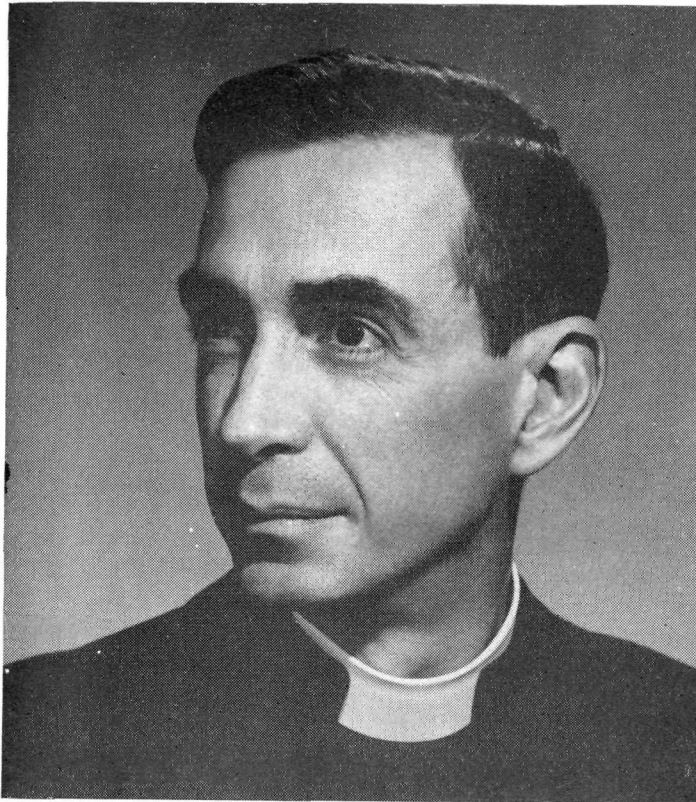


The **+** WITNESS

JANUARY 30, 1964

10¢



MASSEY H. SHEPHERD

MAKE HIS NAME GLORIOUS is a new manual of intercession which is tied in with the Manifesto of the Anglican Primates. Based on lessons of the Daily Office and the Anglican Cycle of Prayer, the texts for the issue beginning with Lent, were prepared by Dr. Shepherd. Further details in advertisement on page fifteen

- THE STATE OF THE UNION MESSAGE -

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Story of the Week

Change in Clergy Status Causes Hot Controversy in England

★ A sharp controversy has broken out in the Church of England in the wake of a report published which calls for drastic reforms affecting the Anglican clergy.

Based on investigations conducted by Leslie Allan Paul, research director of the central advisory council for the ministry's "Enquiry into the deployment and payment of the clergy," the report claimed that most of 15,000 clergy are "lonely, frustrated and ineffective." It said this was true because of a lack of mobility and because the parish system of the church has not been modernized or kept pace with population changes.

The report proposed that the "parson's freehold" which gives the individual clergyman security of tenure as vicar or rector of a parish should be abandoned. It urged that the system gradually become a "leasehold" to be held for ten years, with bishops empowered to move clergymen to other posts. The report also suggested that young clergymen should be "directed" to their first curacies instead of choosing for themselves.

Initial criticism came from the Church Times, Anglican weekly, in an editorial—"Priests or Pawns?"

The paper spoke out strongly against the clergy being compulsorily moved from their posts at stated intervals, or their being paid as employees of a central

financial machine, "which could hardly do other than place them in the hands or at the mercy of their ecclesiastical superiors."

"If the muddle is to be mended and true reform achieved," the Church Times said, "it must not be at the expense of the very nature of the institution to be reformed. Can the church really remain a church if it is to be run like a vast commercial undertaking, or a department of state? Can the body survive as a bureaucracy?"

Paul found strong backing, however, in Parish and People, an association of Anglican churchmen concerned with modern solutions to pastoral problems.

The group, whose central council is headed by Bishop Henry H. Vully de Candole of Knaresborough, announced it has appointed the Rev. Eric James, vicar of St. George's church, Camberwell, London, as full-time director of a campaign to support the proposed reforms.

However, James does not take office until April, by which time it is possible — though improbable — that the church assembly, which meets early in February, may have rejected the report.

While opponents of the suggested reforms are campaigning to get the church assembly to reject the report, it seems generally assumed that it will be formally received and further

discussion held over until the assembly's July meeting.

If by that time, there has been a parliamentary general election, the assembly's present house of clergy would be dissolved, and a new house elected. This would mean that further discussion of the proposals would be by a new body that could differ substantially from the present group.

According to observers, the report is an attempt to give the church a more centralized organization for its clergy and to give greater efficiency to the parish system. One of the suggestions is the creation of "major parishes" in which a team of clergy would act together under a leader and operate a group of churches over a wide area. Too many clergymen, in the report's opinion, work in isolation, and have to do too many things in their parishes which could be done by lay people.

The fact is, the observers point out, that the parish system of England is still based on plans drawn up in the middle ages when England was mainly a rural country. Each village had its parish church, and the parson was there to care for the souls of the people who were born, lived and died within sound of the village church bells. This old England has its main base of operations fixed in a rural atmosphere.

What this report is asking for is a national plan for the Church of England which should be possible in such a small country. But there are many

inherited and invested interests to overcome.

The "parson's freehold" for instance is regarded by most clergy as their chief security factor. Once they are instituted no one, not even the bishop, can turn them out, except for gross misbehavior. It means that the vicar or rector becomes identified with local life and in past days this has meant a great deal for English life and customs.

But the Church in England today, it has been increasingly

argued, must be alert to new situations particularly in the industrial areas where its influence is weak. The Paul report shows that 27 million English people are baptized in church as children, nine million of them are confirmed, but only about two and a half million go to church regularly. This is the situation which calls, it is felt, for urgent attention by the church. The report maintains that it is failing to use its resources in manpower and in money effectively.

Appeals for MRI Projects Sent To Episcopal Church Agencies

★ Appeals for partnership with the (American) Episcopal Church in nearly thirty projects in younger Anglican churches around the world were forwarded on January 16th by the Anglican executive officer to the church's four principal agencies for such help.

Some \$800,000 in capital funds, and \$90,000 in annual support, is involved in the appeals. They are the first to be transmitted in 1964 to the Good Friday offering, the overseas department, the committee on world relief and inter-church aid of the World Council of Churches and the United Thank Offering.

The largest single request is for \$315,000 for the diocese of Hong Kong, which would provide four new centers, including three churches, two youth centers, a workers' hostel and a children's meal station. This appeal is shared with the Anglican Church of Canada.

The diocese of Karachi in West Pakistan presented a five-unit building program, also shared with Canada, covering new school buildings, a youth center, hostel and a nurses' home. Schools in Iran, a mission house in South West Africa, and a youth center in

British Guiana were also among the projects presented.

Bishop Bayne, in forwarding the requests, noted "we are in a transition period, in the Anglican Communion, in which the older system of a multiplicity of separate and private appeals is gradually being replaced by the kind of planning and cooperative programming represented by 'Mutual Responsibility in Africa: I'. This directory, published in November, 1963, included 169 projects in the five African churches. It was the first comprehensive program of new work to be prepared following the Anglican Congress and the summons to 'Mutual Responsibility'."

The current list is supplementary to that, and includes a number of continuing needs, some of which have been met in previous years by the Episcopal Church. More comprehensive programs, along the lines of the African directory, will eventually supersede this type of annual appeal.

In the meantime, projects of both types are periodically forwarded to the churches of the Anglican communion by the executive officer, after consideration and evaluation.

The African projects to which Bishop Bayne refers calls for

\$4,500,000 in capital expenditures and about \$3,600,000 a year for operating costs. In announcing the African projects in an address to Canadian churchmen Bishop Bayne declared that "This program in itself would require all of the 30% increase in support asked in the manifesto."

The appeal just released adds further expenditures in Africa that total \$93,840 in 1964, not including a request for the appointment and support of a chaplain and teachers for the new girls school at Torore, Uganda, Mbale, for which no figure is given.

Most of these special appeals have gone to the overseas department of the Episcopal Church, although the World Council is asked to continue a grant of \$30,000 for general diocesan needs in Nyasaland. United Thank Offering is requested to give \$12,000 for a rectory at Highfields, Southern Rhodesia.

PAUL MOORE IS CONSECRATED

★ A new Suffragan Bishop was consecrated on January 25 in a special service at Washington Cathedral. Paul Moore, Jr., for the past six years dean of Christ Church Cathedral, Indianapolis, is the first suffragan and the youngest bishop ever elected in the Diocese of Washington.

Arthur C. Lichtenberger, Presiding Bishop, was consecrator. Co-consecrators were Bishop William F. Creighton of Washington and Bishop John P. Craine of Indianapolis.

All the clergy of the diocese and visiting bishops from all parts of the country were present to assist in the rite and the entire men and boys' choir from the Indianapolis cathedral joined with the Washington cathedral choir in a program of special music.

A Yale graduate and captain of the U.S. marine corps during

world war two, Paul Moore has given special service in blighted areas in New York and Jersey City. He was an editor of the Witness during this period of his ministry. His knowledge of urban renewal methods will be of special value in Washington

where he will give much time to problems of inner city parishes and pastoral counselling.

The Rev. C. Kilmer Myers, director of urban training center for Christian Mission, Chicago, preached and the sermon will be in the next Witness.

Bishop Bravid Harris of Liberia Retires after Notable Service

★ Bishop Bravid W. Harris has ended 19 years as head of the missionary district of Liberia. He has been succeeded by Bishop Dillard H. Brown, who has been coadjutor since 1961.

In recognition of Bishop Harris' distinguished service to the church in Liberia, the National Council has lauded the tall, graying, 68-year-old bishop for his "sensitive imagination and bold courage" in responding to "new and unforeseen events in the life of Liberia and West Africa" with "characteristic quick understanding and firmness."

The Council further cited Bishop Harris as "an instrument of ecumenical co-operation and action" in West African church life and called him "a friend and wise counsellor to the leadership" of Liberia.

The Council also stated: "He has brought new life to our church and its institutions. He has been a symbol of continuity and firmness in a period of rapid change and emotion. He has been an easy companion and good-natured associate to many of high and low estate."

For all these qualities, Council members expressed profound gratitude for "this man, his life and ministry."

Bishop John B. Bentley who as director of the overseas department, has been closely associated with Bishop Harris in his Liberian post, had this to say:

"It has been said that the life

of a bishop is but an incident in the long life of the church. The life of Bravid Washington Harris has been more than a happy incident in the life of the church in Liberia. He has given magnificent leadership. He has been a pastor to his clergy and people. He has built up the material fabric of the church's institutions and for generations to come the people of Liberia will remember him and all he stood for in his day. Perhaps his greatest contribution has been his forthright honesty and the stamp of integrity he has put on the church in Liberia. His retirement marks the end of an era.

"From the day of his arrival in Africa, Bishop Harris recognized the fact that his primary task would be to enlist and train an African leadership for the

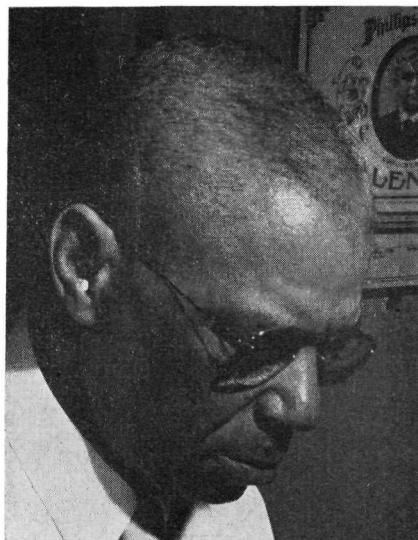
church and state. Basic to this program was the establishment of parochial day schools, the strengthening and extension of high schools and the re-establishment of Cuttington College and Divinity School. Under the tireless pressure of his prodding, and because he enjoyed the complete confidence of the National Council, this program has gone forward amazingly well. It has been said by those who are competent to speak of such matters that today Cuttington College is the best institution of higher learning in West Africa. This is due in large measure to Bishop Harris.

"As Bishop Harris returns to America and enters upon his retirement, he comes with the confidence and affection of countless people both in Africa and America. His life and ministry stand as a milepost in the history of the church in Liberia and as a significant incident in the long life of the church," Bishop Bentley concluded.

Bishop Harris was elected to the episcopate in 1945, after spending 19 years as rector of Grace Church in Norfolk, Va., and 2 years in charge of Negro work in the National Council's home department. In Liberia his energies were turned to broadening the country's educational base.

Four years after his arrival in Monrovia, the North Carolina native had revived Cuttington College and Divinity School and moved it to a new site 120 miles inland from Monrovia. Cuttington College was a victim of America's depression in 1929. The American church could no longer give it support; thus, for 20 years it lay in disrepair and disuse until Bishop Harris' insight pegged it as the center for mission.

In molding Cuttington into a standard four-year liberal arts college, Bishop Harris also has aided the cause of interdenominational cooperation. Students from East and West Africa are



BISHOP BRAVID HARRIS

taught by Episcopalians, Methodists and Lutherans, with financial contributions regularly made by those three denominations.

The only African college to be patterned on the American plan, Cuttington is recognized by both American and European colleges and universities for its high scholastic standards. It has the only divinity school at the post-graduate level in West Africa.

"We are concentrating," Bishop Harris has said, "on the development of leadership for our work, both clergy and teachers, and in particular to undertake to relate our education to the way our people must make a living."

Thus, on the college's surrounding 1,500 acres of fertile land, students are trained in the proper development and use of the land. Under church auspices and Christian principles, Liberians also are trained for advanced study in the professions so that they may take up positions of leadership in the nation's professional life. A substantial number of government leaders were educated at Cuttington.

Bishop Harris' dedication to educate men and women who can build and operate churches, schools, health centers, farms and homes that will benefit both the Christian community and the whole Republic of Africa has left an indelible mark on the small independent nation.

Standing as daily living reminders of his unshakable belief in education are ten new schools. Innumerable improvements have been made on other schools throughout Liberia. Church buildings — many made of poor frame construction or of mud and thatch — have received modernization under Bishop Harris' guidance, and approximately 15 new churches have been built.

Bishop Harris' impetus also has carried him into blueprint-

ing plans for a new \$450,000 cathedral in Monrovia. Already existing is a new parish house.

Just prior to Bishop Harris' retirement, he participated in the dedication of the Episcopal Church office building. Bishop Harris, with the approval of National Council, engineered the establishment of the four-story office building, which will serve as the missionary district's headquarters and house other businesses, among them the Chase Manhattan Bank.

ECUMENICAL SERVICES AT GRASSROOTS

★ The ecumenical movement gained momentum at the grassroots level in Rockford, Ill., as five denominations launched their second annual pre-Lenten series of five weekly joint services.

In a talk at the service, Dwight E. Loder, president of Garrett Theological Seminary, Evanston, cited the denominations for their "breadth of vision and depth of spirit" that brought them together in the ecumenical service, and added:

"Something strange is happening in the church. It is seen not only in the Vatican Council, but here in Rockford. It is saying we better find our common ground."

Participating in the service were five of the city's oldest downtown churches — Second Congregational, Emmanuel Episcopal, Trinity Lutheran, Court Street Methodist and First Presbyterian. The service was held in the Court Street church.

Loder, member of the subcommittee on theological education in the proposed merger of the Methodist and Evangelical United Brethren Churches, stressed the church "that is growing apart and standing against itself cannot meet" such critical issues as the nuclear bomb question, automation, scientific advancement and

man's struggle for social justice.

The first Christians, he observed, "were drawn together in time of danger," and the divisions within their ranks did not occur until the early persecution of the church ended and Christendom began to prosper and become "corrupt."

"The destructive force of the church is to be found in us who are Christians," he declared. "When we come face to face with this, we may be able to come face to face with each other."

While "corporate oneness" is not necessary in the church today, he said, "oneness by the Spirit is." He concluded with the prayer: "Help us to realize that it is impossible to be at oneness with thee and separated from each other."

URGE LETTERS ON CIVIL RIGHTS

★ Church members were urged to deluge their congressmen with letters in a mass effort to avert a "fatal delay" in passage of pending civil rights legislation.

The call to action in support of the bill was issued by the National Council of Churches' emergency commission on religion and race at its January meeting.

"Every day of delay now reduces the possibility of a real civil rights bill this year," a commission statement said. "Now is the time for proponents to seize the initiative."

It called on the administration to "use every power at its command to force action" and said "House and Senate leaders must move now to end obstruction by opponents."

The crash program in support of the legislation is doubly necessary this year, it was noted, inasmuch as Congress is under pressure to act on a large backlog of legislation before the presidential nominating conventions this summer.

EDITORIALS

State of the Nation

A PRESIDENT of the United States these days has to be a good verbalistic tight-rope walker. President Johnson, in his state of the union message, managed this quite well.

He said to the congress that "we must be constantly prepared for the worst and constantly acting for the best. We must be strong enough to win any war and we must be wise enough to prevent one. We shall neither act as aggressors nor tolerate acts of aggression. We intend to bury no one, and we do not intend to be buried. We can fight, if we must, as we have fought before, but we pray that we will never have to fight again."

Of course, the actualities of nuclear war make most of Mr. Johnson's alternate choices purely rhetorical, and this is shown best by the quieting effect of the nuclear stalemate.

It can be said, however, that having said the right things politically, he was able to advance proposals which may be the first fruits of the relaxation of world tensions of which the nuclear test ban treaty was thought to be a symbol. For the first time in half a generation there may be a loosening of the grip which the "military-industrial" complex, of which President Eisenhower spoke, has had on the motivations, budgets and politics of the federal government. During this time, year after year has seen a military buildup, always conveniently bolstered by a rousing of the red bogey in one form or another — the need to fight the communist "concept of human slavery" or to ward off the threat of "world domination", to use the phrases of Governor Rockefeller in his address to the New York legislature the same day.

The president instead considered "the futility of nuclear war and the possibilities of lasting peace" and urged that even "in the absence of agreement, we must not stockpile arms beyond our needs, or seek an excess of military power that could be provocative as well as wasteful".

"For our ultimate goal", he said, "is a world without war. A world made safe for diversity, in which all men, goods and ideas can freely move across every border and every boundary."

It will be hoped that the president's government, and possibly the congressmen to whom he

spoke, will realize that the kind of movement to which he referred runs in two directions.

In any case those who are concerned with the human condition will share Mr. Johnson's hope that if the American people can be freed from the propaganda which leads them to think that the future civilization of the whole human race depends on them and that at the same time the whole world is bent on their destruction they and the government will be able to get on with the real business at hand.

Masses of the American people, he said, "live on the outskirts of hope, some because of their poverty and some because of their color, and all too many because of both. Our task is to help replace their despair with opportunity."

In the president's program to "help that one-fifth of all American families with income too small to even meet their basic needs, our chief weapons in a more pinpointed attack will be better schools and better health and better homes and better training and better job opportunities to help more Americans, especially young Americans, escape from squalor and misery and unemployment rolls, where other citizens help to carry them."

There are good uses for the manpower and resources presently being poured into the "military-industrial complex" uselessly, futilely, deceptively, unproductively — a fantastic W.P.A. which, unlike the latter, does not leave even a good street curb to posterity.

Among the constructive purposes to which these could be applied Mr. Johnson gives examples such as these:

"We must, by including special aid funds as part of our education program, improve the quality of teaching and training and counseling in our hardest-hit areas. We must build more libraries in every area, and more hospitals and nursing homes under the Hill-Burton act, and train more nurses to staff them."

In the annals of American politics (read the party platforms) and government (read the presidential addresses) it is not unusual to see grand programs spread out before us. But for the moment it is comfortingly unusual to have a presidential address which concerns itself about dreams for the land rather than about nightmares over the horizon.

MAN AND THE WEB OF LIFE

By William S. Hill

Rector of St. Paul's, Lansing, Michigan

THE LESS A PERSON IS RELATED TO NATURE THE WEAKER HIS FAITH IN GOD IS LIKELY TO BE

CHRISTIANITY has always been strong and vigorous in proclaiming what is involved in man's relationship to God; Christianity has always been strong and vigorous in proclaiming what is involved in man's relationship to his neighbor; but Christianity has generally been weak and timorous in affirming what is involved in man's relationship to nature.

Our very life and livelihood depend upon a harmonious balance of the forces of nature; and there are many evidences that we are using — or rather, misusing — our free will to upset this balance, and that dire consequences threaten us in consequence. The so-called "population explosion" with the relative shrinking of the world's food-supply, the imminent shortage of water faced by many of our great population centers, the long-range effect of the indiscriminate use of insecticides, the waste of irreplaceable minerals and other natural resources — these are among the current problems that call thoughtful Christians to reflect upon man's relationship to nature, or, as the philosophers would say, to the position of man in the whole created order, or, as the naturalists would say, to man's place in the web of life.

Any Christian notion of man's relationship to nature is rooted in the belief that the whole of creation was made by God and belongs to God. The Christian who sets out to discover his place in the created order must begin by echoing the ancient affirmation:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

East And West

THE GREAT RELIGIONS of the west — Judaism, Christianity, and Islam — have traditionally paid scant attention to the relationship of man to nature. To be sure, they claim that the

heavens declare the glory of God, that the cattle on a thousand hills are his, and that his eye is on the sparrow; but this claim is generally lost sight of in the overarching concept of man as given dominion over the earth and commanded to subdue it. The Bible pictures man as conquering nature by the sweat of his brow, and it quotes St. Paul as saying, "I buffet my body and bring it under subjection."

In contrast, the great religions of the east — notably Hinduism, Shintoism, and Jainism — place tremendous emphasis on the relationship of man to nature. We may smile at the respect they give to sacred cows, sacred mountains, or sacred groves; but these all are symbols to them that the whole of nature is holy, the whole created order is sacred. The emphasis here is not upon subduing nature, upon conquering nature, but upon living in conformity with it, in obedience to it. If the western religions give us a picture of man covered with perspiration as he plows, or buffeting his body to keep it under control, the eastern religions portray man as dancing beautifully in a sacred grove, or playing a flute while riding a water buffalo.

I predict that more and more of the emphasis found in the eastern religions is going to penetrate and to color Christian thought. I predict that within the lifetime of most of us Christianity is going to re-think and re-affirm its attitude toward man's relationship to nature. And I make this prediction because I feel sure that the pressure of circumstances — our swiftly-diminishing water supply, for example — is going to force this to come about. For after all Christianity cannot escape the implications of one of its most basic affirmations:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

The Natural World

HUMAN BEINGS were created to live in a state of nature. Man was made to run, to bend down, to reach up, to feel the wind blowing through his hair, to smell the aroma of evergreens and the fragrance of wood-smoke, to get dirt under his finger-nails and sand between his toes, to sweat and to shiver, to hear the song of birds, and to see great distances over land and sea.

But how long it has been since some of us have done any or all of these things! Because of our automobiles, our snug homes, our citified customs and our civilized ways, we live quiet, sedentary, sheltered lives. Indeed, as late as a generation ago, a laboring man was marked by two characteristics: callouses on his hands and sweat on his brow. Today, thanks to automated machinery and air-conditioning, even these are lacking. The fact is that civilization interposes a wall between man and the world of nature; and the more complex and highly-developed the civilization, the thicker that wall becomes.

For all that civilized man is isolated from nature, he still hungers to affirm his kinship with it, and to feel himself a living part of the natural world. It is basically for this reason that hunting and fishing have such a continuing appeal for men, that gardening fascinates so many women, and that summer camping becomes every year more popular as a form of family recreation. There is something in almost every one that makes him want to feel the wind in his hair and the sun on his skin as he dances in a sacred grove. There is something in almost everyone that makes him want to use every muscle and bone and sinew to proclaim that . . .

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Keeping Well

OF COURSE no one wants to go back to the pre-plumbing or even the pre-electronic era; no one wants to go back to a living in a "state of nature" as certain colonies of idealists did a century or so ago. Our task is to preserve the benefits of civilization even as we fulfil the natural requirements of human beings. Our problem, as Dr. Nicholas Guppy has said, is to discover "the minimum deviation from nature necessary to secure the gains we have made." Indeed, unless a person learns to affirm his relationship to nature in a harmonious, dynamic, and thoroughgoing way, he becomes overtaken by a whole assortment of disabilities.

To begin with, the less a person is related to nature with the totality of his being, the more his health is likely to suffer. Various observers, among them Dr. Alexis Carrel, have pointed out that man was made to hoe and chop in order to provide himself with food and fuel. If, however, he never employs the muscles used in hoeing and chopping his muscle-tone deteriorates, his digestion becomes torpid, his breathing shallow, and his circulation sluggish. In other words, the body that is kept exercised is kept well.

Again, the less a person is related to nature with the totality of his being, the greater difficulty he is likely to have in making a normal sexual adjustment. Various observers, have pointed out that civilized people tend to become obsessed with sex, and the reason is that love-making remains as their one real form of contact with the world of nature: it is only in the fundamental biological relation between men and women that many city dwellers know themselves to be an essential part of the created order. In other words, the person with no outlets for the wholeness of his physical nature becomes a prey to the reproduction urge.

Moreover, the less a person is related to nature with the totality of his being, the more he is likely to bring damage to the economy and deprivation to generations as yet unborn. Various observers have pointed out that any outrage against nature sets up an endless chain of catastrophe. A farmer, for example, sees all his fertile top soil washed away by a flood. Why the flood? Because far upstream the soil does not retain the water? Why does it not retain this water? Because a forest has been destroyed by ruthless lumbering. A man's farm then is carried away by a flood caused by the destruction of a forest on a watershed so far away he has never even laid eyes upon it. In other words, the person with no regard for the interlocking, interdependent processes of nature becomes in effect a vandal and a destroyer.

Finally — and in some respects most significantly — the less a person is related to nature with the totality of his being, the weaker his faith in God is likely to become. Various observers have pointed out that the person whose livelihood brings him in close contact with nature, knows, for example, what a storm can do to his crop or to his ship is far more likely than a city-dweller, such as, say, a drill-press operator, to know that his destiny is at the mercy of forces beyond his control. The shepherd, the

farmer, and the sailor is far more likely to be a person of deep religious faith than the store-clerk or the office-stenographer. In other words, the person who is sheltered against the forces of nature tends to become insulated against an awareness of the power and presence of God.

No one, to repeat, wants to go back to a cave-dwelling culture. Our problem is to secure the gains we have made, even as we affirm our oneness with the whole created order. Indeed, if we get too far from the natural order, our minds, our bodies, our economy, and our religious outlook become distorted, even pathological. To live up to the heights of our human nature we have to affirm with all that we have and are that . . .

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

God And You

WHAT A VITAL, dynamic, continuous relationship to nature can do for a person was graphically illustrated during an automobile ride which my wife, Martha, a sixteen-year old girl, Nancy Lathrop, and I took late one night in August.

The three of us were driving from Calumet to Eagle Harbor, where Nancy lived and where we were staying, and we were not very far out of Calumet when we were slowed down to a crawl by a dense Lake Superior fog. Much of the time we were uncertain as to whether or not we were on the pavement.

A few miles down the road we saw dimly through the fog the whirling, flashing light of a police-car and thought there had been an accident. When we came even with the police-car an officer bearing a flashlight stopped us, told us there was an escaped convict from Marquette prison in the area, warned us to keep our windows rolled up and to pick up no passengers, and instructed us to report to the police-car stationed further down the road.

So we drove slowly in the fog, wondering what was going to happen, and in time we discovered the whirling, flashing, light of another police-car, and when the officer stopped us we had to report that we had seen nothing.

Up to this point, Nancy Lathrop, our teen-aged passenger, had said little, but once we had passed the second patrol car she began to speak. "When you live up in this country," she said, "you are driven to the point at which you have to live your faith. You're alone and on your own

so much of the time up here that you soon discover how much you have to depend on God. It isn't like the city, where you're surrounded by people all the time; much of the time out here it's just God and you."

Nancy had lived in a suburb of Detroit until her mother's health had sent the family up into the pollen-free Lake Superior country. And in that sparsely-settled region they had gone through a variety of experiences: Nancy's aunt fell and broke her leg in her kitchen; she couldn't get to a phone and the sound of the breakers of Lake Superior drowned out her cries for help; it was a day and a half later before she was discovered.

Nancy's father's Volkswagon slipped off the road into a snowbank; it was hours before help came.

Nancy herself almost froze to death one evening before she could make it to shelter. These experiences, you see, all gave her an awareness of human frailty and of human dependence upon God.

All of us, of course, cannot move to the Copper Country, like Nancy's family. But all of us can have the reverent imagination which makes us aware that . . .

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Talking It Over

By W. B. Spofford Sr.

COULD SOMEONE write an article for my favorite magazine to help those of us who are really concerned and want to know what to do in our parishes about "Mutual Responsibility and Interdependence in the Body of Christ"?

That question was received from a friend of The Witness, and she had "in our parishes" underlined.

The widow of a distinguished layman who was chancellor of a large diocese for many years, she writes further:

"What would a person do who had come home from the Congress, full of enthusiasm, to his typical parish to make the plan live? It all sounds so grand and far away!"

She has, I think, put her finger on the Number One question about MRI — what to do in our parishes?

If there are any who want to tackle the assignment, go to it — ten words or two thousand. The address is The Witness, Tunkhannock, Pa.

OUR MAKE-BELIEVE WORLD

By Richard Williams

Canon of Washington Cathedral

**WE ALL LIVE THERE LARGELY
BECAUSE WE FEAR WE WON'T
HAVE A GOOD PUBLIC IMAGE**

DIFFERENT PEOPLE collect different things. For example, one person may collect teapots, another old silver, or sick jokes. It may be first editions. Others collect eighteenth century folk music, or the bright sayings of children. Someone must have also collected New Year's resolutions — unusual ones, that is, such as, "I am not going to help any old ladies half-way across the street and leave them there." Last year, just about this time, I heard a New Year's resolution that has been with me all year. On the surface, I think it would be classified as kind of way out. The resolution was: During the coming year I am not going to make any graven images.

I would like to take it from there and use as the subject of this article "graven images." Let's start with where the term comes from. It is in the second commandment: Thou shalt not make to thyself any graven images; thou shalt not bow down to them nor worship them. May I remind you of something you all know. In the words of scripture, the Ten Commandments were given because of the hardness of men's hearts. They were not intended to inspire anyone, or to encourage creativity. To oversimplify, they were to protect the sensible citizen from the stupid citizen, and to protect the stupid citizen from himself.

The Ten Commandments are no more or no less legal or holy than the law which says: no person shall operate any kind of an aircraft without a license applicable to the type and kind to be flown. Laws such as this, and the Ten Commandments, are, as I mentioned, laws of protection. We may sleep better because of them, but they are not very inspiring. On the other hand, because we are human and therefore, pardon the word, sinful, we are prone to seek in our human pride and to make for ourselves a make-believe world. We then live in a state of unreality. Rules, laws and commandments, therefore, can be very valuable in bringing us back to reality.

Take our subject: Thou shalt not make to thyself any graven image. I don't think God or Moses will mind if we change two words so that it reads: Thou shalt not make of thyself a graven

image, and thou shalt not bow down to thyself or worship thyself. Not very inspiring, but perhaps valuable, and if given some consideration it may protect us from our own stupidity as well as innocent bystanders. To say "during the coming year I am not going to make any graven image" may not be so far out as it is far in.

LET ME DIGRESS from this idea of graven image for a moment, and return to my earlier mention of sinfulness as being comparable to making and living in a make-believe world. In my mind, when it is functioning at its best, only God and his creation are real. Therefore, to be separated in any fashion — mental, spiritual, emotional, physical — from the world of God as he has ordered it is unreal.

It is make-believe; it is sinful. Ignorance of reality or of God is no excuse. The result is the same. One who lives in a make-believe world, a state of unreality, lives in a state of sinfulness. To be blunt, and in other words, I am just as dead from drinking poison even though I thought it was orange juice as I would be if I knew it to be poison. Death is real. Regardless of a \$10,000 funeral, man's effort to make death make-believe is to no avail.

Now it is in this make-believe world that we make ourselves and others into graven images. I can't see the expressions on the faces of everyone reading this, but I can imagine that someone, on having me just say that we make graven images, is now saying, with a look of surprise, "Who makes graven images in this enlightened age?"

At the risk of being frivolous, I am reminded of a cartoon I saw, in which one woman was saying to another woman about a third woman, "She looks just like sculptured marble." The second woman replied, "How true. The plastic surgeon and Elizabeth Arden have created a thing of temporary beauty."

However, to make ourselves into a graven image physically is in no way as serious as what we are prone to do with our minds, our emotions and our spirit. But of course you can't separate

them. An affluent friend of mine who is able to write with such candid honesty about his family that his words give hope rather than depress, described his daughter as follows: "At this point Penny, now 16, seems almost hopeless. For two hours she has been getting ready for a date and has just appeared. She looks like a ragamuffin just out of a wind tunnel. She calls it 'the real, non-obsessional, carefree look of poverty'. The truth is at this point the child is unreal, compulsive, anxiety-ridden, and rich."

If only teen-agers made of themselves inward and outward graven images, but they have only learned their lesson well from their elders.

Now, I don't particularly like to, but I will endeavor to be fair about this. I have been talking to lay people for a little over half of this article, so now let me say a few words about the clergy in this make-believe world.

The Clergy

THE CONSCIENCE and its resulting action of the lay leaders of our country is still far out ahead, I believe, of the clergy of our country. This is true not only of Episcopalians but of Protestants and of Roman Catholics. The clergy are too often only concerned with their public image. They are on commissions and committees for fair housing, equal employment, and so forth. Sad to say, too often their interest is not a matter of conscience or theological conviction, but a concern for their public image.

Right here at this great National Cathedral where there are three outstanding schools and a graduate college, one must raise the question why are there no Negro teachers? The answer certainly could not be because there are no qualified Negro teachers, or that some of us are not on committees and commissions of equal employment — there are other answers.

On the other hand, the clergy because of this public image business, are missing the great opportunity of being theological advisers to such outstanding thinkers as the economist John Galbraith. One could not praise his recent speech on the elimination of poverty too highly, yet because of his seeming lack of theological understanding or because he does not have a close theological adviser with whom his ideas might be constantly tested and verified, Mr. Galbraith's speech could have had greater depth of insight.

For example, Mr. Galbraith is reported to have said "to the best of my knowledge there is no place in the world where well educated people are really poor." Any theological adviser could

point out to Mr. Galbraith, and I think he would accept it for its value, that to be well educated does not guarantee the elimination of the meaninglessness of life, bitterness, resentment, pride, anger, selfishness, nor hate. Mr. Galbraith would, I think, concur with the fact that only a life, a whole being, a whole person, resulting from a theological faith, hope, understanding can give meaning and love to life, and if such a life is well educated all the greater will be the meaning, creativity, productivity, and reward.

Theology Needed

BUT ECONOMISTS and politicians are not going to listen to clergy image-makers. The clergy of our country would do well to take heed, for instance, to the words of Mr. James Turrentine, the president of Family Service Association, when he spoke recently to their national convention and said, "We can focus attention on the terrible damage done to the family by slum housing, the lack of health care, segregation, and prejudice. We shall become obsolete if we do not examine and become concerned about the critical problems of our people. I am talking about housing, race relations, employment, health, education, and even culture and beauty. We must discard old patterns of thought and create fresh approaches. We must concern ourselves with the conditions that make sound family life impossible."

Such thoughts as these for the clergy of our country can and must be born out of deep theological conviction, and not mere statements to present a facade, an image to the public.

Maybe we expect too much of each other. Maybe we expect that the other fellow should quit making of himself a graven image in a make-believe world. But that does not excuse me for my being responsible for myself and you being responsible for yourself.

Christ said, "A new commandment I give you, thou shalt love one another as I have loved you." And, in the Old Testament we read "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God."

Requires? Yes, these are the requirements if, if one wants to be a real person in a real world. Or, you can be a graven image in an unreal world.

If you want a New Year's resolution, let it be: During the coming year I will endeavor to make no graven images.

One Woman's View

By Barbara St. Claire

"Absolute attention is absolute prayer."
— Simone Weil

WITH THE PRECISION characteristic of poetic genius, Dante tells us exactly how old he was when he awoke and found himself in a dark wood where the right road was lost and gone. He was thirty-five — half-way through his biblical three-score and ten. But life is not so tidy as poetry; we may wake up earlier or later in the darkness that hides the road from us. It is no place to be. Dante tells us, in the first Canto of Hell, that the mere memory of it stirs the old fear in his blood; it was so bitter and he was so close to death. This is not a youthful experience; it takes a certain number of years of knowing ourselves to melt the mist of illusion.

How we get into the wood at all is not clear to most of us, nor does Dante attempt an explanation in Canto One. He answers it, bit by bit, throughout *The Divine Comedy*. But in the first Canto, there is a hint. He cannot tell, he explains, how he came to the dark wood, because, when first he stumbled from the narrow way, he was so heavy, and so full of sleep. We are heavy too, and full of sleep — heavy with the world and asleep in its distractions — when we stumble from the way. It is so easy, having seen the good and the true (lying, not long ago, in a manger) to wander from it, not because of what we have done, but because of what we have left undone.

There is a name for this sort of thing—accidie. It was once recognized and treated with the respect due its peculiar deadliness. In the middle ages, the monks dreaded it more than any of the seven deadly sins; today, when we have fallen into it as never before, we don't even know what it is.

The Greek root of the word accidie means negligence, indifference. To be negligent of, or indifferent to however feeble a vision we may have had of things eternal, is the deadening opposite of the sort of spiritual attention that is prayer itself. St. Paul may have been thinking about this when he wrote to the Philippians:

"... all that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable — fill all your thoughts with these things." This is not so simple in the twentieth century.

There has been no noticeable lack of comment on the way, in our time, the Devil has been duping and distracting us into the dark wood. Vance Packard may come most immediately to mind, or Theodore Riseman. The process has been chronicled and graphed. We have only to watch television with a speck of the eternal in mind to see it ourselves. The other night the ideal family was flashed on the screen — there they were slender, handsome, well adjusted. It was the moment in the morning when father departs for work, and the children (two of them, the boy older than the girl) for school. There is mother, radiantly beautiful, waving them off. No hint here of the dark wood. Why is all so well, and everyone so happy? What do these people do that we don't? (Good Master what must I do to win eternal life?) We are told the answer; this is what these people do that we don't. They eat hot, nourishing, whole wheat cereal for breakfast.

Examples like this are legion, like the Devil. Should the cereal fail us, after a fair trial, we can always move up to a Chrysler New Yorker, or Thunderbird into all the lost joy in the morning. There has come about (along with a new verb) a new definition of what is lovable and gracious, of the true and the pure; we are saturated with Philippians rewritten. We sin the sin of accidie, not by not paying attention, but by paying it to the wrong things. Having seen the light, with the help of the hidden persuaders, we chose the dark.

Still in the dark wood, Dante finds himself at the base of a steep hill. He looks up, and there, shining on the very top of the hill, are the first rays of the morning sun. Being a man of action, he runs toward the light, up the hill, only to be beaten back into the dark wood by a leopard, a lion, a ravenous she-wolf. These stand for his sins. It will take him all the long way through hell to recognize them, through purgatory to renounce them. Not until then will he see the light of paradise. There is no short cut to God. But just as Dante had Virgil to go with him, we have someone too. Should we wake up from our sleep, and open our eyes, we'd see him.

THE NEW BOOKS

HAVE A LIVELY FAITH, by John Heuss. Morehouse-Barlow Co. \$4.95.

Dr. Heuss, the rector of New York's Trinity Parish, has drawn on his long ministry as a pastor and educator to write simply and forcefully on various aspects of the church's teaching. The 59 chapters of the book are arranged in the order of the articles of the creed applying the underlying points to contemporary situations. They can be read separately for their informative and devotional values.

Since it is not Dr. Heuss' concern to deal with theological questions in the abstract the book readily conveys doctrinal meaning to non-professionals in and out of the church; it serves as an introduction to the Christian faith as well as a means of elucidating aspects of church life.

The author does not shy away from profound doctrine for the sake of popularizing. One chapter deals with "The Pre-Existence of Christ", a subject generally avoided by preachers and writers, but one which forces essential thinking in the theology of incarnation.

In pointing to the benefits of modern scholarship Canon Heuss says that we "should be proud that clergy like Burton Scott Easton, Frederick C. Grant, and Robert C. Dentan have been and are members of our church. They and many others, who long ago dropped the fundamentalist point of view, made it possible for us to understand the Bible for what it gloriously is. It is not a literally accurate record of history or science. It is the world's most magnificent account of God acting savingly on behalf of man."

The book should long serve as a staple item in its class.

— E. J. MOHR

CHURCH AND STATE. By J. Maccellus Kik. Thomas Nelson. \$3.75

For centuries in the west there were church-state conflicts. A strong Pope meant a weak state; a strong monarch meant a weak church. The author, a Reformed Church minister, has given a brief history of the conflicts to provide a context for a discussion of the recent Supreme Court decisions pertaining to religion and the public schools.

It is his belief that Jesus established clearly the boundary of Caesar and God; that scripture makes a sharp distinction between the spiritual and the temporal kingdoms.

E. John Mohr
Book Editor

Kik says that Roman Catholicism, now as always, is to be feared for making temporal claims but liberal Protestantism poses an even greater danger to the rightful separation of church and state.

He cites as evidence liberal Protestantism's social pronouncements and its inclination to meddle with social affairs. He contends that the National Council of Churches has encroached upon the state by expressing a point of view toward migratory labor, unemployment compensation, disarmament, racial segregation, and a host of other concerns.

On the other hand, Kik says the state has been presumptuous in entering the spiritual realm, due primarily to the confusion between church and religion. The concept of a Christian state is of biblical

origin and must not be confused with the concept of a "church-dominated state". In fact, the permeation of organized government by Christian principles, according to the author, is the source of America's greatness, and the Supreme Court erred in declaring unconstitutional the use of the New York Regents' prayer.

The author's predilections influence unduly his selection and treatment of data.

— LEE A. BELFORD

Dr. Belford is chairman of the department of religious education, New York University, and a member of the staff of the Church of the Epiphany, New York.

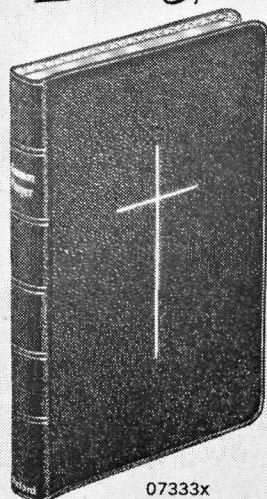
PROVING, PREACHING AND TEACHING, by Richard Tatlock. Morehouse-Barlow Co. \$1.50.

Richard Tatlock's publishers describe him as a town and country parson, a schoolmaster, a naval

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A MESSAGE GOES TO GREECE

★ Patriarch Athenagoras cabled a message to the Orthodox Church in Greece saying he was sending an envoy to explain his motives and reasons for meeting with Pope Paul during the pontiff's Holy Land pilgrimage.

His message was received by the holy synod of the Greek Church, made up of 12 metropolitans, who met to hear a report presented by Archbishop Chrysostomos of Athens, the primate of the church, dealing with "relations with the ecumenical Patriarchate."

Patriarch Athenagoras' message was seen as an attempt to preserve Orthodox unity in the face of threats that the Church in Greece might sever relations with him because of strong criticisms of his meeting with the Pope by ultra-conservative elements in the church.

The Patriarch ranks as "first among equals" of the Orthodox patriarchs. The Greek Church was the only Orthodox body which opposed his going to Jerusalem to meet and talk with Pope Paul. The Russian Orthodox Church did not oppose the Patriarch's action, but declined to attach any special importance to it.

TO SMOKE OR NOT TO SMOKE

★ A Russian scientist said that his country has only half the problem with smoking experienced by the U.S.

The answer: half the USSR's population (women) just don't smoke.

Mikhail A. Lavrentez of the Soviet academy of sciences, here under a scholars exchange program, told newsmen it was "very difficult to do anything officially about smoking or alcoholic beverages." He called these a "world problem."

However, he stressed that

"half the problem is solved" in the USSR because few women smoke. Increased contacts with Western visitors have spurred some women to smoke in Moscow, he admitted, but in Siberia it is practically non-existent.

Lavrentez then told a "smoking joke" now current in Russia.

Why is it good to smoke? Three reasons: the smoker's house will never be burglarized, he's not likely to be bitten by a

dog, he won't have to worry about his old age.

Why? Prof. Lavrentez gives the reasons:

"His house won't be ransacked because he stays awake all night coughing. He won't be bitten because the cane he carries to overcome his circulatory trouble can be used to beat off bad dogs. And he won't grow old because he won't live long enough."

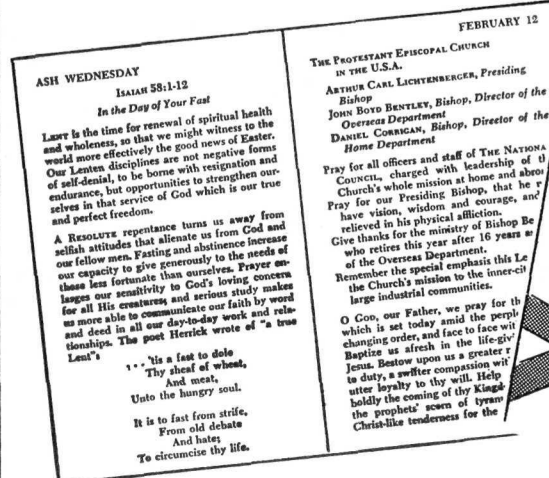
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DIVISION OF WORLD MISSION

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NCC Program on Urban Problems Designed to Aid Clergymen

★ A new educational program on urban problems, to be conducted by the National Council of Churches, has been launched.

With the aid of a \$54,000 grant from the Ford foundation, the Council will work with urban universities across the country in conducting seminars designed to give clergymen a better understanding of the sociological changes brought about by urbanization in America. Forty universities in large cities have already agreed to cooperate in the project.

The new program will expand a pilot project already completed, in which experimental

seminars were held at Johns Hopkins University, University of Wisconsin, University of Chicago, the University of Omaha, and the State University of New York at Buffalo.

David S. Schuller, St. Louis, will take a leave of absence from his post as associate professor at Concordia Seminary, to direct the program. Dr. Schuller is a sociologist as well as a minister in the Lutheran Church-Missouri synod.

Seminars will run from nine to sixteen weeks. Enrollment in each seminar will be limited to 85 clergymen.

The cooperating universities

will staff the courses and make all arrangements for speakers.

Seminars are expected to include such courses as: urbanization — its causes and effects; problems of race and housing; urban mental health; community organization and citizen participation; redevelopment; planning; psychological and spiritual needs of men in the inner city and suburbia; and the role of the clergyman in urban affairs.

The courses will be solely educational in nature and will not be designed to promote specific action projects, a spokesman said.

Local advisory committees in communities where the seminars are to be held will be responsible for recruitment and enrollment of clergymen of all faiths in the program.

General oversight of the project will be centered in the National Council's division of home missions.

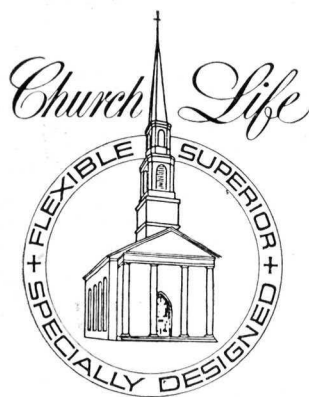
DR. KITAGAWA GIVES ADVICE TO PARSONS

★ Moralizing pep talks from the pulpit and reasonable lectures in conversation are not enough to dissuade racially prejudiced persons, an officer of the National Council told 500 pastors in Minneapolis.

The Rev. Daisuke Kitagawa, executive secretary of the division of domestic mission, stated that clergymen must try to view the current racial crisis in perspective and deal with its basic causes rather than only dishing out instant brotherhood in Sunday sermons.

Because modern man faces a hostile and largely unfamiliar world in which many of the structures and groups that once gave life meaning have broken down, his sense of insecurity forces him to create an "in-group" for self-identification. In order to maintain this, he then has to defend his "in-group" against "strangers," particularly

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if they are different ethnic groups, Kitagawa said.

"Such a person is virtually incapable of loving anybody, including himself. This indeed is the root of many of the problems of human relations in our society."

He suggested three areas in which pastors can help their congregations face the racial crisis:

Preaching: Instead of "moral exhortations to abide by the Supreme Court decisions . . . or pep talks for social action . . ." the pastor must continually preach the good news, the gospel of reconciliation. He must lead his congregation to see that it is part of the church's ministry of reconciliation in race, as in all other areas of life.

Counseling: The pastor's central task here is not to correct or reform but to help people accept the reality of living with persons of other races instead of escaping into a secure fantasy world where only "me and my kind in my little corner" exist.

Action: In this area the pastor must realize that he is ineffectual working alone. Instead of conducting a private crusade, he must work behind the scenes with his congregation, other pastors and other groups to create a community climate which is receptive to change and in which men of different races can talk to each other.

Kitagawa made these points in three lectures, January 20-22, to the Minnesota state pastors' conference. It is sponsored annually by the state council of churches.

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In his lecture on preaching, he further stipulated that the pastor must not avoid the racial issue since it is both a part of the context of life today and an ethical issue which the church cannot ignore. But he stressed that sermons dealing with race should be a normal part of their ministry and not saved for race relations Sunday.

The heart of Christian preaching on race relations, Kitagawa said, should be that "God is in Christ reconciling the world to himself" and that "Christians are called on to participate with Christ in the midst of racial tensions to bring the estranged world of man back to himself . . ."

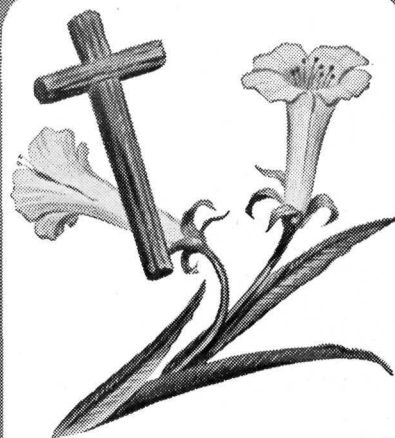
Turning to counseling, he said that the aim of counseling in race relations, as in all Christian counseling, "should be to help each counselee to be true to himself . . ." and to face the reality of a multi-racial world.

Since most people who are prejudiced think the problem lies outside of themselves rather than inside, the first job of a counselor is to help them to see the nature of the problem. This can best be done, Kitagawa said, in some form of group therapy.

"A group of Christians coming together in the presence of God, in humility and determination,

with the Bible in one hand and the daily press in the other . . . to discover what God wills each of them to do in reference to the current racial crisis in obedience to his gospel — such a group is what I call a therapeutic community and is needed in every congregation."

The pastor's role in action on the racial problem is to act as a



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catalyst, a behind the scenes agent, he said.

He noted that this kind of action is less exciting than going on a freedom ride to Mississippi, but in the long run it may be more effective.

He cautioned that any kind of action on race relations needs to be preceded by sound study and should never be done hastily under the compulsion of "pent-up resentment" or "intensified bad conscience."

Action taken in any local situation, he stressed, should be kept in the perspective of the total Christian community and should be "ecumenical, inter-confessional, and inter-racial."

WOMEN CAN DO THE JOB

★ Methodist leaders called upon Christian women both in this country and in underdeveloped areas of the world to shoulder their responsibilities in meeting the problems of today's world.

Mrs. Porter Brown, New York City, general secretary of the women's division of Christian service, told the division's annual meeting that women have a staggering responsibility today.

"By the sheer weight of numbers, women can control an election," said Mrs. Brown, "and by the fact of greater life span, they control an increasing per-

centage of the money in America."

Mrs. Brown declared that "the question is not whether women have an opportunity to mold today's world; it is rather whether women are willing to assume the responsibility that is theirs."

Marian Derby of New York City said that women have played an important part in bringing independence to many new nations in Africa and Asia; now they must be trained for places of leadership in their new countries, she said.

Associate general secretary of the division for mission work overseas, Miss Derby pointed out that Christian colleges and training schools in many countries have provided the training required by women in the emerging nations.

The women's division of Christian service, representing some 1,800,000 American Methodist women, is one of four divisions of the Methodist board of missions.

PATRIARCH ALEXEI URGES MORE MEETINGS

★ Patriarch Alexei of the Russian Orthodox Church has issued a statement urging fur-

ther contacts between Roman Catholics and the Orthodox. Such meetings could "lead to a dialogue between the churches" in the interest of unity.

The statement has significance since the Russian Church, while approving the recent Holy Land meeting, has said it did not have particular significance

The Patriarch also voiced the hope that churches would actively work for reconciliation of mankind and for a durable peace.

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4-5, 6:30 - 7:30 & by appt.

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NEW BOOKS

(Continued from Page Fourteen)

chaplain, a BBC producer, and a journalist who contributes to *Church Illustrated* the regular feature "Question Time" — certainly a priest of varied enterprises.

His most recent book consists of two lectures on "apologetics" and on "communication" delivered in England in 1959 and 1955 respectively. Obviously intended for relatively inexperienced clerics, they provide a comprehensive set of rigid directives for answering attacks upon the Church of England and for presenting to the public that body's tenets and beliefs concisely and in a rhetorically immaculate fashion.

Those of the cloth who have been longer in the world, but still remain not of it, may find the author's well-taken points somewhat gratuitous. They might wish that he had spent less of his egregious energies in flogging a dead horse and more in stockpiling a new battery. They might, however, draw upon his store of engaging anecdotes for replenishing their own treasury of illustrations. Those, too, who need flyswatters in their campaign against such persuasions as those of the Christian Scientists and the Jehovah's Witnesses will find in this book bludgeons aplenty.

In his essay on Communication Mr. Tatlock seriously objects to manipulations of language that vary from his own arbitrarily endorsed conventions. Possibly he is a latter day proponent of the merits of Basic English or, at least, of basic rhetoric. He would have his readers and putative disciples resolutely eschew any heretical notion that meaning can be best conveyed by appeal to both head and heart.

— MONROE STEARNS

Mr. Stearns is director of information, UNICEF, and a vestryman of St. Michael's Parish, New York.

BOOK NOTES

Lent With Evelyn Underhill, edited by G. P. Mellick Belshaw. Morehouse-Barlow. \$1.75

These selections from a variety of Evelyn Underhill's writings are arranged for reading for every day in Lent, including the Sundays. They serve as an introduction for those who are not acquainted with this influential author, as well as material for meditation for all. The selections reflect the depth and breadth of Miss Underhill's work, in which,

the editor points out, she "learned to place heavy emphasis on the doctrine of creation and the prevenience of God, so that the Christian life became for her a response to God's self-revelation rather than a human seeking after God."

An Introductory Theological Workbook, by Iris V. and Kendig Brubaker Cully. Westminster. \$2.25

Brief explanations of 200 essential words in Christian theology are here presented in communicable form that will make the book useful for all teachers in churches and schools. The basis is ecumenical and scholarly, but the purpose of the book, to be an introduction, is observed, so that some limitations have to be imposed. In "Word of God" no reference is possible to *logos* as concept or doctrine in advanced form.

Acquaintance with words the authors point out, "can help one move into the reality that lies behind words. Theology is not the reality. Theology is the effort Christians make to explain and interpret the meaning of the reality."

Leader's Guide for use with The Privilege of Teaching. Morehouse-Barlow. \$1.75

This manual, prepared by the Rev. Robert W. Renouf, is intended for use with the book by Dr. Dora Chaplin of General Seminary. Its objective is to guide the parish priest who has not himself had professional training in education to train lay people in a systematic teacher-training program. The author holds this to be the inescapable task of the priest in the parish.

Young in New York by Nathalie Dana. Doubleday. \$4.50

This is an unpretentious book that will certainly make a lot of readers home-sick and another lot of youngsters (any under 40) astonished at what New York city looked like before they were born. This book is responsible, for its author is just past her 85th birthday with a perfect memory. She begins by telling us that the New York Central trains ran in the middle of Fourth Avenue, (now rechristened Park,) Lexington Avenue was ten years old and there was a bright blue farmhouse at the corner of Fifth and Seventyfirst. She has watched her native city develop from a comfortable and leisurely town into a fantastic megalopolis.

This Mrs. Dana was the daughter of the Rev. Cornelius Bishop Smith, for many years the rector of St. James Church. In those long ago times, even as today, priests' families are bound to see and hear much

of the inside of ecclesiastical affairs and some of the most exciting, is passed on to us in what she recalled in a few pages of this delightful book.

In 1911 the author married Richard Dana, Jr., the architect—grandson of the poet Longfellow and has on the other side of her genealogy, another Richard Dana, author of the popular *Two Years Before The Mast*.

To add to the attractiveness of this unique book, twenty-five photographs from the author's scrapbook are included.

Meditation; The Inward Art by Bradford Smith. J. B. Lippincott. \$3.95

Brought up as a Quaker, the author of this book has been basically loyal all his life to the principles and practices of the Friends whose everyday lives are familiar with the practice of meditation. This book is a thorough job of instruction of pupils who hitherto have been in complete ignorance of what this meditation is.

The author doesn't limit his interest to Christian sources, as his chapter headings show. *Hindu Meditation and Yoga, Buddhist Meditation, Zen* (the enlightenment of readers in this aspect of Buddhism is especially interesting.) *Quaker Meeting, and Mysticism*.

The following paragraph in the book's first chapter is a wholesome challenge to the reader. "To every man comes a time when he must face himself — and no chore seems harder than to look inward. Yet everyone who wants to live up to the standard of human possibility needs to look within. To open the door of this inner world, all we need is silence and a stout will. These together make meditation — it is as simple as that."

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