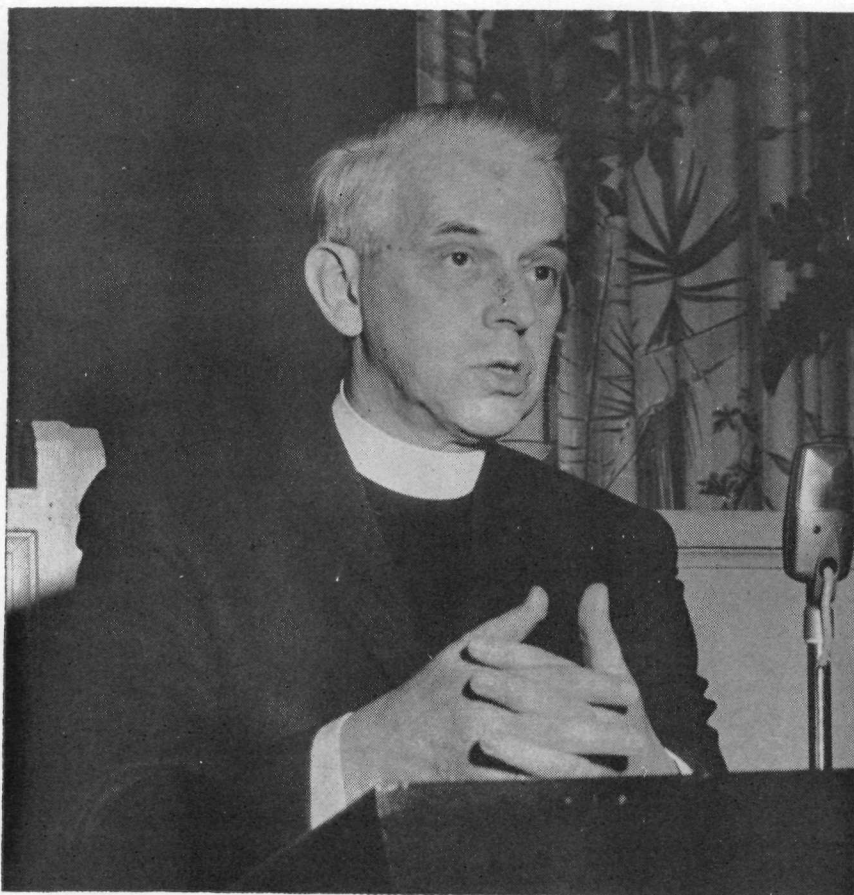


The **+** WITNESS

APRIL 9, 1964

10¢



ARTHUR LICHTENBERGER, PRESIDING BISHOP

PLEADS FOR MISSION in an informal talk in Washington soon after he took office. He has announced his intention to resign at General Convention — story on page three

CAN WE SERVE GOD IN BUSINESS LIFE?

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munion; 11 Morning Prayer and Sermon
(Church School); 4 French Service; 5:30
Evening Prayer.

Story of the Week

Arthur Lichtenberger Announces Intention of Resigning as P. B.

★ Arthur Lichtenberger, Presiding Bishop, announced that he will resign in October.

In a letter to Episcopal bishops, he said he would submit his resignation to the House of Bishops at the General Convention in St. Louis, Mo., Oct. 12-23.

Bishop Lichtenberger, 64, was elected to the Episcopal Church's highest office in 1958 and was expected to continue in that post until reaching the mandatory retirement age of 70.

His resignation at this time, however, was forced by Parkinson's syndrome which has affected his speech.

Referring to his illness, Bishop Lichtenberger expressed regret that speech difficulties "do persist and evidently will continue."

"I have been working constantly and steadily to overcome this disability, but I have made little progress," he wrote, adding that his decision to resign "does not fill me with joy."

"In the New Testament sense of the word," he said, "I have had and I am having a good time in my work as Presiding Bishop. I do wish I could continue. But since I should not and cannot, I believe I am ready by God's grace to accept this

necessity not in sorrow but in gladness of heart as his will."

Clifford P. Morehouse, president of the Episcopal House of Deputies, expressed surprise and sorrow at Dr. Lichtenberger's resignation. The news, he said, "comes as a shock not only to all Episcopalians but to a multitude of other men and women of goodwill of every communion and race."

Noting that the bishop is "widely recognized as one of the truly great Christian leaders in America today," Morehouse said that under his guidance the Episcopal Church "has exercised an ever-growing witness in the fields of evangelism, ecumenicity, social relations and civil rights."

Bishop Lichtenberger has served on the National Council of Churches' general board and the World Council of Churches' central committee. In 1961 he became the first head of an American Protestant Church body to meet formerly with a Pope when he paid a courtesy call on the late Pope John.

Last year Bishop Lichtenberger was forced to curtail some of his activities because of his disability. His progress was hampered last year when he underwent surgery for a hernia and later developed phlebitis.

At the time he anticipated that he would probably have to

resign at the Episcopal General Convention in October, when a successor could be elected. Since November, however, he has continued to discharge most of his duties.

A former missionary and seminary professor in China Bishop Lichtenberger has served as rector of local churches in Ohio and Massachusetts and as a professor at New York's General Theological Seminary.

Named to the episcopacy in 1950 he was coadjutor and later diocesan of Missouri where he served until he was elected Presiding Bishop six years ago at the General Convention in Miami.

Until recently he was chairman of the NCC's commission on religion and race, of which he is now a member. He is vice-president of the NCC's department of international affairs.

In his letter to all bishops, dated March 30, the P. B. says that, after consultation with the president of the House of Deputies, he will appoint a committee to make nominations "for your consideration in the choice of a Presiding Bishop as required by canon 2, section 1."

This provides for a committee of eight bishops representing each province and four clerical and four lay members of the House of Deputies, also with one member from each of the eight provinces.

As in diocesan elections of bishops, nominations can be made from the floor.

Demonstrators in St. Augustine Joined by Bishops' Wives

★ It is inevitable we presume, newspapers being what they are, that Mrs. Malcolm Peabody should be identified as the mother of the governor of Massachusetts, instead of the wife of the retired bishop of Central New York.

In all the many goings-on it helps to hold on to your sense of humor. Thus Mrs. Peabody had to explain to the management of a motel in St. Augustine that Mrs. Burgess, wife of the suffragan bishop of Mass., was really a Negro in spite of her fair skin. Until then they had been ready to serve her — after the explanation, No.

It reminds us of an incident related some years ago by Langston Hughes, the Negro poet. He went to a food counter in a railroad station in St. Louis and ordered a malted-milk. The clerk asked, "Are you a nigger or a Mexican?" Hughes replied, "What difference does it make?" "Cause if you are a Mexican I'll give you the drink — if you are a nigger I won't."

To get back to St. Augustine, Florida:

Mrs. Peabody and Mrs. Donald J. Campbell, wife of the former suffragan bishop of Los Angeles who is now an executive of the Episcopal Theological Seminary at Cambridge, Mass., were arrested on March 31 with five local Negro women and Prof. J. Lawrence Burkholder of Harvard Divinity School when they refused to leave a motor lodge dining room.

On the day before, Mrs. John Burgess was arrested as she remained seated after being refused service in a motel cocktail lounge.

The fourth member of the New England quartet, Mrs. H. S. Payson Rowe, wife of a Bos-

ton and Cambridge insurance executive, took part in demonstrations but had not been arrested.

Before the arrests in the motor lodge dining room, Mrs. Peabody, Mrs. Campbell and Mrs. Rowe attempted to attend the communion service at Trinity Church. The church, however, cancelled the service before they arrived.

Met at the door by a delegation of seven vestrymen, the women were told, "We don't want any demonstrations of any kind."

The rector of the church, the Rev. Charles Seymour, said he had asked Mrs. Peabody not to come to the church if she intended to demonstrate.

"We are fearful of life and property," the clergyman said. "If she had come to worship there would be no objection, but not for violence."

An appeal to stop Mrs. Peabody from coming to the church also was sent, Seymour said, to her husband by Bishop Hamilton West of Florida.

Though the communion service was cancelled, Mrs. Peabody met with the vestrymen in an anteroom of the church and held a long discussion on segregation. She urged the church to admit Negroes.

She also is the mother of Mrs. Marietta Tree, U.S. representative to the United Nations human rights commission. As she arrived in Florida she stated that she was "not out to be a crusader and get myself in jail."

"But if one has Christian convictions and believes in the worth of every individual, one feels deeply because of the indignities suffered by Negroes," she said, adding:

"Be it well understood, the

North is far from guiltless in this matter."

Mrs. Peabody also was with the group refused service in the cocktail lounge, but was not arrested. And she and the other women earlier had tried to register at one of St. Augustine's better hotels.

Mrs. Burgess, after her arrest, told reporters that she had never broken any laws and didn't think her action was a crime. "My crime is color," she said.

Mrs. Peabody, who went from the cocktail lounge to a Negro restaurant for her dinner, commented on the arrest of Mrs. Burgess.

"Imagine putting a lady next to a police dog," she said, recalling Mrs. Burgess being ordered into the back of a police car where a police dog sat.

In Massachusetts, Bishop Burgess said he was "very proud" of his wife. She chose to remain in jail overnight rather than immediately posting a \$750 bond.

Segregated Jail

Mrs. Peabody and Mrs. Campbell were arrested and booked for trespass and being undesirable guests at the Ponce de Leon Motor Lodge.

The jail is segregated. The two Bishops' wives were with other white women, Mrs. Burgess, wife of the other bishop, was in a cell around the corner on the same floor but the three of them were able to chat.

Bail had been set for \$100 but Mrs. Peabody refused to post it until she has spent a night in jail. "I'm going to stay here over night," she said. "I want the experience other people are having. It's too easy to come in and get right out."

There were 117 other persons arrested the same day — most of them Negro young people who staged a march to the city's old slave market — now a tourist spot.

In Boston Governor Peabody said he could only express admiration for his mother's "courage, sincerity and determination."

Another son, the Rev. George Peabody, an executive of the department of religious education of the National Council and a member of the staff of the Epiphany, New York, was not available for comment, having flown to St. Augustine.

Bail Raised

When Mrs. Peabody appeared before the county judge her bail was raised from \$100 to \$450. She listened while being accused of being an undesirable guest and of trespassing after a warning. With a firm voice she said: "Innocent."

She remained in custody while lawyers tried to have her case and those of other demonstrators taken up to a federal court on the ground that civil rights were being violated. A hearing was held on this for three hours by a U.S. district judge. No decision was given, with another hearing set for the next day.

Mrs. Peabody first said that she would not post bond, saying, "I'm staying with them," nodding to other demonstrators. Later she said, "I think I'll pay my bail and leave jail" explaining that she had to leave for Syracuse, N. Y. where "my husband and I have planned for some time to attend the consecration of an Episcopal bishop Saturday" (the consecration of Ned Cole, reported in the story that follows).

At a brief press conference allowed by the sheriff's office, one deputy said before it started, "She's just looking for publicity."

The bishop's wife agreed. One of her goals, she said, was to focus "unwelcomed publicity" on the city's segregation.

"Why were northerners demon-

strating in the south?" she was asked.

"We don't consider ourselves only northerners," was the answer. "We are part of the USA. Segregation will be abolished if we work on it together."

BISHOP NED COLE CONSECRATED

★ The Very Rev. Ned Cole Jr., was consecrated bishop coadjutor of the diocese of Central New York on Saturday, April 4, in St. Paul's Church, Syracuse, N. Y.

Consecrator was Arthur Lichtenberger, Presiding Bishop, who was assisted during the service by Bishop Walter M. Higley, Diocesan of Central New York, and Bishop Malcolm E. Peabody, retired bishop of the diocese.

The 46-year-old bishop coadjutor has been dean of Christ Church Cathedral in St. Louis, Mo., since 1956. He was elected to the episcopate at the Central New York diocesan convention November 21-22.

Bishop Cole, a native Missourian, received his bachelor degree in 1939 from Westminster College, where he later was awarded a doctorate. He at-

tended graduate school at the University of Missouri, then took his bachelor of divinity degree from Episcopal Theological School, Cambridge, Mass. He was ordained deacon and priest in 1948.

The following year Bishop Cole was curate at Calvary Church, Columbia, Mo. From 1949 until he assumed his duties as dean of Christ Cathedral in St. Louis, he served as rector of Grace Church, Jefferson City, Mo.

He attended the 1955 and 1961 General Conventions as a deputy. In both 1958 and 1961 he was a member of General Convention's committee on rules. For three years he was a member of the diocesan standing committee, serving as president the last two years.

Bishop and Mrs. Cole have four children.

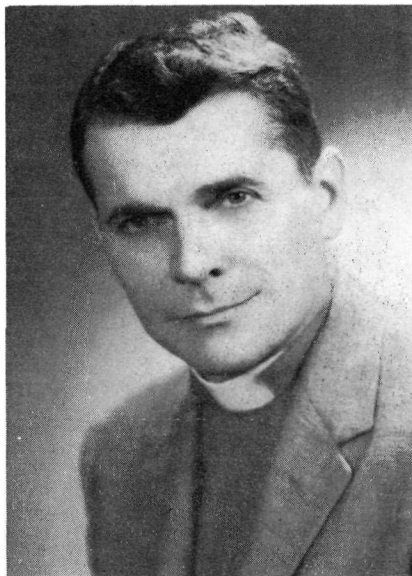
PRESIDENT ATTENDS EASTER SERVICE

★ President and Mrs. Johnson observed Easter by attending services at St. Barnabas Church in Fredericksburg, Texas, about 15 miles from the LBJ ranch where the first family spent the day.

Built in 1847, the church is a fieldstone and shingle building which was once a farmhouse. It seats only 30 persons.

During the service the Rev. J. W. Langford offered a special prayer for victims of the earthquake in Alaska. He asked that God would intercede for the "people of Alaska suffering the trials and tribulations caused by the tremors in the earth's crust."

The small congregation sang the traditional hymns, "Jesus Christ is Risen Today," and "Come Ye Faithful." Communion was received by the President and his wife, while the organ played, "Jesus, Joy of Man's Desiring."



Bishop Ned Cole

Holy Week TV Broadcast Shown Despite Protest of Bishops

★ Despite many protests, including two by Anglican bishops, the Canadian Broadcasting Corporation decided to produce its highly controversial tv play, "The Open Grave."

The production is a modern-day version of Christ's crucifixion and resurrection and portrays him as a pacifist leader hanged in Toronto's Don Jail and buried in the city's Mount Pleasant cemetery.

Written by Charles Israel, the play has a cast of 150 and cost about \$50,000 to put on film. For realism, scenes from the play were shot at night in the cemetery.

Among those protesting its presentation were Archbishop Howard H. Clark, Anglican primate of Canada, and Bishop Frederick Hugh Wilkinson of Toronto.

Bishop Wilkinson admitted he had not seen the film, but said that from advance press publicity he wanted to protest strongly. "Such a program can only be sacrilegious, unhistorical and offensive to all Christians."

To relate the resurrection to a scene in a local graveyard, he said, "is a thing beyond all imagination." Christ's passion was a matter of high religious content, "too sublime to lend itself to this kind of treatment."

Bishop Wilkinson added that the program would be "an invasion of a divine and sacred setting."

Despite their bishops' protests, 20 Anglicans, 17 of them clergymen, wired their support of the CBC decision to put the play on the air. Their telegram read:

"We the undersigned Anglicans commend the decision of the CBC to present The Open

Grave in the face of efforts to suppress it. We believe that no prejudgment of the program can be valid and we support the CBC religious department's repudiation of censorship."

Bishop Wilkinson's wire sparked editorials and cartoons in the secular press. The Toronto Star, Canada's largest daily, said the CBC should firmly reject the bishop's attempt at censorship.

"If Christ's sacrifice for mankind, and the moral climate that precipitated it, cannot be interpreted in terms of 1964, then the Christian churches are in worse trouble than any television programs can cause them," the editorial said.

The CBC held a special screening for senior executives who made the final decision to go ahead.

President Alphonse Ouimet of the company said the play had been judged suitable for general television and showing during Holy Week. He said it was produced with a sense of "deep sincerity."

The central character in the play is Joshua Corbett, whose initials are the same as Christ's. He is shown as a "ban-the-bomb" member of an organization called Peace in Action, unjustly convicted for killing a royal Canadian mounted police agent.

Commissioner W. Wycliffe Booth of the Salvation Army, who is also president of the Canadian Council of Churches, said in Toronto that on the basis of what he had heard and read, the play should be cancelled. It appeared to be an "abhorrent, nightmarish treatment of a sacred theme." Although he had not seen it, he felt it would be degrading, re-

pulsive and offensive to Christians."

The Rev. Ernest E. Long, secretary of the General Council, United Church of Canada, said the play must be respected if it was a sincere attempt to show the resurrection in contemporary terms.

METROPOLITANS TO MEET

★ Archbishop Hugh R. Gough of Sydney and primate of Australia, left by air on his way to Canterbury, England, to attend the second annual world congress of Anglican metropolitans which opens April 17.

He was scheduled to make stop-offs for talks with Anglican leaders in East Africa and visits to mission centers in Kenya, Uganda and Tanganyika.

The congress of metropolitans was started in response to a recommendation made by Arthur Michael Ramsey, Archbishop of Canterbury at the Anglican Congress at Toronto, Canada, last August. The first congress of metropolitans was held subsequently at Windsor, Canada.

The metropolitans will gather for their second meeting at St. Augustine's College in Canterbury. Besides being an institution for the training of Anglican priests, the college is a conference center for Anglican leaders from all parts of the world.

BISHOP CURTIS ACCEPTS OLYMPIA ELECTION

★ Bishop Curtis, whose election as bishop coadjutor of Olympia was reported in these pages March 19, has accepted. He is presently suffragan bishop of Los Angeles.

No announcement was made as to the time when he will move to Seattle to take up his new position.

EDITORIALS

The P. B.

NEWS of the resignation of Arthur Lichtenberger as Presiding Bishop, reported on page three, came too late for editorial comment, Suffice to say that it is a shock to us and to everybody else, even though we were aware that he might make this decision.

We do not have the ability to deal with the matter adequately. We will simply do the best we can next week.

No Basis for Judgment

WHILE Senator Goldwater of Arizona can be counted on to rescue the country and the free enterprise system the people of the Salt River Valley of Arizona can be expected to save Christianity from unorthodoxy and liberalism.

This assurance, we are led to believe, comes from answers to some tricky questions in a newspaper poll received from members of Baptist, Methodist, Lutheran, Episcopal, and Presbyterian churches in the area.

Ask a foolish question, it is said, and you get a foolish answer. Of 650 questionnaires mailed out 330 were returned. If the answers are to be given any weight the respondents will first have to be given credit for extraordinary theological acumen.

There is the question: "Do you believe that the Bible is God's inspired word of salvation?" Does this mean "believing" that all the words are inspired, or that God is the inspiration of the words, or that the Word of God speaks through the words, or that the words lead to salvation, or that they alone are the sources of salvation, or that they describe and communicate the saving Word or action?

Yet to a compound question like this people were asked to say whether they "believe" this completely, partially, or reject it. 282 said they believed this completely, 41 partially, 1 rejected it. Rejected what?

Another question asked about "belief" in "the virgin birth of Christ." Was this supposed to refer to the historicity and biological factors

concerning the conception of Jesus as narrated in two of the gospels? Or did this refer to the descriptions in the creeds concerning the incarnation of the Word of God? Since some of those questioned, like the Baptists, do not purport to make creedal affirmations, some of the responses must have been to the first sense of the question, some to the latter. But since when can one be asked whether one "believes", or does not "believe", in historical material? In this case 286 said they believed completely "in the virgin birth of Christ"; 29 partially — quite a feat, however one looks at it; 9 rejected.

On the basis of answers to such questions Bishop Joseph M. Harte of Arizona, who had submitted some of them, allowed himself the judgment: "This shows a very considerable orthodoxy among people and exonerates our belief that Christian people do believe the basic doctrines of the Christian faith. It shows there is not a liberalization in Christian doctrine."

If this seems a bit confused it may be the result of a futile attempt to make some sense of the hodge-podge. On the other hand one must wonder gravely what Bishop Harte presumes to be "the basic doctrines of the Christian faith" in this melange, and why he supposes that this group of respondents are in any way representative of "a very considerable orthodox", or of a happy assurance for him that "there is not a liberalization in Christian doctrine."

The same people (308) who said they believed "completely" in "the divinity of Christ" and "in the Holy Trinity of Father, Son and Holy Ghost", and that it is a major function (321) "of the church to preach the teachings of Jesus Christ" also gave the following replies:

"Do you believe the church should state its position to members on issues of national or international politics? Major function, 65; a minor function, 116; not a function, 143.

"Do you believe it is a function of the church to comment on issues in political campaigns? Major function, 81; a minor function, 125; not a function, 118.

"Do you believe the church should provide food or assistance to persons in economic distress? Major function, 148; a minor function, 166; not a function, 11."

In the Nazareth synagogue Jesus read from Isaiah:

"The spirit of the Lord is upon me because

he has anointed me;
 He has sent me to announce good news to
 the poor,
 To proclaim release for prisoners and re-
 covery of sight for the blind;
 To let the broken victims go free,
 To proclaim the year of the Lord's favour."

To the people, who asked, "Is not this Joseph's son?", he said that on that very day this text had come true. Later, also in Galilee, Jesus said:

"Why do you keep calling me 'Lord, Lord' — and never do what I tell you?"

The silly answers to the silly questions in the poll provide no basis for a judgment on the extent of an "orthodoxy" or a "liberalization in Christian doctrine"; and it is to be hoped that Bishop Harte is not really taken in by all this. But the poll does give evidence again of the fact that among some Christians there is a high correlation between a pseudo-orthodoxy and a wish to confine the Church within the narrowest of moralistic functions.

When Senator Goldwater and the Salt River Valley get together it is bad news — and time again to proclaim the good news.

CAN WE SERVE GOD IN BUSINESS?

By David S. Lewis

President of McDonnell Aircraft Corp.

IMPORTANT QUESTIONS ARE RAISED
 IN THIS FIRST OF A SERIES OF
 ADDRESSES BY LAYMEN AT ST.
 MARK'S CHURCH IN ST. LOUIS

SPEAKING about our business or about business in general is certainly not strange to me, but I must confess a certain uneasiness to be delivering a sermon on this or any other subject from this pulpit. Mr. Kenney's invitation for me to speak here did accomplish one positive thing for me. It made me stop and objectively try to analyze my actions and the actions of my associates to understand whether in truth there is now or could be a real place for God in the business world.

Since Mr. Kenney advised me that this talk would be dissected in a group discussion after this service, I will not try to provide all of the answers on this very complex subject and you will be left with some unanswered questions in your minds. It is only fair to note that if I discuss a point and leave a basic question unanswered, it will only be because I don't know the answer.

As we go about our daily jobs, I would guess that we are rarely conscious of having God participate in our actions in any way — but I wonder. We are continually faced with problems,

challenges to be met, triumphs and disappointments — decisions to be made. Decisions that can have a major impact on the lives and fortunes of many other people. There are many ways in which these problems can be solved, successfully, from the business standpoint.

Why do we choose the course we do?

Is it ethics — or a lack of them?

Is it a moral code to which we have been exposed?

Or is there something more?

People looking at so-called big business from the outside either believe that it is just like a small business — only bigger with more people, or that it is a monstrous self-motivating non-entity that somehow uses people and materials to its own best interests. In either case, I am afraid that most people look upon a large business as being very cold — composed of ruthless individuals who will stop at nothing to satisfy their own ambitions for power and earthly wealth. While admitting that there are exceptions, I certainly do not feel that this last view is typical and I tend to agree with those that look

on all business as being generally the same — only bigger or smaller. This being the case, there is the same great opportunity open to every man to bring God into his work — no matter what the size of the operation.

Some Questions

IN ATTEMPTING to define whether there is or can be any relationship between God's work and an individual's work, there are some criteria that can be established by answers to the following questions:

● Is the company, its business, and my job in the company, one in which I can serve God in my work? Obviously, the answer to this would be no, if the job involved some occupation that was basically and fundamentally opposed to basic Christian principles. As we will see, sometimes this one isn't easy to answer yes or no.

● Can I serve my neighbor or my community or the world in my work?

● Is my job in my company in harmony with my faith?

● Have I chosen the job for which I am best suited? This question would apply not only to the work of a company, but to a position within a company as well.

I will discuss a few typical operations in a large company and these questions can be applied and some answers will develop. Every large company has positions where individuals are frequently exposed to powerful temptations for personal gain. For example, in the purchasing or procurement division of our company, our buyers place orders for four or five hundred million dollars worth of materials and equipment in a year. This money is spent with thousands of large and small suppliers all over the country. They initiate thousands and thousands of purchase orders. Due to the very magnitude of the job, detail supervision is impossible — we must depend on the honesty of our buyers.

Clearly such a job — requiring absolute honesty cannot be at odds with any Christian's principles. On the other hand, it is obvious that any buyer who for any reason allows himself to yield to the temptations offered can cheat his company of sizeable sums either by collusion with the sellers or by other mismanagement. Such dishonesty is hard to uncover, but history is full of cases where individuals have yielded to this temptation and have been found out. In this simple case it is easy to see that a person unable to withstand continuous temptation is

not in the job for which he is best suited, no matter how good his technical ability.

On the other side of this coin, a buyer who cannot be influenced, one who is open, completely fair and unbiased in his dealings with his suppliers will develop a positive reputation for his company and for himself. Over the years, he will knowingly or not be of tremendous service to his neighbor by his living example of Christian principles in action.

Salesmen

THE AREA of sales and salesmen presents some very interesting problems in personal and corporate integrity. A salesman is supposed to sell his firm's products. It is a rare thing if he can sell his product without heavy competition. Suppose in a sales campaign for a major account, the salesman finds that another company's product really is superior. Even so, by making claims for his product which it cannot meet, the salesman may be able to convince the customer to buy his product. The temptation here is terrific. The salesman has an opportunity for immediate financial return from a successful sale. His company's business and profits will rise and everybody will be happy — until the customer realizes that he has bought and paid for something more than he received. Obviously, that salesman and that company will never be trusted again by that customer — his business is probably lost forever.

Here it is easy to say a salesman should never covet business which he cannot honestly obtain. He should do his honest best and work for the long-term, where his and his company's honesty and integrity will pay off in sales of new and better products. But look at it another way. The salesman can rationalize that his bringing in a major sale will provide work and a livelihood for many people who cannot otherwise obtain it. This is true. He further rationalizes that the company will make more money and be able to develop new products for future sales to other customers.

What is the answer? Whether or not the company and its workers are aware of how the sale was made, are they not all receiving benefits to which they are not entitled?

Is the salesman really serving his neighbor in this case?

Getting Ahead

ANOTHER interesting area we could discuss is how men get ahead. While very few people be-

lieve that you can succeed in a large business without really trying, popular concepts would have us believe that those who succeed do so primarily at the expense of others; that competition for increasingly higher jobs is intense and bitter, that the winner is usually one who either is proficient in stabbing his competitor in the back or else is one who is given the prized job because the boss higher up the line likes him better.

In my experience, these unsavory impressions are very rarely factual. We know that there are always a few people who will use any method, honest or dishonest, to help them move up the ladder. But, usually these people are so involved with the business of getting ahead that their work suffers and it doesn't take too long before their true value is found out. It must be agreed that as long as a man has any ambition for further promotion in his career, he is faced with daily temptations to unfairly promote himself relative to his fellow workers, to fail to give his fullest support to an associate or even a superior he doesn't like and to glorify his own capability unduly.

In actual practice, almost invariably the more responsible positions of leadership go to the individual who is reasonably bright, who works hard and most of all, who is willing to sacrifice much of himself and his outside life for the job. These people are determined to get the job done today and are rarely willing to settle for less than their best performance. This area of sacrifice of personal time and dedication to the job is probably the number one thing that separates the winners from the also rans.

This is something that wives, sweethearts and families find hard to understand. They are so sure that their man is better equipped than others who are promoted over him. And, unfortunately, much unhappiness occurs when a family pushes a man to the point where he strives for and attains a position for which he may have marginal capability. There is no question that many people who reach a plateau in an organization and never move higher lead much happier and to them much better balanced lives than they would if they were promoted further in the company and were thus required to sacrifice substantially more of their personal life to the job.

There have been, of course, cases where people have been promoted because they were very like-

able and with their fine personalities their real limitations were not objectively evaluated. This results in great unhappiness where the man is promoted beyond his capability.

A Tough Problem

THIS BRINGS US to one of the most excruciating problems faced by any supervisor in a large business when he finds it necessary to discharge or demote a fellow employee. Even though it is a relatively easy thing to do in cases where the individual is guilty of an obvious crime, such as stealing or of reprehensible personal conduct, it is a rare supervisor who is not deeply affected by thoughts of the effects of such a discharge on the individual's family. The real agony comes when the unfortunate individual is simply over his head in a job for which he should not have been selected in the first place or when he no longer has the capability he once had.

All managers hate to face up to this problem, but all managers, with even the slightest trace of benevolence, will make every effort to find another job in the company for the loyal employee who is now considered a misfit.

A man who is asked to resign or to accept a lesser position is always deeply crushed, he considers this a major blow to his self-respect and, of course, he is deeply concerned about what such a downward move will mean to his family. Too often the family, friends and bystanders will consider the company and the poor supervisor who had this unpleasant duty as being cold, ruthless and completely without consideration for the feelings of his fellow man. The sad truth is the manager has to consider the happiness and welfare of this one individual and his family as opposed to that of many hundreds of others whose welfare could be seriously affected by the poor performance of the one misfit.

Which is more important? The individual or the group?

What is the right thing to do from the purely Christian standpoint?

Interestingly enough, there is often one favorable aftermath in cases where a man is demoted. After his family gets over the shock and the imagined social stigma that goes with such an event, the employee is usually happier working at a level where he can fully carry out his job and where he knows he is making a solid contribution.

Job of Rector

IN ANSWERING the earlier question, "Can I serve God in my work?", you first have to establish whether the work you are doing is completely in accord with God's laws. The answer surely would be no, if the business involved the narcotics racket or the operation of a gambling syndicate. There could be little or no harmony with God's work here.

Conversely, if the business is that of being a rector of this church, the answer is yes, and the opportunities are unlimited. I should insert, parenthetically, at this point that any individual who becomes a priest simply to get in "the right business" will be of little value to God or to his parish. Every rector is surely faced with many of the problems discussed before, plus real temptations to exploit his parishioners for his own personal satisfaction, if not for his personal gain. He can never lose sight of his paramount obligation — which is to help each member of his parish in his continued spiritual growth.

Most work that we do would qualify as being, by its nature, in consonance with God's laws, but there are some cases that could be debated on this point. For example, take our business.

A Tough Question

MOST of you know we have been and are building the free world's first spacecraft; however, a large part of our work is involved in manufacturing and building the most advanced aircraft used in our nation's defense — to help supply the necessary strength for the free countries of the world to halt the onslaught of atheistic communism. At the same time, these aircraft are capable of carrying rockets to shoot down manned enemy aircraft. They are able to carry nuclear weapons possessing destructive power many times that of Hiroshima and Nagasaki combined. The potentials for human suffering and misery that they carry is almost unbelievable.

Is the manufacture of these instruments of destruction really in consonance with God's master plan for us? When stated the way I just did, it would be hard to say yes. But, I honestly believe that if most of our people felt that we were working for a nation bent on aggression and on the subjugation of other human beings, we would not accept the jobs we now have. Are we really "merchants of death" or are we de-

fenders of free men everywhere? This is a tough one. Many of the scientists who worked on the development of the A-Bomb and the H-Bomb have been wrestling with their consciences on this item since Hiroshima. Many of them feel a tremendous personal guilt since their work has placed in man's hands the power to destroy society on this earth.

On the other hand, I believe that the continued strides and breakthroughs in all the sciences and technology leading to a more complete understanding of our universe is completely in keeping with God's plan.

Challenge to Leaders

I WOULD LIKE to end on a challenging note; the challenge to the leaders. Being a leader at any level means that an individual has a tremendous responsibility to those whom he leads. This is far more than his responsibility to see that their work is done effectively or efficiently, but rather how he leads. He cannot help but influence the future careers of his people either positively or negatively by the way he leads.

Here is an area where the basic Christian principles involving sacrifice, trust, order and charity can be vitally important. Unfortunately, among leaders, the percentage of those who are genuinely Christian, nominally Christian, or nothing at all is probably about the same as in any other group and this is a shame because the higher the level of leadership, the greater the area of influence an individual has.

Indifference toward basic ethical, moral and Christian principles and faith in God by the leader will, in time, filter down through the organization and infect those around him and below him. If a man runs his job on basic Christian principles, this will impress the younger men and their paths will be guided accordingly. Likewise, where the younger men see moral and ethical standards conveniently twisted to suit business situations, they will tend to follow that path. If the man at the top can truly succeed in a life with no basis of Christianity, why should ambitious young men down the line bother?

Right here is where we all can contribute. We must demonstrate the right way of life to our co-workers by our own Christian enthusiasm and actions. Those who are able and willing to consistently follow this course will surely know in time that they have successfully brought God into their work.

THE CHURCH IN URBANIZED AMERICA

By Laman H. Bruner Jr.

Rector of St. Peter's, Albany, New York

THE GREATEST TASK of the church today is to relate to an America that is ever increasing in its share of urbanization. Matter of fact, our society is becoming urbanized so rapidly that most of us are unable to adjust either our attitudes or our institutions. Too many of us, for example, still attempt to draw political and cultural distinctions between rural and urban and suburban areas when the fact is that we all live within some phase of the same metropolitan climate.

We attempt in a half hearted way to deal with the inner city and the downtown city and the suburban circle as though each of these districts is a separate community; but it really isn't. We still even view separate public and private worlds, but the facts point in an opposite direction. The public and private worlds of this century blend together, and one withers without the other. We also still practice 19th century notions of church welfare in some parishes; and we hand out Thanksgiving and Christmas baskets or donations without accompanying such gestures with a permanent program of rehabilitation.

This day is really gone. Neither the church nor the individual nor any foundation can earn gratitude by such an action, and no conscience can ever be cleared or the status quo maintained by spasmodic handouts or other forms of unilateral acts of charity.

The church is indeed relevant to our metropolitan existence and we have basic scriptural passages — that tell us of Jesus and his relationship to Jerusalem, the urban power center of his world.

Jesus issued a direct challenge to Jerusalem; and his words are found in chapters 23 and 24 of the Gospel of St. Matthew.

In the pursuit of our consideration of "The Task of the Church in our Wholly Urbanized America" I would now like to relate more specifically to our Lord's teachings.

The first scriptural passage from St. Matthew reads: "Jesus was journeying towards Jerusalem and on the way he took the twelve aside and said to them, 'We are going to Jerusalem and the Son of Man will be given up to the chief priests and the doctors of the law; they will condemn him to death and hand him over to the for-

eign power, to be mocked, and flogged and crucified, and on the third day he will be raised to life again.'"

Born to Die

THE TEACHING that I see in these words is that the church must view its position in life as an institution that has been born in order to die. We do not seek to perpetuate ourselves or our buildings. We seek to die — to sacrifice ourselves — in order to be born again — in order to find new life.

The Archbishop of Canterbury speaking at the Anglican Congress inferred that the whole purpose of the Anglican Communion was to destroy itself in the creation of that which was to become new.

The second scriptural passage from this same section of teachings in St. Matthew's Gospel (Chapters 23 & 24) reads: "Jesus addressed the people and his disciples in these words: 'The doctors of the law and the Pharisees sit in the chair of Moses. Do what they tell you; pay attention to their words. But do not follow their practice; for they say one thing and do another. They make up heavy packs and pile them on men's shoulders; but they will not raise a finger to lift the load themselves. Whatever they do is done for show.'"

John Calvin used to speak of the "mother church" to all people. But Jesus seemingly is criticizing the mother church of the disciples day (as it is in our day) was all dressed up for show like a mannikin. The danger of some modern church leadership is that "it merely looks good." It tragically misunderstands what is happening. Its teachings are frequently unrelated to the urbanization of American life and culture. The church all too often is using the archaic neighborhood concept, forgetting that the church today, to be effective, must reach man where he works as well as where he lives or exists.

Church administrative leadership in promoting neighborhood parochialism creates a chasm between dynamic inner or downtown city life and suburban existence. In the long run, this is harmful for the health of the church-at-large as well as for the cultural climate of the whole metropolitan area; and we must remember that

there is no part of America today not dominated by a metropolitan district.

Our church actually cannot exist outside our urban culture without being monastic. Our church must be of the culture and in a position to judge our culture or else it will not make a creative contribution to our society. The Episcopal Church must especially guard against making problems and creating meaningless committees. The purpose of the church must always be to relate to the society on which it exists.

Are We Doing A Job

ARE OUR CHURCHES, for example, meeting people in all their needs? Are we assisting the elderly ones of our city? Are we discovering new members? Are we strengthening family ties? Are we encouraging morality and honesty or are we lifting not one finger to help carry someone else's load?

Another scriptural passage from St. Matthew reads: "Alas for you, lawyers, bankers, politicians — all hypocrites! You pay tithes, but you have overlooked the weightier demands of the law—justice, mercy and good faith. It is these you should have practiced without neglecting the others. Blind guides! You are like whitewashed tombs. They look well from outside, but inside they are full of dead men's bones and all kinds of filth. So it is with you; outside you look like honest men, but inside you are brim full of hypocrisy and crime!"

Jesus is most assuredly criticizing his fellow citizens here. It was for their own good. Paul Tillich once said criticism of persons is essential for their growth. Tillich has also said, "The Protestant principle of criticism must be continually operated if a church is to grow." He said further, "Self-criticism is frequently absent in the Anglican Church."

Too often the philosophy of the Episcopal Church has been bent toward the deceptively simple point of view; namely, "Don't rock the boat!" Charles the Second who happened to be king during the restoration of the Church of England was neither a "wise nor a foolish king" according to some historians. Strangely enough, many of the Church of England ecclesiastics considered him to be a great king. Unfortunately, men like him have been admired too much in our church. Mediocre leaders have always posed a problem for the church. The titles and positions which have been extended to them do not necessarily bless them with a sense of perception.

The last scriptural passage from Jesus' challenge to the city which I wish to consider is found in these words: "Oh Jerusalem, Jerusalem, the city that murders the prophets and stones the messengers sent to her! Look! there is your temple forsaken by God. And I tell you, you shall never see me until the time when you say, blessings on him who comes in the name of the Lord!"

"And then Jesus turned to his disciples saying, 'You see all these building? I tell you this — not one stone will be lost unless it be effective and meaningful in the city.'" This is why the metropolitan ministry, the front line of today's evangelism is so important. The city today is the frontier of the new society. To the church the city is more important than were the far flung fields on "Greenland's icy mountains" of another age.

The Real Job

THE CHURCH is our reminder — and by the church I mean the body of Christ which we receive through the celebration of the holy communion — a reminder that society can be saved and that men are full of great potentials — even nobility. Congregations and clergy come and go over the generations — but the real presence of Christ in the holy communion remains as the one eternal truth for every age that does not change.

With strength of this faith of Christ in our hearts we go into our urbanized world to take this love everywhere. In the cities of America we deal primarily with the evils of the new age; namely, with the impersonal power of planning commissions, the dehumanizing erosion of public housing projects and the uprooting of familiar neighborhoods. Everywhere, as the church, we meet the huge American flock of the invisible poor who are lost on our city and hamlet streets as urbanizing spreads ever more rapidly.

It is to all of these people that we of the Episcopal Church in the name of Christ must seek to minister in the days ahead.

The Old Testament

By Ralph A. Weatherly

Rector Emeritus, Grace Church, Kingston, Pa.

PEOPLE ASK if the Old Testament is fit family reading. The early Old Testament history is full of stories of murder, plunder, sex, betrayal, that surprise and hurt tender minds (if there are any); they are strong medicine for the young

and innocent. The wise family deletes passages until children are tougher.

The Archbishop of York in the *Spectator* says: "There are those who would jettison the Old Testament. It has had its day. It has been superseded. Let it go. There are various reasons for such an attitude of rashness. Sometimes it is due to sheer ignorance of what is contained in that strange collection of thirty nine books. Sometimes it is admission of defeat — the thoughtforms, the language, are just too difficult to grapple with. Sometimes it is because the element of battle and slaughter has dulled the reader's alertness to the elements of beauty, of tenderness and love which are there in abundance if we have eyes to see them".

He commends Phillips' new translation of four prophets.

The Jewish journey out of Egypt like the *Odyssey* is the life story of every man as he climbs from the jungle. Its selfishness, cowardice, stupidity belong to the human race. We long for fleshpots of our animal past. We fight a losing battle with morality as do our neighbors. We wish to worship gods of lust, alcohol, tobacco, race, power, money and conceit.

We need not be surprised when our children discover afresh how attractive these gods are. We might well remember how they charm us.

It is a fact that the prophets still warn us with sermon and proverb, and we can see in the ancient book the course of human lives when they follow in their wandering the will-of-the-wisp lights of their desires.

Amendments in Order

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

"WE BESEECH THEE also, so to direct and dispose the hearts of all Christian Rulers . . ."

So begins the second intercession in the prayer for Christ's Church in the *Prayer Book*.

This prayer for those in authority in the state satisfies an ancient instinct of believing men that God is somehow involved in the business of government and that those who are rulers have a responsibility not only to those whom they rule, but to the God who is supreme above all earthly powers.

It is this instinct which makes nonsense of a lot of the discussion of the "separation of church and state". To distort the simple statement of

the first amendment to the constitution prohibiting the establishment of an official state church, into a denial of government's need for the guidance of God or prayer for such guidance is utterly futile. There is a relationship between a man's religion and his citizenship, and this relationship is clearly recognized in this section of the prayer for the church.

To be sure, this petition smacks of an earlier day when the divine right of kings was acknowledged, and when the power of life and death was in the rulers hands. But it is well to note that even here, the ruler was clearly held responsible in the eyes of the church to use that power aright. Alas, history gives many instances where "Christian" rulers acted like anything but "Christians"; using their power capriciously and arbitrarily so that justice became a mockery and virtue whatever suited the ruler's whim. Yet, as long as this petition stood in the *Prayer Book* it set a standard of ethical conduct which ultimately brought down the absolute power of kings and made rulers responsible to God for their actions.

This petition also harks back to a time when all the functions of government were centered in the king — not only the executive function but legislative and judicial as well. Therefore it is not an adequate statement of an American's prayer for his government which ought to include not only the president and the governor, but congress and legislature, and the courts as well. It takes all these not only to make just laws but to administer them impartially and interpret them wisely.

Another inadequacy in this petition is the implication that Christian rulers are the only ones for whom we should pray, and the only ones who could possibly serve the ultimate purposes of God. What about Khrushchev, or Castro, or Mao? How about the rulers with the unpardonable names who are riding the turbulent political seas in Africa or southwest Asia? Leave all these out of our prayers and we seem to consign two-thirds of the earth's population to leadership beyond the pale of God's love and care.

Frankly, I can't accept that idea. It is heresy to the great universal concept of a God who moves in history, whether men recognize it or not, and who often in times past has used those who know him not as instruments of his will.

So, while we must wait for an official revision of this petition, I suggest that we make some amendments of our own in the faith that "the earth is the Lord's; and all that therein is".

Churches Unite in Relief Aid To Stricken People of Alaska

★ Relief efforts were being launched throughout American Protestantism and Orthodoxy in the immediate aftermath of the earthquake that killed some 65 Alaskans and caused an estimated \$250-million worth of damage in the state.

At the National Council of Churches, it was announced that the "total welfare resources" of the agency's denominations have been placed at the disposal of the American Red Cross, which was coordinating the aid program from its regional office at San Francisco.

The church aid, a spokesman said, would range from emergency airlifts of clothing, blankets and other supplies to the designation of local churches in hard-hit areas as shelters and food distribution centers.

The full extent of damage to churches and institutions in the quake area was not immediately known. Denominational offices were attempting to contact Alaskan churches by telephone and amateur radio.

It was reported that the U.S. army telecommunications system was being utilized in an effort to locate the Rev. T. Ross Paden, executive director of the Alaska council of churches, head-quartered in Anchorage. By March 30, his whereabouts had not been learned.

A spokesman for the Episcopal Church in New York said it was expected that "some damage" resulted to churches. Several of some 39 churches and 12 preaching stations in Alaska are located in the quake area.

In addition to the National Council of Churches' pledge of its relief resources to the overall aid effort, it was reported that Methodists in the states of

Washington, Idaho and Oregon would be asked to make special Sunday donations to help quake victims.

Arthur Lichtenberger, Presiding Bishop, in a telegram to Bishop William Gordon of Fairbanks, expressed sympathy and gave \$5,000 for relief efforts from his discretionary fund.

Bishop Lichtenberger said he anticipated additional gifts would come from throughout the church. On Easter Sunday, Bishop Horace W. Donegan of New York gave the collection from the cathedral service to Alaska relief.

In Washington, D.C., the U.S. office of emergency planning reported that for the most part, Easter services went on as scheduled in Alaska. In the immediately stricken area it was reported that many worshippers observed Easter in sanctuaries made cold and dark by power shortages.

ORTHODOX PRELATE TALK AT BAN-BOMB RALLY

★ Thousands of cheering ban-the-bomb demonstrators heard a Russian Orthodox churchman hail the 1963 nuclear test-ban treaty as "a first swallow heralding the summer."

Archbishop Kyprian of Dmi-trov spoke in Russian to an Easter rally in Trafalgar Square, organized by the cam-

paign for nuclear disarmament. Canon John Collins read a translation of the archbishop's remarks, in which he said, "The sky is still dangerously clouded, but the light of the sun is shining through."

Before the rally many demonstrators paraded through London streets. Some 150 marchers had the heavy iron gates of Scotland Yard slammed in their faces when they sought to carry their demonstration inside the yard.

BISHOP PREACHES AT WESLEY CHAPEL

★ Bishop Robert W. Stopford of London, made history over the Easter weekend by preaching at the Wesley Chapel in London. Opened by John Wesley in 1778, it is the mother church of world Methodism.

Dr. Stopford recalled that 180 years ago, the then bishop of London refused Wesley's request to ordain one of his followers for service in North America. This, he said, had brought about a schism which Wesley himself had sought to avoid.

"Now, this evening," he continued, "another bishop of London stands in the pulpit from which John Wesley preached, and only one entirely insensitive to history could fail to experience deep emotion."

The bishop went on to say that "whatever the outcome of current proposals for restoring the unity between the Church of England and the Methodist

The Civil Rights Struggle, 1830-1865

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

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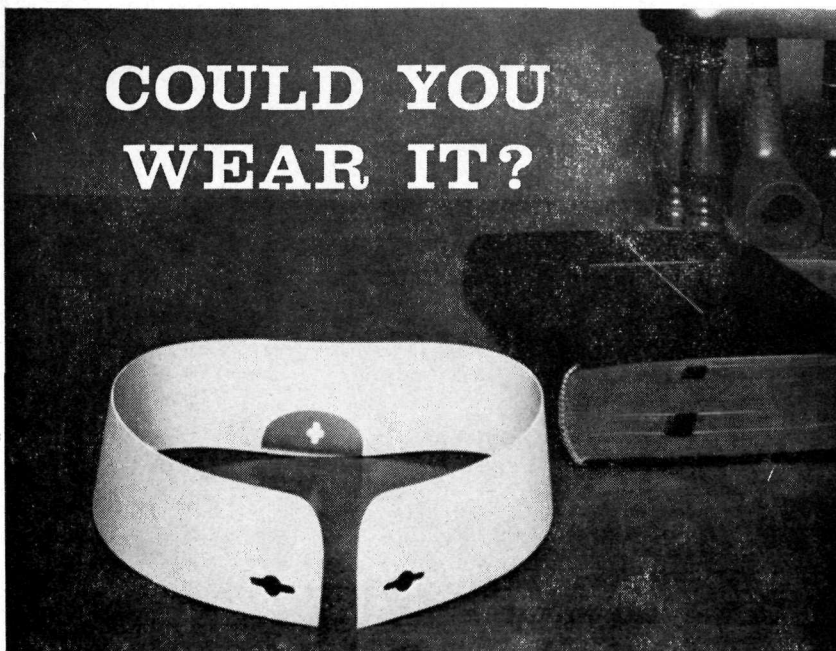
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COULD YOU WEAR IT?



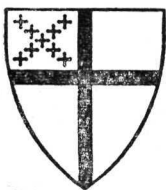
Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

But some decide the collar won't fit before they've really examined the life of the man who wears it. They say they haven't seen the "light flash" or heard the "voices whisper." Neither have most young men in seminary!

Because the call to the ministry is much like the call to any other profession, it doesn't always bowl you over. Usually it grows on you until you suddenly realize you couldn't be happy doing anything else.

To help you in thinking about the profession, we'd like to send you a free copy of "Live Option for You?". This practical booklet includes such topics as "What is the Ministry?", "Is this Ministry for Me?", "Steps to be Taken to Become a Minister." It also contains a reading list to aid you further in thinking out your religious position.

We hope you'll send for the booklet even if you're not considering the ministry as a profession. Reading it will make you a more understanding, better informed layman.



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School of Theology of the University
of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary,
Evanston, Ill.

Virginia Theological Seminary,
Alexandria, Va.

Church, which ought never to have been broken, we have come so far together that we know that the restoration of that unity is the will of God, who will bring it to pass in his own time.

"If we are united in Christ, then we already possess a unity with each other which we must strive to express in terms of church order. We are learning from each other that there are no short cuts to the physical union of our churches and that the deep sincerity with which our predecessors held to those differences of principle which led to our division must be matched by equal sincerity in the resolution of those differences."

CHURCHES CROWDED ON EASTER

★ Easter Sunday saw churches crowded throughout the world.

In New China, the Peiping radio reported that over 2,500 Chinese Catholics attended masses in the Natang Cathedral which began at six o'clock in the morning.

It said other Easter services were held at various Protestant and Catholic churches in the capital, and that special services were held also in Shanghai.

In Moscow, Catholics attached to various western diplomatic missions celebrated Easter with a service at the Argentine embassy, and a combined Anglican and Presbyterian service was conducted at the British embassy.

(The millions of Russian Orthodox believers, who follow the old Julian Calendar, will not observe Easter until May 3.)

On Easter Sunday, Stefan Cardinal Wyszyński, Primate of Poland, celebrated mass at St. John's Cathedral in Warsaw. He preached a sermon in which he said: "Unhappy is the nation that wants to uproot God from the spiritual and temporal

life. The struggle against God results in a collapse of family, national, economic, social and cultural life. It will ultimately lead to strife and give rise to hatred and conflict."

Throughout Hungary and Czechoslovakia Catholic churches reportedly were jammed for the Easter masses. In Budapest, many thousands took part in the traditional Easter procession conducted at the Catholic cathedral.

Reports from Soviet Lithuania said the Ostrobramsky Cathedral in Vilna was filled to capacity for an Easter mass offered by Father Konstantinas Jajauskas, dean of the cathedral.

In Berlin, the Easter holiday saw thousands of West Germans stream through the border wall to visit relatives and friends in East Berlin. East Germany permits West Germans — but not West Berliners — to enter East Berlin.

UNUSUAL SERVICE IN PHILADELPHIA

★ Roman Catholic and Episcopal students at the University of Pennsylvania and Drexel Institute participated in an unprecedented interreligious Easter vigil and Easter mass.

The service began at 10:30 a.m., Easter eve, at St. Mary's Episcopal Church. The Rev. John M. Scott, rector, and campus pastors for the United Church of Christ and the United Presbyterian church took part. The Rev. James J. Murphy, Catholic chaplain and director of Newman clubs in the Philadelphia archdiocese, attended as an observer, dressed in cassock and surplice.

Choirs sang the choral parts and responses of the Catholic Vigil, using an English version prepared as part of the liturgical reform movement by St. John's Benedictine Abby, Collegeville, Minn.

Just before midnight, the

clergy, choir and congregation marched in procession three blocks from St. Mary's to St. Bede's Catholic church to attend the first Easter mass.

Both the epistle and the gospel were read in English by students at the mass, and much of the choral and congregational response also was in English.

Father Murphy explained that the combined service was conducted "because our students wanted it."

PARISH ADOPTS A MISSION

★ St. Andrew's Church, Vestal, New York, only four years a parish, has taken responsibility for the support of a missionary in Africa. Although badly in need of additional facilities, the members at the annual meeting felt they must help in the world mission effort.

They are sending \$100 a month to Bishop Shalita of Uganda.

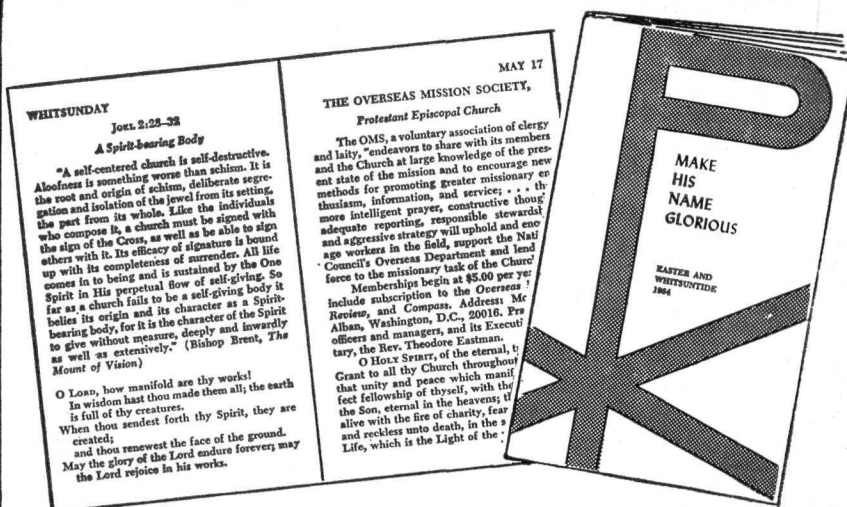
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NEW BOOKS

E. John Mohr
Book Editor

ON THE BATTLE LINES, edited by Malcolm Boyd. Morehouse-Barlow. \$5.95

This is a passionate book written by twenty-seven compassionate men. All of them are church professionals who recognize that the church can have meaning only when the whole people of God, whether consciously in the institutional church or not, come to grips with the revolution of the 20th century.

We have all heard the words before, since they are primarily sociological and psychological. Words like urbanization, scientific technology, communication, mass production, over-abundance plus under-consumption, nuclear energy, automation and cybernetics, irrelevancy and commitment. But these words are also theological! And it is obvious from the essays that they are not mere words but challenging "principalities and powers" with which these clerics, in the name of the Lord of life, are both willing to contend and to identify.

Over-all, the essays proclaim that the church should not be but a nostalgic dream of a mythical never-never land which never was, nor ever shall be, but rather is an agency of permeation and redemption of the time-space which God has given to us because he wants it back, reordered and more glorious. In other words, this is prophecy, without the words of Isaiah and Jeremiah, but with the language of Norbert Weiner, Jack Kerouack, Albert Camus and *Waiting for Godot*.

It is apparent that the authors

have serious doubts about the efficacy, efficiency and relevancy of the current forms and structures of the institutional church. The majority of them function outside of normal parochial situations, while those few who hold parish charges find themselves in blighted areas (Gusweller and Allen), or interracial settings (Wendt), or at the core of the city (Castle) or in over-churched small towns (Wickersham). Only one author works in what is probably most persons' stereotype of the church (Morrill) and this seventh essay is set apart with a one-word introduction "Meanwhile" (implying a sort of "back at the same old stand" attitude.)

The battle lines on which the authors contend have a living relation to the altar, and the proclamation of God's word, but have minimal ties to the things — people and organizations — which make up most customary parishes and missions. Thus, the book is a challenge and, at the same time, a hypodermic needle shooting guilt into our ecclesiastical blood-stream. It is not a tranquilizer but a pep-pill. It successfully points out some of the frontiers, largely human, which surround us all and it adequately lets us know that these frontiers of tension are the real area of concern and all else is but the minting of tithe and cumin.

As with most collections of essays, the styles are diverse and swing between the pedantic to the stream-of-consciousness. Each reader will find that several hit home personally, and it is likely that each person will

be struck by different challenges. But the over-all effect is but one challenge. We had better decide to fish or settle for 'cutting bait' — or else behold new rods of God's wrath answer the tolling bell of human and divine history.

— WILLIAM B. SPOFFORD JR.
The reviewer is dean of St. Michael's Cathedral, Boise, Idaho.

To Make Intercession by Sibyl Harton. Morehouse-Barlow. \$1

A revised edition of the book on prayer formerly entitled *The Practice of Intercession* this is a satisfying discussion of the subject in general, and in addition gives specific directions for those wishing to make personal intercession and prayers.

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- BACKFIRE -

The Witness for February 13 carried in Backfire correspondence between the Rev. Jesse F. Anderson, rector of St. Thomas, Philadelphia, and a parishioner, Franklin Solomon, who had moved to Allendale, S.C. where he was denied admission to the Episcopal church.

Fr. Anderson advised his parishioner to witness for Christ and His Church by reading parts of the Communion service on his knees on the church steps (see 2/13/64 for entire instructions.)

The following letters have since been received:

Jesse F. Anderson

I have received a letter from Bishop Temple and at the same time have received a letter of acceptance of transfer for Franklin Solomon by Holy Communion Church.

Bishop Temple says, "I have met with the vestry of the Church of the Holy Communion and have found that there has never been any intention on their part to deny Franklin Solomon admission to the church for services — I trust that Mr. Solomon will be able to receive not only the sacraments but the spiritual substance of the Church through this congregation.

I have not received a final letter from Mr. Solomon, but I hope and trust this is the end of this matter.

Jesse F. Anderson

Enclosed you will find a mimeograph copy of the last letter that I received from Mr. Solomon on March 16th. As you can see this matter is by no means resolved.

I call to your attention that Bishop Temple is attempting to introduce the Gospel of the

Lord Jesus Christ, but it seems to be a difficult proposition.

I thought you would be interested in reading the latest development.

Franklin Solomon

Layman of Allendale, S. C.

Dear Father Anderson:

Things are not getting better, it is getting worse.

When I walked out of Church Sunday a man was passing and he stopped and picked me up and when he went on his job Monday morning he was fired.

When I walked to the Altar Sunday for Holy Communion all of the people that was going up turned around and walked out of the Church.

Bishop Temple has worked very hard with me on this, but the people in the Church just would not cooperate.

Roland Moncure

Rector at Leaksville, North Carolina

Really now, that can't be Easter in Trenton! (cover of 3/26) Low Sunday, perhaps; but not Easter, no crowds, no Easter bonnets. Impossible!

I have to write the following to someone; so why not you? I have read several comments on and answers to "Honest to God". So far I have read nowhere the one answer that seems to me basic.

The bishop of Woolwich seems to forget that God doesn't live in time and space. He created them for us to live in. Man finds it difficult or impossible to think outside of time and space. Everything must have its limits temporally and spatially. Yet it is as impossible to think of the beginning or end of either. What was before that? What is

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THE WITNESS

Tunkhannock, Pa.

beyond that? are questions that arise. They are, however, questions still concerned with time and space.

God is not up there or out there; except that he is up there in the sense that his mind and abilities are so superior; they are limitless. God is not in time or space except as he chooses to limit himself for our sakes. God created time and space. I have no trouble reading this in the first and second chapters of Genesis; in the accounts of the resurrection and the ascension.

Heaven is for our finite minds where God is; it has time and space only as given it by the eternal Creator.

I have subscribed to and appreciated The Witness for many years.

Robert Cook

Staff of All Saints, Hudson, N.Y.

So far in the discussion on The Deputy no one has mentioned the overwhelming individualism which permeated all Christian church structure since the so-called Reformation.

Of course, all churches would and still will fail (witness how slow all churches have been to further integration) to respond to problems that were and are broad and social in dimension.

It looks as if Joe Fletcher, Temple, Troltsch, Tawney, and Davis have made no conscious impact on this generation.

MARRIAGE TODAY

By

Dr. Albert Reissner

Psychiatrist of Brooklyn, N. Y.

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