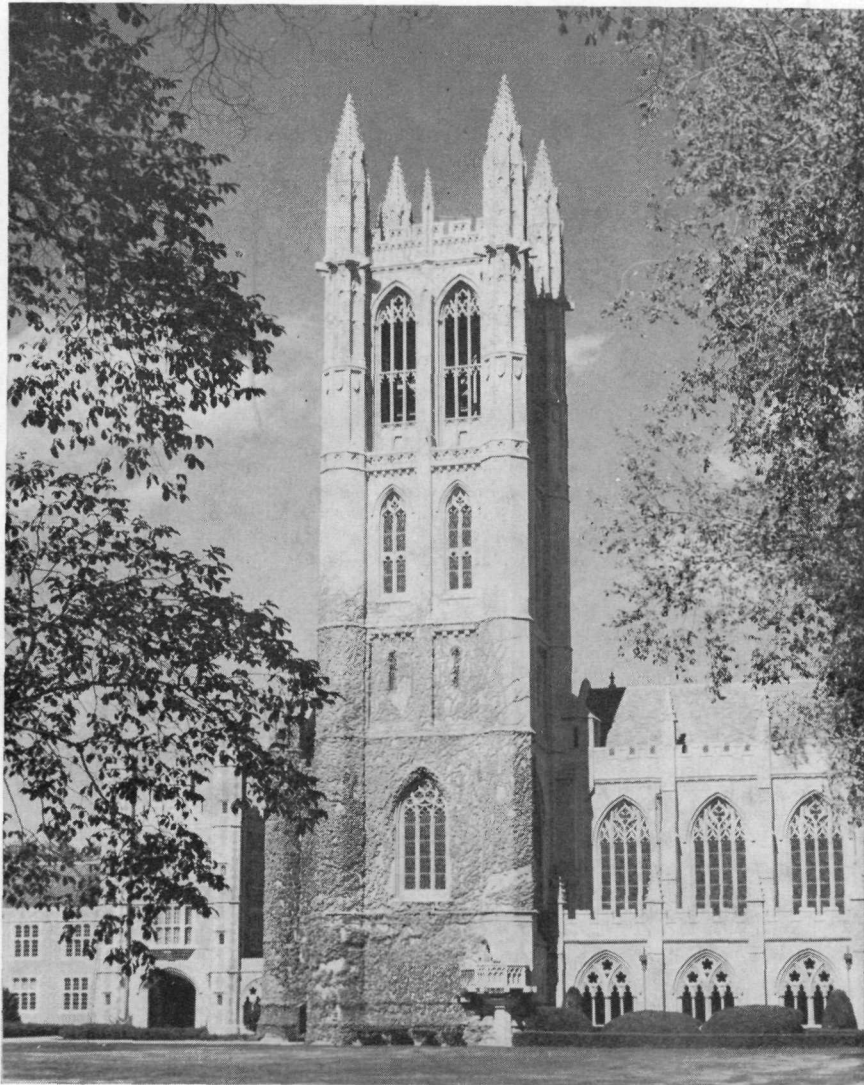


The **+** WITNESS

APRIL 30, 1964

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REPORT FROM SAINT AUGUSTINE: PART 2

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For Christ and His Church

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THE WITNESS

Tunkhannock, Pa.

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In Leading Churches

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

Story of the Week

Day-by-Day Report on Happenings In St. Augustine Show-Down

By Hester Hocking Campbell

I will give you one or two incidents of what we actually did. They didn't ask the bishops' wives to go and picket. That was the young people's part. They asked us in a natural group (the four of us who are friends), to go out to the hotel and the restaurant to see if we could go in and have a meal together, if we could get accommodations for the night, if we could get into the theater.

We went to McCartney's drugstore in the center of town that had a very attractive small restaurant. We went in and sat down and ordered our meal. Now many of you know Mrs. Burgess. She is a very light Negro. She could be taken for Spanish. They didn't notice that she was Negro. They took our lunch order, they brought a very attractive meal and Mrs. Peabody realized that they didn't realize Mrs. Burgess was Negro. So she said, "We are going to have to clarify this point." When the waitress came back she said, "I'm very happy to see that you're willing to serve Negroes here." The waitress looked startled and she said, "Oh, that's not our policy." And she immediately disappeared and I could feel Esther stiffen beside me, waiting for the blow to come. We all knew what would happen, but Esther

An address given at Christ Church, Cambridge, Mass., April 5, 1964, upon the return of a small group (see 4/23) from St. Augustine. The first part was in our issue of April 23. We have a limited number of both left and will send the two, postage paid, for 25¢ sent to The Witness, Tunkhannock, Pa.

knew it more than any of us. The manager came out and turned to her and said, "Do you consider yourself a Negro?" And Esther said, "Yes." And then he said, "I will have to ask you all to leave." And Mrs. Peabody said, "We haven't eaten our lunch. We won't pay for it." He said, "That's perfectly all right. I want you to leave immediately and I will pick up the check." Can you imagine the humiliation for Mrs. Burgess to have her friends asked to leave. She felt a humiliation and I felt an intense humiliation for these white people who had asked this of her. When you are with Negroes you feel how they feel. I have never experienced a more intense understanding of what it must mean to be a Negro. And everywhere we went when we were turned down Esther would say, "Now you see. This is what we get wherever we go."

In the afternoon we went back to our headquarters and

had lunch. The committee decides just who is going to be arrested. They kept asking us, "Mrs. Campbell, will you be willing to go to jail?" And I said, "Well, I am very anxious to help you. I don't particularly want to go to jail." And they said, "Well, this is a decision each of you must make." They realized this and each of us thought in terms of our family. Esther and I were living in the home of a Negro family, we were together, and at night we were talking it over and Esther said, "Of course, this means even more to me than it means to you." And she said, "I think I'm going to do it." She wasn't pressuring me at all. And I said, "I don't think my husband wants me to. I don't think I will do it."

You never know what's going to happen from day to day. That same afternoon we went to the place where Esther decided she was going to be arrested and Dr. Hayling decided he was going to be arrested, as well as the two Yale chaplains and a young Pembroke girl. Those five were going to be taken. We went to a very plush motel — a \$22.00 a day place; and went in and sat down at a table. The manager came in and I never saw a man more uncomfortable in my life. He said, "I'm going to have to ask you people to leave." And Mrs. Peabody said, "Why must we leave?" And he said, "You have Negroes in your company. We will be happy to serve them in the

kitchen and we will serve you here." Mrs. Peabody said, "I wouldn't think of having my friends go into the kitchen. They are here as my guests. We are going to have lunch together." He said, "I am very sorry. You are going to have to leave." She said, "Well, I shall wait until the police come." So then he went and called the police and he hated to do this. But he called the police and then when the police came she said, "I understand I don't have to leave until I hear the law read." He didn't have the ordinance there, so the sheriff had to go back and get the ordinance.

We sat there conversing and on the surface we were having a good time, but as I said to Dr. Hayling, "I feel as though I'm sitting on top of a volcano." That was exactly the way it seemed. But meantime we were talking together and we asked him how many times he had been arrested. He said this was his fifth arrest.

Pretty soon the police came. The sheriff read the ordinance and then Mrs. Peabody said, "I have heard the ordinance and now I will leave peaceably." So some of us got up and left and we watched the police take Mrs. Burgess and put her in a police car with Dr. Hayling. Esther Burgess sat beside an enormous police dog. It so happens she likes dogs and she was not afraid, but I was horrified to see her put in beside this great big dog. It's a terror tactic. Nothing happened to her and she said she didn't mind that too terribly much. Then the white prisoners were taken off in another car. You can imagine how we felt.

New Perspective

We had so much to think about that I didn't have time to get a perspective on what we'd done. The next morning Mr. Hosea Williams came up to

me. Looking very grave he said, "You know, our Negro community is very distressed that of you four ladies that came down from Massachusetts the Negro woman has gone to jail willingly and none of you have." Well, I knew in a minute what we had to do. There was no question about it. And I said, "Well, I just want to talk to my husband before I do this." And Mrs. Peabody said she wanted to talk to her family and Mrs. Rowe wanted to talk to her family. I mean you don't do this sort of thing without consulting the people whom you might hurt. They realized this, and we talked to them. I'll never forget Mrs. Peabody's face when she found that the Governor was willing to let her go ahead and her husband was willing for her to go ahead to do what she felt was right. It is not easy for people of our age to make the decision to go to jail when all your life you have believed you should obey the law of your country, when you have raised your children not to go to jail. It was the hardest thing I did, I think, to be taken into jail, to be fingerprinted, to have my photograph taken front and side and to be given a number to wear. It sounds funny, but to us it was terrible. Because it is a terrible thing, when all your life you have obeyed the law and trained your children to obey the law, to decide your duty is to break the law. It was worth breaking the law only because I believe that this country must be truly democratic and that the law we were breaking is wrong.

Hosea Williams was absolutely delighted. In fact, he was quite overcome when we told him we were going to do it.

Episcopal Church is Locked

Before we went to jail we had decided we were going to go to church. My intention had been to go with Mrs. Burgess to see whether an integrated group

could go into a communion service. On Easter Sunday down there groups of black and white students had tried to go to Easter services in all the churches. The Presbyterian church, I understand, took them in. We talked to the minister of the Episcopal church and he said, "We were full." Now, was that an excuse or was it true? I have a terrible feeling it was an excuse, but Easter Sunday you are quite likely to be full.

On Easter Tuesday we went around to the church for the mid-morning communion service and there was the sheriff, who was quite a friend of ours by now. We recognized him on the front steps. He thought we were just three white women and so he went to his car and went away. Then I went up to the door and it was locked. So I took Mrs. Peabody and Mrs. Rowe, and we went around to the parish house and I said, "I want to see the rector." We saw the rector and we saw about ten vestrymen. They were all there. Mr. Seymour, the rector, said, "There is no service this morning. It's been canceled." We asked, "Why?" He replied, "We understood that Mrs. Peabody was coming with a mass demonstration of Negroes." Now where they got such a story I'll never know. But in situations like these, rumors grow out of nothing. Probably somebody had said we were coming with Mrs. Burgess and this thing grew into an absolutely untrue rumor, and they were scared to death, scared for their church property. And we didn't blame them, except that it was so totally untrue. When communications break down and the white people can't talk to the black people, all sorts of things get exaggerated and truth doesn't exist.

We talked for about an hour with these vestrymen. At first

their guard was up, but Mrs. Peabody smiled sweetly at them and they just dissolved; and Mrs. Rowe was talking very amiably with the gentlemen there. They were people we would have met very cheerfully, they would have liked us under ordinary circumstances. And I think they did like us before we left. I would have liked to have had a chance to go on talking more. I honestly believe that with some of them we got across. They said, "Why did you come down from Boston? Why did you come down from the north and interfere in this situation?" We replied, "We came in answer to a plea for help, but we didn't come as northerners to say that you are wrong in the south. We came because we're Americans, you're Americans, and your Negro population are Americans. We feel so keenly about this subject that we want to urge you to set up bi-racial committees and go after these things that the Negro community is asking. If we don't concern ourselves with these issues there is going to be bloodshed on the streets. There is going to be a great deal more trouble than you have now in your community, unless these things are corrected."

We went back to that motel in the afternoon; and Mrs. Peabody and I and Dr. Burkholder from the Harvard Divinity School and five Negro ladies were arrested in much the same fashion as the people had been the day before.

The Jail Experience

I'll only speak briefly about the jail experience. It wasn't very bad. I don't doubt for a minute that they looked after us a little better than the others. I don't know. It was a segregated jail. Our jail had beds for eight and we were thirteen. That meant that some people had to sleep on the floor. We were almost all civil righters

in that cell and most of them were college students. And I've never met a finer bunch of youngsters in my life. They learned that in the next cell, where the Negro women were, there were beds for sixteen and forty-six women were there. These young girls decided they would give up their mattresses and send them over next door. That meant that they would sleep on the floor in a blanket. The floor was concrete. It was not warm. Florida was very cold that night. When the trusty comes along to bring you your meal you can ask him a favor. These girls said, "Will you take these mattresses next door, so that the women there can be more comfortable?" And they did. They took the mattresses next door.

There is only one other thing I would like to say about the prison experience. When night time came and lights were out at 10:30 and we were lying on our little hard bunks — and believe me they were very hard — in the blackness of the night the women in the cell next, the Negroes, began to sing. You have all heard Negro spirituals, but I have never heard them under more moving circumstances in my life. They sang softly and all the sorrow of the spirituals came right through to you in the jail cell. The jail was built for 116 people, we had 212 or more at the end. You can imagine how crowded the men's quarters were upstairs.

While we were there we got a telegram from Martin Luther King and this is what he said to us in the prison:

"May I take this opportunity to thank you for your creative Christian witness. You are giving the whole nation magnificent demonstration of Christianity in action by your willingness to engage in a creative non-violent demonstration and to go to jail for what you believe. You are bringing our

whole nation closer to the realization of the American dream. You are saying by your words and deeds that all men are brothers and that as long as racial segregation is alive the health of our democracy is in jeopardy. May God bless you and give you the strength and the intensity that the present moment demands."

Three Kinds of White People

We met three kinds of white people. There were the older people who were die-hard segregationists whom we couldn't even reach in conversation. There were moderates, of whom I'm sure there are many, who see the picture is changing, but they want to go slowly. The only thing I could say to a very nice man who was giving me this argument — "Let us go slowly" — was, "The world is moving too fast. There is not time to go slowly. They have waited a hundred years and they aren't going to wait much longer. It will be bloody revolution unless we are willing to have bi-racial committees and work out this thing together." I think some of them heard us.

Then we met another band of southerners and again I must say I never saw such courage. Our very last night we were taken into the home of some white integrationists. A very wealthy man took us to a beautiful home. I thought, our whole week being over, that I could relax. We did relax. Our host, hostess and their son were perfectly delightful to us. It wasn't until the next morning at breakfast that I realized what this meant—their taking Mrs. Peabody, Mrs. Burgess — a colored lady—and myself into their home as guests. We were sitting down to breakfast and our host sat at the table and right beside him at the window was a rifle. I looked at it and I guess I looked a little horri-

fied. My hostess said, "John thought he ought to be prepared for anything." That meant Klu Klux Klan and fear of reprisal. He had put his whole family in danger, because he believed in this cause. You think some of us had a little courage. We come home, but they are there and they are raising their son. He is an awfully attractive young boy of seventeen and he was absolutely thrilled to have the three of us in his house. He is growing up to be the next generation to work for this thing. And they

are raising him to believe in integration in spite of the tremendous dangers.

Now I have only one last word. You will ask whether we achieved anything. It's too soon to say. We will have to wait to see. But I do know one positive thing that we did. We gave moral support to some very discouraged Negroes. Before we went to jail the Negro community took us in warmly and were very friendly to us. After we came out of jail they took us to their hearts; we were their friends.

Faculty Members Study Theology At the Trinity Conference

By Edward T. H. Williams
Canon of Cathedral, Albany, N. Y.

★ For nine months of the year the tree-shaded walks of Trinity College at Hartford, Conn., echo with the footfalls of college boys. But for one week in the year — one of the loveliest — the footfalls are those of teachers of such subjects as physics, classics, romance languages or economics. They come from campuses in almost every state east of the Mississippi. This in itself might not seem unusual since a good teacher never ceases to learn. But for professors teaching in the fields we have just mentioned to be studying theology deserves more than passing notice.

The fifteenth annual conference in theology for college faculty will meet from the 18th to the 24th of June, 1964. It will present for the consideration of its students three courses entitled as follows: "Contemporary theology and some contemporary theologians", "The Psalms and the motifs of Israel's faith" and "Theology: Its functions and relations to other fields of in-

quiry". Such subjects as these are the norm, being presented in a series of five lectures on each topic.

Less normal is the fact that two of the three lecturers this year are professional theologians and clergy. The effort — over the years has been to obtain a lay ministry and witness as well. Recent conference goers will recall with pleasure the polished beauty as well as the wisdom of a series by Prof. Cleanth Brooks of the English department of Yale University on five metaphysical poets. In the field of history one of the most stimulating of the recent lecturers, Dr. Virginia Harrington of the Barnard faculty, gave a survey of the movements which have characterized the American religious scene in the past century.

The history of the conference itself represents a significant chapter in the growth of the church's ministry to the academic community. Twenty-five years ago when the present writer, fresh from the Williams College campus made a pilgrimage to the Cathedral of St. John the Divine, one of the exhibits in the adjacent hall

then current was designed to promote the new Church Society for College Work which was then beginning to coordinate the efforts of the church to provide a specialized ministry to college and university. At that early date the chief concern was to reach students, and in retrospect the effort is now seen to have been viewed largely as a pastoral problem. Yet within ten years we find the beginnings of a faculty conference in theology.

Among the early supporters of the idea of such a conference were Prof. Harrington, Prof. Leicester Bradner of the English department of Brown University, Kenneth E. Longsdorf, the Rev. H. Brevoort Cannon, then chaplain at Princeton, and Robert E. L. Strider, president of Colby College. Another important figure in these days was Miss Katherine Duffield, one of the notable pioneers in the church college work field. Miss Duffield was the first provincial secretary for college work serving the hundred or so campuses in the eight dioceses in New Jersey and New York, and developed the groundwork and strategy for an intelligent ministry with rare wisdom and quiet effectiveness. As plans for the faculty conference developed additional help came from Mr. Gove B. Harrington of the Wall Street financial community, and the Rev. Gerald B. O'Grady, then chaplain at Trinity College. Most of these persons were members of the first board of directors and served as the first officers of the corporation which was formed to sustain and develop the conference.

The corporation charter was signed on the 25th of June, 1953, and formally approved as a membership corporation by Justice Irving Levy of the Superior Court of New York on the 18th of November that

(Continued on Page Sixteen)

EDITORIALS

MRI in Canada And the USA

JOHN PEACOCK, Anglican priest of Canada, gets out an interesting monthly called *The Church, Farm and Town*. The editorial for March was on Mutual Responsibility and Interdependence which certainly set us to wondering. We read a lot of church papers, national, diocesan, and overseas — Canada coming under that heading — and we have been startled at how little attention has been paid to the Toronto manifesto by any U.S. church periodicals — except us. We have used every release from the London office of the executive office, Bishop Bayne. We also printed his 1963 report to the Archbishop of Canterbury in toto, using several issues to do so because of its length. We thought it was that important but the fact that other U.S. papers paid no attention to it has us wondering whether we know what is important and what is not.

Here is John Peacock's piece. You read it and then ask yourself the question we ask ourselves; "Why is the church in Canada so steamed up over MRI, whereas the church in the US has practically ignored it?" We have no answer to the question — if you have we will be glad to have it.

SOCIAL IMPLICATIONS

By John Peacock

The Anglican Congress of 1963 has been publicized, written about, talked about, pictured in films and filmstrips, and been the subject of countless talks and sermons. In fact, it has been stuffed down our throats ad nauseum. We want to register a bit of a protest, you would think Anglicans never had anything to talk about before this, and you would think that Anglicans never did anything but talk, talk, talk! Nobody keeps talking about the wonderful rehearsals once a successful drama has been launched. Why must we keep harping about the Congress when we ought to look on it merely as the final dress-rehearsal for what ought to be a terrific drama?

In other words, let's forget the Congress and get on with the job it gave to us: Anglican World Mission born from the document on Mutual Responsibility and Interdependence in the Body of

Christ, (MRI). Parishes are still hearing nice little stories about those who attended, and still seeing slides of pretty little bits of the program, until they are sick of the Congress — and we are in danger of making them sick of World Mission, even before it gets off the ground.

A national or general synod World Mission body has been set up, diocesan counterparts are being formed, and parishes are developing their own machinery for self-examination, recruitment, etc. Like so many other good things in the past the whole program is beclouded by the financial aspect. In fact our people cannot help but feel that all the other parts of the program are little more than sugar-coating for the financial appeal. A calendar of activities is drawn up in which the canvas is put at least one year too early. If money is one kind of response before the program gets rolling, you are implying that the program is of little significance, just sugar-coating. Do you realize that this program can be and should be the greatest thing that ever happened to Anglicanism even if money never came into the picture? Do you realize that Anglican World Mission, in self-examination alone, could be the best laxative that the church ever had to take?

This is said because many have realized for years that the church has been in need of a social revolution. The A.W.M. program is practically meaningless unless drastic social implications are read into each and every part of it. But in spite of this the matter of social implications was left out of the national program entirely and it seems impossible to get anyone to realize what a gap this is. Not entirely anyone. One person (not me) has been trying to inject this aspect into each part of the program, and one diocese has officially added a committee on the topic. What about all this?

There are two aspects to consider: the local and the world-view. To some extent there is a feeling that social implications would be a worthy study in the area of self-examination, improving the life of the Canadian Church, and that in time this ought to come, but that this has no relevance to our program of assistance to the world outside Canada. Is such a distinction a valid one? Is this another form of avoiding the issue?

One great danger inherent in having the church's national organization constituted into

departments is that we fall into the trap of thinking that the departments are mutually exclusive and that the church's program in the world is compartmentalized. For example it is possible to think that missionary work, educational work, organizational work, youth work, welfare work, etc. are all quite different from each other. But is this true? It is not true within Canada; the church has one mission, in witness and work, preaching and praying, teaching and transforming. Is it any different outside Canada?

As we do some self-examining we must ask the expected questions such as: Are we wasting money? Are we wasting man-power? Are we carrying a dead-load of too many nominal members? Are we increasing membership? Are we organization - poor or organization - overloaded? And so on. But must we not also ask these questions: Are we a middle-class church? Are we propagating a bourgeois morality? Are we going along with the militant capitalistic mentality of the world? Are we seeking and militantly supporting the Christian answer to unemployment, profiteering, starvation, human rights, international affairs, home and family problems? And so on again.

In this respect social implications in this Anglican World Mission is a local and perhaps secondary concern. But we cannot face mutuality and interdependence without asking the same questions. What interest we have in the church in Cambodia or Timbuctoo must be geared to these same matters as much as local interests are geared to them.

For example, a great deal is being said about the needs of the church in other countries. What do we mean by needs? The answer we get is that the need is for money, man-power, churches, halls, schools, etc., etc. This is fundamentally untrue. These are not needs, these are responses to need. The church in this or that place has a mission, a job to do; it is this job which is the need. And in order to advance and assist this job we respond by providing tools. What we call needs are actually the tools to fill the need.

In the light of this we must discover the true needs. Experience has taught us that it is a human weakness to accumulate a lot of tools, as a sort of status symbol, whether we are doing a real job or not. Every home in Canada has tools that it hardly ever uses and in many cases has even forgotten what the tool was designed for. This is no less true of the church. We build churches, create parishes, acquire fine buildings

and equipment and make a good middle-class show, but let's ask the question — are we doing the job? Before we provide tools for the church in Timbuctoo let's ask the question — is the church there doing the job, or is it prepared to do the job? How can we expect a coal-miner of Cape Breton, who is fast becoming a pawn in a capitalistic game, to give generously towards the church in some country if it is going to permit and agree to the same sort of capitalistic games in that country? Can a colored Canadian Anglican happily support the church in a country where it is not militantly supporting human rights? When we are asked to help put the church into some pagan area can we be assured that it will be doing the church's mission there, or will it have all the faults of the church in Canada?

As we enter a program of mutuality and interdependence and try to see ourselves as others see us it would not be a bad idea to try to see ourselves as God sees us — this will force us to social implications!

One of the queries being made by many Anglicans as a result of Congress, is of the implication behind our endowment and investment policy (which is the same throughout the Anglican Church) in the light of the need for active money immediately and the directive of our Lord, "Lay not up for yourselves treasures upon earth"

Seriously, it is being asked in Canada anyway, "Why not use some of the money we have laid away on earth to do what is required to do?" "The answer comes back immediately, "These invested funds are sacred trusts and cannot be touched", which is at best a half truth, for although some funds have been tied up by wills and deeds into endowments, upon investigation it will be seen that this is by no means true of all, not even of half of the church's capital funds and endowments!

The implication of the remarks that these funds must not be touched is very serious both to the western Christian (Anglican) and to the eastern Christian (Anglican). In the first instance it means that some deep-rooted moral rule has been placed above that of Jesus' injunction that we must not lay up treasure on earth (as against treasure in heaven) and in the second it clearly indicates that material possessions, in this case endowments, are placed above the human needs in order of priority!

It is actually being asked at Congress gather-

ings whether it would not be better for the church if it were materially poorer — “broke”!

Local congresses are producing some angry people who are becoming frightened at the implications of the whole affair for themselves, at what they are being challenged with and might be asked to give up, or away. This has highlighted the manner in which the church has gradually become part and parcel with pseudo-capitalistic thinking so that it is actually true to

say that the church is not in any sense guilty of “fence-sitting” (of. Revelations 3;16) but has taken sides to the point where it is for the maintenance of the western Status Quo and against militantly supporting human rights, wherever this might mean that possessions could be lost and position endangered.

That is the end of John Peacock’s piece; we hope it will be the beginning of others.

MISSION AND MINISTRY IN THE UNIVERSITY

By John W. Pyle

Episcopal Chaplain at University of Chicago

“I’M not waving, I’m drowning!” This title of a poem by Stevie Smith is perhaps the most succinct description of the feeling of the average university chaplain as he contemplates “Mission and Ministry in the University.” This ministry is not only one of the most critical in the total task of the church today but one of the most demanding. There are a number of reasons for this.

One overwhelming fact of university life today is the sheer size of the enterprise. The modern university is big and getting bigger by the year as it seeks to provide the vast amounts of teaching, technical training, and research which society demands of it. The familiar predictions suggest that by 1970 the colleges and universities of this country will have enrolled something in the order of seven and a half million students—double what it was in 1960! The vast institutions which will be necessary to meet this responsibility will be markedly different from the colleges envisioned by the church when it began to carry out a college work ministry in the thirties. The characteristic higher educational institution of the late sixties and seventies will be the “multiversity” as described by President Clark Kerr of the University of California in his valuable book, “The Uses of the University”. This colossal type of institution is many things: It is urban. It is largely financed by government money. It is increasingly international in character. It is asked to provide education and training for students ranging from adolescent undergraduates to housewives seeking to revivify creative talents long dormant. It will make use increasingly of automated technical devices in the instruction of students, thus exacerbating the

already existing problem of personal communication between teachers and students. It is deeply involved in the life of the community whether it be urban renewal or the use of university faculty committees to resolve critical problems of urban educational systems. Every conceivable type of affiliated research center and institute is to be found within the multiversity community.

To use President Kerr’s language again, “knowledge factories” of such gargantuan proportions produce within themselves giant size problems. The first step in the mission and ministry of the church is to understand these problems and to share deeply in the concern for genuine education within the life of this kind of a university. In the tradition of the Episcopal Church in particular there is a precedent for this concern for learning and the life of reason as of ultimate religious importance. Concern for higher education as part of the economy of God is, therefore, a primary responsibility of the Episcopal Church. In this tradition of Christian humanism the Episcopal Church holds the search for knowledge and the act of honest inquiry to be at the heart of Christian vocation. It is this calling which requires the church to be deeply involved in the life and problems of the university of our day which is confronted with the problem of producing knowledge on an unprecedented scale — a scale which carries with it the terrible danger that this knowledge will lose its humanity and become simply the mass produced knowledge of the multiversity machine. Thus, the problems of the multiversity of the late sixties and seventies must necessarily become the problems of the church. What then are these problems?

Fragmentation

THE PROBLEM of size intensifies the chronic problem of the modern university, its fragmentation. The various disciplines have their own methods, their own languages, and their own corporate life. Indeed, it can be said that the only corporate existence most scholars have is the complex of associations they have within their professional discipline. In many cases this kind of association is more compelling than the connection the scholar has with the particular university with which he is affiliated. The technical demands of research produce deeper and deeper divisions within the life of the university. The volume of specialized knowledge and the hours required in the laboratory circumscribe the lives of the people involved.

One has only to look around any faculty club dining room to see the extent of this fragmentation. The sociologists habitually sit at one table, the physicists at another, the historians at another, and so on around the room. Across the lines of such groups there is little or no genuine communication about the fundamental ground of knowledge and learning. Rather there is an on-going struggle for power and access to grants and other material resources for still deeper specialization in the already divided disciplines. All this makes Pete Seegar's song "Little Boxes" particularly applicable to the university situation.

The Loss of Community

THE CHURCH is prone to talk about itself as a community of faith within the community of learning will no longer be the gathering of teachers and scholars into a life together for the purpose of learning and wisdom. By and large the new university will be an urban institution spread across the large cities. Even the smaller colleges will be grouped together in a kind of academic megalopolis. Most of the students will commute to lectures and laboratories from great distances. Faculty people will live an equally scattered life in the suburbs coming to the university itself only on stated occasions.

This loss of community presents both a problem and a possibility to the church as it seeks to minister within the university of the future. As it stands the church is grievously handicapped as it enters upon a ministry in a fragmented university with little or no community character. It has often been observed that one of the problems the institutional church faces in the highly mobile technological culture of today

is the achievement of sufficient freedom really to identify with life in a rapidly changing society.

More and more the demand is for special ministries in industry, in complex urban situations, within special professional groups, and the like. Such ministries put a high premium on freedom of movement and radical experimentation. This is nowhere more profoundly true than in the case of the university ministry. If the problem of this ministry in the midst of highly fragmented changing university culture is to be met, the church will have to find ways of breaking loose from the typical fixed parish pattern of life and thought. Only thus can it move freely within the university to the point where identification can take place.

The problem of a university without community presents an opportunity as well as a problem to the church. Insofar as the church can become a viable gathered community of Christians it may well be the only gathering in the secular university in which there can take place genuine communication across disciplinary lines. Whether this gathered community takes the form of a worshipping body, a study group, or a group of Christians simply concerned about the health of the educational enterprise, it can open dialogue about the common basis on which the university must operate if it is to fulfill its deepest and most important tasks.

Knowledge and Responsibility

PERHAPS the greatest problem facing higher education is the production of educated men and women capable of the kind of morally responsible, intellectually informed decision making that society in the years ahead will demand. Beginning with the sputnik era, there was a great upsurge in scientific education by which was usually meant technical training. Great as was the recognition of the importance of scientific research, the emphasis has been on technical knowledge for the vast engineering needs of a rapidly expanding technology across the world. A certain lip service has been paid to pure research, but the bulk of foundation support has gone into technology. We are after all a society that is basically pragmatic in outlook. This has led to the kind of hyper-specialization in education mentioned above.

At the same time there is a need for the values of the best kind of general education. The point of higher education is not to produce mere technical hacks but educated men and women able

to grasp the sweep of human history and the operation of ideas. Such men and women have the capacity for judgment and imagination which makes possible the creative decisions necessary in a space age.

Ultimately the universities must produce leaders in society who are not only technically trained, educated for judgment, and possessed of imagination — but morally responsible. The problem of inculcating moral responsibility as a part of the educational program in large secular universities is a matter of particular concern both to the educators and to churchmen.

Presence

WHAT IS MISSION and ministry in the multiplicity with its rapid changes and manifold problems?

To be "on mission" within the life of the university is to be present to that life at its center. The chronic problem of the church's witness in the universities and colleges of today is its peripheral position. It is a theological scandal that the church which claims to be a Catholic body celebrating the incarnate Lord of all human thought and life has been content to operate a Victorian chaplaincy on the outskirts of the community of learning. For far too long the church has carried on a university ministry which has been called "Life behind the stained glass curtain." Whether it be a parish church or a chapel on the campus, the consequence of the college work program all too often has been to reach certain susceptible individuals and remove them from their vocational center as students or teachers. The implication has been that the only answer to the secularism of the modern university is to protect the faithful individual from the corrosive effects of doubt and skepticism by removing him from the real battlefield of ideas and policies.

This kind of peripheral pietistic pastoral ministry has never been adequate, and it will become little more than ludicrous if it is attempted as a response to the missionary imperative presented by the university situation of today and tomorrow. The first step in the university mission is to break out of the ghetto. This means structuring the militant life of the church in the university in such a way that its representatives are present to that university at the points where decisions are being made, power is being exercised, and ideas are being born. The critical processes of university life must be identified and made the basis of ministry.

WHAT FORM and function will the presence take?

The first thing to be said about ministry is that it must be a lay ministry. As the universities and colleges burgeon into the vast complexes described above, it will be manifestly impossible to achieve the necessary presence through the services of ordained ministers alone. The most emergent need confronting the church as it accepts its university mission is the development of an effective lay apostolate. This means primarily a faculty ministry. Thanks to the imaginative program of the Church Society for College Work and the College and University Division of the National Council there are increasing opportunities for faculty people with a sense of vocation to this apostolate to become informed lay theologians. In turn there are channels being opened through the sensitivity of such men and women which can make the church aware of the real dynamics of the scholarly life. In such programs as the Summer Schools in Theology for Faculty and the Trinity Conference university faculty people can be equipped for the work of ministry in which they have a central role as part of the whole body of administrators, trustees, students, and priests called into the life of higher education.

It must be an experimental ministry. The certain fact about our history is that we live in a rapidly changing world. As we have seen, the university itself is destined to take on radically new forms. Ministry in such a rapidly changing world demanding radically new forms of higher education must have maximum freedom to experiment with new forms of its own.

It must be an ecumenical ministry. A fragmented ministry can never serve the deepest needs of a fragmented university. The absurdity of a thinly denominational approach to the basic problems of human nature and history as they are encountered in any particular discipline of learning has long been recognized. In the multiplicity this absurdity becomes even more patent. The forces of Christian concern have to be deployed with great economy if they are to have decisive impact in the great secular institutions in which they have been placed. Practically speaking the churches cannot afford the inefficiency and overlapping of effort as in the past. Theologically speaking, they cannot be complacent with a divided witness when they are pointing to the underlying unity of the search for truth.

It must be an international ministry. We have

already entered an era in which there is no such thing as purely domestic higher education. Year by year the numbers of foreign students in this country are increasing. In every faculty professors are going to all parts of the world on Fulbright lecturships, National Science Foundation project, AID and the like. The telephone record of any university will reveal daily communications to all parts of the world. More and more universities are establishing overseas centers in which students and faculty spend a term or a year as a matter of course. The church as an established worldwide organization has an important strategic opportunity to enter into this process of exchange of ideas and personnel by learning to make the international aspects of its program part of its basic witness in the university.

It must be a dialogic ministry. The life of dialogue is intrinsic to the life of learning. If the church is to be truly present in its ministry, it must enter into genuine dialogue with the many spokesmen for the many languages which are part of the life of the university. This means in turn that the ministry must be one of listening and articulation. The Anglican Congress called the church to be a "listening church." This is nowhere more necessary than in the university situation. Only thus can the church learn what God is saying through the natural graces of honest intellectual endeavor. God is acting through the discipline, the sacrifice, the commitment, and the respect for hard fact characteristic of the scholarly life at its best. God has also acted and is acting through the Word made Flesh which dwelt among us full of grace and truth. It is, therefore, part of the church's ministry to see that its people know the language of its proclamation and articulate that language as part of the educative process itself. As the secular language of honest learning and the theological language of the church become sensitive to one another and interact in genuine exchange, a new range of ministry for both may be born.

It must be a liturgical ministry. The ultimate fulfillment of the intellectual life — the vocation of learning and teaching — can only be found when the fruits of that life are offered to God. The life of reason and inquiry is fulfilled when it becomes an act of offering. In its university ministry the church must point in every possible way to the "liturgical work" being carried on by the scientist at his laboratory bench and the historian at his library table. The liturgical

ministry of the church should use every means available in the creative arts and all necessary experimentation to hold up the life and work of the university to God.

On these and other aspects of ministry the church can serve the cause of higher education in the name of Christ. Not only the chaplains but the whole body of the committed may seem to be saying, "I'm not waving, I'm drowning" in the face of the problems the church and university encounter together. Given a lively faith, however, that which seems to be drowning can be seen to be baptism. In baptism the Christian goes down into the "waters" of the whole life of the university to serve it and rise within it releasing the passion, excitement, and enthusiasm for truth and humanity which is the key to knowledge. Thus the divine ground upon which the university stands can be revealed, as well as the Lord it serves knowingly or unknowingly.

Talking It Over

By W. B. Spofford Sr.

CYBERNATION — have you run into that word yet? It means the combination of the computer and the automated self-regulating machine which is causing a revolution in production. It results in a system of almost unlimited productive capacity which requires progressively less human labor.

W. H. Ferry, vice-president of the Fund for the Republic and Center for Study of Democratic Institutions, says this in a letter just received: "I quite agree with you about the status of American Negroes. The great disenchantment is not far off, when Negroes discover that the American economic machine has ejected a great number of them for good — and that no amount of civil rights legislation is going to re-insert them. The demonstrations we have seen so far will be remembered as pallid scuffles next to the rows that will break out when this realization dawns on this terribly misused minority."

Christianity and religion are not mentioned in the Triple Revolution, a report by a committee headed by Dr. Ferry sent to President Johnson. But there is a Doctrine of Man and nothing I have read in a long time deals with it more realistically than this document.

We are going to give it all to you during the next three or four weeks.

It's what Mel Allen calls finger-biting time.

THE TEACHER NEEDS THEOLOGY

By Thomas P. Govan

Professor of History, New York University

THE CONFERENCE in Theology for College and University Faculty, as indicated by its deliberately selected name, has as its primary purpose the introduction of American college and university teachers to the study of theology. It was initiated by lay and clerical members of the Episcopal Church who held the conviction that a knowledge of Christian doctrine was an essential part of the intellectual and cultural equipment of every genuinely educated person. Such knowledge is seldom possessed, for theology, once called the "queen of the sciences," has been effectively dethroned. Only a few universities, and these usually the ones engaged in the professional training of ministers, have a formal department of theology, and many able, intelligent, and learned American scholars have never known or conversed with a theologian or read a theological work.

Their knowledge of the history and teachings of the churches is too often that which they either learned as children in Sunday School or picked up from the most naive and unsophisticated apologists, popular preachers and evangelists, and many, as a consequence, uncritically accept the view that the churches, when true to their own teachings, are hostile to the university and its spirit of free enquiry. Christian dogma, doctrine, and discipline are looked on as chains binding the minds of men, not warnings against the universal tendency of men to forge such chains for themselves, and almost no one is aware, since it is seldom told, that God's "service is perfect freedom."

The churches bear a heavy responsibility for this lack of knowledge and understanding. They, much too frequently, teach the punishment of sins rather than that sins are forgiven, and demand literal compliance with law from their members, not that they should be penitents, who, despite their best efforts, truthfully confess, "We have left undone those things that we ought to have done; And we have done those things which we ought not to have done; And there is no health in us."

The churches also defend outworn and outmoded theological formularies and scientific positions, forgetting what one of them says, that "there was never anything by the wit of man so devised, or so sure established, which in con-

tinuance of time hath not been corrupted," and have forced men seeking freedom and truth to think they must reject the Gospel of Christ.

One of the tasks of theology is to point out these errors of the visible churches, to bring them to repentance and amendment of life, through producing prophets who demand changes and reforms in the established order whenever it betrays the principles of freedom and truth it is intended to protect and secure. Those who attend the annual Conference in Theology have an opportunity to learn this part of their duty as members and ministers of the Christian community. They, as teachers and scholars in the humanities and sciences, have an obligation to promote within the churches a due recognition and honor of man's pursuit and teaching of truth wherever these take place.

Where Truth Is

THEY CANNOT perform this needed function, however, so long as they accept the view of theology most commonly held by Americans, Christians and non-Christians alike, which is based on the teaching that freedom is not gained through obedience to the commandments of God, but "is the residuary legatee of ecclesiastical animosities." Sidney Hook, one of the ablest and most concerned of American philosophers, is an example of a scholar who, even though reluctantly, feels obliged to reject all the claims of religious truth for this reason. In a recent article he interprets Augustine's dictum, "that where the truth is known men have not the right to err," as a defense of absolute power, not as a universal moral command, and asserts that it does not rule within the scientific community. "Those who believe in religious truth . . .," he writes, "would do well to take as their model the ethics and logic of scientific inquiry," for here, in contrast to the churches, is a community which "recognizes that every inquirer has the right to err, that every statement is open to doubt, that nothing is asserted to be certain, that progress is made by the refutation of hypotheses."

But, in another statement about the scientific community, Prof. Hook forcefully and truly says that though it "is a paradigmatic illustration of what we mean by an intellectually open society,"

it "is closed to those who cook their evidence." It too says that "where truth is known, men have not the right to err," since its "ethics of inquiry," its truth, recognizes an inerrant authority — "the authority of the methods by which all doctrines or beliefs are tested by logic and experimental observation in the quest for new truth." He also recognizes that the methods of logic and experimental observation, though required by this permanent, infallible rule of the scientific community, are constantly in danger from human passion, that despite the truth that "the religion, metaphysics, politics, sex or race" of the investigator is irrelevant, such considerations do wrongfully interfere.

Some men, for example, are "passionately irreligious," and, disregarding the absolute authority of the methods of scientific inquiry, draw conclusions from their investigations that are totally unwarranted by their "logic and experimental observation." Professor Hook, himself, defends certain ethical limitations on the freedom of scientific inquiry. He does not think it improper to forbid "certain types of experiments on human beings, or, in the future, certain types of tests of nuclear weapons or other substances whose effects would be prejudicial to the health and survival of mankind"; even though, as he acknowledges, such limitations must come from the political authority. They are products not of logic or experimental observation, rather they are sustained by dogmatic assertions concerning the value and sanctity of human life, and, in making this affirmation, Professor Hook ceases to be an antagonist of theology and theological truth, instead he is a true prophet calling on all men and all human institutions, the churches, the nations, and the scientific community, to obey what Holy Scripture says are the moral commandments of God.

Negative Views

THEOLOGY, as the "queen of the sciences," is their ruler, not their rival. It establishes their limitations, and warns them of the dangers of going outside these proper bounds, but it also defends and sustains their freedom to be that which they have been called to be. Such protection is necessary for scientific objectivity has more powerful enemies than the naive obscurantism of even the most anti-scientific churches and Christians. One of the most dangerous of these enemies is a product of science itself, a modern reassertion of the ancient Sophists'

teaching that "man is his own standard — that nothing is but what he creates." The great philosopher of Athens, Socrates, denounced this teaching when first it was uttered, because, as Frederick D. Maurice, a nineteenth century English theologian, wrote, "he saw how by this means truth was confounded with opinion—how law became self-will, and morality accident," and "how all the crimes which his nation was committing in its public transactions, had their root in the belief that nothing is but all things seem — in this denial of what is immutable and eternal."

Theology and true science totally reject these negative views. Both dogmatically affirm the immutable truth of Sidney Hook's earlier quoted statement, "that every inquirer has the right to err [more properly, to make honest mistakes], that every statement [except this one] is open to doubt, that nothing [but this truth] is asserted to be certain, that progress is made by the refutation of hypotheses," because, theology adds, only God is the possessor of total, absolute, and final truth. All human statements of specific truth, whether made by church, nation, scientific community, or individual men, are partial, tentative, and incomplete, they always contain error, and so those who are earnest in their pursuit and teaching of truth, must, like the Church of England in regard to its liturgy, endeavor "to keep the mean between the two extremes of too much stiffness in refusing, and of too much easiness in admitting any variation from . . . things advisedly established."

Assertion of Validity

TEACHERS and scholars know that more complete and more accurate knowledge will be available to men in the future, but, in the present, they must nevertheless have the courage to say that they have something to tell which it is important for everyone to learn, something good and true in itself, not something good or true merely for the influence it exerts. "Strange as it may appear," Maurice wrote more than a century ago, "in the present age, and in the age immediately preceeding — in the ages which have been called the ages of scepticism — men have asserted for themselves the right to do this. They have said, 'Thus and thus stands the case with the constitution of the world . . . I affirm this to you as a fact, of which you shall hereafter understand the principle and law — but cavil as you may, it is so.'"

Science, itself, requires this confident asser-

tion of the validity of its findings, partial, tentative, incomplete though they may be, for modern man, like his predecessor in the ancient world, is a frightened, anxious creature, seeking some certain means to protect him from harm. Superstition and magic, as manifested in neo-platonism, gnosticism, and the pagan mystery cults, was the ancient world's response to the skepticism of the Sophists, and strange and weird notions of charms, witcheries, and mysterious powers in nature replaced ancient science as the principles of explanation.

What happened once, can happen again, and the monstrous, demonic political, social, and economic systems developed in the nineteenth and twentieth centuries (laissez-faire capitalism, nationalism, racism, anarchism, communism, fascism, and others, which in their perverse and mystical rationalism resemble the ancient magical cults) represent such a danger. They, it is true, encourage those aspects of science which further their narrow, restricted, and selfish aims, but each also is fearful of science and scientists, and, when it has the power, inhibits their freedom to pursue and teach the truth as they know it to be.

Moral Truth

CLARITY and certainty about moral truth is thus necessary to prevent men from losing the very idea of science or of humane knowledge. Men, before they can be true scientists, scholars, and teachers must have a prior commitment to what theology means when it speaks of obedience to God, for each must believe that truth is better than error and that there is meaning and value in his search for the truth that is always beyond his limited, finite capacity to know, understand and state. Truth exists despite man's inability to know final, complete truth, and from this affirmation is derived the certitude that love is better than hate, courage better than cowardice, justice better than injustice, and freedom better than slavery.

These moral affirmations, like axioms in every area of human thought, are incapable of being proved or disproved, but they are so demonstrably and self-evidently true, that no man, with reason, can possibly believe anything to be true that contradicts them. The same finality does not attend the efforts of men and human institutions to embody these axioms in rules, regulations, and laws. All these are subject to the earlier stated teaching of the Church of

England that "there was never anything by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted." By their fruits shall you know them is the test of all human truth, and so also it is for all man's attempts to make rules of the commandments of God.

The Needed Task

THE DEVELOPMENT of axioms through logically consistent reasoning is useful and valuable in morals, as it is in natural science, only when it is consistent with and explanatory of that which is discovered by empirical observation, and there must always be theologically informed prophets to call for change and reform, when that which was intended to establish justice proves to be unjust.

Men, not guided and sustained by revelation, have difficulty in performing this needed task, for their unaided reason, as Ecclesiastes learned long years ago, is but a feeble tool on which to rely. He, moved by the injustice and inequity he saw around him, applied his mind to "seek and search out by wisdom all that is done under heaven," to find some changeless principle through which he could gain final and universal truth, but all that he learned was that "it is an unhappy business that God has given men to be busy with" because "all is vanity and a striving after wind."

Men such as the ancient Sophists and their modern successors, the logical positivists, the relativists, and many others, stop at this point. They become cynics, denying the validity of all moral judgments. Since they cannot distinguish absolutely and infallibly between that which is true and that which is false, between that which is right and that which is wrong, they come to the conclusion that no distinction exists. Each point of view is equally valid and coercive power is the sole arbiter between men and nations. All individuals and corporate persons are free to do what they want without subjecting themselves to meaningful judgment and penalty, and no reason exists for them to question the rightness of their own desires or their hatred of those who stand in their way.

Fear God

ECCLESIASTES was wiser, and his answer, arrived at through great spiritual and intellectual torment, was simply, almost naively, "to fear

God and keep his commandments . . . for God will bring every deed into judgment, with every secret thing, whether good or evil."

This also is the teaching of theology, when it is true to its task, and college and university teachers need this confidence, knowledge and understanding to guard themselves and their students from the anxiety and despair so characteristic of modern life. They need to know that which they can never prove, that man's

moral conduct has meaning and purpose, and that as children of God with a humble acknowledgment of their own limitations they can joyfully assert the meaningfulness and moral value of every thought and act.

The God to whom they are introduced through theology, if not always in the churches, is a God who desires to be worshipped and served "not in bondage of the figure and shadow, but in the freedom of the Spirit."

FACULTY EPISCOPALIANS

(Continued from Page Six)

year, the charter being duly filed in Albany two days later. Ever since the first annual meeting of the corporation at Trinity College, held in conjunction with the conference, all conference members have been entitled to membership in the corporation. While established as a New York corporation, the support of the conference from its earliest days has been the concern of college and university people of the church in the first three of its provinces, embracing the dioceses in the eastern seaboard states from Maine to Virginia. Although the earliest conferences were at Hamilton College, the fact that most of them have been held on the Trinity College campus has led to its being referred to as the Trinity Conference. The presence of a magnificent chapel of the An-

glican communion combined with the facilities of a fine liberal arts college and the rare beauty of a New England hill-top campus have produced associations for the name which seem almost indefinable. The large number of faculty persons who return year after year, and who bring new members, attests to the amalgam of piety, learning and gracious living which no one of them would willingly miss.

Typical Day

Let us look at a typical day. As the eastern sun casts the shadows of the great elms of the campus against the brown stone walls at an early morning hour, one sees an unhurried procession of small groups moving toward the chapel for Morning Prayer and the Eucharist. In contrast to this quiet group, the movement to the opposite end of the campus afterward is

livened with pleasant chatter which continues throughout the leisurely breakfast hour. By ten o'clock all have assembled in the lecture hall to hear the first lecturer of the day. At eleven a coffee hour serves as a prelude to the seminars in which department heads, graduate students, church college workers and chaplains, attack from the point of view of their several disciplines, the subjects being presented in the conference. By 12:45 luncheon comes to the aid of that part of man which the chef and his staff at Trinity so well care for. The afternoon, according to the brochure sent each year, begins with the notation, "1:30 p.m. — recreation (swimming, tennis, golf, browsing in the Trinity Library)." Not mentioned, but quite as likely as alternatives, may be the game of frisbie gotten up informally on the campus green, or an excursion to the famous rose gardens of Hartford, usually at the peak of their beauty at this time. Others with an interest in architecture may visit the newly built Roman Catholic cathedral, or the striking buildings in the downtown insurance district.

By 4:30 tea draws the scattered groups together and at 5:00 the second lecture of the day renews the intellectual stimulus. Prior to dinner at 6:30 discussion takes place during a social hour graced by sherry. The third lecturer addresses the conference at 7:45, and as the members leave the auditorium

Faculty Episcopalians

After reading this number send in your subscription so that you will get in issues immediately coming articles by George MacLeod of the Iona Community; Prof. Joseph Fletcher of Episcopal Theological School; the Rev. John Wallace Suter; the Rev. Felix Kroman; Bishop Paul Moore; Bishop John Craine; and others by equally distinguished Churchmen. The Witness is also to feature over a period of weeks the report to President Johnson on the TRIPLE REVOLUTION, a document which will be discussed for months, if not years. In addition you get the News of the Church week by week — all for but \$4 for 44 numbers a year.

The Witness

Tunkhannock, Pa.

- BACKFIRE -

By **George W. Wickersham II**

Minister of the

Tamworth Associated Churches

With reference to Hilary Graham's comments (3/12) on my article, "Do Episcopalians Want Unity?" (2/13), I would like to point out that he raises two crucial points with regards to Christian thinking.

The first is the question of why we believe Jesus to be the Son of God. It may seem obvious to some that the answer to this question is, "Because he said that he was." Unfortunately, this sort of proof texting does not satisfy an honest inquiry. Other men have made similar claims to divinity. One of the more recent ones was made by Father Divine. "Oh, well", you say, "look at the difference between Father Divine and Jesus!"

This is exactly the point. We believe in Jesus because of the quality of his life. He was the most understanding, giving and forgiving of all men. His capacity in these characteristics was beyond human capacity. Anyone can write a miracle story. Who can even imagine a man like Jesus of Nazareth?

The second point which Mr. Graham raises has to do with the objective of our religion. Surely it is not to cram us into heaven, willy-nilly. Presumably, our heavenly Father is interested in bringing us to maturity, to being "as he is."

Therefore I would suggest that before we get our backs up about "catholic truth" and "our principles," we recall the basic ideas of the gospel, including the tremendous emphasis which our Lord laid on humility, gratitude, forgiveness, charity, reconciliation, yes, and the making of friends.

Cardinal Cushing stated re-

cently that if the ecumenical movement was left to the scholars, it would fall flat on its face.

The truth is that we get so carried way about being right that we tend to forget about being kind. Actually, you cannot be one without being the other. Even the dishonest steward knew enough to try to make friends. This is what our religion is all about.

The two great commandments, to love God and to love neighbor, are still "like unto" each other.

Edward M. Sabins

Layman of New York City

The Christian Century for April 15, in a tribute to the Presiding Bishop, stated that the House of Bishops will elect his successor from three candidates to be presented by an eight-member nominating committee.

The committee in fact is composed of sixteen members, one bishop from each of the eight provinces, and four presbyters and four lay persons, also distributed among the eight provinces.

Then too when the bishops meet nominations can be made from the floor. When Bishop Lichtenberger was elected in 1958 at Miami, he was presented by the nominating committee, as were Bishop Everett Jones of West Texas and Bishop Harry Kennedy of Honolulu. But nominated from the floor were Bishop Hart of Pa.; Bishop of Emrich of Mich.; Bishop

Pardue of Pittsburgh; Bishop Bayne, then of Olympia and now the executive officer of the Anglican Communion; Bishop Louttit of South Florida; Bishop Noble Powell of Maryland.

It is also a fact that the Presiding Bishop's election is not complete until confirmed by the House of Deputies.

Most Episcopalians I am sure are aware of these facts but it is important to keep the record straight for our brethren of other churches. We boast of being a democratic church and that we are is demonstrated in the way we elect our chief officer — bishops, priest and laymen on the nominating committee, and equally distributed geographically. Also, as with dioceses in electing a bishop, voting is not limited to names presented by a committee.

It is hard to imagine anything more democratic than this, though some of us wish that a way could be found to have the women represented on the nominating committee.

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