow the truth of scripture and shake the faith of simple souls. It is true that even a modicum of Biblical criticism will undermine a naive literalistic view of scripture, but in so doing it is faithful to the Bible rather than otherwise. For "the Bible itself is the enemy of literalism. Its many parallel but differing documents are as obstacles thrown in the way by Providence to make literalism as difficult as possible for the Bible reader."⁽¹⁾ Even in the Bible itself we find later writers treating the work of their predecessors with great freedom. If the Episcopal Church takes the Bible seriously, it must also take Biblical criticism seriously; this means, at the very least, that it cannot adopt the negative stand of fundamentalist groups.

Since Biblical critics have frequently busied themselves with minor historical details or

linguistic trivia, their pronouncements have all too often seemed merely irrelevant to the life of the Church; much more serious, the more searching work of Biblical scholars has sometimes served to widen the gulf between the Biblical world and the world in which we live. Biblical criticism which does this and no more than this does not merit even the lip-service acceptance accorded it by liberals and modernists. Again, if the Episcopal Church takes the Bible seriously, it cannot endorse a Biblical criticism which removes the Bible from the hands of the faithful and delivers it to pedants.

Biblical criticism is an enterprise which it is the duty of the Church to undertake; "the interpretation of Scripture is the principal bond between the ongoing life and thought of the Church and the documents which contain its earliest traditions."⁽²⁾ The Church need not undertake this task with fear and trembling lest it shake the foundations of its own faith, for its faith is not dependent upon any particular historical analysis or theological interpretation of scripture. The Church exists as the continuing result of the divine action of which the Bible is the record; our knowledge of this divine action is therefore not dependent only upon the record itself, but also upon our membership in the community which God's action brought into being and in which we know God as acting now through his indwelling Spirit. Thus the relationship between the Bible and the Church is a very intimate one: to put it briefly, the Bible can only be interpreted and understood within the community of faith which is the Church; on the other hand, the Church remains the community of faith only so long as she does not close her ears to the message of scripture.

It is the function of Biblical criticism, seriously and responsibly undertaken, to maintain this intimate relationship. Biblical criticism has

(1) James D. Smart, *The Interpretation of Scripture*. Westminster Press, 1961

(2) Robert M. Grant, *The Bible in the Church*. Macmillan, 1954

merely scratched the surface when it exposes the shallowness of literalistic views of scripture and has progressed but little further when it demonstrates how vast the gulf is which separates us from the Church of New Testament times; Biblical criticism, seriously and responsibly undertaken, must go on to bridge this gulf so that the Bible speaks not in riddles, not in incredible tales of pious irrelevancies, but in words of life for our own day.

To Biblical criticism, seriously and responsibly undertaken, the Episcopal Church should have a quite positive attitude, as it has also the plain duty to undertake it, through her scholars, pastors, and teachers, for her own well-being and for the well-being of the whole Church universal.

Church as Corrective

By Donald J. Parsons

Professor at Nashotah House

BIBLICAL CRITICISM is a science of long standing, with an honorable history of fruitful endeavor. Hence it may seem that the Church's attitude to it is too well established to need further discussion. However, so vital to the Church's life is this matter of Biblical interpretation that frequent reappraisals are required. The ordinand is solemnly warned that he "cannot by any other means compass the doing of so weighty a work . . . but with doctrine and exhortation taken out of the Holy Scriptures". (Prayer Book, p. 537). Yet how shall he go about this "taking-out" process, and what should the Church demand of him as he performs this awesome task?

Since we serve him who is himself the truth, there can be no fear of the truth, but on the contrary a welcoming of it. Manuscript variants are undoubted facts, and textual criticism is therefore not only justified but just plain necessary. Almost no one would question this, but attitudes on higher criticism are not so unanimous. Yet here the same principle should hold sway. It is simple fact that some of Jesus' sayings are presented by the different Evangelists in varying contexts, with varying understandings of their meaning. Likewise, the vocabulary, style and thought-forms of Hebrews do differ from those of the Epistles which claim to be from the pen of Paul. These things the Fathers saw as clearly as does the modern scholar, and they never advo-

cated the posture of an ecclesiastical ostrich. It is surely of significance also that the ecumenical Church declared the unique inspiration of scripture but did not pronounce on the method of this. It is contrary to the Church's own nature to inhibit the search for truth or to mark off certain areas as forbidden to examination.

More positively, it has repeatedly been shown that critical study of the Bible leads to increased understanding of the Biblical revelation. As an example, the fundamentalist's reply to the Johannine and Synoptic conflict over the time of the temple cleansing is that Jesus did it twice. The critics' refusal to accept this easy (and unconvincing) answer leads to a fuller grasp of all the elements in the event. It is seen that the Johannine theme of the destruction of the temple and its replacement by a truer worship in the Body of Christ is also implicit in the Synoptic account, as shown by its context, the Old Testament background, etc. The result is not a lesser content but a greater one, and a greater one which would not have been perceived if the difficulty had not been faced.

Likewise, there are positive results from accepting the fact that the author of Hebrews is unknown. The Epistle is allowed to speak for itself, without being encased in Pauline limits even before it is read. The outcome is an independent witness to the truths of the gospel, a better understanding of Pauline thought by comparison with this work, and an awareness of how truly extraordinary is the number of spiritual geniuses raised up by God in the short period of the New Testament Church.

Truth must be welcomed, and with this there must be a willingness to put up with missteps, fumbleings, and even some human absurdities in the process of seeking it.

Critics Have Responsibilities

THE CRITIC HAS THE RIGHT to expect the Church to respect sincere search for truth, but the Church likewise rightly demands some things from the critic. Among these certainly would be scrupulous honesty with himself. If he speaks in the name of truth, he must seek to expunge the desire for mere novelty, the attraction to newness for reputation's sake alone, and the subtle temptation to reject an old idea as stupid simply because many who hold it appear stupid to him. The recurrent phenomenon of faddism is too much of a fact in the history of criticism

and of theology to make this an unnecessary warning. Likewise, the Church rightly asks him to be as realistic as she is about the myth of "pure objectivity". The rejection of a belief is not of itself any more a guarantee of objectivity than is the acceptance of it. Presuppositions are inevitable in human thought, and awareness of their presence is essential. A classic instance of unperceived assumptions is that of the nineteenth century liberal "Lives of Jesus" so devastatingly exposed by Schweitzer.

Further, there is a rightful place for respect for the Church's understanding of her own charter. Under the Old Covenant and the New the revelation was given to the believing Community. The books of the Bible were written by the Church, for the Church, from within the life of the Church. There is a canon of scripture, and the very existence of this official list should remind us that the Bible did not drop from the sky but was the library of the People of God.

Likewise, as form-criticism especially re-emphasizes, the sayings of our Lord were remembered, taught, learned and used within the Church. Neither Church nor Bible can be understood in isolation from one another. Also, the corporate wisdom of the Church is vastly greater than that of any individual Christian (Eph. 3:18), and it is to the Church as a whole that there is given the promise of the Holy Spirit as guide into all the truth. (John 16:13) It should be clear that what is advocated is neither a stifling of inquiry nor a muzzling of the questioner. Rather, what is desired is a full recognition of the Spirit's guidance of the ecumenical Church, which will act as a corrective to one's own impatience, limitations of view, and susceptibility to the "spirit of the age". It is common sense, as well as humility, to expose one's own understanding to the revealing wisdom of the Christian ages.

Perhaps most important of all, the Bible itself demands reverence of those who seek to interpret it. He who deals with the things of God must be prepared to answer for his way of doing so. This applies to every reader of scripture, whether critic or not. In such a pursuit, there is no room for glibness or conceit, just as there is no excuse for dishonesty nor for using it as an instrument for one's own prejudices and half-formed opinions.

Finally, for every reader there is need for what

may be called "the reverence of anticipation", the anticipation that scripture will have something to say of real importance and genuine relevance. Eager expectancy is the fitting attitude in approaching the Bible, as we seek from it a truer understanding of the will of God.

- POINTERS For PARSONS -

By Robert Miller

WHEN I WAS AT THE SEMINARY I "read Divinity" and that was considered to be quite enough. Theology, liturgic and Church history covered most of the work and it was taken for granted that after ordination we would "keep up our reading" and that we would have time to keep it up. Against our inexperience was set "the grace of Orders" which "did much" and with the years would come "sanctifying common sense" or, better, sanctified common sense.

How different today. An ordinand is expected to know so much more than I was. He should know something of "marriage counselling" and a little psychiatry. He should have spent some time as an orderly in an hospital so that he will know something about the sick. He needs to be up on religious education and understand the psychology of the young, something that has baffled many a parent. He should have developed his "prayer life." He should be versed in the latest theologies. He should be a 'natural leader.'

And all in three years!

Of course a man isn't built to carry all that knowledge and once in the parish he needn't bother with it much. The parish will be his teacher and it will fling him into so many situations that he will have to fall back on his native wit and Christian feeling. The seminaries do much but, thank God, the parishes do more.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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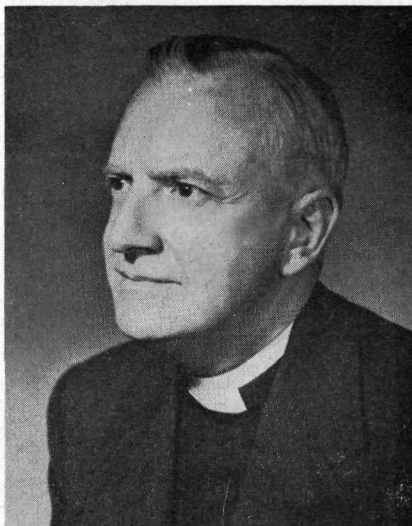
The Witness

Tunkhannock, Pa.

THE CHURCH IS RADICAL

By Francis P. Foote

Director of Vocations, Diocese of California



ANY STUDENT OF ALGEBRA knows that a radical is a root, square root, or cube root, or others still harder to find! Webster defines the word "radical" as, "proceeding from the root or foundation; essential"; also "thorough-going; unsparing; extreme".

In the Hebrew record ethical religion had at its very center the need to set right, to correct, to heal God's world that had gone wrong. This involved going to the depths of life, digging to the source of the trouble, as in the Baptist's word in St. Matthew 3, "the axe is laid to the root of the trees". God's messengers came to set right the world God had made. Look at any of them, or all of them; —

- Moses was known as the law-giver, being called to bring the law to "corrupt man", to tell him what he must do.

- The Prophets, major and minor, were men who spoke out, who warned and denounced, and announced in graphic and often terrifying language, what would be the future of a race that defied and disobeyed God. The canonical prophets were not the smooth sayers of pleasant things; they were often hated by kings, and hunted down as dangerous men by leaders whose sins were exposed.

- Jesus the Christ, as God's final and most perfect Prophet, came to offer healing and forgiveness and salvation.

Because of this were the prophets slain, for

this there were martyrs, this is why there was a cross on Calvary. A perfect world which knew no sin would have needed no laws, no prophets, no Saviour. The function of prophetic religion, and of ethical worship, has been first to improve man's condition once he has seen a vision of the Holy God; "the crooked shall be made straight, and the rough places plain". Any change or correction always worries man and frightens him.

Ministry of Jesus

AT THE BEGINNING of Christ's work, in the synagogue at Nazareth, occurred the scene that has been called, "the reading of the charter of his ministry". He went in, as his custom was, on the sabbath day, and then (perhaps for the first time), "He stood up for to read". The portion of the law was fixed by a lectionary, but the selection from the Prophets was read by choice of the reader. Christ chose the words from Isaiah; —

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed." Then Jesus went on, "Today this scripture has been fulfilled in your hearing". He enlarged on the meaning of the words of the Prophet, of God's concern for others and not for them only. Then we read, "All in the synagogue were filled with wrath, and they rose up and put him out of the city".

Here was the word of an ancient Prophet, and here a new teacher who dared quote from that Prophet and say, This is my mission, and this is my time, the year of the Lord. His was a mission of remedy for the poor, of aid to those in prisons, healing for the afflicted; more, of liberty to those who were slaves and oppressed. And the announcement of this mission was received, as other prophetic words had been received, with anger, irritation, fear that here was a man who would upset their way of life. Here was a clear foretaste of the end in store for the Son of God who dared go down to the root of human troubles and find a cure.

Our Lord was crucified, not because he talked of the lilies of the field, or for any glowing words on beauty, but because he denounced the thieves of the temple in burning words and with a strong lash, and for his righteous wrath against evil. He went to Calvary, not because he offered men healing or peace of mind, which all people want in every age, but because he was accused of "perverting the people", (our word might be "subvert") because he taught a higher loyalty, the loyalty to God, while the rulers wanted all tribute and honor paid to them.

Jesus really took no part in politics. He advised people to pay to Caesar what belonged to Caesar. The trouble was that no Caesar has ever been satisfied with his own portion; he claims also that which belongs to God, men's minds and hearts and consciences. Many times since then Christians have rebelled at this demand; they have refused to give to Caesar the "things that are God's", and so have enraged dictators and kings.

Purpose of Church

THE CHURCH OF CHRIST is concerned for the roots of life, not in order to become embroiled in politics, but because of God's everlasting love of people. We speak now of the Church at its best, and of the whole Church, not of Roman Catholic or Protestant. For we must admit that there have been sad failures by the Church. Sometimes it has been the stooge of an emperor or a pagan state; at other times the Church has been the great power which made and unmade rulers and nations at a pope's whim. These wrongs we must pass by, while acknowledging that they have existed and do exist. We are now thinking of the Church of the ages at its best, not its worst; of the Church when it has been fulfilling its function.

This function has been fulfilled when Christian concern has been manifest, in the need for health, or education, or in opposing any power, however great, which would hurt God's children. It is seen, most clearly in the case of slavery, that it is not enough to save individual souls from sin; Christ's people must see and oppose the corporate sin, the sin of a society, which makes normal life impossible. So Christians have done battle for better housing, the care of the sick and infirm, and against racial segregation. Always, to some group or someone's personal interest, these things seemed dangerous, and the men who spoke of such things were called meddlers, or just do-gooders.

John Wesley infuriated the bishops of his day by his insistence that the Church had a mission to those outside its walls. He went to the coal miners where they lived, to village and country town, out of doors; he traveled thousands of miles on horseback. Most men will now agree that he was truly led of God, even though at the time Wesley was sharply opposed by many leaders of the Church of England.

The great missionary to India, E. Stanley Jones, was speaking on human problems, on getting to the roots of life in order to help and to cure. He was challenged with the sharp question, "Dr. Jones, are you a Communist?" His answer was quick and positive, "I am more radical than that; I am a Christian!"

Dr. Jones was right; the Christian gospel goes far deeper than Communism, into the motives of men, into the causes of the hates and bitter strivings that tear people asunder. The Church has the longer view which sees the sources of inhumanity not in an economic system but in the nature of man himself. The Church is called to speak for that God who is judge over the nations, so a Christian pledges allegiance to his country as a "nation under God". This cannot mean a nation above God, or a people who take God along as a helpful ally, but as the supreme ruler and judge. The Church has outlasted every empire; as was said in the previous article, the Church is the most stable part of human society, and has lived under every known form of government. As the 16th century Reformer Beza said, "The Church is an anvil that has worn out many a hammer". So she dares oppose those who would make a god of the state; the Church points out the folly of those who, even in our time, confuse Caesar with God.

Getting to the Roots

IN THE WORDS of a recent Christian Century editorial, "Peace, freedom, equality, justice, — these are words which belong to the Church and which must be reclaimed by the Church." These have been proclaimed by Christians long before the world ever heard of Marx; Christians must not be driven to abandon these goals because violent non-Christians mouth the same noble words.

It is evidence of the insecurity and instability of our time that some men object when the Church takes a prophetic stand; some group or portion of society is disturbed, so the Church is accused of being a sinister influence. These critics miss the point which is this: the Church being so stable, and having the mission to speak for God, is able to be truly radical, and to insist on getting to the root of every question. The Church is stable and therefore is a bulwark of truth and loyalty; as such she is the heart and strength of a nation. But the Church is also charged with a God-given function, namely to speak boldly against every condition that needs righting, to call men to the highest loyalty, which is nothing less than the Kingdom of God.

To be specific in one contemporary area, Christians in South Africa are in open battle with the state over the issue of race. Caesar, in the form of the ruling party, demands that churches and schools shall obey the state in their rules of worship and curriculum. We may be thankful that the Anglican Church in South Africa is brave; its bishops, priests and other leaders continue to speak out at grave risk to themselves. At present one of their bishops has been forcefully deported from the country.

We do not need to go so far afield. Let me speak personally; I was born in the deep part of our American South. My family ties are strong there; I think that I understand the heavy problems there, and the growing hatreds and tensions. Yet, if I were called to serve a parish in my native state, I am not at all sure what I would do or say. Quite possibly I would think and speak only as my neighbors were thinking. (For after all that has been said here, in cold fact the Church is made up mainly of people who conform to the average opinions and mores of their time.) Quite possibly I would find that I had no word to bring of God's justice or God's love! I greatly admire those of my brother clergy who have stayed by their posts in strenuous times, urging moderation and understanding. I greatly sympathize with those others who have resigned

their parishes and have gone into new areas where there is less tension, heartache, and dynamite.

The Church's primary function is to share our Lord's concern, to seek and to save that which is, and those who are lost. To seek out, and to save, the least and the last and the lost, whatever their deserving; this is God's command, and our mission.

At this level, the level of salvation, the Christian radical and the Christian conservative are one. They agree, for they both want to save. One stresses the rescue operation; the other stresses holding on to what has been achieved. Both are necessary in a complete and living Church.

Sign of the Cross

By Terence J. Finlay

Rector of St. Bartholomew's, New York

RECENTLY A YOUNG LADY came in to see me regarding arrangements for her wedding. When, in the course of conversation, I found that she had never been baptized, I suggested that it would be well for her to consider this sacrament of the Church before being married. I pointed out to her that marriage is a Christian service, and that we are concerned that marriages shall be life-long unions in God's sight. The service itself presupposes that those who are being married believe, first of all, in God, and secondly, in Jesus Christ, and that the vows which they exchange are made as from one Christian to another. Otherwise the Church service is meaningless; and it would be better for them just to be married civilly. After some conversation, she said that she had never realized how important baptism was; and a few days later she came in with her mother and her fiancé, and was baptized into the Christian Church. I believe that her marriage service meant a great deal more to her than it would have meant without her baptism.

This morning it was my privilege to baptize a young baby boy and thus make him a member of Christ's Church. The sign of the cross that I made on his forehead was exactly the same sign that I made on the forehead of the young woman. By the same sign the majority of you were made members of the Christian Church. The sign of the cross signifies to the rest of the world whose

we are and whom we serve. St. Paul sums it up in the words: "Ye serve the Lord Christ." This is the ideal; this is the purpose. You do not become a member of the divine society just by wishful thinking. You become a member of the divine society — the Body of Christ — by baptism. Our Lord himself was baptized by John the Baptist. In the early Church, when those who received the Gospel asked what they should do, they were told to repent and be baptized.

Marked People

DOWN THROUGH THE CENTURIES, Christians have been marked with the sign of the cross as a testimony to the one whom they serve. The tragedy is that so frequently we seek, by our actions, to erase or obliterate the mark which has been placed upon us. We forget that we are not the same as the rest of the world. We are people who have been reborn; we are "regenerate," to use the Prayer Book language; and we are supposed to be marked men and women. But one of the great tragedies is that Christians are so much like the pagans in our world.

The other day I heard of a man who had worked for ten years beside another man who never knew that his co-worker was a warden of his church. Did this man never talk about his church; about his Saviour? Did he never say what the church meant to him? Did he have nothing to pass on? When you see Christians mixing in society today, do they seem any different from the other people?

Are we, as Christians, serving the Lord Christ in our daily lives? Are we witnesses for him? Certainly there will be times when we fail tragically. But do the people with whom you associate out in the world know that you belong to the Church? Do they know by your actions that you are a Christian? Of course, I do not believe that we should buttonhole people and ask them to come to church; but at least they should catch from us something of Christ's love and understanding and forgiveness.

Are you willing to go the second mile? Are you willing to make some sacrifice for the cause of Christ? Are you willing to support with your substance, to the best of your ability, the work of the Christian gospel as we find it exemplified in this divine society? When you are faced with sorrow or sickness or disaster, do you believe that you are surrounded by the presence of God? Do you feel called upon — God helping you — to be a witness for him?

In the baptismal service this morning, the god-parents, in the name of the child, renounced "the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh." It sounds rather archaic, but you know that it is fundamental to life. There is a power for evil at work in our society today. We must fight against it, to show that we serve Christ and not the devil; to show that we will not allow the lower side of our nature to supplant the higher. We must renounce "the vain pomp and glory of the world." Too often we are so concerned with being seen of others; we want their applause; we want to feel that we are able to keep up with everyone else. But that is not the Christian way.

The Prayer Book mentions "the sinful desires of the flesh," implying that there must be some desires of the flesh which are not sinful, but which are legitimate and good. As we go about the world, it would almost seem that the greatest drive which dominates our society today is sex. Used in its rightful place, sex is a natural desire of the body. It is a part of every married life; it is the center of the happy home. But when it becomes harmful or sinful, it can destroy the ties between a man and a woman; it can destroy the home and family life. We who have been signed by the sign of the cross are to go out and fight against these things.

Continual Warfare

MANY OF YOU MAY RECALL the story by Nathaniel Hawthorne of a young married couple, who were very happy except for one thing. On the wife's forehead was an ugly birthmark, about which she was very sensitive. Finally they went to a doctor, who said that, by the application of certain potions, he could remove the birthmark. The potions were applied, and the birthmark faded from the woman's brow as the night fades before the dawn. But when it faded, the woman died.

Why is it that so many people who have been made members of this divine society through baptism, who have been signed with the sign of the cross in their foreheads, seek, by their actions or by their lack of action, to obliterate the sign of the cross? Are they ashamed of it? St. Paul said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone who believeth." Are we ashamed of the gospel, the "good news" of Christ? I am

sure we are not. Then let us go out and show our true colors as baptized members of the body of Christ. Do not misunderstand me. If you have been baptized in any Christian Church, you are a member of the body of Christ, for there are many members in one body, and we are all part of that body.

During the last war, after Pearl Harbor, both the American and the British navies were hard hit. It became necessary for warships to disguise themselves as merchant men in order to deceive the enemy. But when the Nazi raider would come within striking range, the allied ship

would drop all pretence and remove the camouflage, so that its guns could be seen; and up to the top of the mast would go the white ensign or the Stars and Stripes, and the Nazi raider found himself engaged, not with a defenseless merchant man, but with a man of war.

May I suggest to you that we are engaged in a continual and never-ending warfare against "the world, the flesh, and the devil." It is high time that we showed our true colors; put our flag to the top of the mast, and admit that, come what may, "we serve the Lord Christ"!

IOWA CITY CHURCHES PAUSE FOR PEACE

★ Twenty-five of the 34 churches and synagogues in Iowa City joined in a unique 53-minute community-wide "Pause for Peace."

Sponsors said they hoped the "Pause for Peace" would be a "light shining all the way to the White House." Purpose of the observance was to focus attention on increased U.S. efforts for peace.

The 53 minutes, beginning at 10 a.m., were related to the 53 billion dollars asked by President Kennedy for arms in fiscal 1963. Sponsors said they did not oppose the request; but they believed that Americans should make more constructive efforts for peace.

Lectures on peace, special church services, coffee discussions in 22 homes, and a special 53-minute broadcast over the State University of Iowa's radio station, were featured in the program. It was estimated that 2,000 persons, mostly University of Iowa students, attended the peace meetings. More than 1,600, again mostly students, sent a telegram to President Kennedy to tell him the "Pause" was designed to "reinforce" his commitment to "make a supreme effort to break the logjam on disarmament and nuclear tests."

The idea for the program originated with four local residents. They secured the support of 48 members of the university's faculty, the local Citizens for Peace Organization, the Iowa City chapter of the Student Peace Union and church groups. Mayor Dorr Hudson proclaimed "Pause for Peace Day," which was backed by businessmen and leaders of both major political parties.

One of the major backers of the program was Prof. Robert S. Michaelsen, director of the university's school of religion. He appeared on the broadcast with Prof. Robert Welch and Prof. George W. Forell, also of the school of religion faculty, and Rabbi Sheldon Edwards, spiritual leader of Agudas Achim congregation.

Prof. Forell, who had attended a meeting of churchmen from both sides of the Iron Curtain near Prague, Czechoslovakia, said the common people behind the Iron Curtain wanted peace as sincerely as Americans.

"While the enemy is real and dangerous," he said, "we should not think of it as the devil. You can't negotiate with the devil. You can't compromise with the devil. Yet negotiation and compromise must be the basic of peace."

He said "diabolization of the

enemy" was "bad theology and bad politics" tending "to make any constructive search for peace impossible."

NEW CHURCH CENTER GETS BIG GIFT

★ Largest single gift received for the new Church Center being built in New York is \$419,781 contributed by Mr. and Mrs. Eli Lilly of Indianapolis.

The gift results from sale of 5,000 shares of stock in the pharmaceutical manufacturing firm founded by Mr. Lilly in 1907. Not designated for any specific part of the building, the money will go into the general fund for its construction. Three of the \$4 million needed have now been raised, and a special offering in churches on May 13 is planned to help complete the fund for the national administrative center.

Long active in the Episcopal Church, Mr. and Mrs. Lilly are members of Christ Church Cathedral in Indianapolis, his native city.

CHURCHES ADVERTISE BROTHERHOOD

★ Public notice that their churches are open to people of all races, colors, classes and national origin was given by 183 Minneapolis area congregations of 30 Protestant and Eastern Orthodox denominations.

In full-page advertisements in

the two local daily newspapers appearing in connection with race relations Sunday, the congregations said they would "continue to welcome all persons."

"We reaffirm our long-standing policy, clearly stated by many of our national and state Church bodies, and declare that it would be a sin against God and man to exclude any persons from worship or membership in the local congregation on the basis of race, color, class or national origin," the advertisement declared.

It cited two Bible verses: "Have we not all one father? Has not one God created us?" (Malachi 2: 10) and "For you are all one in Christ Jesus" (Galatians 3: 28).

The advertisement was coordinated by the fair housing committee of the Greater Minneapolis Council of Churches.

Several congregations not affiliated with the council joined in sponsoring the advertisement. They included Christian Science, Evangelical Free, Nazarene and Seventh-day Adventist Churches.

WOMEN ADMITTED IN MARYLAND

★ A proposal to permit women delegates at annual conventions of the diocese of Maryland was approved over strong opposition.

Clergy and lay delegates to the annual convention voted, 149-102, in favor of the diocesan constitutional amendment. To become effective, the amendment must be approved by the convention next year.

During debate on the proposal, dissenting delegates voiced fears the future conventions might be dominated by women. Opposition became so strong at one point that Bishop Noble C. Powell had to halt convention proceedings.

In his address to the conven-

tion, Bishop Doll, coadjutor, called for the establishment of parish study groups, to consider the problem of integration.

In another action the convention voted approval to the constitution for the Maryland Council of Churches. Previously the Council of Churches had been constituted by individual churches. It has been reorganized so that it is constituted by denominations, and the convention supported this change.

In addition the convention voted to support the public accommodation bill drafted by the Maryland commission on interracial problems and relations.

CHURCHMEN HEAR JAZZ LITURGICAL SERVICE

★ The St. Louis jazz quintet presented a jazz liturgical service for church leaders attending the meeting of the NCC division of education.

Organized two months ago by Canon Stanrod Carmichael of Christ Church Cathedral, the group was formed to introduce jazz into church worship services.

Carmichael said the use of jazz in church music can "help man find true freedom in his worship."

"These musicians," he said, "help the people of God perform the worship of a God who moves. Not a static God — a God who moves."

Fred Stacy, the leader of the group, is a vestryman of Trinity Church, St. Louis. There

are two other Episcopalians, a Roman Catholic, and a college student in the group.

Stacy said the quintet is playing experimentally at parish churches, campus religious conferences, and other such gatherings.

He said Canon Carmichael conceived the idea for the jazz group after the two men had complained to each other that current jazz liturgies were not really jazz because they left no room to improvise.

CHURCH THREATENED BY NEW KNOWLEDGE

★ Dean H. K. Schilling of the graduate school of Penn State told delegates to the NCC division of education that new knowledge is threatening the life of the Church. "The term 'God' is no longer a basic concept of contemporary culture," he said.

"Christians must not only keep up with the revolutionary changes now shaking the foundations of our faith and culture," he continued, "they must also anticipate the many changes to come."

Dr. Schilling described a world in which the psychologists and sociologists, and the psychosocial and behavioral engineers take over, using highly refined processes of "malevolent brainwashing" and of "bene-

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volent brainhealing" which are now only slightly known.

"With these unprecedented changes will come unprecedented problems," he said. "Our most ominous perplexities will be in the area of ideals and values, ethics and morals, and religious faith."

Noting that in the past the church has always been able to adjust eventually to new knowledge without losing its basic faith, the educator questioned its ability to meet the rapid changes of the present and future.

"If we cannot meet them," he cautioned, "our cause is doomed and we shall have been unprofitable servants. On the other hand, if we can, perhaps mankind will yet come to know that God is not dead, and that Christianity is still very much alive, and must be reckoned with as a powerful force for good in the world of the future."

HYPNOSIS FROM PULPIT URGED BY RECTOR

★ A Pennsylvania clergyman in Cleveland for the national seminar of the Spiritual Frontiers Fellowship, in his prepared address, urges a greater use of hypnosis by clergy both from the pulpit and in other forms of pastoral care. The Rev. Joseph Wittkofski, rector of St. Mary's, Charleroi, informed the conference that he has used this approach for many years with considerable success.

Wittkofski said, "From the pulpit, the induction of light trance or the hypnoidal state can more than triple the effectiveness of a sermon. Many, who have participated in this pulpit use of hypnodynamics, have been enthusiastic in the descriptions of their reactions. Although the good preacher can always elicit some hypnotic response, the clear cut use of the hypnoidal technique offers some definite controls to guide

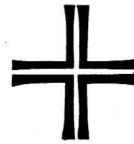
people into a deeper appreciation of scriptural truth."

Author of the recently published book, "The Pastoral Use of Hypnotic Technique," Wittkofski addressed the seminar on "Dialogues at the Religious Frontiers," which was held at the Hotel Manger. Taking part in the two day meeting also were Henry Smith Leiper, Burton S. Levering, Arthur Ford, and Harmon H. Bro. Donald R. Boyce, manager of Shadybrook retreat and research center, acted as chairman of the conference.

The Spiritual Frontiers Fellowship, an interdenominational organization, is particularly interested in new methods of prayer. Its national executive council includes Bishop Austin Pardue, Dr. Marcus Bach, Dr. Paul L. Higgins, Dr. Harmon Bro, and other outstanding churchmen.

LAS VEGAS FEARED SYMBOL OF FUTURE

★ The gaudy superficiality and self-indulgence symbolized by Las Vegas, Nevada, may be a foretaste of the future society, a churchman told delegates to



The Harper Book for Lent, 1962

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By Eugene Fairweather.

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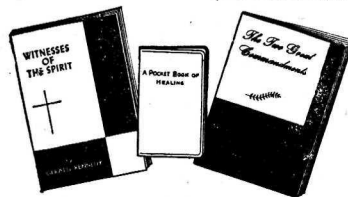
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the NCC division of Christian education.

"There are times when I see the city of Las Vegas as a preview of the future of civilization — and if that isn't horrifying, I don't know what is," Robert W. Spike said.

He said the kind of society found in Las Vegas might be the future of "a nation that owes its existence to self-indulgence . . . which can only survive by spending more and more to pamper itself."

Spike said the artificiality and triviality represented by Las Vegas are due to an eroding of values that infects the entire nation.

"The much-touted increase in church membership, the feverish (church) building . . . is a cover-up for a real loss of faith," he declared.

Spike said, however, that the secularizing of values in western civilization may be potentially a good thing. This is the first age that finds a total explanation of itself in "completely human terms," and this may force the church to shake off its complacency and face the world as it is, he said.

TOO MANY BUILDINGS SAYS BISHOP McNAIRY

★ Bishop Philip F. McNairy, suffragan of Minnesota, chided Protestants in the state for building too many student centers at the University of Minnesota and too many "status symbol" churches in the suburbs.

Addressing the meeting of the Greater Minneapolis Council of Churches, he asserted that lack of cooperative planning had

resulted in "foundations galore" on the university's main campus. The bishop suggested a joint building to house the religious foundations when the university's new west campus is opened.

He also deplored the multiplication of church structures along a highway through the suburbs, "each one trying to outdo the other."

"There stand those temples, used a day or two a week by relatively small groups, while the population speeds by, hurrying home, or on its way to long weekends," he said.

In the meantime, he added, often in some of the densely populated city areas where crime and delinquency are high, there are empty church buildings with broken windows boarded up.

Bishop McNairy appealed to Protestants to work together in long-range planning, in a ministry to low-income people, in industrial chaplaincies, in pro-

grams for ethnic groups and in social welfare. He also proposed that denominations share their publications with other Protestant groups.

LECTURES AT ETS BY WEDEL

★ The Kellogg lectures at Episcopal Theological School are to be given February 28-March 1 by Canon Theodore O. Wedel. His subject is Communicating the Christian Faith.

ANGLICAN LAYMEN ASK FOR GREATER ROLE

★ Laymen of the Church of England have asked for a greater role on Church government. They also asked for an official interpretation of intercommunion.

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- BACKFIRE -

D. Allan Easton

Rector of St. Paul's, Wood Ridge, N.J.

It has been suggested to me more than once that I am unduly broad-minded in my approach to ecumenical issues, but Mr. Alfred Goss (Backfire: February 8th) clearly finds me far too narrow.

I am reminded of the story told by Dr. George Macleod, leader of the Iona Community in Scotland, of his experience as a reconnaissance officer in world war one. Frequently his advance scouts would send out urgent messages that he was lagging too far behind, while at the same time equally urgent warnings came from the main body that he was moving too far ahead. When the messages balanced one another in their intensity, he soon learned that he was as nearly as possible in the right place!

Edith R. Bradley

Churchwoman of Milton, Mass.

The articles by the Rev. John W. Suter (2/1 & 8) on the Holy Communion and the ecumenical movement are excellent and much needed.

Without commitment to Jesus Christ as Lord and Savior, Holy Communion loses much of its meaning, but it has long troubled me that any of God's children so committed openly and who wish to approach him through Holy Communion in an Episcopal church should be barred from so doing.

There is a difference in what can be offered and received at his table by different Episcopalians and even by the same Episcopalians at different times, but whether it is adequate or

not has to be left up to the individual conscience, since nobody else can answer "yes" or "no" to the questions asked as to repentance, charity and intentions about a new life.

Are we in a position to say that anybody who has openly committed himself to Christ and who can say "yes" to those questions should be excluded? Is God unwilling to communicate truly with him so long as he is willing to approach God through the Anglican Communion?

Martha B. Shryock

Churchwoman of Guilford, Conn.

I notice your motto is "For Christ and His Church." The task before each believing Christian is to witness to our complete faith in Christ and his atonement. Our first job is to bring man to Christ. Then the Holy Spirit will guide and direct the Christian to do the will of the Father. First we must look upon the things that are unseen. "The things that are seen are temporal but the things that are unseen are eternal" (2 Cor. 4:18).

Often I think you look upon the things of this world first. I wish you would stress the spiritual side of life more. You

would then build up redeemed men in the Church who would be guided by the Holy Spirit in all affairs of this world.

You often stress controversial questions and give more space to such things, rather than the things that comfort the soul and bring us nearer to our Lord. Teach us God's word. I find our Episcopal Church members very confused about the content of the Holy Scriptures.

Feed our souls and build us up in the faith. Then we shall be able to stand firm in the faith and take our part in the affairs of this world under God's guidance.

God bless you.

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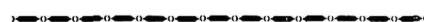
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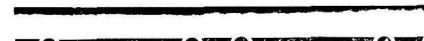
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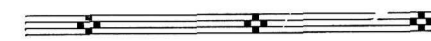
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