

The + WITNESS

SEPTEMBER 26, 1963

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THE ROOF NEEDS REPAIRS

WILLIAM DAVIDSON, expert in rural life, has things to say about the church and rural development. The farmer above, we suspect, is the Rev. Clifford Samuelson of town and country fame

OPINIONS ABOUT PRIMATES MANIFESTO

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Story of the Week**Orthodox Churches Undecided About Delegate-Observers**

★ With the second session of the Vatican Council opening this coming Sunday, it is uncertain who will be there as delegate-observers for the Orthodox Churches.

Archbishop Chrysostom of Athens, primate of the Orthodox Church in Greece, declared that union of the Eastern Orthodox and the Roman Catholic Church is "unattainable" both on doctrinal and other grounds.

The Orthodox Churches "will never be disposed to accept the infallibility of the Pope," he said, adding that "The Orthodox Church breathes always with democratic principles, while the Catholic Church is centralist and absolutist."

He also branded as futile a Pan-Orthodox conference summoned by Patriarch Athenagoras on the Isle of Rhodes to discuss whether Orthodox Churches should send delegate-observers. His decision not to have the Greek Church represented at the conference was later reversed, under the pressure of laymen advisers who declared that the Greek Church should be represented "for the good of the church."

Orthodox churchmen described the archbishop's statement as coming like a bombshell amid increasing efforts among Orthodox and Catholic leaders in many parts of the world to

create greater mutual understanding and respect.

According to reports in an Athens daily attributed to "ecclesiastical sources" in Istanbul, the Ecumenical Patriarchate has announced that it is the right of any Orthodox Church to send delegates to the Vatican Council if it so desires. The reports also said that the Rhodes conference will consider the "usefulness and wisdom" of a dialogue between the Roman Catholic and Orthodox Churches as soon as the Vatican Council has concluded its deliberations.

Observers saw the archbishop's remarks as a direct rejection of the appeal made by Pope Paul on Aug. 18, when he called upon the Orthodox Church to join with the Church of Rome.

Speaking at a Basilian (Greek Catholic) monastery in Grotto-ferrata, near Rome, the Pope, in one of the momentous talks of his pontificate, urged that the barriers which separate the Eastern Churches from Rome "fall without delay."

"The barriers between us," he said, "are not based on real differences. It is not good that either of us should stand on statements and words which separated us for the reasons of who is right and who is wrong. In no argument are the rights or wrongs undivided on one side."

In his statement, which appeared to be a direct repudia-

tion of the Pope's appeal, Archbishop Chrysostom linked his disavowal of papal infallibility with a demand that the Greek Catholic community be "immediately abolished."

He insisted that this would have to be "the first step toward beginning (unity) talks."

The archbishop was referring to the so-called Uniates, or Catholics, of various Eastern Rites who are in union with Rome. The Eastern Catholics, although differing in their liturgies, rites, laws and customs, preserve all the essentials of Catholic belief, morality and worship, and recognize the Pope as their supreme head.

In Greece, a predominantly Orthodox country, Orthodox authorities have been sharply critical of the Eastern Rites, regarding them as a particularly dangerous proselytizing influence.

Metropolitan Meliton of Hieropolis and Theira, a member of the synod of the Ecumenical Patriarchate, will preside at Rhodes. He was to fly to Greece from New York after having attended the recent meeting in Rochester, N. Y., of the World Council of Churches' central committee.

In New York, meanwhile, Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America and one of the six co-presidents of the World Council, voiced the hope that the Church in Greece would reconsider its attitude toward the Rhodes Conference. He said this was the expressed

wish "not only of myself but of all the faithful of my archdiocese."

Among those who will attend the conference in Rhodes is Metropolitan Nicodim, head of the external affairs department of the Russian Orthodox Church, who played a prominent role at a Pan-Orthodox Conference in 1961. The Russian Church was the only major Orthodox body to send delegates to the first session of the Vatican Council. This aroused considerable resentment among the other leading Orthodox bodies, because of a common agreement not to do so.

The Russian Church's action was criticized in particularly sharp terms by Archbishop Chrysostom, who called it "a

serious blow to the unity of Orthodoxy."

Audience With Pope

At the time of this uncertainty, Pope Paul received in a private audience Metropolitan Nicodim, head of the foreign affairs department of the Russian Orthodox Church.

No details of the visit were given but a Vatican spokesman said the audience was significant since it was "tangible proof" that the new Pope was determined to follow his predecessor's policies in working for unity.

Whether other Orthodox Churches, beside the Russian, will have delegate-observers at the Vatican Council is uncertain as we go to press.

to report regarding the peoples of his diocese in Damaraland. Primitive in many respects, yet possessing innate dignity and receptive to the Christian message, the great need of these underprivileged peoples is for education, particularly at the higher levels.

A heart-warming account of the growing interchange between western Christians and Christians in the Communist dominated countries was given by the Rev. Heinz Kloppenberg, Lutheran clergyman and chairman of the German Fellowship of Reconciliation. Using their happily increasing freedoms less to combat an ideology with which they are in profound disagreement, than to advance the cause of human brotherhood, this re-approachment between eastern and western Christian churches should prove, according to the speaker, a real factor in lessening world tensions and so the threat of nuclear war.

Falling at the exact time of the Washington march, it was appropriate and to be expected that the confreres should give earnest consideration to the whole problem of racial justice. Two reports of active involvement in the movement were of tremendous value.

John Yungblut, of Quaker House, Atlanta, who combines peace education with a continuous ministry on behalf of racial integration under Quaker auspices in several of the hardcore segregationist southern states, related varying experiences of success and failure in dealing with the so-called moderates. He paid eloquent tribute to the integrity and truly Christian commitment of Martin Luther King, Jr., and other Negro leaders.

Canon James Breedon of St. Paul's Cathedral, Boston, himself a Negro of much personal charm, whose very quietness of manner lent extra authority to

Conference of Pacifists Deals With Two Urgent Problems

One of the most rewarding of the conferences held over the years by the Episcopal Pacifist Fellowship met at Seabury House in Greenwich, Conn. the last week in August. The men and women attending, coming from widely separated homes and representing varied occupations, many of them clergy and in this number Bishop W. Appleton Lawrence, retired bishop of the Western Massachusetts and Bishop Robert H. Mize of West South Africa, were deeply united in the conviction that the Christian faith holds the ultimate key to today's most urgent and complex problems, viz: the abolition of all war and the total elimination of racial injustice.

A notable feature of the conference was its exceptionally international character in that it was able to welcome distinguished speakers from parts of the world as diverse as West Germany, South West Africa and New Zealand.

Using the conference theme "The Church in the Storm of our Times", the Rev. Ormond Burton, of Wellington, New Zealand, developed his subject in historical and theological terms that were profound in insight, mystical in feeling, often poetic in expression, and frequently so striking in content as to arouse lively audience reaction.

God's intervention in human affairs was traced from man's great disobedience in the garden on down to the confused and turbulent present when the "Tower of Babel" of man's own evil creation threaten to overwhelm him in total self-destruction. And the speaker maintained that only a truly holy and incorruptible church, moving in the spirit and after the pattern of the suffering, yet victorious crucified Christ, can possibly save him.

Bishop Mize, newly arrived from the Anglican Congress in Toronto, had much of interest

his words, traced the history of his people's subjection through the periods of slavery, rebellions, legal struggles, and an emancipation never more than partially realized in the political, economic and social fields. While proceeding to hopeful signs in today's struggle, with realism rather than bitterness, Breedon predicted a long and arduous period before the American Negro will be able to move from second to first class citizenship.

Other features of the conference, presided over by its chair-

man, the Rev. John Nevin Sayre, were stimulating reports on the E. P. F.'s overseas work by Mrs. Kathleen Sayre, and on the effective relationship between the E. P. F. and the parent pacifist organization, the Fellowship of Reconciliation, by the Rev. John C. Heidbrink, of the Church Peace Mission in Washington, D. C.

Various clergy officiated at the daily celebration of Holy Communion, while Miss Elsa Walberg, of Melrose, Mass., served as inspiring conference chaplain.

vention, however, seemed to point toward more, not less, involvement in social problems, such as juvenile delinquency and better school programs, especially for Negroes.

The society for the psychological study of social issues, on behalf of its 1,400 members, headed by Dr. Jerome Bruner of Harvard, directed a plea to President Kennedy to set up a national program to provide basic education and vocational skills for Negroes, and offered assistance toward this end.

One speaker dwelt on the "better way of life" seen on television by the masses of the poorest and most uneducated of Negroes, and that is denied to them. Television has helped put the young Negro "in revolt" and "on the march," he concluded.

PAUL MOORE ELECTED IN WASHINGTON

★ Dean Paul Moore of Christ Church Cathedral, Indianapolis, was elected suffragan bishop of Washington at a special convention held Sept. 16.

A nominating committee, appointed in May, had also presented the names of Quinlan Gordon, rector of the Atone-ment, Washington; Malcolm Marshall, rector of St. Margaret's, Washington, and David Thornberry, archdeacon of Southern Ohio.

Moore was a Witness editor the years he was vicar of Grace Mission, Van Vorst, Jersey City.

UPPER SOUTH CAROLINA CONSECRATION

★ Archdeacon John Adams Pinckney was consecrated bishop of Upper South Carolina on Sept. 18 at Trinity, Columbia, S. C. Bishop M. G. Henry of Western North Carolina was the consecrator and Bishop Thomas, retired of South Carolina and Bishop Gravatt, retired of Upper S. C. were the co-consecrators.

Sees Religious Distinctions Threatened by Scientists

★ Psychology and psychiatry are becoming a "secular religion," and their practitioners a "new class of policemen" in society, a professor of psychiatry told the American psychological association convention.

Dr. Thomas S. Szasz of the upstate medical center of the State University of New York, at Syracuse, expressed apprehension over what he called the trend of the behavioral sciences "to replace traditional legal and religious distinctions of 'good' and 'evil' with an ideology of 'mentally well' or 'mentally sick.'"

"The functions of the policeman and the clergyman," he said, "are being relegated to the psychologist and psychiatrist. Society is relinquishing them and the behavioral scientist is grasping for them. But . . . as social groups, the courts, schools and churches find the psychologist and psychiatrist going more deeply into their fields, they will offer increased resistance. I think there will be a reaction to the pandering of the belief that 'the good life' is a life of mental health."

Dr. Szasz added the warning

to his fellow scientists against "becoming like advice columnists in the newspapers, as they dispense advice on moral behavior, and offering treatment to those who may not want treatment, or making them victims of involuntary psychiatric confinement."

Directing his warning to the area of education, he added: "In the schools, instead of teaching how to get along with God, it is now how to get along with man — encouraging the striving for this 'getting alongness' instead of for grace."

Saying that the same warning applied to the racial situation, Dr. Szasz expressed the view that "the Negro should be treated as an equal not because it is mentally healthy to do so, nor on the basis of any scientific comparison or merit, but because it is evil not to do so."

He said also that the "psychiatric ideology" was pervading the schools through compulsory mass testings and counseling channeling students into jobs or subjects in which they are thought to be likely to succeed, even though some have other preferences.

Other speakers at the con-

Ecumenical Movement in Danger Of Becoming a Bureaucracy

★ A prominent German theologian warned that the ecumenical movement "stands in danger of becoming a bureaucracy."

Helmut Thielicke, a Lutheran scholar widely remembered for his staunch opposition to the Nazi regime, addressed himself to this and several other subjects as he stopped in New York during a current nationwide lecture tour.

The churchman, director of the University of Hamburg since 1960, maintained that he doesn't believe "true ecumenism" exists "when the same ecumenical specialists meet each other around the world."

"The World Council of Churches is not the only administrator of the ecumenical movement," he commented, but quickly added that his criticism was directed more at Christians in general than at the international organization. The WCC, he said, "has done great things, performed great services."

He warned that Christians have a tendency to "institutionalize" such activities as ecumenical efforts, then relax in confidence that questions will be solved by the institution of their making.

The theologian stressed that "each pastor going to another country" assumes part of the ecumenical task, and that the most valuable dialogue takes place on an individual basis.

Noting with pride that he has never attended an international ecumenical meeting, Thielicke nevertheless counted himself as a participant in the movement through his contact with a broad spectrum of denominations on his trip through the U.S.

The German churchman gained wide fame during world war two for his public lectures which, he later described, were designed to "prepare people for the terrible things that lay before them by giving them instruction in the mysteries of our faith."

Thielicke had been dismissed as a university professor and was forbidden by the Nazis to travel. He later obtained permission to deliver one lecture per week, however, and these drew increasingly large crowds. He continued to deliver his addresses through allied bombings and renewed Nazi restrictions.

In 1944 he was engaged by leaders of the plot against Hitler to write part of the planned revolutionary government's declaration on relations with the church. He narrowly escaped the gallows when the plot was discovered.

In his sermons and writings, the theologian has concentrated his thoughts on questions the modern world addresses to Christianity, particularly the way in which the church can be brought into dialogue with the world.

He was one of the originators of the plan to establish "evangelical academies," where Christian principles are discussed in relation to various professions and vocations. Such academies now exist throughout Germany.

While stating that church life in West Germany today "under no circumstances is growing and perhaps is decreasing," Thielicke described a healthy increase in "the dimension of discussion."

He agreed that economic success and materialism have had weakening effects on the reli-

gious fiber of the nation, but denied that materialism "automatically leads to anti-Church tendencies."

Deprivation, too, can lead "more to cursing than to prayer," he said, adding that some of his most moving religious discussions have been with people whose "material and professional success . . . still has not provided a meaning for life."

The "de-Christianization" of Germany began with the intellectually elite, he said, and any kind of a reawakening must start at the same source.

Thielicke said signs of such a reawakening are today being seen in the nation, where public and private discussion is "intellectually lively on religious, philosophical and world problems."

"It is confusing," he noted, "but it is a picture where by no means only black colors can be found."

SERVICE OF WITNESS IN BETHLEHEM

★ Episcopalians in eastern Pennsylvania gathered at St. Stephen's Church, Wilkes-Barre, on September 15, for a diocesan service of witness and thanksgiving. The preacher was Bishop Alphaeus Hamilton Zulu, Suffragan of the diocese of St. John's, South Africa. A member of the Zulu royal family, Bishop Zulu is the first African to become a bishop in the church of South Africa. Bishop Zulu also led conferences throughout the diocese of Bethlehem during the past two weeks. He is the guest of Bishop Frederick J. Warnecke who has recently completed ten years as bishop in the Church. The service climaxed a series of events which marked this tenth year as "The bishop's year."

EDITORIALS

Manifesto of Primates

AT THE ANGLICAN congress in Toronto some delegates had thoughts about the possibility of revising or adopting the manifesto issued by the archbishops and metropolitans on the "Mutual Responsibility and Interdependence in the Body of Christ."

The questions in the minds of the delegates resulted from a misunderstanding of the nature of the manifesto. It is in actuality a collective sermon, without biblical text, read to the congress by the Archbishop of York. Like all sermons, it has to stand on its own merits for the effect it has — a congregation does not amend or adopt a sermon, even though some or all of the members may feel they can improve on it.

The manifesto was not expected to be a declaration of the congress, and, since the congress was not in any way bound by it, the Archbishop of Canterbury ruled that the congress was not in a position to take any action with respect to it.

It will be unfortunate if the issuance of the manifesto should give the impression outside the Anglican communion that the bishops are in a position, or think they are, to issue marching orders for the rank and file. They are not, and Dr. Ramsey was aware of this when he made clear that the declaration was nothing more, as it says itself, than a proposed program to which the constituent churches may give consideration. The congress merely provided a good occasion to broadcast it.

The explicit points of the program are neither particularly new nor radical, unless it be in degree. The greater sharing of money and manpower in the mission of the Church has been a persistent aim, however much the mark may have been missed. The need for planning and communication among constituent elements in the communion has long been recognized.

The manifesto holds that if the program were fully implemented it would result among other things in "the reorientation of our teaching in parishes"; in "radical change in the structure

of our prayers"; in the "death of much that is familiar about our churches now."

If these results were to be obtained they would come not so much from what is set forth explicitly in the program but from what seems to be implied. It would have been interesting, and somewhat more in keeping with the character of a "manifesto", if the bishops had been more explicit about what they expect as a result of the procedures they suggest.

The radical changes which the bishops anticipate would come from a study by every church "of its theology of mission." Questions must be raised, they say, "whether our structures are appropriate to our world and the church as it is, and if not, how they should be changed", and "whether in fact God's mission is central in our teaching." An examination needs to be made of "the senses in which we use the word 'mission' as describing something we do for somebody else". Each church should ask "expectantly what other churches and cultures may bring to its life," doing so perhaps in the light of the bishop's outright declaration that the communion is not "a federation commissioned to propagate an English-speaking culture across the world."

It is with just such questions as these that the bishops at the Vatican council are wrestling. One set of answers to such questions can indeed mean death to much that is familiar in our churches, and another set can keep in existence much that is already dead.

It would have been interesting to hear what, according to the answers of the bishops, would constitute, beyond money, organization and procedures, that for which they say they are asking: "the rebirth of the Anglican Communion, which means the death of many old things but — infinitely more — the birth of entirely new relationships."

FACT, FANCY AND OPINION

AS IS WELL KNOWN, the contemporary weekly magazine *Time* is so adept at blending fact, fancy and opinion into a smooth, readable story that it takes a professional expert in a given field to distinguish the elements in it. From the sound of it the reader assumes that there is an

authoritative basis for everything in the story, and takes it as such. If however the story is in a field with which he has some familiarity the reader will recognize wild guesses, baseless conjecture, and uninformed judgment mingled with much informative and stimulating material.

These factors come to light in the recent lead story, geared to the Toronto congress, giving an excellent and comprehensive coverage on the Anglican communion and its historical background, and a winsome biographical sketch of the incumbent Archbishop of Canterbury.

In gratitude for such a story one would overlook some minor lapses if one were sure that no one in the church would take them seriously. Since this may not be the case they deserve mention.

In distinguishing between the Augsburg confession of Lutheranism and the Church of England's 39 Articles of Religion the Time story says that the latter "are mentally rejected in whole or in part by nearly every Anglican cleric who 'assents' to them when he assumes church office". This is no doubt true, but in the context the impression is conveyed that this applies outside England. If such assent were required in the American church the same mental rejections would undoubtedly be made, for varying reasons; in fact, however, aside from the ordination "vows", promise is made at the time of ordination to conform to "the doctrine, discipline and worship of the Protestant Episcopal Church", without further detailed definition. It is best to get straight on who rejects what.

Time says that Bishop Pike of California "questions the virgin birth". Dr. Pike is not in need of assistance from this quarter, but since his position has been less than unique for some generations it has to be said that this assertion misses the point. What Bishop Pike holds, of course, along with other bishops and a lot of ordinary Indians, is that the nativity narratives in the gospels are not historical, biological, clinical descriptions, but that the stories, or "myths" — in the philosophical or theological sense of the word — are nevertheless good ways of making the point of the "uniqueness" of Jesus as the embodiment of the Word of God.

The story says that Dr. Pike speaks of "demythologizing", but fails to point out that if he does so he would not claim to be doing more than discussing, along with the rest, the works of Rudolf Bultmann.

In describing the strengths of the Episcopal Church in this country the Time story makes a

reference to Presiding Bishop Lichtenberger as "ailing". This is grossly misleading. It is well known that Dr. Lichtenberger has a mild and unnoticeable form of Parkinson's syndrome. It is also well known that he is neither ailing nor lacking in capacity for leadership in mind and spirit — and it is in this that Time should have found a word describing him.

Anglican Congress And Cleopatra

By Corwin C. Roach

Director School of Religion, Fargo, N. D.

TWO EVENTS took place in Toronto, Canada last month. The Anglican Congress met for ten days. At the same time, the movie Cleopatra was being shown. The juxtaposition was ironic, but at the same time highly significant. Cleopatra in its theme, its Hollywood build-up, the much publicized affairs of its leading participants, represents the culture of this modern age in the midst of which the church is attempting to carry out its mission.

Much was said at the congress about the religious and cultural frontiers of our day, but perhaps the impact would have been even more striking if we had adjourned to the movie house and witnessed the extravaganza! The Cleopatra story describes life in modern Great Britain or America as well as in ancient Rome. It represents the surrender to self-indulgence, the denial of the duty we owe to others.

Over against the Cleopatra theme, the Anglican Congress was concerned with its responsibility to minister to a confused and bewildered world. This came out in the document which it received from the leaders of the Anglican Churches throughout the world and which will be the subject of our consideration in the months that lie ahead. Its title "Mutual Responsibility and Interdependence in the Body of Christ" indicates its major concern. See Witness September 5 for the full text.

How much do we care? I remember a story told by the English preacher Leslie Weatherhead about the boy who had dropped a basket of eggs. The crowd around him sympathized with his loss until one practical soul remarked, "I am sorry a half-crown's worth" and a collec-

tion was speedily taken to reimburse the boy for his loss.

The bishops have told us that we should be concerned \$15,000,000. This is to meet the present emergency throughout the Anglican world; it is to carry through projects already in process. It is not concerned with new work. It may seem a large sum of money, but it is not even half the cost of filming Cleopatra. That took \$37,000,000.

The movie was a gamble. Its producers invested that amount with the hope that the resultant film will bring in \$63,000,000, perhaps as much as \$100,000,000. They may be right or Cleopatra can wind up in the red. Yet these men had faith enough to take that risk. I am sure that in the whole Anglican communion throughout the world there will be courageous and adventurous souls willing to invest \$15,000,000 in the next five years in the program of the church.

A little figuring indicates that this amounts to \$1.50 a year for the 2,000,000 Episcopalians in

the United States alone. This is not even the price of a ticket to see Cleopatra.

The church asks us to give less than half the amount the producers put into Cleopatra. And the returns? They cannot be reckoned in dollars but in persons, in people throughout the world healed in body, restored in mind and spirit, inspired to live happy and constructive lives. The producers of Cleopatra expect to double, perhaps triple their investment. The church's investment of money and men in human lives will produce fruit thirty, sixty and a hundred fold.

The producers of Cleopatra had an idea and they were willing to risk \$37,000,000 on that idea. We have the greatest idea the world has ever seen, the gospel of Christ, a mission of service to the world. Are we willing to make the venture? Will the children of light be as wise as the children of the world?

P.S. This is not a review of Cleopatra. I have not seen nor do I expect to see the movie. The \$3.00 it would cost for a ticket, I am planning to add to my contribution to the \$15,000,000 fund.

IRREVERENT THOUGHTS OF VERY REVEREND

By **Almus Morse Thorp**

Dean of Bexley Hall, Kenyon College

Fifth Thought

KENYON'S most illustrious son must be doing well in high office. My agents at headquarters report that there is free give and take between departments and individuals and that the jovial spirit that prevailed in the old "281" continues in its new equivalent. Written evidence of this welcome news has been smuggled out to me in the form of a slightly irreverent but highly pleasing collect and hymn for occasional use at meetings of the National Council:

O Lord grant that this day we come to no decisions, neither run into any kind of responsibility, but that all our doings may be ordered to establish new and quite unwarranted departments, for ever and ever.

O Thou who see'st all things below,
Grant that thy servants may go slow;
That they may study to comply
With regulations 'til they die.

Teach us, O Lord, to reverence
Committees more than common sense;

Impress our minds to make no plan
But pass the buck whene'er we can.

And when the Tempter seems to give
Us feelings of initiative;
Or, when alone, we go too far,
Chastise us with a circular.

'Mid toil and tumult, fire and storms,
O, strengthen us, we pray, with forms;
Thus will thy servants ever be
A flock of perfect sheep for Thee.

Sixth Thought

AND while on the subject of collects my nomination for the chairmanship of the Liturgical Commission is an anonymous worthy, two small samples of whose brilliance I shall note here:

COLLECT FOR THE MIDDLE OF A SERMON

O God, since I have strayed this far,
Lead me to where the answers are.

COLLECT FOR A CORNERSTONE

O God of all the Outer Space,

Visit this small domestic place.
 We're not ashamed because it's small
 And sealed at the bottom of a wall.
 It may be safer on this planet
 To be encased in solid granite.

(The above prayers were stolen from "VERSES to be used at the BLESSING OF A TURTLE AND AT OTHER EXTRA-LITURGICAL RITES AND CEREMONIES.")

And still on the fringes of the same subject—here is the Sarum Primer adapted by the new Coventry Cathedral, reported by Fran Ayres of Parishfield and shaped or twisted further by A.M.T.

In the Arts: God be in mine eyes,
 And in my own creating;
 In Industry: God be in my hands,
 And in my making;
 In Government: God be in my plans,
 And in my deciding;
 In Commerce: God be in my words,
 And in my trading;
 God be at mine end,
 And at my departing.
 In the Home: God be in my heart,
 And in my sympathizing;
 In Education: God be in my mind,
 And in my thinking;
 In Recreation: God be in my joys,
 And in my playing;
 In Suffering: God be in my pains,
 And in my bearing;
 God be at my end,
 And at my departing. Amen.

Seventh Thought

SINCE it is no longer the fashion for any of us to be very long in any one place, perhaps we need a line or two in the Offices of Instruction about welcoming a new rector.

Question: What is my bounden duty toward my rector?

Answer: My bounden duty is to:

- (a) Pray for him and the members of his family.
- (b) Repeat my name to him until I am sure he knows it.
- (c) Invite him (and his family) to my home and visit his.
- (d) Give him time to think and read.
- (e) Ask him to help me when help is first needed.
- (f) Further the work of God here and to the end of the universes.

Eighth Thought

COMES a letter today which does my sinful nature no great good. The "brass" of several of America's larger Christian bodies object with heat to the error in percentage in the subtitle of the Saturday Evening Post article about the poor lad who left the ordained ministry for sociology. Does no one write a line about the real issue raised by the piece: what kind of man was he? What sort of education had he? Why was there no supervision of the work of a young man pitched directly from seminary into free-wheeling suburbia? I should like to declare a lengthy moratorium on all such pieces not because the figures are a percent or two off, but in order to give someone time to think first and then write about the deeper issues and perhaps, as John Coburn suggests, also to work up the story of a few "good guys" in the priesthood who quietly slug it out year after year with no public complaints and with much grace. Deliver me, Lord, just for today from mine own cynicism, griping, and temptation to quit; excuse me, if you will, for this day from reading many articles and books too readily critical of the church, the clergy and the hardworking laity. Most such items come at about a dime a dozen.

Ninth Thought

I AM BEGINNING to learn a little about translating theological lingo into a tongue understood by mortals in the market place. The power of words to bless or block is so great; even the sounds of them can heal or frighten. On this point John Buchan scored a perfect grade in The Three Hostages.

Has it ever struck you, Dick, that ecclesiastical language has a most sinister sound? I knew some of the words, though not their meaning, but I knew that my audience would be just as ignorant. So I had a magnificent peroration. 'Will you, men of Kilclavers,' I ask, 'endure to see a chasuble set up in your market place? Will you have your daughters sold into simony? Will you have celibacy in the public streets?' Gad, I had them all on their feet bellowing 'Never!'

Tenth Thought

IN MY UNREGENERATE days I made music with a dance band and was an admirer of the great talent of Ethel Waters. It was a joy to pick up her autobiography His Eye is on the Sparrow. What kept my attention, however,

was not so much the ups and downs of her musical career, fascinating as they are, but her asides on spiritual loneliness and on race relations:

We are close to this earth and to God. Shut up in ghettos, sneered at, beaten, enslaved, we always have answered our oppressors with brave singing, dancing and laughing. Our great eloquence, the pith of the joy and sorrow in our unbreakable hearts, comes when we lift up our faces and talk to God, person to person. I write all this to explain why I am not bitter and angry at white people. I say in all sincerity that I am sorry for them. What could be more pitiful than to live in such nightmarish terror of another race that you have to lynch them, push them off sidewalks, and

never be able to relax your venomous hatred for one moment? As I see it, it is these people, the Ku-Kluxers, the White Supremacists, and the-spitting neurotics who are in the deep trouble

Dictys and the others among my own people who despise Negroes who are poor and ignorant and condemned to live like animals arouse my fury as no white people ever can. We Negroes have lived through so much together — centuries of slavery, terror, segregation, and unending concentrated abuse — that I'll never understand how some of us who have one way or another been able to lift ourselves a little above the mass of colored people can be so insanely brutal as to try to knock the hell out of our own blood brothers and sisters.

CHURCH IN RURAL DEVELOPMENT

By William Davidson

THE CHURCH HAS TO HAVE A NEW LOOK IF IT IS TO FULFILL A ROLE IN THESE CHANGING TIMES

IS YOUR CHURCH most interested in carrying on as it always has, or is it seeking ways of changing its program? This is a key question relative to the role of the church in the development of any community, especially one which is small, definable geographically, and self-contained. Dr. Everett Rogers of Ohio State University quotes a rural church leader as saying: "We've got to impress rural church people that this world is changing. And too many of us are not even aware that changes are taking place. A rural church that isn't changing to suit the times is like a car that is out of date. It will soon wind up on the junk heap. We've got junk-heap churches all over." That is why it is important to ask if we are attempting to change. Someone else has said: "If you are doing the same thing as you did yesterday, it really isn't the same thing: because both you and the circumstances have changed."

The old rural community has gone and a new

one is in its place. Some of our definitions must still be tentative about the new community, but it is here to stay, and as the church takes its rightful place in this community it cannot afford to be the church of yesterday. All too often the church failed to meet the needs of the old community, so it is certain that it must have the new look and, more especially, the new approach if it fulfills the requirements of today.

C. S. Lewis has said "We live in a post-Christian era — every major drive of our modern culture is non-Christian." We may not agree entirely, but there is much truth in the statement. It points up the seriousness of considering the church's place in community development. If every major drive is non-Christian that makes the church a minority, even though in most places a much greater percentage of persons claim church membership than those who do not. Since we are primarily concerned with rural communities it is also worth emphasizing

that the percentage of our national population living in rural communities is on a steady decline and will soon be less than 10 per cent. For another generation there will be lots of city-dwellers who grew up in the country, but as time goes on there will be fewer and fewer people everywhere who have any concept of what a town and country community is. This means that we not only have a less and less Christian society in terms of deep commitment, we also have a less and less rural society. For the Christian church in rural America these are sobering facts.

The New Look

BUT THAT BRINGS us back to the new look. How can the town and country church be more effective in itself and in its community. I want to say just four things:

Let the church cease its pre-occupation with the church as an institution.

This is basic. The church is meant to be a moving, living thing, an organism that grows and develops — a redemptive force to bring men and communities to salvation in Christ — and the church is his body, completely subject to his will. We believe all these things, but how does the church act? Have you ever tried to move a church, or a stained glass window, or a cemetery? Have you ever suggested the elimination of a women's group or tried to redirect its energies or interfere with the system of appointing or electing church officials? At all costs the institution of the church must be maintained and improved if possible.

Please don't misunderstand, however. You cannot do away with organization, that would be chaos. But let us let the organization work for us rather than our ending up working for it — in ways we would rather not. Our Lord contended against the stuffy, tradition-bound, cumbersome Judaism — the church of his day. "It has been said . . . — But I say unto you" was his way of putting it. So then, it has been said that the church must exist as it does in many of our rural communities today; yet, perhaps, we can hear our Lord saying, "But I say unto you . . . blind guides, Pharisees, hypocrites!" I say unto you let the church be the church of this day and this generation with new brightness — again the light of the world, and not the tail-light for the people who live in town and country America today.

Proven Methods

LET THE CHURCH take advantage of the proven methods of strengthening its influence in and service to the entire community.

The church in the small town has a unique opportunity to be the leaven in the lump of community life for all people and groups instead of just a filling station where some few come, week by week, to get their little pint bottles filled in order to go back to their homes and lives, further insulated from reality and need than they were when they came.

A few years ago a conference was held between representatives of the U.S. department of agriculture and rural church leaders of most denominations to discover the areas where the church could bring leadership in community development. They listed three points.

Churches may:

- Aid in developing wholesome community relations.
- Help the community discover its recreational and cultural needs and provide services and programs to meet these needs.
- Aid the community in appraising its needs and potentialities in agriculture and family living so that the service of other agencies equipped to render service at this point can be utilized.

This is far from the thoughts or abilities of many rural churches as now constituted, but changes towards such capabilities are the great necessity of many rural churches today. It is true of some rural churches, of course, that they are already readjusted here. The rural development program of the department of agriculture and other agencies of government cooperating discovered that rural churches in some instances initiated the rural development program locally, and in many more instances cooperated widely with it after community leaders — many of them churchmen — got it started. No church need say that it does not know how to go about rural community development. There are examples of how it can be done if they want to do it.

Leadership Needed

LET THE CHURCH develop concerned and committed leadership.

This means both ministers and other leaders — both are important, but I believe the ministerial leadership carries most weight (sometimes literally) or, perhaps I should say, does

more damage or gives more help to community development, depending upon the degree of their concern and commitment. Many rural church leaders simply do not understand their role or understand the community; but that is less bothersome than their lack of concern and commitment.

They can learn to understand if they want to. There are excellent opportunities, denominationally, interdenominationally, and non-denominationally in most places around the country, but none of these will do any good if the will and enthusiasm to learn and put into practice is not there.

Robert Spike in *Safe and Bondage* wrote: "Either a minister ought to conceive of his role as one that involves him deeply in the power structure of the community or he ought not to be there. If he is simply chaplain to small town superficialities and personal gratification, then he will never be involved enough in the community to seek its redemption."

Every town and country clergyman needs to ask himself if he is thought of as a permanent member of the community or just someone passing through — in fact, he needs to consider how he thinks of himself in this regard. This speaks to the degree of his concern and commitment and says a great deal about his effectiveness as a leader of the church, a leader of his church leaders, and a leader of his community. Without concerned and committed leaders the church can hardly hope to make an impact on the development of the community.

End Parochialism

LET THE CHURCH get away from parochialism and small-mindedness.

The characteristic of rural people seems to be their individuality: their desire to be independent and somewhat isolationist. There is something admirable about their qualities, but in the new rural society there is little room for such behavior. Whether we like it or not we are next door neighbors to the whole world; and whether we like it, or even believe it, the influence of mass media has had its effects on even the most isolationist among the individuals of the rural community. Perhaps we in the church can build on this and use it to help broaden the concept of the church's role in community development.

Robert Spike in another context says: "Ancestor-worshipping churches (and these are quite likely to be parochial-minded) need an introduction to the entire range of their spiritual progenitors. That is, they need to be aware of

more than great grandfather and his neighbor who bought that stained glass window. They need also to be aware of the whole living fabric of church history into which we are all knit."

A very great percentage of the world's population is living in a rural community setting. If the command of Jesus to "go into all the world" is to be effective — at least in human terms — it needs the inspiration of the town and country church at home seeing beyond its own horizons to its brothers and sisters living in villages and open country in other nations. Some town and country churches have an excellent record at this point, but much more could be done by all of us. Curiously enough, the state of rural church at home has an important effect on the whole church's witness abroad and among the uncommitted nations.

"The rest of the world," says Dr. Richard Comfort, "is saying to those of us in the United States, 'Why don't you practice what you preach?' We are helping to lift the level of living around the world through the United Nations, the international cooperative associations, and many more agencies but money and technical assistance are not enough. The people of the world are looking for an example of how we help to lift the living standards of our own people. They are interested as well in the moral and spiritual basis of these assistance programs."

The church with concerns no bigger than its own family, regardless of its capabilities and potential to meet such concerns, is next to useless in community development, because today's community is the world and all its people.

The church has a place in rural development today, but it is necessary, if the church fulfills its role, that it have a new look. I have suggested four characteristics of this different approach:

- Eliminate preoccupation with the church as an institution.
- Learn from accepted methods how to enter into community development.
- Develop concerned and committed leadership both ministerial and lay.
- Enlarge the vision of community to include the world and all the people in it.

This is only a partial list, but as you continue to be engaged for the church in rural community development perhaps this may be a helpful guide as you struggle with the answer to my opening question: Is your church most interested in carrying on as it always has, or is it seeking ways of changing its program?

One Woman's View

By Barbara St. Claire

Jung And The Indians

CARL GUSTAV JUNG'S drive towards understanding others and himself, took him, in the nineteen twenties, on a visit to the Indians of New Mexico. He felt, as must every critic, the need of an outside point to stand on before the lever of criticism could be applied, before any understanding of national peculiarities could be reached. He felt that the things that irritate us about others are a key to our own cultural idiosyncrasies; that we understand most clearly when we see where we don't fit in.

So, as he tells us in his autobiography, "Memories, Dreams, Reflections", he began a series of travels. On one of them, he went to New Mexico where for the first time he talked meaningfully with a non-European. The experience was illuminating. He could never, this astonishingly gifted man, decide which aspect of a new encounter was more enjoyable. Was it the opportunity of discovering something entirely new to him? Or was it the recognition of new approaches to the ancient knowledge forgotten by us, but once common to all mankind? It is apparent in his account that such a deep and penetrating listener must have touched the Indians, for they spoke of hidden things and intimate feelings. As a result of his conversations with the Indians, Jung was able to view in a revised light the whole course of western history. He saw how colonization could be seen as conquest, etc.

Jung learned much from them; they gave him his outside point to stand on for a look at Europe and his own kind. In various ways they told him they thought the white man must be mad. Why else were they cruel, acquisitive, uneasy, nervous, always seeking something they never found? What were they looking for? They say they think only with their heads, never with their hearts as the Indian does. How are they to be understood? The kindest thing to say is that they must be mad. Jung's shock of surprise must have resembled ours when recently it crossed our minds that there are Europeans, South Americans, Africans, who do not look at

us in the same kindly light we turn upon ourselves.

It doesn't take so astute an observer as Dr. Jung, nor so deep a thinker, to recognize that, even today, there is about some of the Pueblo Indians, usually of the older generation, an enviable serenity of face and presence. The other night in August we got out the color slides we took in New Mexico in July. Slides projected on a screen or wall do better, we think, than the home movies we struggled with once. A still picture, even with our inevitable mistakes, does have the negative virtue of not jittering around, and the positive one, once in a while, of centering down to a style, a decent balance of color and form.

One such we have; it is of an Indian, a Pueblo governor, standing in a doorway. He is slender, unsmiling. His long greying hair he parts in the middle and wears in two braids tied with a bit of grey wool thread. There is, in his lined face, the serenity Jung speaks of in his autobiography, the quality some of the primitive peoples of America have not quite lost, in spite of having become a tourist attraction.

We have strange ways, in our country, of turning what we cannot understand into a tourist attraction. It is hard for us to accept mystery. Our critical rationalism limits us; we must either understand a mystery away, or deny its existence. If we can't do either we must patronize it. It must strike us as naive, quaint, interesting, colorful, or we can't quite bear it; so deeply envious are we of what we cannot comprehend.

We have turned the inexplicable Indian into a race of peddlers, pushers of jewelry and clay pots. On this basis he is "in", accepted, we can understand him, now that the ineffable has gone. But on some faces it remains; it looked at us gravely from our screen the other night in the face of a man seemingly at one with himself.

The quality of serenity must have been more prevalent when Jung traveled in New Mexico than it is now. (Will it be there at all for our children's children?) The reason for it puzzled him until one day an Indian asked him why white men tried to hinder and prevent their religion. After all, it was for the white man's benefit too, that the Indian practiced the ancient ritual of helping his father the sun go across the sky. What would happen if he ceased practicing his religion? Within ten years the sun would no longer rise, and night would be forever. There

was the answer. The Indian's life had a cosmological meaning; from it came his sense of worth, composure, tranquility. He was going about his father's business; he had a hand in the preservation of the world. This is an ancient awareness; we too must have known it once, but we have forgotten it.

The sun is warm on our faces, this soft autumn morning. For another day we are at peace — official peace. Hate is still in our

hearts; we show it now mainly to our own countrymen. Our weapons are cattle prods, fire hoses, rifle bullets, non-nuclear bombs in the night. We are still here, moving around the sun that patiently graces us, shining on the just and the unjust. Why? It is not idle to speculate. There is serenity still in the faces of some people we meet. Some people pray continually for the peace of the world.

COLLEGE CONFERENCE HELD AT COLUMBIA

★ Over five hundred and fifty students, faculty members, and college chaplains from across the United States and from overseas met at Columbia University, New York, for the first of a six-day conference on "Creativity and Faith." Sponsored by the college and university division of the National Council, the conference considered the work of scientists and artists as it serves to create contemporary man's view of the world and the significance of this creative function to the man trying to live as a Christian within the complexities of modern life. This was the sixth annual conference for the academic community under Episcopal Church sponsorship.

In a program of lectures and discussion groups, conferees heard the creative process discussed by the Rev. David L. Anderson, professor of physics, Oberlin College; Robert Freimark, artist; Peter Sherry, professor of chemistry, Georgia Tech; William Kolb, professor of sociology, Carleton College; the Rev. Sidney Lanier, rector of St. Clement's Church, New York, and Jack Richardson, playwright. The program also included a production of "The Blacks" and visits to museums.

Dean of the conference was the Rev. Philip T. Zabriskie, executive secretary, college and university division. The Rev. Edwin G. Bennett, also of the

National Council, was conference manager. Chaplain was the Rev. Shunji Nishi, Episcopal chaplain, University of California.

ARCHBISHOP SPEAKS ON RACE

★ The American Negro's struggle for equal rights has been a great encouragement to Negroes in rigidly segregated Union of South Africa, according to the Archbishop of Cape town.

Archbishop Joost de Blank, who recently attended the Anglican Congress in Toronto, Canada, said on a visit to Min-

neapolis, that there are two contrasting effects in South Africa of American integration struggles:

"Every time there is a problem, South Africa's white ruling class feels it proves that their isolation policy works better than integration.

"But the Negro feels that any progressive effort by government (such as permitting demonstrations) goes a long way to demonstrate that some governments do believe in equal rights for all men."

The apartheid policy in South Africa — where Negroes and whites are prevented from even

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the most cursory contact — has produced an atmosphere of almost constant tension, the archbishop said.

"The color groups feel themselves in opposite camps instead of being citizens of a country trying to do their best for the country," he remarked.

South Africa's racial policy has had its ill effects on the church by making the Negro

"think of Christianity as the white man's religion," the prelate added. "Christianity is condemned as a prerequisite of whites. It is used to keep them up and keep him down. This is the Negro's attitude."

To combat this, South Africa's Anglican Church strives to "make church services open to all people of all races."

"We keep the bridges open where everywhere else they have collapsed," he said.

The church has tried sending deputations to government officials "to protest a new law or ask them to lighten burdens imposed by existing laws. But they are so wedded to segregation it is hard to imagine that they even listen," the archbishop said.

He declined to predict how long South Africa will be able to maintain its policy of segregation. But he noted that the Negroes trained outside the country are returning to South Africa and "unleashing violent attacks."

"Negroes feel the only way they can fight the white man is by terror and violence, and this is bound to increase as long as the white refuses to confer with the black," he said.

RISING NEW DEAN IN CARIBBEAN

★ The Rev. Richard L. Rising, rector of St. John's, Williamstown, Mass., has been elected dean of the Episcopal Theological Seminary of the Caribbean in Puerto Rico.

In making the announcement, Bishop John B. Bentley, chairman of the seminary's board of trustees and director of the overseas department, said that Rising is expected to assume his new duties in November.

The 43-year-old Episcopal priest has served St. John's parish since 1960. Prior to that, he was a missionary to

the Philippine Islands for five years. During his first three years there, he was priest-in-charge of All Saints' mission in Bontoc. The following five months he was acting rector of the Church of the Holy Trinity in Manila. From 1958-60 he was dean of the Cathedral of St. Mary and St. John, also in Manila.

CHURCH BUILDING FUNDS LOANED HALF MILLION

★ Almost a half million dollars in loans were made by the American Church Building Fund in 1962, according to a current report by the official church agency.

The total of the loans, \$491,304, compared to a total of \$1,269,500 requests for loans which the commission received. At the end of the year the revolving permanent loan fund and the commission's reserves amounted to \$1,399,681.

During the year the fund received the first of three annual appropriations from the National Council budget in accordance with the program authorized by the 1961 General Convention. This came to \$55,000. A maximum of \$70,000 is authorized for 1963 and \$80,000 for 1964, the actual amount depending upon the extent to which the dioceses accept the assigned annual quotas.

The commission, which makes its loans to building projects of parishes and dioceses in the church, was incorporated in 1881, pursuant to a resolution of General Convention.

NEW PROFESSOR AT GENERAL

★ The Rev. James A. Carpenter, formerly vicar of St. Timothy's, Alexandria, Va., is now assistant professor of dogmatic theology at General Seminary.



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NEW CURRICULUM AT E. T. S.

★ New curriculum requirements for candidates for the bachelor of divinity degree have been announced by the dean and faculty of the Episcopal Theological School, Cambridge, beginning this academic year.

The new curriculum allows a student with previous study in theology advanced placement. Emphasis is upon greater freedom of choice and independent study under guidance. The general examinations are increased to four, including pastoral theology, Bible, church history, and theology. A senior theses and tutorial are required.

An E.T.S. student must still spend one summer in clinical pastoral training in a general hospital, state mental hospital, prison, or church-related agency, and participate for three years in supervised field work, relating this experience with course materials in all subjects as much as possible.

The new curriculum is the result of a two-year-long range study by the faculty to place theological education more directly within the best contemporary educational philosophy and practice.

HUDDLESTON CONDEMNS PUNISHMENT LAW

★ Bishop Trevor Huddleston of Masasi sharply condemned the introduction of corporal punishment in Tanganyika as denial of human dignity.

Addressing the Dar es Salaam cultural society, he rebuked Christians in this country for not speaking out against corporal punishment when the question of flogging was debated in Parliament.

"It is the duty of the church to raise its voice" on social issues, he said, and "it is healthy for a country to hear a voice raised on such issues."

While it is wrong for a

church to identify itself with a political party, the bishop continued, it cannot divorce itself from politics and has a duty to take a firm stand on fundamental questions.

"The moment a church agrees with ideas that it should mind its own business and confine its activities within the walls of buildings, then in that moment the church dies," he warned.

Bishop Huddleston, an outspoken opponent of racial segregation who has been banned from South Africa because of his anti-discrimination stand, referred to that country's apartheid policies as a total contradiction of one of Christianity's fundamentals.

Concluding, the bishop stated that the Christian church is a revolutionary faith and should be proud of its role in the revolution sweeping Africa today and in the emergence of new nations.

BISHOPS PAGE & POWELL TO RETIRE

★ Presiding Bishop Arthur Lichtenberger has announced the retirement shortly of two bishops. Bishop Powell of Maryland, diocesan since 1943, reaches age 72 on October 27 and his retirement then becomes effective.

Bishop Herman R. Page of Northern Michigan reaches the retirement age on May 3, 1964 when his resignation becomes effective.

CHURCH FOUNDATION HAS NEW HEAD

★ W. Nelson Bump, layman of New Canaan, Conn., has been named executive head of the Episcopal Church Foundation by the Presiding Bishop. The foundation obtains funds for capital needs over and above the budget of the National Council. Presently it is stressing educational programs, particularly scholarships for graduate seminary students.

Important new HARPER books

Global Odyssey

By HOWARD A. JOHNSON

The Canon of New York's Cathedral Church of St. John the Divine colorfully chronicles his recent 200,000-mile, 730-day travels to Anglican mission outposts in 80 countries. At once informative, adventurous, and inspirational, this book depicts the hopes and fears, the accomplishments and failures of Churchmen throughout the world. *With 32 pages of photographs and maps.* \$5.95

Beginning Your Ministry

By SAMUEL M. SHOEMAKER

Filled with practical suggestions and guiding principles, this "fireside talk" bridges the gap between formal theological training and actual ministerial service on the congregational level. Here is concrete counsel for translating fact and theory into effective sermonizing and approach to human need. \$3.00

Christianity On the March

HENRY P. VAN DUSEN, *Editor*

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PRIEST SUSPENDED FOR TRIPS TO CUBA

★ A spokesman for the Maryknoll Fathers, Roman Catholic missionary order, confirmed that Father Felix McGowan, a 39-year-old former missionary to South America, had been suspended from his priestly duties for making unauthorized trips to Cuba.

Father McGowan, who appeared at meetings of the Pro-Castro ad hoc student committee in New York and Washington, was interviewed over Havana radio in late August.

The Maryknoll spokesman said the priest was suspended in May after he went to Cuba "against the instructions of the superior general of Maryknoll." Since then, the spokesman said, he has made at least one more trip to the island.

According to the spokesman, Father McGowan is "very zealous but lacking in common sense."

"Any statements made by Father McGowan represent solely his own personal views and not those of the society," he stressed.

In an interview, the suspended priest said he had heard of a plan for students to make a trip to Cuba. He said he wanted to go with them, but that they decided to restrict their group to students.

Father McGowan reported he

then applied for, and received without trouble, a passport valid for travel in Cuba as a reporter for The Catholic Worker.

After the students, who numbered close to 60, returned from their trip to the island, they were investigated by the House Committee on Un-American Activities in Washington. The rallies in New York and Washington were called as a partial protest to the committee's inquiry.

At the Washington meeting, Father McGowan said there is religious freedom in Castro's Cuba.

"All the churches are open. Priests can preach. Anybody can go to church," he stated.

In the Havana radio interview, he was quoted as saying:

"It is hard for me to criticize the few things that might not have seemed to me to be the best, because I saw so much good here.

"And I will be leaving Cuba just hoping that these social changes that I found in Cuba could be brought quickly to the millions and millions of poor suffering people in other countries of Latin America . . ."

A native of New York, Fa-

ther McGowan entered the seminary when he was 18 and was ordained in 1950. For the next 10 years he was a missionary in the Amazon jungle of Bolivia.

According to the society spokesman, the priest came into conflict with plantation owners in the region when he tried to introduce social reforms.

Partially because of this, he said, Father McGowan was recalled in 1960. For the next two summers the former missionary organized a program to send college students to Mexico and Peru to work as technicians and teachers.

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- NEW BOOKS -

Kenneth R. Forbes
Book Editor

The Coming Explosion in Latin America by Gerald Clark. David McKay Co. \$6.75

This book, so far as I know, does one of the most thorough jobs that is likely to appear in print again for a very long time. There are few men capable of producing a living picture of such inclusiveness and vivid quality. The base of it all is economic, because the coming explosion in Latin America will inevitably be economic.

The author wrote and published a similar essay four years ago under the title of *Impatient Giant: Red China Today* which analyzed and presented brilliantly the thrilling life of the People's Republic of China as it was after ten years of communist leadership, and in this present book he does the same difficult sort of thing for twenty separate nations that are living, all of them, on the edge of starvation because until now none of them ever knew of any other.

Mr. Clark has keen dramatic sense and he makes what might well seem a tiresome picture into a very live, and often amusing, drama. Consequently this book of 400 pages arouses the reader to discover yet more of the meaning of Latin America with her strange hunger for bread and for knowledge.

Introducing the Christian Faith by A. M. Ramsey. Morehouse-Barlow. \$7.75

This little paperback contains the addresses given in the Sheldonian Theatre at Oxford by the present Archbishop of Canterbury in February 1960. They were delivered in eight consecutive evenings, making it an eight day mission. The Archbishop gives here a paragraph describing the mission: "Each address was given in two parts. At the end of the first, and longer, part there was a pause for a few minutes while the audience relaxed. Then followed the brief second part or epilogue, after which some short prayers were said."

In transferring the substance of the mission to print, but retaining the form and spirit of each lecture, results in a very effective procedure in the minds of the readers of this little paperback.

My Strength and My Shield J. Kenneth Morris. Abingdon Press. \$2.50

This little book is not "just another lot of meditations", but it is simply, intimately and effectively thirty days of learning to pray from the Prayer Book collects.

It is amazing how pertinent the words of each day become and how natural it is to "do it again"—with God. Massey Shepherd, the church's authority on liturgies, commends the book.

Who Needs People? By Robert E. Cubbedge. Robert B. Luce, Inc. \$3.25

The kind of book that should be in all public libraries and available for all persons interested in the future of the economic, social, domestic and moral lives of their children. It is a challenge about automation. It is very short on theory and very long on facts and vital statistics.

The author is associate editor of *Newsweek* and specializes in labor and business affairs. He was formerly a worker on an automotive assembly line and later as a slagger in a steel mill. His most recent and very much the most important undertaking has been this close study of automation.

In his first chapter of this book he says: "The mechanisms of automation — what tunes they can play! They can roll steel, mine coal, refine oil, distill chemicals, weave cloth and operate acres of machinery. They can sort anything, from bugs to bank checks. They can turn out, in an hour, a design for a new plant that a platoon of architects couldn't turn out in a year. — they can perform a hundred thousand tasks and more. Their virtuosity lies in their incredible speed and their unfailing accuracy".

True, interesting and astonishing but the author is not content with generalities like these. On almost every page he provides us with specific information such as this: "In one Detroit auto plant there is a 300 ton machine a block long and a block wide, operated by one man, that can turn out a finished engine-block every 45 seconds — twice the old production rate at one-fifth the old labor cost. In the same city, where the major auto makers were building and selling new cars at a near-record pace, 24 thousand workers lost their jobs in 1960."

All the thirteen chapters of this enlightening book are short and deal with matters that concern to some degree the communities of today — for good or ill — but will be the

very life-blood of our children and grandchildren.

Among the minor virtues of our author is a clever and convincing style; he knows how to use the English language with vigor and eloquence.

Beyond the Law by James A. Pike. Doubleday & Co. \$2.95

This is a book of considerable interest, at least to four different types of men — judges, pastors, citizens and just plain persons. The author has a short chapter of practical counsel for each — which he is well qualified to give — as he himself is a lawyer of long experience and, at the same time, a bishop of California in the Episcopal Church.

You needn't be any special kind of guy, for Bishop Pike is quite sure not to be floored by any of your questions. What a blessing it would be if all our clergy had a background of work as lawyers! It would be likely enough to make them more successful parish priests.

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