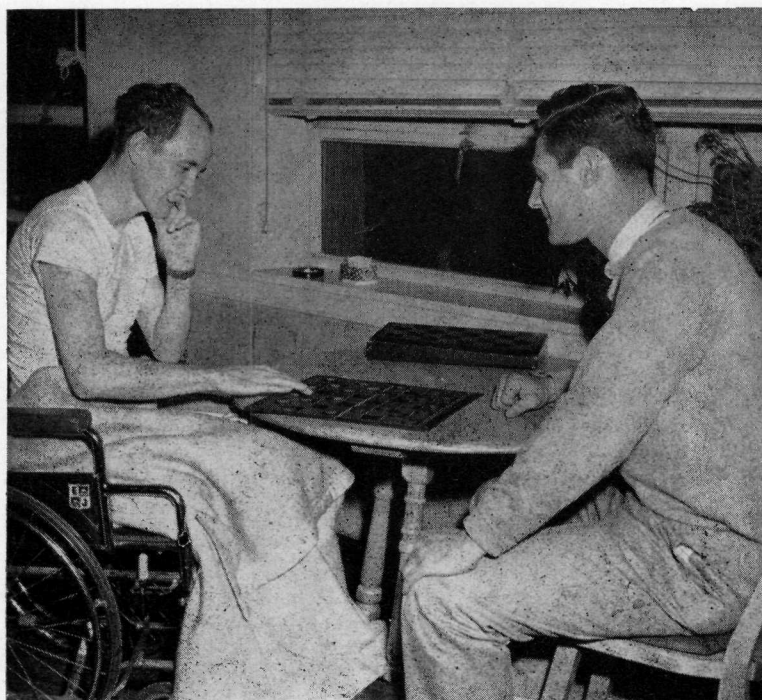


The + WITNESS

OCTOBER 17, 1963

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FRIENDLINESS IS A PART OF HEALING

GEORGE TITTMAN, rector of St. Mark's, Berkeley, California, in his article this week presents various aspects of Christian healing and says that Christians in our time have not expected enough from God

CAN THEOLOGY END ITS COLD WAR?

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.

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Story of the Week**Bayne Will Succeed Bentley
In National Council Set-Up**

★ Bishop John B. Bentley has submitted his resignation as first vice-president of the National Council and director of its overseas department, effective October 31, 1964. Arthur Lichtenberger, Presiding Bishop, made the announcement October 11th at a two-day council meeting in Christ Church, Cincinnati.

Succeeding Bishop Bentley as director of the overseas department will be Bishop Stephen F. Bayne Jr., executive officer of the Anglican Communion. The appointment of Bishop Bayne was made by the Presiding Bishop subject to confirmation by the national council, and will become effective November 1, 1964.

Bishop Bentley will reach the normal retirement age for National Council officers — 68 — on February 9, 1964. However, at the Presiding Bishop's request, he will remain in his present post through General Convention, October 11-23, 1964.

For 15 years Bishop Bentley has directed the overseas work of the church, which encompasses 25 countries and disburses an annual budget of more than \$4,000,000. Technically charged with the responsibility for developing and executing overseas missionary work, the department's ultimate aim is to establish indigenous

and regional churches throughout the world.

Bishop Bentley, after 21 years in Alaska — first as a missionary, then as bishop — became director of the overseas department and first vice-president of the National Council in 1948.

During his tenure with the council, he has been an ardent supporter of and spokesman for the overseas work of the church within the House of Bishops and within the framework of the National and World Councils of Churches.

Under his leadership, new missionary districts have been

established in Central and Southwestern Brazil, Central America and Taiwan. Also of immense significance is the establishment of the concordat with the Philippine Independent Church, which brings together more than 2,000,000 Christians in that republic. Another milestone was the establishment of the Episcopal Theological Seminary of the Caribbean in Puerto Rico.

But perhaps Bishop Bentley's leadership most notably has been exerted toward increasing the Episcopal Church's partnership with other Anglican churches. Cooperation with the church in Japan has long been a major American interest. In recent years, American participation in the five African Anglican churches has greatly increased, as has been the case in India where the Episcopal church has undertaken a \$200,000 project in Calcutta.

Main Task

Bishop Bayne said in Cincinnati that his main task in his new job will be to implement the Anglican Congress document, "Mutual Responsibility and Interdependence in the Body of Christ."

For the last four years Bishop Bayne has been the chief link in the Anglican communion's chain of 18 national churches. He will leave his London-based post as executive officer of the Anglican Communion on November 1, 1964.

In a statement concerning his change in jobs, Bishop Bayne



BISHOP BAYNE: — The executive officer to take a new job next year

said, "When I return to my own church and country next year, my principal duty will be to try to work out the implications of 'mutual responsibility' in the overseas relationships and mission of the Episcopal Church."

In the meantime, he added, "This immense program must be interpreted and implemented for every Anglican church. This is my present task and must be for the next twelve months."

"The supreme and radical proposal called 'mutual responsibility' . . . is a summary of all I have come to believe in and hope for in the Anglican com-

munion," Bishop Bayne declared.

But he pointed out that its implementation depends upon its being "heard and obeyed by each Anglican Church, in terms of its own needs and situation."

The 55-year-old bishop was appointed to the unique inter-Anglican post in 1959 by the then Archbishop of Canterbury, Geoffrey Fisher. Since 1960 he has traveled more than 200,000 miles per year in an effort to establish permanent lines of communication and guide missionary strategy for the 42,000,000-member Anglican communion.

to one priest per month — providing he was not Spanish. The priest said he gave this information to his superior who drew up a list of 12 priests, 11 of them Spanish. Even so, said the priest, after further negotiation, the government agreed to allow them in. Only three came. The government said it was apparent that the church was not interested in acquiring priests and the matter was dropped."

According to Jones, this priest maintained that "even now negotiations could be reopened to allow more priests on the island and indeed some are coming from Belgium."

U.S. and Latin American reports of persecution of the church in Cuba were "a source of annoyance" to another priest interviewed by the reporter. "He said that the only active stand of the Castro government had been to expel 110 priests it thought to be counter-revolutionaries. In the agrarian and urban reform programs, in the nationalization of the schools, it had not been just church property which had been taken, but all private property, he said."

Mr. Jones added that this priest claimed the church had not "been singled out in any of these instances."

The priest, he noted, said 400 priests had left the country "voluntarily or had been recalled by their superiors." According to this informant, the island has two archbishops, four bishops, about 200 priests, 50 brothers and 180 nuns. "The heaviest concentration of clergy is in the Havana area. Two seminaries remain open," Jones reported.

"By another source," he continued, "I was told that La Quinzena, the former quasi-official organ of the Cuban Church, had not in fact been suspended by the Castro government but had been withdrawn

Church in Cuba Not Persecuted Reporter Declares After Visit

★ A Roman Catholic newspaper featured a 5,000-word, liberally illustrated report on conditions in Cuba, including those involving the church, after sending one of its top reporters on a 9-day visit to the communist country.

The enterprising Catholic Star Herald, newsweekly of the Camden, N. J., diocese, had negotiated for three years with the U.S. state department before securing permission for Arthur Jones to enter Havana.

Jones, a British citizen, traveled on his British passport, flying from New York to Mexico before proceeding to Cuba. Permission for the trip was first received in late 1962, just before the Russian missile-Cuban blockade crisis, and was immediately cancelled by the state department.

Much of the report on church conditions in Cuba could not be attributed to Jones' informants for fear of reprisal. However, the Roman Catholic writer said that "if Havana represents conditions throughout the country the Catholic Church is not hindered in any way. It is just tolerated. Catholics crowd to

Sunday masses and devotions. There are church weddings and baptisms. Catechism instruction for the children is held in the church proper since there are now no private schools."

"Last Thursday, Sept. 12, a few hours before I left the country a priest was ordained in Havana's 175-year-old Columbus Cathedral. Archbishop Evilio Diaz of Havana officiated, assisted by the papal nuncio, Msgr. Cesar Zacchi. This was the first ordination in the capital for two years, although last year three priests were ordained in the Santiago archdiocese."

Jones noted that he had spoken with "a number of pro-government clerics." One such priest, he said, had claimed the church in Cuba had "withdrawn" and instead of preparing for the future merely waited to "see what happened."

This priest, the reporter added, "said that nearly two years ago he had approached government officials and persuaded them, in the name of good public relations and propaganda, to allow the re-entry of priests. The government agreed

voluntarily. He said the encyclical *Pacem in Terris* (Peace on Earth, Pope John's last encyclical) had not been printed or distributed on the island by the Cuban hierarchy — but 10,000 copies available here had originated elsewhere.

"This observer said that the whys and wherefores of the revolution had completely escaped the official Cuban hierarchy. He accused the church of not understanding the situation and of taking an anti-Communist stand against Castro from the very beginning."

"The latter perhaps," said Jones, "is the official answer of the Cuban hierarchy — and I could get no other. When charges are levelled against the Cuban Catholic Church by other Catholic factions in the country the hierarchy can just point to Castro and say: 'I told you so.'"

In other portions of his report the *Star-Herald* reporter documents the activities of Communists from Eastern European nations: "There are no Russian soldiers in Havana. There are hundreds of technicians and specialists . . . They are responsible for the U.S. dollar shortage in Cuba . . . (They get) \$1,500 a month and a house . . . half of their pay is in U.S. dollars."

A dentist, he said, informed him "most" of the medical supplies received by Cuba in the U.S. ransom of Bay of Pigs invasion prisoners had gone directly to Russia.

Havana hotel bulletin boards show "the latest atrocities in the U.S. toward American Negroes. Riot and picket scenes from New York to Alabama are given a big play. The Havana newspapers carry all the latest on the U.S. racial disturbances and Alabama's Gov. George C. Wallace is as well

known in Cuba as he is at home."

Conditions

"Everything is either unobtainable, rationed or at least three years old . . . Armed guards sit in the shade on street corners and on the steps of all public buildings and hotels . . . People's clothes are getting shabbier . . . no maintenance work is being carried out: paint is peeling off private homes, cars are kept moving through native ingenuity — there are no spare parts . . . no writing paper, no pens, film, shoe polish, toothpaste, razor blades . . .

"A housewife is allowed one new dress and one pair of shoes per year. The shoes come in different sizes, but there is no choice of width. For each member of her family the housewife can get from the store once a month the following: one chicken, six eggs, one bottle of beer for each person over 14. Six ounces of meat is allowed for each person each week. But it isn't always available."

Jones found an active black market. Official rate of exchange is one Cuban peso for a U.S. dollar — the black market will give 10 to 12 pesos. American cigarettes have no value — those using them would come under suspicion.

Fidel Castro

"The enigma," he said, "is Fidel Castro. Despite all the shortages, the austerity and the restrictions he seems to remain far more popular than most people outside the country might care to believe. Everyone has some complaint about the government, that particular restriction which affects them the most. But when the question is asked 'Would you prefer someone other than

Castro?' an amazing number of people answer 'no.'"

Cubans were hesitant to talk to a "yankee," but Jones said that those Catholics who discovered he was a Catholic newspaperman, let him know their feelings with "Catholic Yes, Communist No."

There is definite opposition to the government in Cuba, Jones found. But his own impression was that "50 to 60 per cent" of the people still support Castro.

The *Star Herald* carried Jones's lead story on page 1, carrying it to inside pages. A feature story detailing his own personal experiences accompanied it. During his stay in Cuba the reporter took 60 pictures, ranging from shots of church services in Havana to construction work.

ARCHBISHOP BECOMES CANON IN LONDON

★ Archbishop Joost de Blank of Capetown, who announced recently he would resign soon because of ill health, was named a canon of Westminster Abbey in England.

The 54-year-old prelate suffered a heart attack last year, and though he has made some progress, doctors have indicated that his heart condition makes it vital that he resign his Capetown see, which the archbishop has headed since 1957.

Meanwhile religious leaders were quick to pay tribute to the archbishop when it became known he probably would leave by the end of the year.

Bishop Leslie E. Stradling of Johannesburg said the resignation was a "blow to the Church in South Africa," adding that "even those who disagreed with him respected his views and admired his courage."

Msgr. J. P. Galvin, Roman Catholic vicar general of Capetown, cited Dr. de Blank as an "outstanding Christian leader."

Statement on Integration Issued By Columbia Faculty Members

★ Passage of President Kennedy's civil rights proposals by the Congress "without compromise and without delay" was urged in a statement signed by 643 members of the faculty and administration of Columbia University, according to an announcement from the chaplain of the university, the Rev. John M. Krumm, who with the other members of the religious counselor's staff of the university drew up and circulated the statement.

The signers also pledged themselves to work for "such policies in the life of our university as will guarantee impartial treatment and equal rights for Negroes and establish their full integration into our academic and social life."

In a covering letter to the faculty, Chaplain Krumm said: "We have sought to avoid any condemnation of the university but by our language to pledge ourselves to eliminate any practices of racial discrimination or segregation which may be found to exist. We invite our colleagues to call any such practices to the attention of the university administration where we believe they will be remedied."

In releasing the statement Krumm pointed out that it was "a pledge of commitment to principles and not an estimate of our past or present performance in this area. In a university as large as ours such an estimate would be very difficult to make. All we want to put on record is our commitment. We think the public ought to know about it."

The statement, which was proposed over the signatures of every member of the university's religious staff including

Rabbi Isidor Hoffman, Jewish counselor; the Very Rev. Monsignor James E. Rea, Roman Catholic counselor; and the Rev. William R. Murry, Protestant counselor; and which went to more than 2200 university personnel, follows:

"We, the undersigned members of the faculty and administration of Columbia University, acting in our individual capacities as citizens and members of the academic community, desire to record our sympathy and deep concern in the current struggle for civil rights and for full dignity and respect for our fellow citizens of all races, religions and ethnic groups. In particular, we wish to make this public commitment to such policies in the life of our university as will guarantee impartial treatment and equal rights for Negroes and establish their full integration into our academic and social life.

"We pledge ourselves to work for the remedying of any practices of discrimination in housing, employment, student admissions or in any other area of our life and work which may be discovered to be militating against the ideals of the current struggle for justice and mutuality.

"We also hereby record our support of the President's proposal for civil rights to the present Congress and urge prompt and affirmative action by the Congress on this legislation without delay or compromise.

"We make this affirmation in the conviction that the academic community in America shares our national guilt in this matter and that the present crisis demands that we take our part

in remedying past injustice and discrimination."

Among the 643 signers were three Deans: Edward Barrett of the school of journalism, Andrew Cordier of the school of international affairs and Jack Dalton of the school of library science.

VICAR AND WIFE BEAT THE HEAT

★ Donald Lugg, young vicar of St. Alphage, Seasalter, County Kent, England, showed up at a church bazaar wearing a bright sportshirt. What was worse, some parishioners said, his wife wore green slacks — pretty tight ones, too.

"Why shouldn't my wife wear slacks like any other attractive young wife?", the vicar wrote in his parish bulletin. "Perhaps the person who objected to the color of my shirt would like to try wearing a clerical collar when it's hot. Because I'm down to earth and enjoy a spot of fun, then I'm condemned for it. We at the vicarage are human beings. We aim to enjoy life like every one else."

ANGLICAN OBSERVERS AT THE VATICAN

★ The delegate-observers representing the Anglican Communion at the second session of the Vatican Council are:

Bishop John R. H. Moorman of Ripon, England; Archdeacon Charles De Soysa of Colombo, Ceylon; and the Rev. William J. Wolf of the Episcopal Theological School, Cambridge, Mass. Substitutes: Bishop Stanley W. Eley of Gibraltar; Coadjutor Bishop Alpheus Zulu of St. John's, who has headquarters in Umtata, South Africa; the Rev. Howard Root, dean of Emmanuel College, Cambridge University, England; and Canon Bernard C. Pawley of Ely, England.

EDITORIALS

Honest to God --- For Christ's Sake

FOR CHRIST'S SAKE, by O. Fielding Clarke, Morehouse-Barlow Co. \$1.50, is a reply, for one thing, to *Honest to God*, the book by Bishop Robinson of Woolwich, and, further, "a positive continuation of the discussion". In the first part Mr. Clarke raises questions about Bishop Robinson's concern for the problems of intellectuals as compared with those of plain religious folk; about Dr. Robinson's dealing with matters about which he, a bishop, is himself uncertain; and about the bishop's comprehension of the writers whose works he attempts to communicate — Tillich, Bonhoeffer and Bultmann.

All this is analyzed in detail. Readers of both books will have to discover for themselves whether the concerns of Dr. Robinson and Mr. Clarke are ultimately as divergent as the discussion would make them appear to be. Regardless of the relative importance of the intellectual Mr. Clarke would hardly have him ignored, and eventually he would have to come to grips with the matters with which Dr. Robinson deals, however inadequately. Mr. Clarke's objection, that when the uneducated overhear such intellectual discussions their simple faith is disturbed, is really pretty flimsy.

Bishop Robinson says that the "images of God" commonly held or conveyed — that, for instance, he is "out there" — are inadequate; that, about them, "whether metal or mental, I am prepared to be an agnostic with the agnostics, even an atheist with the atheists." Mr. Clarke asserts that the "Image of the invisible God is Christ and anyone who throws that Image into the melting has ceased to be a Christian!"

This is certainly true, but he is arguing with himself and not Dr. Robinson. Obviously, there is a difference between the plural and the singular here, and between a capital letter and a small one. Dr. Robinson may be confused, but Mr. Clarke is not above throwing a little sand in our eyes. There is here a great deal of casting about of words which a continuing dialogue, with concern for the underlying substance, can reconcile.

Unlike the Archbishop of Canterbury, who

covers part of this ground in his little monograph *Image Old and New*, Fr. Clarke speaks disdainfully about Dr. Robinson's "sophisticated Teutonic mentors" — one of whom, being a socialist, was driven out of Germany by the Nazis and gained his stature writing in English while teaching in New York; another who was un-German enough to be executed by the Nazis; a third, of whom the least that can be said is that he is not provincial. For an ordinary Anglo-Saxon Mr. Clarke sounds rash; but it may be that his fine knowledge of, and sympathy for, Eastern Orthodox thought, has had a hellenizing influence on him.

But let it go. As Mrs. Rombauer says in one of her recipes for a batter: "nevermind the lumps; they will take care of themselves". When Mr. Clarke, in the second part of the book, makes his presentation of the gospel and relates it to his analysis of contemporary society he has few rivals. It is both penetrating and moving. The gospel projects objective reality with which the church must confront the world. It is based on the apprehension "that there is in the ultimate reality of things a power stronger and more ultimate than death"; that life "on earth is not self-explanatory"; that "the centre of gravity is revealed by the resurrection to be outside space and time". "Christians cannot therefore claim," says Mr. Clarke, "that their faith is justified in terms of space, time, or within the history either of the human race or of individuals".

Over against an objective proclamation Mr. Clarke gives a realistic description of what he sees as the relativistic, misdirected, unmotivated nature of current western European culture. In this the issues of hunger, poverty, education, racial conflict, and disease, stand out. The church cannot be a cement which attempts to hold such a society together, but must rather be a leaven which will break it apart so that a new one can replace it.

Whether in agreement or disagreement with Bishop Robinson, this, Mr. Clarke holds, is the matter to which the church should be addressing itself. Western civilization must turn "from dead works to serve the living God, and therefore man his creature", remembering that "free-

dom to eat, freedom from preventable diseases and freedom to make use of modern technology are infinitely more real to half the world's population than freedom for 'the western way of life', in 'defense' of which some of us are prepared to blow to pieces both ourselves and the bulk of humanity."

Mr. Clarke may not have replied to Bishop Robinson, but he has valiantly put some questions which deserve the bishop's best answers.

Whatever one may think of the book by the Bishop of Woolwich there is no gainsaying the fact that he starting something. Over 350,000 copies of *Honest to God* in English have been

sold and it has been translated into eight other languages. And on December 16 a book titled *The Honest to God Debate*, edited by David L. Edwards, will be published by the Westminster Press.

A discussion of *Honest to God* would not be complete without comment from Bishop Robinson himself, and in *The Honest to God Debate*, he contributes a lengthy chapter in which he attempts to "bring the first round of the debate to a constructive close . . . and to mark out afresh the areas in which . . . the discussion could with profit move forward", and briefly restates why he wrote *Honest to God*.

CAN THEOLOGY END ITS COLD WAR?

By George Morrel

Tutor Church Divinity School of the Pacific

THE RISE OF THE ECUMENICAL MOVEMENT MAKES IT IMPERATIVE TO UNDERSTAND THE ISSUES WHICH DIVIDE CHRISTIANS EAST FROM CHRISTIANS WEST

THE RISE of the ecumenical movement in the twentieth century has brought into focus both the underlying elements of unity among the various Christian confessions and the elements of diversity as well. Most people in western countries were already aware, at least in a vague sort of way, of the doctrinal similarities and differences between Rome and Protestantism. But both Romanists and Protestants were likely to find themselves sharing a common ignorance of the theology of the great Orthodox churches of the east. So much indeed has this been the case that the great chasm which divides Christian from Christian is not to be located in the Reformation of the sixteenth century so much as in the schism between eastern and western Christians which some writers say became final in 1054 A.D.

The issues which divide Christian east from Christian west are in part temperamental and cultural. Western Christianity can trace its characteristic thought-forms in large part to its Latin-speaking milieu in the late imperial and early medieval periods; eastern Christianity de-

rived from Greek-speaking communities which recorded their full flower in Byzantine civilization. However, these distinctions are far from absolute. The Roman Church was Greek-speaking for the first two centuries of its existence and everyone knows that the New Testament is a Greek document. What is less widely known, but of real significance, is the fact that the Greek Old Testament, known as the Septuagint, was the Bible of the early Church. Christianity was not Roman and Latin in origin, but eastern and Greek-speaking.

The tragic division of Christian west and Christian east is usually considered to have become finalized in the eleventh century, but scholars are now more inclined to see it as a long process which cannot be precisely dated. While the occasions of this schism seem trivial to us today, there can be no serious doubt that the growing claims of the Roman papacy to universal jurisdiction lurked in the background of the whole matter. In resisting these claims, the Eastern Church is in agreement with the Reformation movement. However, it would be mis-

leading to lump Eastern Orthodoxy and Protestantism together, as there are differences as well as similarities. The present ecumenical discussions, in which the Eastern Churches are taking an increasingly conspicuous part, are bringing these differences and these similarities into view. For the first time in nearly a millennium, there are signs of hope that the cold war between eastern Churches and western Churches may eventually be brought to an end.

As in all serious ecumenical conversations, questions of theology must be frankly faced and understood. Ecumenicity cannot survive on a diet of mere institutional and organizational togetherness. Theology is that branch of Christian life which deals with what is believed and what is taught, and these things in turn condition what is done. The old false antithesis between doctrine and practice is a psychological fiction, and, incidentally, nothing could be more alien to the spirit of classical eastern Christendom.

Orthodox Theology

SUPPOSE THEN, we examine some of the theological ideas and attitudes of Eastern Orthodox Christianity, and also sketch briefly the contribution of some of their leading theologians of modern times. First of all, it may come as a surprise to some western Christians that there is such a thing as contemporary Orthodox theological thought at all. Too many western Christians think that all really creative thought in the Christian east ended with the last of the Greek Fathers about twelve hundred years ago. But happily, such is not the case; since around the middle of the last century, there has been a very exciting renaissance of Eastern Orthodox theological thought, especially in the Russian Church.

Consequently, the popular image of Orthodox theology as a static or even reactionary mode of thought can be shown to be one more illusion of the ill-informed mind. This particular image probably arose — via secular literature — from certain aspects of the official state church in the latter days of the Russian Empire, although even the semi-smothered state church of those times had original and daring minds within its stifled fold. Broadly speaking, the Orthodox mentality is, of course, religiously conservative, and this is intelligible in the light of the Orthodox understanding of what is called “holy tradition”. Holy Tradition definitely does not mean just doing

everything the way grandfather did it; rather, it signifies an organic continuity (consistent with variety and change, as all really organic continuity must be) between the present life of the Church and its kerygmatic origins. But this continuity, like biological continuity, is intimately infused with the past. Hence, the conservative flavor.

Even so, it is essential to note the Orthodox distinction between tradition, on the one hand, and traditions — even venerable Church traditions — on the other. Holy tradition is not just Church traditions. The notion of Holy tradition, *paradosis*, is the notion of something handed or given by one to another. Revelation is a concept which very nearly coincides with this; revelation is the giving of personal truth to persons: it is an act of witness. God gives himself to chosen witnesses: these witnesses bear *paradosis*, hand over, that which they have seen and heard, to others. Obviously this is a process very different from the mere preservation of “traditions”. It is a supreme form of recollection, a renewal of the encounter of God and man, a recalling of man to be who he is, to stand where he stood in that moment of innocency which preceded the tragedy of differentiation.

Such is the foundation of Orthodox theology: revelation, but revelation as alive, as contemporary, as holy tradition, as the life of God here-and-now given-over to man. The English word *tradition* does not do full justice to this vitalistic idea.

Tradition And Scripture

A TORMENTING, and I think to some extent unsettled, problem is that of the relation of holy tradition to holy scripture. The severe distortions of this question in both east and west over recent centuries make it very difficult to clear a way through the underbrush. It would be tedious, even if it were possible, to review the see-saw tug-of-war over this question, but it might be helpful to point out that as the one revelation of the one God is ultimately at unity with itself, and as unity of witness must proceed from the one basis of witness, so there must in some sense be but one locus underlying that unity.

I think the easiest way to put it is to say that holy tradition and holy scripture are the same thing, provided this proposition is understood in an organic and vitalistic, rather than a two-dimensional fundamentalist sense. God’s revela-

tion of himself was handed over to living persons before it was written; nevertheless, its written form provided the firm basis for the continuation of its being handed-over even down to our own times. It is difficult to see how we could now have anything like adequate access to apostolic tradition if our books of canonical scripture did not exist. This is not to suggest that any sort of final dictum concerning the difficult and important question of the relationship of scripture and tradition is ready to hand, but merely to say that the line of solution has perhaps been needlessly obscured.

Beyond the note of flexible and organic conservatism of temperament, the striking thing about the eastern Orthodox mentality is the firm adherence to the principle of *lex orandi lex credendi*: the liturgical life of the Church is the key to the theological life of the Church. This is indeed an illustration of a pragmatic principle, for it sees belief and theology in action. This explains why Orthodoxy — like Anglicanism — insists that if its true spirit is to be understood, the events which transpire in the context of the liturgy must be examined and understood. The Anglican insistence that Anglican doctrine will never be completely clear to one who is not familiar with the Book of Common Prayer is of a piece with this Orthodox viewpoint. And, like Anglicanism, the Orthodox Church is more liturgically than confessionally oriented — or, to put it another way, its worship is the most faithful mirror of its confession.

Examples of Synthesis

A THIRD important characteristic of Orthodox theological thought is the distinction made between dogma and theologumena — that is, between the very small number of officially defined doctrines (such as the Nicene Creed) and the very large and rich area of theological opinion and speculation. The western habit of thought is to associate an “orthodox” theological viewpoint with a maximum number of doctrines imposed by authority: such a mode of thinking is quite alien to the east. The tendency of the east is to exercise restraint in the matter of definition.

Such an environment for theological thought obviously makes room for both conservative and liberal, and obviously permits the two to be embodied in one person: and, of course, just this has actually happened in the eastern Church.

Let us then consider some recent examples of this synthesis in the history of Orthodox thought.

The renaissance of Orthodox theology in the modern world began in the first half of the nineteenth century in Russia. Two figures, Metropolitan Filaret of Moscow (1782 - 1867) and Alexei Khomyakov (1804 - 1860), dominated this period of early beginnings. Filaret was associated with the work of the Russian Bible Society in the days of the Emperor Alexander I, but the Society was suppressed as politically dangerous under Alexander's successor Nicholas I. Filaret is author of the great catechism of the Eastern Church, a survey of Orthodox doctrine which has a semi-official status. This document has been translated into English, and is a very interesting introduction to the main doctrines of Eastern Orthodoxy. In his earlier years, Filaret was suspected of pro-protestant leanings, and Lutheran influences upon his thought were alleged. Even so, Filaret was an able ecclesiastical statesman, and he continued in office under three successive emperors.

A more vivid figure is the Russian lay theologian and poet Alexei Khomyakov. He was neither priest nor professor, but a retired military officer and one of the landed gentry of the period. For him, theology was what we should now regard as a hobby, and yet his theological ideas had great influence upon subsequent Russian thought. His slender volume *The Church is One* is available in English. Khomyakov developed the idea of the *sobornost*, or “symphonic conciliarity”, of the Church. This was an important alternative to authoritarian ideas of the Church common in both east and west. It is not pope, not patriarch, not council or synod or committee, which bears authority in the Church, but rather the common life and witness of the whole Church. Khomyakov's view of the Church is anti-legalistic and anti-rationalistic. He believes that unity without freedom is no unity at all, just as freedom without unity is at best a fragmented and therefore partly unreal freedom.

Existentialists

THE TWO RUSSIAN existentialists Fyodor Dostoyevsky (1821 - 1881) and Nikolai Berdyaev (1874 - 1948) are the best-known Eastern religious writers in the contemporary west. The flavor of modern eastern religious thought comes through in both of them, although, contrary to much popular supposition, neither can be taken as typically Orthodox. Dostoyevsky's literary

work is too well known to require discussion here, but a word may be in order concerning Berdyaev. First of all, he does not represent the official doctrine of the eastern Orthodox Church, although he was familiar with the scriptures and with the Greek patristic tradition. The widespread idea that he somehow speaks for the Orthodox Church is erroneous. He was a spoiled child of Russian nobility and intelligentsia, a philosophical idealist and personalist, and a sensitive social prophet. He is undeniably a stimulating thinker and writer, a person of tremendous ethical concerns, and an extraordinarily dashing figure on the scene of philosophy of religion.

Berdyaev was strongly influenced by the thought of Vladimir Solovyov, also a lay theologian and a rather picturesque character. Solovyov was one of the earliest pioneers of the idea of the reunion of the Churches. Some have thought that he joined the eastern rite of the Roman Church before his death, but the evidence seems to be against this. His doctrine of "godmanhood" influenced both Berdyaev and Sergei Bulgakov (1871 - 1944); indeed, the idea of godmanhood may be considered one of the major themes of contemporary Russian Orthodox thought. Bulgakov's great three-volume work on doctrinal theology is entitled *On Godmanhood*.

Christ, the Incarnate God, is an incarnation of both Logos (the divine word) and Sophia (the divine wisdom). The real key to truth is to be found in the person of Christ. Solovyov, in particular, regards Christ as both an individual and a universal being. Berdyaev identifies godmanhood with the second person of the Trinity, which he calls "the Eternal Face of Man in God". The idea is not only that God took human nature upon himself, but that there is a humanity of God. Hence the Incarnation is the way of access to ultimate truth — even ultimate philosophical truth.

Time may prove Sergei Bulgakov one of the major Orthodox theologians of the modern period. He was a trained economist as well as a priest, and spent the most creative years of his career as a professor in the Russian Seminary in Paris. He was active in the ecumenical movement from the very beginning. His thought is creative almost to the point of being daring. Bulgakov's speculative thought is best remembered because of his sophiology, or doctrine concerning the divine wisdom and the controversy which it raised. Following the lead of Solovyov

and others, Bulgakov developed a complex and rather mystical doctrine of wisdom (Sophia) and "the divine idea". Bulgakov really speaks of two sophias — the uncreated wisdom and the created wisdom. Perhaps it is in this area that the greatest divergences between eastern and western theological thought emerge. The strongly Platonic and mystical flavor of eastern Christian thought becomes quite clear. Indeed, it is obvious that Bulgakov sought in this whole area a bridge between Platonism and Christianity.

The Neo-Platonism of the Pseudo-Dionysius colors the theological thinking of another great modern Russian theologian, Vladimir Lossky (1903-1958), the son of the well-known philosopher Nikolai Lossky. A lifetime of study of the Greek Fathers accounts for the markedly and authentically patristic flavor of the theology of Vladimir Lossky. He enters with great sensitivity and insight into the thought-world of the great Church Fathers, and interprets their teaching in modern terms.

Lossky stresses the unknowability and otherness of God, and the importance of the function of what is called "negative theology", by which is meant that theological method which proceeds by statements of what God is not. It is a method which draws attention to the mystery and transcendence of the divine.

The Real Issue

ANOTHER AREA of divergence between eastern and western theological attitudes is seen in Lossky's teaching regarding the "uncreated divine energies", a doctrine which he receives from St. Gregory Palamas. Western theological tradition holds that God is "pure act", that God's attributes are one with his essence. Lossky holds, on the other hand, that a distinction is to be made between God's essence, which is unknowable, and the divine life in his uncreated energies, in which man can participate. Of course, these questions fall within that area which the Eastern Church designates as *theologoumena*, rather than *dogma*.

The tortured and indeed over-tortured question of the Filioque clause has not been dealt with here, mainly because it has been so exhaustively dealt with in virtually every previous discussion of the present subject. The dispute is an important one, but the ease with which it both pops up and is settled suggests a certain atmosphere of redundancy. Actually, all exaggerations to

the contrary notwithstanding, the Filioque clause in the Nicene Creed was not then, and is not now, the real issue.

The issue is more likely a mystical versus a descriptive attitude toward life. If description as such is indeed an accurate and reliable mode of thought (certainly a thing devoutly to be wished in our modern aggressive scientific cul-

ture), it can then be informative and even helpful; but people imbued with western attitudes should remember that mere description never answers the existential question. That question is, and always will be: Where do you find the way, the truth, and the life?

As this is a universal (ecumenical, catholic) question, it must surely have a universal answer.

ON CHRISTIAN HEALING

By **George Tittmann**

Rector of St. Mark's, Berkeley, California

INCOMPLETE NOTES ON THE IMMENSE AND PRESENT POWERS OF HOLY SPIRIT — SOME OF GOD'S METHODS OF HEALING

HEALINGS are going on all the time in the church, some pretty startling, some slow and unrecognized. We cannot always know the mighty, healing power of the sacramental fellowship until somehow we try to do without it and see the difference. How sick would we be, in many ways, if we had not been continually exposed to, indwelt by, Holy Spirit?

One trouble with healing cults (Christian Science, faith healers, etc.) is not that healings don't happen, but that body-healing is not kept in the much larger picture of total healing — salvation. Body-mind healing is only a part of salvation which has at least four aspects — all entirely, intimately related:

- Healed in relation to God (“justified”, forgiven, — “theological” healing).

- Healed in relation to self (“thou shalt love thyself”, integration, “peace of mind, soul” — “psychological” healing).

- Healed in relation to other people (“love and charity with neighbor”, no false hostilities, corrosive grudges, hates, fears, sacrificially dedicated to justice and freedom, — “sociological” healing).

- Healed in relation to nature (“subdue the earth”, bodily health, total relation of man to

soil, possessions, time — “economic”, “biological” healing).

The lives of men and women in the world are meant by God to be involved in all these; no one relationship can be isolated from total “health”. Bodily, emotional, mental healing take place within the church — the resurrection fellowship — where salvation, total healing, is of first importance; individual recovery integral — but second.

Healed But Still Sick

SO, PHYSICAL, mental, emotional healing as Christians see it, must be understood as only one part of the infinitely more important picture of salvation. For all healing is not necessarily good, perhaps not even from God.

The devil heals people — and keeps them from thanking God; heals their bodies and increases their self-reliance instead of their grateful trust in God. A person can recover from sickness and not be “healed” in his concern for justice, right economic conditions, a disciplined, faithful use of material goods, sensitive stewardship, etc. — go on exploiting earth or assisting in some wasteful way of earning livelihood — breaking his relation to God's physical creation, “nature”.

People can be made physically well and become arrogant bores about “my operation”, how

superior their physique (or intrinsic virtuousness) is to others, etc. — breaking relations with other people. Or, miracle drugs, shock treatments, etc., can work wonders yet leave the inner conflicts that in many cases cause the sickness untouched — leaving the broken relation with self unhealed. And doesn't the "I must have been living right" of the convalescent go much deeper than a joke — down even to where somehow my no-worse-than-average life has won a bargain with God? — leaving the pride-broken relation with God just as sick as ever?

Have not many evil men been healed, their deaths postponed, to live out long careers of cruelty and self-seeking plunder?

And we ought not to forget two further items:

- The sinless Son of God himself ended his perfect life a broken, physical wreck.

- Unheralded saints of God by the tens of thousands have glorified God through faithful misery. Suffering, sacrifices — of one kind or another — born in persevering faithfulness to Christ are some of the New Testament's main evidences of salvation on this earth.

It just does not seem right, somehow, in this age of cheapened religion, to speak of healing without (a) a background of such warnings, and, (b) reminder of the immense, cosmic Christian framework of healing — Salvation for all creaturehood. With these in mind, however, there is much more to be said.

Original Christianity

WHAT MIGHT be called "original" Christianity (as opposed to countless distortions of the Bible's views) is as much concerned with our "bodies" as with our "souls". Beginning with the stories of Jesus and the letters of the Apostles down to today in the great worship-anthology of the Book of Common Prayer, God is declared to be interested in taking care of our bodies — this biological body we can pinch and our "final" body in heaven.

It is also very definitely Christian truth that very much, if not all, of our bodily and "mental" ills are due to the dislocation from God we call "sin", — if not just our own sin, then society's (present and ancestral) sin — ultimately to that primal rebellion and alienation from God we call the sin at our creaturely origin, "original sin". Sin is God's first enemy in us, and the wreckages

of sin are high on God's list to heal. These certainly include flesh and bones, and nerves, minds, "psyches".

What are some of God's methods of healing these?

- The marvelous "natural" process of tissue-mending, hurt-forgetting and convalescence; old wounds are now just scars.

- The consecrated ingenuity of physicians and scientists, the unsung tenderness of orderlies and nurses, hospital staffs (do we not realize how the driving spirit behind modern medical science was born out of Christian faith?); surgeons, psychiatrists can wonderfully renew broken, sick people.

- "Uncovenanted" (that is, they don't fit our logical, familiar patterns) healings — to which 10,000 cured folk give 20,000 reasons (from the weather to voodoo to luck).

- The "whole-healing" (salvation) life of the Christian fellowship where, through sacrament and prayer and all the avenues of interpersonal converse, Holy Spirit carries on Christ's redeeming ("bringing-back-to-God") work. In all the healing life of the church, specifically in "unction" (the "laying on of hands", "anointing"), God's many other ways of healing persons (minds, emotions, bodies) are enlivened (Holy Communion helps the surgeon's or psychiatrist's work, for instance), sometimes by-passed, always better received.

When all is said and done in the matter of healing, all proper cautions spoken and horizons lifted, it is still true that Christians in our time have not been taught to expect enough from God. The "finger of God", in all sorts of routine and astonishing "intrusions" into daily, time-bound, physical life, is upon his people with its ancient power. The Spirit of God is in our midst.

- Be humble. Be thankful.
- Be alert to receive — for today, now the Lord may bring his blessing.

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RECONCILIATION AND POLITICS

By Georges Casalis

Professor at Free Protestant Faculty, Paris

THESES TO THE THEOLOGY OF WORKING FOR PEACE WHICH A CHURCH ON THE MARCH CANNOT AVOID

WE MUST NOT TRY to escape from the tension inherent in our title: politics is one of the most fundamental and vital functions of a secularized world. It is profane in nature because it is universal in title. We must inquire what reconciliation — the core of the gospel — means in the sphere of politics. For politics is the sphere where secularization becomes most apparent and where at the same time Jesus Christ reigns.

If Christians wish to serve as conciliators in the sphere of politics, they must first be reconciled to politics, that is, they must cease considering it an image which must be respected, or avoiding it as if it were taboo. Only by secularizing the taboo of politics can we gain a correct view of the meaning of politics, its necessity and its relativity regarding a realistic figure of man. All else is a perversion of politics.

The service of reconciliation in politics means not allowing the past to overwhelm you, but taking it over in a penitent posture which liberates us from any sort of self-righteousness. An awareness of our mistakes in the past and a penitence arising from the forgiving of these mistakes enable us to be liberal toward others and to remain at their disposal, and thus to have a correct attitude toward the present. The question of our fellow man thus becomes the center of our political service.

The First Step

THE FIRST STEP on the path of reconciliation is in understanding one's fellow man and in listening to him, penetrating into his way of thinking, overcoming prejudices through sympathy, understanding history in its proper dimension, and liberating oneself from one's own ignorance. A prayer of intercession makes us cease to consider others as enemies and liberates us from the categories of the cold war.

The service of reconciliation means that it is not a matter of criticizing and condemning one's fellow man, but of doing ourselves what is necessary for peace. Letting the milieu in which we

live drop into the background, freedom of opinion and freedom of action for all parties in the present, support and assistance to world organizations — these are some of the basic prerequisites for relaxation of international tension.

The service of reconciliation consists also in appealing to politicians to risk a policy of peace — where the dangers are in any case less than the dangers of war. It means necessarily a struggle against mistrust and fear, conciliation among the power blocs, and clarification of each other's point of view. This struggle is so important that it requires the united effort of all people, whatever the motives for their joining in this service.

The service of reconciliation must not mean that we want to preserve the status quo and hold rigid to a policy that must necessarily give access to a struggle for power. [Christ's reconciliation is not a balance between good and evil, but the victory of God over enemies!] To attest to reconciliation means to recall continually that not all means of struggle are equally permissible, and that a dynamic policy does not exclude respect for one's opponent.

On the other hand, the service of reconciliation should not include indifference to the meaning of history and a passive acceptance of an order which is based on injustice and force: reconciliation brought by God through Christ is a thing of righteousness resulting in the liberation of men. Hence, there necessarily arises the task of liberating all the downtrodden and to build a more humane world.

The service of reconciliation can be taken up only by a fellowship that lives in the glorification of God, and which knows at the same time that this service is offered and proclaimed by the people with whom and for whom it exists. The essential exponents of this are the virtue of poverty and a seeking for unity which is imparted by the Lord's Supper. The source of this verity is the fullness of the gospel of Jesus Christ.

Selma, Alabama, Facing Collision Is Opinion of NCC Team

★ Efforts to form a bi-racial commission to solve segregation problems in Selma, Alabama, have been blocked by local officials and the city is "now in the eye of a storm," a National Council of Churches fact-finding team has reported.

"Under its present leadership, Selma has set itself on a collision course with the United States constitution and the new Negro who knows his rights and intends to exercise them," said John M. Pratt, a New York layman who served on the NCC's commission on religion and race team which visited Selma recently.

He said mass demonstrations have been halted temporarily to give city officials time to reconsider their position and that "violence is very real possibility if reasonable minds do not prevail."

Sent to Selma with Pratt, who has degrees in both law and theology, were the Rev. Arthur Thomas, a New York Methodist minister, and Reuben G. Clark, an attorney from Washington, D.C.

Since early July, the race commission has sent such teams into Alabama, Georgia, Mississippi, North Carolina and Virginia in efforts to mediate racial problems with local officials.

The trip to Selma followed a series of Negro demonstrations during which there were 250 arrests.

The team members, in their talks with Selma officials, said they had received reports of mistreatment of demonstrators being held in a nearby prison camp and asked for permission to inspect the prison. The request was refused.

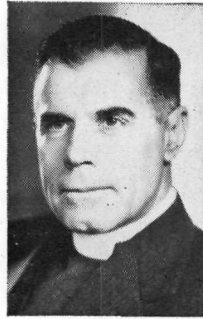
"We had been told that the 75 young people still in the camp were being fed cornbread

mixed with sand and water and that they were given no mattresses or bedding," Thomas said. "The refusal to let us visit the prison would seem to

add credence to these reports."

The team also talked with many white and Negro citizens and with command personnel at Craig air force base, just outside Selma.

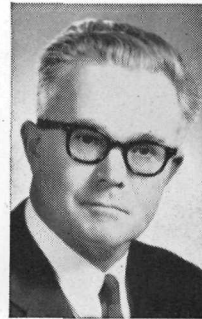
"We tried to tell the city officials that many responsible white citizens disagreed with the position of the city govern-



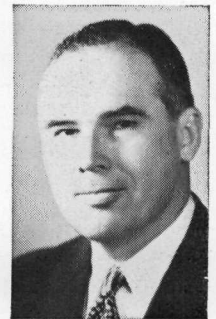
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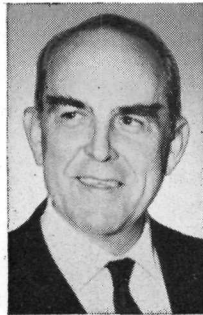
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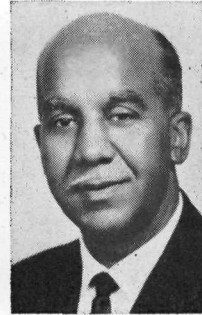
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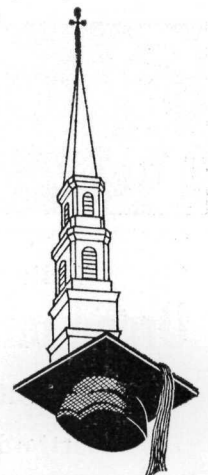
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ment but were afraid to speak out openly," Pratt said. "The mayor and the two judges contended, however, that they spoke for a unanimous white community."

Pratt said the team had made several recommendations to both private and governmental bodies, but he did not disclose their nature. Some of the recommendations, he said, are under study by the lawyers' committee for civil rights, which was formed at the request of President Kennedy.

INTERCHURCH MEETING URGED BY WALKER

★ World Christian organizations should immediately cooperate in scheduling a major conference on apartheid policies and race relations problems around the globe, Alan Walker, Methodist evangelist now visiting South Africa, declared in Capetown.

He suggested that the World Council of Churches and the Vatican Council take the initiative in arranging a meeting that would include representatives of all Christian bodies.

Such a conference would be "a historic milestone in relationships between Protestantism, Orthodoxy and Roman Catholicism," he maintained, because it "would not raise doctrinal issues."

"Racialism is a world prob-

lem and world answers must be found," the evangelist said, pointing out that Christian bodies have a prime responsibility for leadership in the anti-discrimination effort.

He cited the threat to the "cause of Christ" by instances of racial injustice in the western world and said "the whole of Africa could be lost to Islam and communism could register great advances in the battle for the minds of men" if discrimination is not ended.

Walker said that having seen apartheid in operation in South Africa, he is "more than ever convinced it violates the law of God."

"Apartheid destroys unity in the human race, it emphasizes differences rather than likenesses of men, it falls with distressing hurt on helpless people whose skins are dark, it serves interests of white men rather than the needs of men," he said.

The evangelist declared that "increasing force" is needed to maintain apartheid policies in South Africa and as a result there is "increasing discrimination, injustice and suppression."

Insisting that "racial justice and harmony must first be won

in individual lives," Walker said political solutions to the problem will only emerge "from moral and spiritual victories."

He called on the world to assist South Africa in finding answers to its problem. "Boycotts and sanctions . . . are not the answer," he said. "South Africa needs prayers rather than condemnation."

NEXT ISSUE

Will be devoted largely to Schools in connection with Episcopal School Week to be observed October 27-November 3.

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- BACKFIRE -

Alfred Goss

Layman of San Mateo, Calif.

I would like to make some comments on the race problem about which there is so much hysterical agitation going on today. This race problem seems to me to be a part of the problem of insecurity that all unskilled people suffer from today. It becomes ever more difficult for people without skills to make a living today. For Negroes this problem is much more difficult than it is for whites because of discrimination that closes for them many doors of opportunity that are open to whites.

The one answer to many people is to bring an end to race discrimination. They see it as a simple moral problem. As our Presiding Bishop said some time ago, "Race discrimination is contrary to the teaching of Jesus Christ".

It is not as simple as that. Discrimination is action based upon a perception of differences. If a white person believed, no matter how mistakenly, that Negroes were untrustworthy, he could not be blamed for not trusting a Negro. So, I believe that actual discrimination against Negroes will continue for a long time to come.

This is something that we have to live with. Injustice is a part of life. We all suffer from it. Moderns reject the idea that the sins of the fathers are visited upon the chil-

dren, yet all history proves that this is true. I believe in a just God, but I do not presume to judge his ways. Africans sold their own people into slavery; Europeans bought and sold them like cattle; A complacent church did not protest. Are not those the sins from which we suffer today?

An ancient poet had this to say: "God, whose law it is that he who learns must suffer, and even in our sleep, pain that cannot forget, falls drop by drop upon the heart. Thus it is that despite ourselves and against our will, we learn wisdom by the awful grace of God."

It seems to me that the wisdom that we must learn is to practice love for each other. If we can do that, all other problems will solve themselves. When the centurion came to plead for his sick servant, the important thing to Jesus was the centurion's love for his servant and his faith in Jesus. He did not reprove the centurion for owning a slave.

Samuel B. Sabin

Layman of Philadelphia

Thank you for giving us that fine cover picture of Dr. and Mrs. Grant and for their fine articles in the same October 3 number.

I have not read, I think, in the Witness or elsewhere, who the delegate-observers for the Anglicans are at the second session of the Vatican Council. Whoever they may be it is surely not taking anything

away from them to say they have a tremendous task in filling the shoes of such an eminent scholar as Frederick Grant.

Crawford Edwards

Layman of New York City

Organized labor, it seems, have strayed a long way from their militant days of the 1920-30. Thus I read the following news in a recent issue of AFL-CIO News:

"Members of Rubber Workers Local 28 employed at the Barr Rubber Products Co. in Sandusky, Ohio, are going without their coffee breaks so that they may cooperate with management by making 50,000 balloons and 2,500 rubber balls to help fight communism."

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