

The **+** WITNESS

APRIL 2, 1964

10¢



THE HOUSE OF BISHOPS

Of the Holy Catholic Church in China. Something about the author of our featured article will be found in Talking It Over on Page eleven as well as a bit about the Chairman of the Bishops

THE CHRISTIAN CHURCH IN NEW CHINA

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Story of the Week

Churches and Economists Support Proposed Anti-Poverty Plans

★ The Johnson administration's anti-poverty campaign was described as "a struggle to give people a chance" by the President as he sent the \$1 billion program to Congress.

In his message, President Johnson described it as "a total commitment by this President, and this Congress, and this nation, to pursue victory over the most ancient of mankind's enemies."

To carry out the anti-poverty drive he called on the Congress to create an office of economic opportunity, a department of the executive branch, which, he said, would be headed by Sargent Shriver, head of the peace corps.

Among the principal points of legislation proposed by the Administration are:

- Job training and education in camps, centers and campuses for 380,000 underprivileged young people. Cost: \$412.5 million.

- Federal loans which would permit non-profit organizations to acquire rural land, develop family-size farms and sell them to low-income families.

- Stimulation of campaigns in cities and towns against poverty through special federal assistance programs. Cost: \$315 million.

- Establishment of a domes-

tic peace corps; creation of new jobs for the nation's unemployed; special job-training for heads of families who are unemployed and on relief.

The President said the program "strikes at the causes, not just the consequences, of poverty."

It would cost, he estimated, about 1 per cent of the national budget. New funds would not be required, he added, since the \$962.5 million involved had been included in his budget for the next fiscal year.

Next to the federal program designed to spur local development of plans against poverty, the proposal to educate and provide job training for young men will be the most costly in the President's legislative package.

It is estimated that \$190 million would be needed to enroll 40,000 youths, from 16 to 21, in the first year; eventually 100,000 young men will be involved. Some 100 training centers and camps would be erected to carry out the program.

Roughly half the men would receive educational aid and perform conservation work; the others would secure residential training at centers providing basic education and job training.

Another phase would assist up to 200,000 boys and girls, 16 through 21, by providing work and training in their home com-

munities. This is estimated to cost \$150 million.

Under another plan, part-time work on and off-campus would be found for 140,000 young men and women of low-income families while they attend college.

The program is a many-faceted one. Some 3,000 to 5,000 young people would be recruited in a domestic peace corps to be known as volunteers for America.

They would be assigned to Indian reservations, migrant labor camps, and federally-assisted mental hospitals, and local communities asking peace corps-type of aid. Another proposal suggests grants and loans to families to establish farms. Still another would provide grants to new industry providing jobs in areas of high unemployment.

There was no immediate reaction from Congress. One branch, the Senate, is currently embroiled in the controversial civil rights legislation. There has been some indication, however, that phases of the Johnson program will be fought in both Houses. Some Congressmen have charged the proposals are an election year stratagem.

Role of Churches

New York churches were urged to join local government in organizing and mobilizing all residents "into a mighty force to combat this great evil, poverty."

Paul R. Screvane, president of the New York city council and coordinator of the mayor's

council on poverty, described the city's planned attack on poverty in an address to the general assembly of the Protestant council.

"The city is beginning to reach a point where we cannot afford the cost to us of the poverty of some of our citizens," the official said.

He described the council as "one of the main mirrors of the public conscience" and said it must play a key role in a "co-ordinated effort on all fronts" against destitution and need.

Screvane said the city's anti-poverty efforts would be directed along lines of the national program urged by President Johnson. He outlined specific emergency projects in the areas of education and training, employment, housing and health and personal handicaps.

Arthur Lee Kinsolving, rector of St. James, was re-elected president of the council. New vice-presidents named were Mrs. Norman Vincent Peale; Arthur A. Atha, an Episcopalian and an attorney; the Rev. Robert O. Seely, president of the council's Bronx division; and Lawrence L. Durgin, Manhattan division president.

The Rev. Harry H. Kruener, Brooklyn division president, and the Rev. Jack H. Hascup, Staten Island division president, were re-elected to vice-president posts.

Triple Revolution

A group of thirty-two economists, educators, labor leaders and others, meanwhile, have sent a statement to the President warning that machines are making men obsolete. Hence the country must take action to insure incomes for all men "whether or not they engage in what is commonly reckoned as work," the statement said.

The report is called "The Triple Revolution" and declares that the U.S. — and soon, the entire world — will be caught in a revolution which promises

"unlimited output by systems of machines which will require little cooperation from human beings."

Those sponsoring the report call this development the "cyberation revolution" and define cyberation as the advanced form of automation in which computer-tended machines not only mechanize production but can, for instance, recognize and correct their own errors without human help.

Worsening poverty and joblessness were foreseen unless radically new policies are devised to distribute the machine-made wealth. In an accompanying letter to Mr. Johnson, the authors said:

"If policies such as those suggested . . . are not adopted, we believe that the nation will be thrown into unprecedented economic and social disorder." (See Editorial, page seven).

The sponsors call themselves the "Ad Hoc Committee on the Triple Revolution." The three principal authors were W. H. Ferry, vice-president of the Center for the Study of Democratic Institutions, Santa Barbara, Calif.; Ralph L. Helstein, president of the United Packing House Workers, Chicago, and Robert Theobald, New York, consulting economist and author.

Other signers were Linus Pauling, Pasadena, recipient of two Nobel prizes; Gunnar Myrdal, noted Swedish economist; Gerard Piel, publisher of Scientific American Magazine, and Irving F. Laucks, Santa Barbara, former head of Laucks Chemical Co.

ANGLICAN DIOCESE HAS CATHEDRAL

★ The Anglican diocese of Perth — largest Church of England see in the world — got its first cathedral when Holy Cross Cathedral was consecrated at Geraldton.

The rites were performed by

80-year-old Bishop John Frewer of North-West Australia and senior Anglican prelate in the country.

Mother church of a diocese that covers all of northern Australia, an area of 660,000 square miles, Holy Cross Cathedral was built at a cost of \$226,000.

The star-shaped cathedral is regarded as one of the most modernistic church buildings in Australia. Feature of the cathedral is location of the altar well forward inside, a reversion to the early custom of Christian churches.

BISHOP CADIGAN IN SANCTUARY

★ The funeral mass for a distinguished Roman Catholic priest known as an "ecumenical journalist" was attended by a rare ecumenical note: the seating within the sanctuary of an Episcopal bishop.

Bishop George L. Cadigan of Missouri was one of 75 Protestant and Jewish clergymen who attended the mass for Msgr. Daniel Moore, editor of the St. Louis Review, archdiocesan weekly.

At the invitation of Joseph Cardinal Ritter, Archbishop of St. Louis, who celebrated, Bishop Cadigan sat inside the sanctuary with archdiocesan Auxiliary Bishops Glennon P. Flavin and George J. Gottwald. The three bishops participated in a processional up to the main aisle of St. Louis Cathedral before the Mass.

The priest-editor, who died at 42, had opened the columns of the St. Louis Review to Protestant news and opinion and had pioneered a column in which Protestant and Catholic authorities discussed problems of common concern. In 1963, he was the first Catholic priest to receive the "ecumenical cross" of the Protestant church federation of St. Louis.

Parish Ministers Should Get More Money Says Educator

★ The president of Methodist-related Boston University made a strong plea for increased salaries for ministers, unrelated to wealth or size of congregation.

Harold C. Case said a "fair salary for ministers would do more to recover the ministry than any one thing."

Speaking at ceremonies marking the 125th anniversary of the university's school of theology, he held the church should reexamine the plight of its ministers and develop "a competent logical approach to the new rootage or lack of it among the real people living everywhere, from the city in the country to the playground in the city."

Case urged an expanded curriculum and extended study for ministers, commenting that "in the world of leaders, the simple fact that the minister wears the badge of a bachelor's degree while other respected intellectuals, from the superintendent of schools to the professor of Bible, holds a doctor's degree, is frustrating to every minister who has graduated from an accredited seminary and elected to serve the church as a pastor."

The church loses many of its most promising seminary students because it leaves them alone during their years of professional education, he charged. Annual conferences must "spread out the red carpet" for their young men and women, provide funds for them to attend the conferences and send them tokens of support, Case added.

"If every church in Methodism with a student in the ministry," he said, "would remem-

ber the cost of books, and the starvation cultural diet, due to cost of theatre and symphony tickets, and would therefore help students financially, they would create a near miracle in seminaries."

He concluded by stating that the minister is frustrated that "urbanization is swallowing us whole, and no one really knows how to deal with the religion of the central city or of the suburb; the slum-imprisoned concrete, vertical curtain-wall human filing cabinets downtown and the split-level, barbecue-equipped, two-car garage baffle. We are uncertain of our strategy for the asphalt jungles and the martini heights."

EDGAR ROMIG GOES TO WASHINGTON

★ The Rev. Edgar Romig, rector of St. Stephen's, Lynn, Mass., the largest parish in the diocese, is to be the new rector of the Epiphany, Washington, succeeding the late Charles D. Kean.

He was ordained a priest at Trinity, Boston, in May, 1952 by Bishop Norman Nash. The bishop and the rector of Trinity, Theodore Ferris, invited Romig's father, the minister of the Collegiate Church in New York, to take part in the service. It all raised somewhat of a hubbub at the General Convention held that fall in Boston. Resolutions were introduced to crackdown on Bishop Nash for allowing a non-Episcopalian to take part in the service.

Great excitement as the two houses met in joint session for an all-day debate. Result: nothing — parliamentary goings-on under the president of the

House of Deputies, Theodore Wedel, had it all over within five minutes.

Nothing had been scheduled for the rest of the day in anticipation of the fireworks — so everybody went to Fenway Park — bishops in the boxes, deputies in the stands, reporters in the bleachers.

Romig has had notable predecessors, among them the Rev. R. M. McKim, who was president of Deputies at three General Conventions, and the Rev. ZeB. Phillips, president of Deputies at four. His immediate predecessor, Charles Kean — called "Take-Charge Charlie" by some — never held this office but he played an important role in about everything going on, in the church and out of it.

BETHLEHEM SPONSORS NEW METHODS

★ Bishop Warnecke of Bethlehem announced that the board of the Episcopal Church Home has let a contract to rebuild the home at Jonestown and to construct a new wing to the present structure, total cost with furnishings to be about \$250,000. Construction will begin shortly.

Bishop Warnecke announced also that the Church Home will now be named Talbot Hall in memory of Bishop Ethelbert Talbot, bishop of the diocese from 1898 to 1928. Bishop Talbot was Presiding Bishop from 1926 to his death in 1928.

As soon as the buildings are complete a new kind of care will be provided. The church plans to work preventively with adolescent girls. Living in a family group in the hall, each girl will be ministered to individually and directly by a concerned professional staff. To all the insights which modern science can bring to problems of youth will be added the strengthening insights of the Christian reli-

gion and the love and concern of the church.

The Bishop said that there is presently no comparable program available in Pennsylvania. He emphasized that the girls will not be emotionally disturbed girls who require serious psychiatric therapy. Nor will they be delinquent girls who need a reform school discipline. Rather, they will be girls 13 to 18 who need general guidance in working out teen age problems. These girls will need sympathetic understanding and a chance to participate in wholesome group activities.

Continuing surveys by the board confirmed the great need for this kind of program. The home was an orphanage from 1881 to 1960, when such care was no longer needed.

VISIT OF CARDINAL HAILED BY RECTOR

★ Richard Cardinal Cushing, Archbishop of Boston, continuing a widely heralded round of talks before Protestant audiences, was hailed by the Protestant Episcopal rector of Christ Church, Cambridge, Mass., as a churchman of extraordinary "candor and humility."

Gardiner M. Day, saluted his Roman Catholic guest in the presence of some 400 persons in the parish hall — an overflow audience of 100 heard the dialogue via broadcast to a nearby church building.

Day presented Cardinal Cushing with a Prayer Book as a memento of his visit. In a reciprocal gesture, the cardinal promised to send the Cambridge church 500 copies of a book on Christian unity.

Cardinal Cushing reiterated a plea made before other Protestant groups for a "grassroots" ecumenical spirit to supplement the efforts of Church scholars seeking Christian unity.

He said theological and Biblical experts of various churches

have established "serious and successful" dialogue among themselves, "but the ecumenical spirit will fall flat on its face if we are going to leave it to the scholars."

The cardinal noted that the Catholic Church is making increasing calls for the intelligent participation of laymen in its apostolate to the modern world.

He said that for many years the layman "was all right to take a collection and run Beano games when these were legal or to sell 'chances' out of the pastor's hat, but they had no part in the church structure."

Recalling his experiences at the Vatican Council, he said that because of his inability to understand the Latin even the Russian observers "were better off than I was . . . at least they had interpreters."

Under such circumstances, Cardinal Cushing added, "for once in my life I kept my mouth shut."

DEDICATION SET FOR COVENTRY CROSS

★ The famed charred cross of Coventry Cathedral, one of the major displays at the Protestant and Orthodox center at the New York world's fair, will be dedicated at special services on April 11.

Scheduled as main speaker is the Rev. H. C. N. Williams, provost of the cathedral, who also will present a cross of nails, made of 14th century hand-forged nails which fell from the

roof of the cathedral when it was bombed in 1940.

The charred cross, formed from two charred timbers, will stand in the center's music garden in front of a wall on which the words, "Father Forgive," are inscribed.

Others slated to participate in the dedication services are Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, and Charles C. Parlin, Methodist layman and a New York attorney. Both are presidents of the World Council of Churches.

A facsimile of the cross will stand in the "Sanctuary of Ruins" at Coventry during the two years of the New York fair.

PROFESSOR BROWN OF GENERAL

★ Ray Francis Brown, director of music at General Seminary, died March 23. He was a member of the faculty for 30 years and was an authority on church music.

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EDITORIALS

Time to Ask Questions

THE CHURCH should challenge the objectives of modern civilization. Since the beginning of the Christian social movement decades ago, the church has accepted the objectives of the world and merely fussed about the methods and motives of men in pursuing those objectives. The purpose of economic life has consequently never been clear either to the church or to the world.

It is this question of ends — what is it for — that should be the first question which the church makes the world ask and answer about its economic system. Questions of motive don't arise if the end is wrong. And in fact while the church has been rioting about "production for use or production for profit," the world has reached the ridiculous pass of being able to produce so successfully that there is little profit in the production and no use in the wasted product.

Christians must make clear to the world, from their insight into the nature and destiny of man, what purpose it expects the world's economic system to fulfil. It is quite clear that we are in this confusion and distress because the economic system of most industrial communities is unconsciously striving for conflicting objectives.

The technicians of production are out to produce goods with the least amount of human energy, that is, with the minimum of trouble; the business side of industry has, on the other hand, to be concerned with selling its goods and if the need for human service is diminished by automation — and people don't get the wages of the machine — selling becomes difficult. Governments too have to be concerned with making work, for out of production's profit they collect their revenues in taxes. And behind all this there is the financial system, whose objective is the purely theoretical one of maintaining the integrity of its own rules. And those rules must be in flagrant contradiction with economic realities, for otherwise there could be no absurd phenomenon of a world rich in goods and poor in the means to pay for them.

This conflict, between the objective of finance and the objective of the community as producer and consumer is a spiritual problem of the first order, for it concerns the true activity of man. While we have all the physical conditions that

would enable us to relax our economic activities, the producing and consuming sides of the community's economic life cannot meet each other's needs in money. And the banks who control the world's money don't increase it except for more production, and within their own rules have no way of increasing the buying power of consumers except by making them add to the unsaleable surplus! Finance fastens man upon a treadmill of economic activity and in consequence our civilization makes economic activity the sole end of man.

That is the main factor in our international difficulties. We must all try to have a surplus of exports over imports. In terms of goods that is a net loss but it encourages economic activity. Creditor nations dare not receive goods and services in payment of debts — an arrangement which would settle the worst international problem in a year or two — because they have no money mechanism to distribute goods acquired without further economic activity. Our international difficulties are said to be due to the interdependence of nations. Yes, they are interdependent in the sense that each depends upon others to take away from it the difficulties it won't solve itself. We hang together because we hang from the same scaffold. The scaffold is a money system compelling communities to seek more economic activity, instead of enjoying the fruits of production which now requires less and less economic activity from human beings.

The church must call upon the financiers to do a purely technical job — namely to count correctly, so that consumer purchasing power is always equal to the remunerative price value of its unsold production. The church can make this demand with a healthy conscience because embedded in this challenge is the requirement that men shall be allowed to reap the rewards of their labor, skill and association, and shall not be subjected to an eternal grind of economic activity.

The money problem is not purely a technical one, it involves the whole question of the true end of man on earth. The financial crisis is the inevitable result of a system of counting completely out of accord with the realities it is supposed to represent. And on any Christian view, the realities of nature's bounty, men's skill and their needs, must be held as nearer to the mind of God, than the purely theoretical devices of

men, such as the money system which now rules the world for evil.

A Christian way out is the way towards a world order in which man has submitted the strutting theories which feed his pride and power to the real world that God has made and that Christ has redeemed.

One Woman's View

By Barbara St. Claire

Good Friday

"... if these things are done when the wood is green, what will happen when it is dry?"

St. Luke.

Three Marys, St. John tells us, stood watching under the cross — his mother, with her sister Mary, and Mary of Magdala. What they saw was a human death, for he was human. What they saw was not only the sort of tragedy that cleanses with pity and fear, what they saw was sad, too, in the sense that death, while it may be tragic, is always sad for the people close to the one doing the dying.

Three Marys watched under the cross. One in their sorrow, they were Mary — a person for whom, all of a sudden, darkness falls.

And after it, after he was dead and buried, for Mary, left behind, what? Things are not so neatly tied up after a period of mourning as Milton suggests at the end of "Lycidas":

At last he rose, and twitched his mantle blue:
To-morrow to fresh woods, and pastures new.

Those fresh woods and new pastures are not easily come by. Shakespeare knew this — knew all about the little particles of sadness death leaves behind. Macbeth is visited by them; even the martens are "temple haunting". It is evening; look out the window:

Light thickens; and the crow
Makes wing to the rooky wood:
Can such things be
And overcome us like a summer's cloud,
Without our special wonder?

It doesn't take much — the way a glass is

polished, a sudden resemblance — to catch at the heart.

How reason out of all this death? The lovely island of Cyprus, luminous in the sunlight, cradles it; camps have been built to administer it; we can have it, now, wholesale or retail. Wholesale — the bomb; retail — the electric chair or the rifle shot. We are in it in the midst of life; it is the warp of our woof.

How reason out of all this death? Men fear it, said Francis Bacon, "as children fear to go into the dark." It is because of this fear, and the fear of anonymity, that we are all afraid to go into the dark, to say an unpopular thing, to lose our jobs, to change them, to let go a single status symbol. Death is the ground swell underneath all our other fears, for ourselves, and for those we love.

Having eaten of the apple — the fruit of the tree of the knowledge of good and evil, in our pride, we would know, we would understand, the how and the why of our death and our salvation. Failing to do this, the ancient Jews came up with the scape-goat; we have gone no further; we have them too. For the gas chambers, there is, most lately, Pius the twelfth; for the crucifixion, in spite of what has been said and done, there are still the Jews. There was a song current not long ago; the title of it is all I can remember. It was called "Put the Blame on Mame." It was a very funny song. But it gives us to think. Are we Mary, or Mame?

How reason out of all this death? It would seem, for Jesus died a human death, that the human way is simply death. But still we call that Friday good — we, under the same condemnation.

Having eaten of the apple — the fruit of the tree of the knowledge of good and evil, in our pride, it is hard for us to live with what we can't understand. Lack of understanding becomes a kind of death. John Keats, before he died young, concluded that one thing was indispensable to maturity; he called it "negative capability". He meant, simply, the ability to get along with negation, to accept the mystery, the seemingly unanswered prayer.

Three Marys, St. John tells us, stood watching under the cross — his mother, with her sister Mary and Mary of Magdala.

THE CHRISTIAN CHURCH IN CHINA

By K. H. Ting

Bishop of the Holy Catholic Church in China



IT IS A PLEASURE to write an article at the request of *The Churchman* for it affords me a good opportunity to discuss some of the questions of western friends.

First, about our Theological College. Nanking Union Theological College is an institution which undertakes as its main task the training of leaders in the field of theological studies for the Christian church. The living church of Christ must necessarily engage herself in continuous theological thinking. To build up the magnificent mansion of the church we should, indeed, base upon Christ as the cornerstone of our faith; however, sound theological guidance is comparable to the scaffold around the mansion under construction which makes "all the body fitly framed and knit together." Our church needs intellectuals who are culturally, spiritually and theologically well-grounded and equipped with a wide range of knowledge.

To make theology sober and vigorous so as to be a spiritual source for enriching the earthly life and witness of Christians, it is essential for theologians not only to absorb nourishment from the Bible and the historic faith, but also to be in close touch with the rich and heart-stirring movements of human history in which we find ourselves. We cannot be content with merely guarding ourselves against the danger of syncretism. We shall err if we should take an indifferent attitude toward all the new inspiring

happenings that are taking place among the broad masses from day to day.

In our theological college much attention is given to striking a balance and maintaining a rhythm between theological studies, living practice and the life of worship. For example, in our theological community, aside from studying theological subjects, time is given not only for personal devotions and group worship, but also for weekly half-day productive manual labor. This will enable us intellectuals gradually to change our deep-seated alienation from the working masses into an attitude of appreciation of this creative role in society so as to be able much more deeply to share in their hopes and visions, and to gain strength from their examples.

The Students

REGULAR STUDENTS are composed partly of university graduates and partly graduates from senior middle schools, the length of study for both being five years. Those who show higher competence will qualify as research fellows pursuing further studies after graduation. The college is supported by churches and church organizations throughout the country. Scholarships are granted by the college to needy students.

The denominations which our teaching-staff and student body represent are far more extensive than in any other union theological college I know. It is our principle to foster the spirit of mutual respect in matters of faith among dif-

ferent denominations. Here we are experiencing ourselves what St. Paul said: "For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound into the glory of God."

Religious Freedom

SECONDLY, regarding religious freedom in New China. The existence of such a theological college as ours is sufficient evidence of the reality of religious freedom in New China. In our country the right of adherents of all religions to organize themselves is taken for granted. All religions enjoy an equal footing. Freedom of religion is not only guaranteed in our Constitution, there also exists a standing organ of the government which looks after the proper carrying out of the policy.

Any Chinese citizen is free to believe in this or that religion, to change his religious adherence or not to believe in any religion at all. So far as matters religious are concerned, the right to decide rests with no one but the religious constituencies themselves. For example, at our theological college, all matters pertaining to the educational policy and the content of curriculum are considered and decided upon by ourselves.

Only when the name of religion is made use of as camouflage for activities undermining our social and national security, will the state take measures to suppress those activities. But, in that case, what is involved is not at all the question of religious freedom but that of a small number of individuals exploiting religion as a cover for subverting the state and the people.

In the past, supported by the missionary bodies of the west, Christians in China imagined ourselves to be in a superior position to the common people. Consequently Chinese Christians became unpopular and were actually looked down upon by the people. Today, all religions have rid themselves of the shelter of foreign political powers. Thus, all religions are treated equally.

Our theological college, just like other religious organizations, enjoys the privilege of exemption from taxes on land and houses as stipulated by the government. Throughout this land, from big cities to rural villages and from the frigid north down to the tropical south, we have many churches carrying on their regular church activities.

Ideologies

IT IS TRUE that communists do not believe in religion and it is their conviction that the day would come in the course of history when no one

in the world would care for any religion, so that religion will automatically wither away.

However, this view does not in the least imply that they would, in actual practice, persecute religious believers. The fact that Christians all over China are doing their utmost to help make our college a really worthy one signifies their confidence in the future prospect of Christianity in China.

Thirdly, regarding the attitude of Chinese Christians toward the state in New China. The attitude Chinese Christians adopt as regards the state should be based upon facts instead of being motivated by prejudice.

Conditions in China

IN China today excellent order prevails. While beggars were a common sight in old China, one can scarcely find any in the streets nowadays. Prostitution and unemployment have disappeared too. Illiteracy is fast diminishing. Schools of various types and grades are growing in large numbers year after year. Children have never received better care and nutrition than they are receiving now. Women enjoy the same social status as men. Youth are provided with conditions for healthy physical, moral and cultural growth.

Entertainments given at theatres and cinemas are wholesome and clean. Living conditions for more and more people are improving, thus enhancing the enjoyment of family life. Industry and agriculture are forging ahead at an amazing speed. We have been able to tide over safely the serious natural calamities of the past three successive years. The market price for staple food has not gone up a bit during all this trying period and food products are purchasable in the market anytime at calling. Moreover, agriculture has rapidly recovered in the past year or two.

Friendship Needed

THE BROAD MASSES of the people in America have always entertained good-will and friendship for the Chinese people. So long as they have not been kept in the dark from real situations, I believe they would share our rejoicing as our fortune has taken a turn for the better. We want to be people who have the ability to distinguish between right and wrong. We must not be indifferent to what is good and what is bad. Facts are facts and they cannot be ignored.

True, there is contradiction between the faith of the Christian and the world view of the com-

munist, but I do not see why that should prevent us from cooperating in the gigantic task of building our socialist motherland. On this point, there ought not to be difficulty for all honest Christians to comprehend. There can be raised no theological bar to Christians' learning to do the good things others are doing, and to our doing them with the others.

Christian Church

FINALLY, about the course the Christian Church in China is taking. If the question is put to us as to which Scriptural passage has the greatest influence on Chinese Christians in relation to the question of the church, our answer would naturally fall on Ephesians 5:26-27, "that he might consecrate her, having cleansed her by the washing of water with the word, that the church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish."

This exactly expresses the aspirations which we have for the church in China and accounts for the tremendous changes the church has undergone during the past decade or so.

We are advancing along the path of self-administration, self-support and self-propagation. By this path the Chinese church, once built on sand, is now being rebuilt on rock.

The American people have long been friendly towards our people. Motivated by this spirit and goodwill, many Christians among the American people have supported the missionary movement with their money and prayer. For this goodwill, we are deeply thankful.

But viewing more objectively the historical role the missionary movement as a whole has played, we find it hard to appraise it simply as a non-political, spiritual movement, and to feel justified in saying that that movement truly represents the above-mentioned goodwill and friendship of the American people.

Native Church

THE CHURCH in any country should not be dependent on churches in other countries permanently, as a kind of lifeless replica good only for display. It ought to develop its own initiative and potentialities in order to maintain itself, to administer its life, to bear witness to the gospel and to be rooted in its native soil so as to develop its own life and characteristics.

On the top of all these, the political links of the western mission authorities as mentioned

above, makes it all the more urgent for the church in China to strive at self-administration, self-support and self-propagation. It is our view that the Chinese church should be governed by the leaders and members of the Chinese church ourselves. Its financial responsibilities should also be borne by the Chinese churchmen and churchwomen ourselves.

But our spirit is not one of anti-foreignism or narrow-nationalism. With the peoples of the various countries in the world and particularly with Christians, we constantly maintain friendly relations and they always have our best wishes. What we have been attempting to do is to rid our church of the influence and coloring of the colonial age and to make it a Chinese church true to its name, so as to fulfill the commission entrusted us by our Lord. This desire of ours is only reasonable.

We are deeply convinced that the overwhelming majority of the upright American Christians will share the same viewpoint as ours.

Talking It Over

By W. B. Spofford Sr.

THE CHURCHMAN, to its great credit, did a very simple thing. They decided that readers would be interested in knowing what the situation is with the church in China. So they wrote Bishop K. H. Ting and his answer the Churchman featured in their March number.

It is reprinted this week, with the kind permission of the Rev. Guy Shipler, editor, and Edna Johnson, managing editor.

Several years ago I was reporting a conference of the World Council of Churches and had a few minutes with W. A. Visser 't Hooft, head man. We discussed China, and I told him I was going to write to Bishop Ting for an article. He advised against it since "it might get him in trouble" — the implication being that mail in China might be tampered with.

Again this past Christmas when we got our usual greetings from K. H. and his wife, Siu May, my wife suggested that I ask for an article but I decided against it. So the Churchman beat us to it in getting what I told them is The Story of the Year as far as I am concerned.

Ting, who studied in England, was ordained in China by Anglican bishops. He was then on the staff of the World Council in Geneva and

later was with the WCC in New York. It was there that we got to know him and his wife, who worked for the YW, very well indeed.

They were still in New York when John Johnson, rector of St. Martin's, asked me to run a forum on Sunday afternoons. He told me that it was not only white churches that practiced segregation — that his own parishioners, many of them anyhow, resented having white people in the congregation. So I was to get my white friends to attend and when I asked "how about Chinese, Puerto Ricans, etc." he said "the more you mix them up the better."

The Tings of course knew many Chinese nationals who were doing graduate work in the city. So my hope was that not only would K. H. and his wife attend, but that they would round up many others also.

Their answer was simple. When the revolution took place in China they and their friends were placed under what amounted to house arrest. None of them could leave their homes without being followed by U.S. agents, "so you can imagine how much chance we have of attending a forum."

None of these Chinese students were allowed to return to their native country, the idea being that our government did not propose to allow these educated Chinese to return home to help rebuild their own country.

Most of them eventually got home, with K. H. and Siu May — and a new born babe, making it the hard way. He went to Canada for a speaking engagement for the WCC. He sent for his wife, who pulled an Eliza Crossing the Ice stunt in order to join him.

Numerous inquiries to their friends in the U.S. failed to get any information about what happened to them. You may well imagine my surprise some years later, in turning the pages of China Reconstructs, to come across the picture of Bishop K. H. Ting which you will find with his article this week.

The cover picture this week is the House of Bishops of the Holy Catholic Church in China, with Bishop Ting standing second from the left. Fourth from the left, seated, is Bishop Robin T. S. Chen, who holds the office corresponding to our Presiding Bishop, and is known to many American churchmen since he did graduate work at Philadelphia Divinity School and spent a summer in Cincinnati at Dr. Bill Keller's famed clinical training school.

I am sure Shipler will not mind if I pass on a bit that was in his letter giving us permission

to reprint the article. The religious editor of the Detroit News called Ship up and wanted to know all about it — particularly how he got it.

"When I told him we merely wrote and asked him to do it, he damned near fainted. He wanted to know how we knew that it wasn't 'just propaganda' I told him the piece spoke for itself and that he could find a list of Chinese bishops in the Episcopal Church Annual if he wanted to take the trouble to look."

The question is also asked: "Is there any official relationship today between Canterbury and the Chinese church?"

Bishop Ting represented his church on a committee that met in Lambeth Palace to plan for the last Lambeth Conference. No Chinese bishops however attended the conference itself — the assumption (repeat the word assumption) being that none of them were allowed by their government to leave China.

Also after reading the report of the Executive Officer of the Anglican Communion to the Archbishop of Canterbury and several documents having to do with MRI, I believe I am correct in saying that no effort has been made to contact our brethren in China.

However contact is possible. The Churchman had no difficulty in getting the article from Bishop Ting. Also he and his wife wrote in their Christmas card dated "Nanking 1963" — "Thanks for sending us the Witness."

Tattoo Happy

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

THE NEWSPAPERS carried a recent item about a young woman in the British women's royal army corps who has gone in for tattooing on a large scale. She has 62 designs etched on her body from her shoulder to her knees. The article goes on to say, "Rusty's pelt from the waist up is a tangle of snakes, panthers, demons, butterflies and flowers. Below the waist is a herd of varicolored lizards and winged gargoyles and a flying dragon in vivid green".

Rusty is following a time-honored custom mentioned even in the Bible. The mark of Cain has been thought by many scholars to have been a tattoo mark put on his forehead to show that Cain was under God's protection. It was analogous to the tribal sign which is still worn

by members of the desert tribes. We seem to have reference to it in such passages as Ezekiel 9:4, 6 and I Kings 20:41 and a Christian adaptation in Galatians 6:17. It is curious that Second Isaiah has God reverse the process and engrave Zion on the palms of his hands (49:16).

The sign of the cross in baptism is a reminder of this ancient custom whereby the newly inducted member of the group was given a permanent mark or sign of his new status. This was a token anyone could see. Rusty Field, the tattoo-happy WRAC, was a little careful where she had her tattoos applied. Accordingly when she is in uniform the results of her hobby do not show. She is able to cover up all the marks.

There are Christians like that who keep the sign of their Christianity covered up at all times. The ordinary person meeting them would never suspect that they had ever been marked by the sign of Christ.

Perhaps the reason why this is so is connected with the second characteristic of Rusty's hobby. She has been remarkably inclusive in the designs she has had tattooed on her skin. Instead of keeping to one theme she has accepted all sorts of subjects. There has been a happy lack of discrimination or selectivity.

So with the ordinary Christian, there has been an acceptance of so many other loyalties that our allegiance to Christ is lost sight of among the welter of tattoos we bear. We are marked by the signs of a hundred and one other interests and goals in life. The dragons and demons, the gargoyles and lizards of our modern culture are all present.

Looking at St. Paul one could tell what tattoos he bore. Are we like the apostle or Rusty Field, eclectic and therefore cryptic as far as our allegiance goes?

Counting Me Out

By W. B. Spofford Jr.

Dean of Cathedral, Boise, Idaho

WE OFTEN LEARN much about true values from the curmudgeons of life. At any rate, I like the epitaph which H. L. Mencken penned: "If, after I depart this vale, you ever remember me and have thought to please my ghost, forgive some sinner and wink your eye at a homely girl." And George Bernard Shaw, asked what he wanted to be at the end of his life, said: "All

used up!" Those two men, who wouldn't pretend to appreciate classical Christianity, often knew more about life and death than so-called pious folk.

We have been encouraging members of the parish to put on file in the cathedral office some information as to what kind of burial service they may desire. For all of us the inevitable reality which St. Francis of Assisi warmly called "Sister Death" is but a heart-beat or a moving car's length away.

As for me, I am one who would just as soon keep it simple, unobtrusive and non-bothersome. If I should die while living in Boise, my personal wishes are attuned to those expressed by St. Monica: "Lay this body anywhere, only this I beg of you; that you remember me at the altar of the Lord." Some personal preferences are these:

1. My remains will be cremated as soon as possible, without embalming, unless some portions of my body, such as eyes, etc., could be of use to some eye bank or other appropriate agency which seeks to help those who are living who have needs.

2. If the law requires that I have a casket, I'd prefer a plain wooden box or, at least, the cheapest casket which can be purchased. I would much prefer that any available cash go to the education of my sons and the support of my wife than be spent in honoring the "Temple of the Spirit" which I will no longer occupy.

3. There will be no funeral as such but, when the Christian family gathers for its regular celebration of holy communion on the nearest Sunday, I would hope that I might be remembered at the time of the offertory and the intercessions.

4. Since any service is to the glory of God, rather than a moment of pleading a case for me before God, I hope you will want to sing. I suggest hymns 107, 474 and 329, since the words express what I hope would be felt. Since I've stuck in a hymn by J. S. Bach, I hope that the choir might want to sing something by Mozart as an anthem.

5. If memorial money is sent in, I would prefer that it go to the Presiding Bishop's Fund for World Relief, the Planned Parenthood Association and the National Association for Mental Health so that the living might be fed, the disinherited might be helped and the ill might be made whole.

I do not believe that I "passed away," "slept

away" or "passed on." I will have died — a good and strong word — for which I don't need any euphemisms. And please, "forgive some sinner and wink your eye at a homely girl."

Vicarious Sacrifice?

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

SOMETIMES I get the idea from some laymen that I am supposed to be their vicarious Christian. But, I cannot. I cannot be John Doe's Christian. I can pray for him, I can absolve him of his sins, I can administer the holy sacraments to him, but I cannot make his commitment to Jesus Christ.

Yet, the idea that some laymen have of the clergy would indicate the layman thinks he can bask in the light of the clergyman's Christian relationship with God. I don't for a moment think that this is a conscious attempt to find and have a vicarious Christian; I think it is a misunderstanding of the role of the priest.

One wonders how many parishioners, how many calling committees, how many vestries, have actively discussed the role of their rector. What do we want the man for anyway? What do we consider his job to be? Is he to be our Christian?

For instance, it is expected that the priest will pray for his people and attend the worship services of his parish which of necessity he leads. He will do so because he is a Christian. Yet, such pious observances seem to be exempt from the lives of many laymen who attend services when they feel like it. By not worshipping God every Sunday in his church, is the layman saying that the priest can do it for him?

Every clergyman has heard a layman say, "but you're expected to do that, after all, you're a minister." The "that" of the quotation can include all manner of things.

You're expected to read the Bible; you're expected to keep up with the church press; to study and deepen your own religious knowledge; you're expected to be compassionate. You're expected to go some places, not to go to others. But is a layman exempt from the same expectations? Is any layman exempt from being a Christian, or is it false to say that God is no respecter of persons?

The interest in overseas missions might be a

case in point. I've yet to hear but a very few laymen volunteer any interest in the mission of the church. When we discuss the church's program, we always think of ourselves first, or almost always. Few laymen have ever said, "let's make sure we send money to missions first. Let's think of the other guy, the one who hasn't heard the gospel."

Yet, clergy preach to this point and work to bring vestries into a realization of the vitality of the church. Vestries respond favorably, more often than not, but the impetus is not usually forthcoming from the laity. Should just the priest be concerned for mission?

What about Christian vocations? Are the laity spurring young people on to choose a vocation in the active ministry of the church, or is this, too, a priestly function?

And after we send our youth to seminaries, what is the reaction? In seminary, young men are exposed to the very best and latest scholarship. Usually they study and learn and are imbued with the vitality of the Holy Spirit and they come back to a parish or mission with new ideas and information, sound scholarship, only to have it squashed.

We never did it that way before is the plaintive cry. And it follows that his energy is either sapped by apathy and disinterest and he gradually buries his newly acquired scholarship; or he begins the difficult task of looking for a group of people who are really interested in Christian conviction. For some, the rejection is so complete that they return to secular life.

The field of personal sacrifice is rich with the difference between clergy and laity, as many laymen seem to believe that the clergy should make a sacrificial offering of their lives. A vicarious sacrifice?

A friend once said, "I think the preacher should have it a little hard. It makes a better preacher of him." The conversation was in reference to whether his minister should have wall-to-wall carpeting in his house which my friend evidently thought would be too good for him.

There is a lot said about the luxurious quarters of clergy, but few of us have ever experienced such housing. Instead we live in comfortable rectories, hopefully the same type of housing as the average family we serve. The housing is provided and sometimes the parish is really interested; sometimes they are not. A housing allowance would at least allow the clergyman to

make his own investment in real estate and thankfully this is becoming more of a reality.

Even if the clergyman is expected to not have it so good, he is expected to be exemplary in the exercise of stewardship of time, talent and money. It is all right for the rector to tithe; in fact it is not news that he does; but the layman has too many outside responsibilities too often to make a similar sacrifice. Thank God there are exceptions or the church would be broke.

Certainly clergy should attempt to mold their lives to exemplify the Christian life; but they

should do so because they are Christians, not because they are clergy. Every Christian should attempt to so mold his life.

I hear it being said to me, in many ways, "you and your family are expected to be Christians, after all you are a minister." I hope that I can be, and that my family will be devoted Christians; but I cannot be someone else's Christian.

The demands of God are laid upon us all; the response to him is required of us all. His judgment is on us all. Each to follow; each to make his commitment.

- NEW BOOKS -

E. John Mohr
Book Editor

THE WESTMINSTER DICTIONARY OF CHRISTIAN EDUCATION. Ed. by Kendig Brubaker Cully. Westminster. \$6

For merchandisers to have a good "special", a "lead", that will create both good will and sales, they need a commodity that is a genuine bargain. Westminster Press has such a "lead" in its double-columned Dictionary of Christian Education. What would you like to know? Something about the major religions of the world or merely something about a denomination with its philosophy of education? Or what about the history and avowed purposes of groups like the Student Christian Movement or the Y.M.C.A.? You'll find the answers in the Westminster Dictionary.

If you are trying to teach and need to be refreshed on the meaning of theological terms like grace, sanctification, and revelation, you will find them in the Dictionary; and you will also find the description of fundamentalism, neo-orthodoxy, and neo-liberalism. If your special interest is religious education, you will find a classification of theories of knowledge, of personality, and of personality development.

What is relationship theology? It sees God at work in the community, the realm of the Holy Spirit, and emphasizes personal relationships. Revelation is interpreted in personal terms and it is through living together that the personal meanings of words take on their meaning.

This is only a hint at the meaning of the term which underlies the most significant educational theory in the Episcopal Church.

The distinguished editor of the Dictionary is Kendig Brubaker Cully of Seabury-Western Theological Seminary. Aware of the need of a comprehensive work setting forth the concerns and interests of Christian educators, he assembled a small group of knowledgeable persons to plan its scope and nature. It was impossible to limit the articles to those on methods of teaching and learning. A Christian educator needs ready reference to many other items of information and thus it was that the scope expanded.

But in addition to the articles, each written by an expert in his field, there is a table of subject headings which serves as an index to a bibliography of 1,277 titles. Suppose a student is concerned with a topic like, "Theology of the Laity". An article of about 1,500 words gives the essential elements and the index points to fourteen books in the bibliography that are especially relevant. What a boon! The Editor and the Westminster Press are to be congratulated.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education of New York University and is on the staff of the Church of the Epiphany, New York.

OBJECTIONS TO CHRISTIAN BELIEF. By Four Cambridge Dons. Lippincott. \$2.50

This little book is already very well known in England, where it was published last spring. It is composed of four lectures, given under the auspices of the divinity faculty of the University of Cambridge for the benefit of undergraduates in that university; the lectures were

the 1963 series in a program intended to acquaint undergraduates with Christian thinking as it is expressed at what one might describe at a "high intellectual level." The editor is Dr. Alec Vidler, dean of Kings College, who is also one of the lecturers.

It is the conviction of those who sponsor the lectures for undergraduates that large numbers of thoughtful young people are simply not aware of the fact that there is, in the Christian Church and above all in the Church of England, any sustained attempt to understand modern conditions, contemporary thought, and the problems which are faced by any religious position in the world today. It is to demonstrate that this is a mistaken view, and that as a matter of fact, Anglican theologians are wrestling with the sort of problems that concern all thinking men, that the divinity faculty initiated these lectures each year for Cambridge undergraduates.

The present series is an attempt to look at the commonly made objections to Christian faith in our time. Dr. Donald MacKinnon, well-known as a moral philosopher and the author of a number of notable books, examines the objections often made to Christianity in the realm of man's moral life and judgments.

The Rev. Harry Williams of Trinity College looks at psychological objections; Dr. Vidler himself examines the historical problems of Christian faith; while the Rev. James S. Bezzant, dean of St. John's College, considers intellectual difficulties in the way of Christian commitment.

The present review is no place to make a thorough critique of these lectures. Suffice it to say that the four are honest, forth-right, and even bold. In the opinion of this reviewer, the two best essays are by

(Continued on Inside Back Cover)

NEW BISHOP FOR COLOMBIA

★ A priest who began his ministry in Colombia will become that South American missionary district's first bishop at the end of April.

The Rev. David Benson Reed, vicar of St. Matthew's Church in Rapid City, S. D., will be consecrated at ceremonies presided over by Arthur Lichtenberger, Presiding Bishop. Consecration services will be held on April 25, in Trinity Church, Tulsa, Okla.

Coconsecrators will be Bishop Joseph M. Harte of Arizona, and Bishop Reginald Gooden of the Panama Canal Zone.

Bishop-elect Reed, 37, was elected to the episcopate in November, 1963, at the House of Bishops' annual meeting in Little Rock, Ark. Just prior to his election, the bishops designated the entire 440,000-mile area of the Republic of Colom-

bia as a new missionary district.

The church began its ministry there in 1945, but its work has been confined mainly to Anglo-American persons. At present, there are five priests who serve two parishes, five missions and seven mission stations. With a new bishop and missionary district, however, the church plans to expand its ministry to the republic's 14,000,000 Spanish-speaking Colombians.

Reed previously served in Colombia from 1952-58, first as the only Episcopal priest there and later as archdeacon.

LEGISLATIVE PROBE AT MINNESOTA

★ Sixteen clergymen serving the University of Minnesota community have expressed hope that legislative inquiries into the university "will operate with restraint."

A committee of the Minnesota Senate voted to investigate the university following complaints of leftist teaching at the university. Most of the complaints have been centered around a Quaker pacifist and socialist, Mulford Q. Sibley, a political science professor. Sibley stirred up controversy with a proposal that there should be groups on the campus advocating communism, nudism and free love to "challenge orthodoxies."

In their statement, the clergymen affirmed their confidence "in the academic integrity and sense of public administration of the faculty and administration" of the university.

The pursuit of knowledge, it said, is an "arduous" and "awesome" task that "cannot be fulfilled apart from a climate of open and free inquiry."

They expressed regret that the current debate over academic freedom at the university "has taken publicity precedence over the great accomplishments of the university."

The clergymen said they were grateful for the "fair treatment" accorded by the university to all citizens, including various religious bodies and groups "who may, by our standards, be irreligious."

"We believe it cannot well be otherwise in a university supported by and serving all citizens of Minnesota."

Clergymen signing the statement were from Presbyterian, Congregational, Lutheran, Baptist, Methodist, Episcopal and Catholic churches.

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OBSERVER COMMENTS ON COUNCIL

★ The Archbishop of Canterbury, commenting on the Christian unity movement, lauded the "new relation of friendship being enjoyed" by the Church of England and the Roman Catholic Church.

The Anglican Primate gave much of the credit to the initiative of the late Pope John, who convened the first session of the Second Vatican Council, Oct. 11, 1962.

"Changes of spirit," said Dr. Ramsey, "are happening everywhere and the Roman Catholic Church and other churches are beginning to find themselves not rivals, but allies in the cause of God."

Meanwhile an interview on church unity was given to the Catholic Herald by Anglican Bishop Mervyn Stockwood of Southwark, another Church of England ecumenical leader.

He said that "because our friendship is still quite young," he was not sure that the time has come for unity among Anglicans, Catholics and Orthodox.

"Taking the Catholic community as a whole," he explained, "there is still a great lack of knowledge of the Church of England. The pull of history still works against us."

Concerning the question of papal infallibility, the bishop said that "the thing to do at this stage is to get us to accept the fact of the papacy, without insisting on a particular interpretation of it."

He added that in his view the liturgical movement was the chief factor in promoting understanding between Christian bodies.

Archbishop Ramsey also commented on a recent report urging reforms in the Anglican parochial structure and ministry, and said "a great deal would come of it." (Paul report, Witness, 1/30)

He said that if as a result of

the report "the clergy are going to be pushed around more than in the past, then I hope the bishops and the archbishops will be pushed around too. For my part I shall be ready for it."

The 300-page report recommends a time limit for bishops holding office, retirement at the age of 65 for clergy, and group parishes operated by a college of priests. Many of its proposals cut through centuries of tradition.

TAKES NEW JOB IN NIGERIA

★ An active layman in the diocese of Ohio left for Nigeria to begin a year-long assignment as telecommunications adviser to the Nigerian government's ministry of communications.

He is Perc H. Williams of Bay Village, Ohio, retired plant superintendent of the long lines department of the American Telephone and Telegraph Co.

A New Manual of Intercession

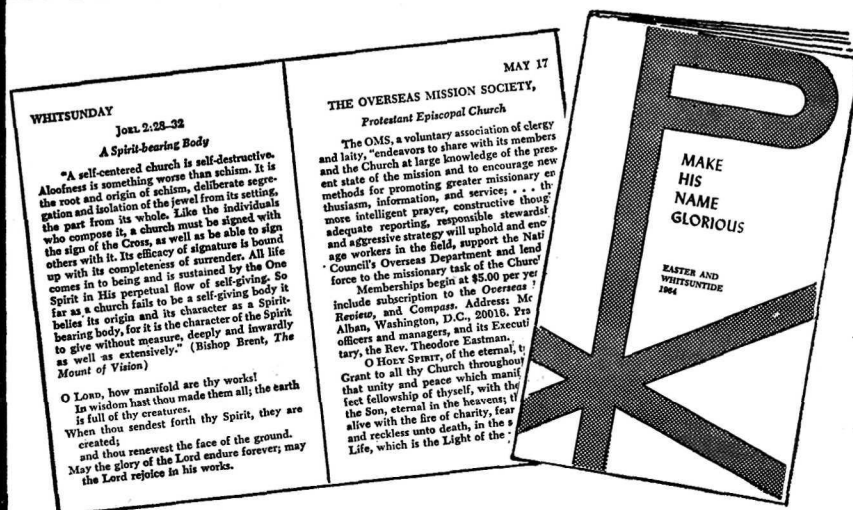
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Mr. Williams retired last year after spending 41 years with the company. Through the Western Electric Co., Mr. Williams will help the Nigerian government to fulfil a contract with the department of state agency for international development, in an attempt to organize the African nation's communications system.

A communicant of St. Peter's Church in Lakewood, Williams has served on the vestry three times.

ROCHESTER PARISH CALLS KUEHL

★ The Rev. H. August Kuehl has accepted the rectorship of St. Paul's, Rochester, N. Y., effective May 1. He is presently at St. Barnabas, Irvington-on-Hudson, N. Y.

CCF FOUNDER RETIRES

★ Verbon E. Kemp, formerly executive director of the Virginia state chamber of commerce, has taken the same position with the Christian Children's Fund, with offices in Richmond, Va.

He succeeds the founder of the fund, the largest Christian orphanage organization outside the Roman Church, the Rev. J. Calvitt Clarke, who was international director. A minister in the Presbyterian Church, Clarke

founded Christian Children's Fund 26 years ago, after 30 years' experience in raising funds for children's relief.

It disburses some \$5,000,000 a year for orphans and other children in all parts of the world. Kemp has been serving as secretary of the organization.

FUNDS FOR CATHEDRALS ARE SOUGHT

★ The bishops of Chichester and Bristol launched appeals for funds to preserve their centuries-old cathedrals badly in need of repairs.

Bishop Roger P. Wilson of Chichester set a goal of \$2,800,000 for his cathedral, built in the Middle Ages, and for construction of new parish churches. Meanwhile Bishop Oliver Tomkins of Bristol said he would need at least \$840,000 for restoration of the 800-year-old Bristol Cathedral.

Dr. Wilson, who hopes to build 28 new churches and repair 18 others, said that today the Anglican Church "is faced with one of the greatest challenges in its history."

"In many places," he stressed, "there is a complete lack of activities because the appro-

priate buildings are not available."

Bishop Tomkins told his parishioners that if the funds were not raised, the cathedral would become "a ruin" and their children would be placed "in the position of having to pay many times more" in any future restoration plan.

MAKE HIS NAME GLORIOUS

★ The Easter and Whitsunday manual, just received, is an excellent job. We suggest you follow the ad instruction on page seventeen.

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BOOKS...

(Continued from Page Fifteen)

Vidler and Bezzant: the former looks fairly and squarely at the "historical risk" which is involved in any act of faith and argues that the historical data upon which that faith, for the Christian, must be based are not of a different order from other purported historical material; his essay is a careful and precise statement from an expert historian.

Bezzant makes a strong plea for the rationality of belief in God; he urges a return to what we might describe as a "natural theology", although of a different sort from what has traditionally been called by that name. On the basis of such a "natural theology", the claims made specifically for our Lord as God's supreme self-disclosure may then be given some grounding which will make them other than sheer paradox.

One of the valuable features of Bezzant's lecture is its straightforward statement of what the ordinary outsider assumes Christian faith to assert; it reads like a parody, but one is aware of the sad truth that this is, indeed, how we sound to those who hear us . . . if and when we have not bothered to think through the tradition and phrase it in terms appropriate both to its inner intention and the conditions of our day.

This reviewer is not so satisfied with the MacKinnon and Williams lectures. The former is diffuse, valuable for recognizing some of the genuine problems the non-believer finds in the Christian moral standard when this is presented without much regard for the situations in which men find themselves, but badly written and filled with what must be styled "axe-grinding."

The essay by Harry Williams contains some of his now famous utterances on sexual behaviour which have caused such a stir in Britain. One who is not competent in the field of psychology can only say that to a friendly reader the lecture appears too psychological; one understands and appreciates what Williams wants to do and one agrees wholeheartedly with his insistence that love must be superior to law, but at the same time one wonders if he does not interpret "love" in a sense which minimizes if it does not deny the value of the guide-lines of centuries of moral experience.

But one can read this lecture, even if one disagrees with much that it

says and above all with some of its illustrations, in order to learn how the official church line on these matters has been so badly presented that it appears to teach only negations and repressions. Maybe this is not the case; but so often it seems to be so — and Williams's lecture can help us to reconstruct our approach and re-cast our phrasing so that fulfilment and not denial will be seen as the goal of Christian disciplines.

The clergy ought to read this book in order to get some idea, at the highest level, of what people outside the church are saying and thinking about us; to know this will perhaps modify and amend our own way of preaching and teaching.

— NORMAN PITTENGER

Dr. Pittenger is professor of Christian apologetics at the General Theological Seminary. His most recent book, "The Christian Understanding of Human Nature", is being published this month.

BOOK NOTES

Facing Adult Problems in Christian Education by Helen Khoobyar.
Westminster. \$2.95

Do not suppose the author is dealing with personality problems or that this is another book on counseling the adult in a religious context, as might well be inferred from the title. The author talked and listened to about 5,000 adults involved with Christian education and learned why they attend adult classes, what questions concern them, and what obstacles they encounter in their faith.

The questions are the perennial ones — about God and the persons of the Trinity, the meaning of terms like sin, the belief in the hereafter, the problems of evil, etc. The questions are phrased naively and the barriers to faith, as posed, seem rather strawy. The issues do not seem like matters of life and death but rather like the sort of thing you talk about at tea. However, the author uses the collected data as a background for discussing the purpose of Christian adult education and ways in which it may be enhanced.

— L. A. B.

The Story of the Reformation by William Stevenson. John Knox.
\$1.95

A comprehensive and very readable history of the various phases of the XVIth century reformation movement is presented here by a competent writer for general reading. The emphasis is primarily on the personalities and events of the

period, rather than the doctrinal disputes, though these are brought into the picture to make clear the motivations and aims.

Since the history is related in the context of the national and geographical areas in which it is transpired the reader will get an understanding of the diversities of the reformation — still so widely reflected in this country — and the reasons for them.

Ethical Resources for International Relations by Harvey Seifert.
Westminster. \$1.25

The author of this valuable book gives clear directions toward an independent outlook and judgment on international affairs for the Christian. Basing his evaluation of both realities and potentialities in current history on an interpretation of the ethic of love Dr. Seifert, professor of Christian ethics at the Southern California School of Theology, is concerned with an exploration of alternative actions available at present, and with the creation of further alternatives in the future.

Rather than being held in the grip of a supposedly static situation, in which there are only evil choices, the Christian has the possibility and the obligation to deal creatively with apparent dilemmas. The book explores various phases of relationships in the politics and economics of peace, and of the U.S.A. and the U.S.S.R. It rejects utopian positions, but recognizes that the "destruction of civilization is not justified for the sake of protesting any value within civilization".

Questions for study and discussion at the end of the book enhance its use in groups. Its use will contribute greatly toward a clarification of the Christian perspective on the world, and toward a motivation for the attainment of the objectives seen.

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