

# The **+** WITNESS

JULY 9, 1964

10¢



## EUROPE-BOUND AS EXCHANGE STUDENT

HELEN ROTH, flanked by her mother, Mrs. William Roth, and her pastor, the Rev. Robert M. Hoag of the Presbyterian Church of Clarks Summit, Pa. left this week for Switzerland where she will live with a family for a year of study. Sponsored by the International Christian Youth Exchange, the visit was made possible because of the ecumenical cooperation of churches in the area. Their pastors in the back row are Methodist Edwin Lintern, Episcopalian H. Arthur Doersam, Methodist Robert T. Webster, Lutheran Oswald Elbert, Methodist Arthur B. Mayo.

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## STUDY OF 1965-67 BUDGETS BY E.J. MOHR

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

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

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(Church School); 4 French Service; 5:30  
Evening Prayer.

## Story of the Week

### 1965-7 Budgets to be Presented At St. Louis are Analyzed

By Edward J. Mohr

*Witness Editorial Assistant*

★ The finances of all the dioceses and parishes in the church during the next three years will be affected by discussions now going in official bodies. The program for the financing of the national program of the church during this period, to be submitted at the General Convention in October, is now being given detailed consideration by the joint committee on program and budget, of which Bishop Burrill of Chicago is chairman.

As worked out by the National Council staff and members of the departments the total budgets being considered come to \$13,750,269 for 1965 and \$14,919,196 and \$15,517,105 for the succeeding years. These sums cover the program and budget which the council is submitting in accordance with the canonical requirements for such a program presentation. In addition, a "Schedule of Recognized Needs of the Church 1965-1967" will be presented for items which could not be included in the basic program. These total \$2,255,834, \$2,150,212, and \$2,447,891 successively for the three years.

The basic program budget for the current year, 1964, is \$11,-

862,495. Like the annual proposed budgets this sum includes not only funds administered directly by the council but also those given to other Anglican churches, amounting currently to \$405,396. In addition the South India church and the joint council in the Philippines receive a total of \$188,652 and some \$200,000 goes to various interdenominational and ecumenical works.

#### Fixing Quotas

The proposed budget totals were arrived at by a policy determination on the part of the council that the income for the budgets should be calculated on a quota basis for the dioceses and missionary districts which would increase by specific percentages each year. Thus the 1965 quota is put at \$12,689,269, or 15% over the quota approved by General Convention for 1964. For 1966 this is raised by 10%, making that quota \$13,958,196. To this sum an increase of 5% is added to make the 1967 quota \$14,656,105.

Once the program and budget, and the quotas on which it is based, is approved by the General Convention the quota amounts are automatically assigned each year to the several jurisdictions. In 1964, out of 87 mathematical quotas 68 were

accepted in full by the jurisdictions, 7 were exceeded, and only 12 were met with smaller pledges. The pattern becomes fixed once the convention adopts the program and the jurisdictions are confronted with the quotas. The actual budget adopted by the council in any given year is determined by the total pledges which the dioceses and missionary districts make in response to the quota assignments and the income from other sources, such as endowment income, United Thank Offering, and smaller items.

The actual budget is always smaller than the approved convention program budget to the extent to which the pledges from the jurisdiction fall below the total mathematical quotas. The response on the part of the jurisdictions has been relatively good, however. In 1963 the pledges fell some \$472,000 below the quota totals, and in 1964 \$378,000 below.

Seen another way, the National Council in any given year is authorized to budget the total expected from all pledges and other income. The pledges tend to rise to the extent that the quota assignments go up, and these in turn are fixed by the program adopted at the Convention.

#### MRI Not Included

The details of the proposed triennial program have been sent to all bishops and deputies to the convention. In a state-

ment the Council has pointed out that the program for the triennium does not cover any projects or emphases which may develop from the "Mutual Responsibility" program to be presented to the General Convention. These will have to be dealt with on a voluntary basis by the parishes and dioceses in the church. The program does include major priorities in urban work, in the division of Christian ministries, college work, and special projects in the department of Christian social relations.

In the overseas department the budget would go from \$4,643,269 to \$5,483,952, including an increase of \$120,365 in the amount given to other Anglican churches, bringing the total for this to \$525,761. In accordance with previous plans emphasis is placed on developments in Latin America, represented by recent elections of bishops for the Virgin Islands and Colombia and two suffragans for Mexico. Central America would receive \$260,175 in 1965, compared to the \$196,518 in the current budget. This would rise to \$315,020 in 1967. For Puerto Rico the figures, beginning with 1964, are: \$222,410; \$292,810; \$320,942; \$338,130. The largest amount to any one jurisdiction will continue to go to the Philippines. Here it is \$362,432 in the budget adopted for this year, the allotments proposed for the next three years being \$432,791, \$436,973 and \$440,824.

The central office items in this department would go from the current \$130,173 to \$210,677, including an increase in salaries from the present \$120,297 for 16 personnel (3 part time) to \$176,413 for 21 personnel (3 part time) in 1967. No change is made in the allotments for interdenominational

agencies, so far as work related to this department is concerned, for this period.

### Special Ministries

In the home department extension of work is concentrated on the church in metropolitan or urban life and for ethnic and minority groups, people of special needs, and the training of personnel for these ministries. Allotments for the program of the division of domestic missions, which covers most of these, go from \$755,610 in 1964 to \$856,480, \$965,345 and \$1,178,400 in the following years under the proposals. Assistance to dioceses and missionary districts and institutions goes from \$1,016,802 in the 1964 budget to a proposed \$1,059,061 in 1965, rising to \$1,239,326 in 1966 and \$1,260,889 in 1967. Increases for the college and university division will permit the addition of special priority projects to the current work. Contributions to the National Council of Churches and other agencies for work related to this department would be the same for 1964 and 1965, \$43,730, but would rise to \$55,117 and \$65,130 thereafter.

### Education Dept.

In the Christian education department it is proposed that a general secretary for evangelism be added in the general field services area. The budget item for this part of the department, now \$146,255, would go to \$186,592 next year, and to \$200,239 and \$207,999 thereafter. For the whole department the budgetary increase between 1964 and 1967 would be \$180,493. The youth associates program, formerly financed from sources outside the budget, would be included in it. The subsidy of the Girls' Friendly

Society, \$7,500 in 1964, would be dropped.

### Social Relations

Under the triennial program a priest would be added to the Christian social relations department to assist clergy engaged in pastoral services in hospitals and prisons, and a research writer would be added for field studies in urban church work. The staff would continue to include an officer to coordinate actions on racial justice in the field. A separate appropriation of \$75,000 is made outside this department's budget for a racial relations program. This is a new item, the present activity in this area having been supported by special appeals. The new division of pastoral services, beginning with a budget of \$8,391 in 1965, would receive \$26,145 in 1966 and \$28,449 the year following. The departmental total goes to \$416,821 in 1967 from \$305,440 in 1964.

### New Officers

A third officer is contemplated for the general division of laymen's work, made possible by a budgetary increase over the period from \$63,035 to \$83,141.

To give assistance to the ecumenical officer, whose office was set up last year, the budget allotment would go in stages from the present \$24,070 to \$39,910.

The subsidy for the monthly magazine, *The Episcopalian*, now \$159,000, would go up to \$185,584 in 1965, then down again to \$169,048 in 1966 and \$158,352 in 1967.

For the proposed suffragan bishop for the armed forces an appropriation of \$20,760 would be made each year for the triennium.

Two additional items not included in the basic proposals will also be submitted. One



would establish an office for a permanent Washington, D. C., representative "to deal with governmental agencies and governmental groups concerned with Indian affairs and other matters of public concern." This would require \$18,565, \$19,080, and \$19,580, progressively.

Under another proposal \$4,120 annually would be used to conduct joint seminars at the Church Center for the United Nations, under the auspices of the division of Christian citizenship.

### Recognized Needs

The recognized needs not listed in the basic program, but submitted in addition to it to the joint committee and the convention for such consideration as they choose to give to it, include \$550,000 annually for general missionary advance in the overseas department; substantial increases for Indian work, American Church Institute colleges, and over \$1,250,000 over the triennium for various phases of urban work, all in the home department; smaller items in the Christian education, Christian social relations and laymen's work areas; and a \$150,000 a year radio-tv distribution and production project.

The items included in the supplementary schedule may or may not be added to the official program as finally adopted by the Convention, and the basic program itself is subject to revision up or down.

A study has been made of the effect which adoption of the program as submitted would have on the quotas submitted to the dioceses and missionary districts. If the proposed budget of \$13,750,269 for 1965 were adopted by the Convention, based on a total mathematical quota to the jurisdictions of \$12,689,269, then the quota for each of them can be calculated.

### Raised Quotas

Following are examples of dioceses which in 1964 pledged the full quota for that year, this amount being in parenthesis; the other figure the 1965 quota:

Massachusetts	(\$448,936),	\$542,066
Albany	(\$145,664),	\$167,544
Rochester	(\$94,938),	\$109,563
Southern Virginia	(\$113,846),	\$133,944
Georgia	(\$49,766),	\$57,079
Chicago	(\$310,325),	\$351,548
Springfield	(\$34,004),	\$39,346
Missouri	(\$86,074),	\$98,755
California	(\$249,661),	\$295,160
Spokane	(\$52,056),	\$58,773

Two dioceses are already pledging more for 1964 than the new quota would call for in 1965. Ohio was asked for a quota of \$268,925 but pledged \$320,000. Its 1965 quota would be \$311,802. Southern Ohio's 1964 quota was \$190,311 but its pledge came to \$239,836. Next year's quota would be \$215,044. The East Carolina pledge almost matched the possible new quota. In 1964 it pledged \$55,000 against a quota of \$47,468. Its new quota would be \$55,324.

Dioceses which in 1964 pledged less than their assigned quota would nevertheless be faced with higher quotas in 1965 if the proposed program or one in the same range is adopted. Long Island (which includes the New York City boroughs of Queens and Brooklyn) pledged \$189,571 against a quota of \$338,003; the 1965 quota would be \$386,832. New York (including the other boroughs of New York City and areas to the north) had a quota of \$752,735 and a pledge of \$592,823. Next year the quota would go to \$838,216. For Michigan the quota goes from \$345,709 to \$385,320, while the pledge for this year is \$335,000.

Colorado, which made a pledge this year for \$85,000, will have its quota go from \$123,558 in 1964 to \$144,886 in 1965.

One of the dioceses which does not pledge the full mathematical quota — New Jersey — consistently meets the actual quota with its payments. In 1963 its pledge was \$200,000, its quota \$237,807, and its payments \$238,888. The proposed quota for next year would be \$300,038, up from \$255,134 in 1964.

In 1963 there were 14 jurisdictions which did not pledge the assigned mathematical quota. Of this number, however 9 paid more than they pledged, some in substantial, some in small amounts.

The figures given in the study for 1965 would have to be adjusted up or down in accordance with the actual program adopted by the Convention itself. The final one is the one to which each diocese and missionary district will have to respond, and the total response then becomes the basis for the authorized program for the national work and giving of the church in each year of the triennium.

### PENSION FUND EXPLAINS

★ Like that change of name business — see page seven — practically every General Convention is asked either to raise retirement pensions, start retirement before age 68, or both.

So the officers of the Church Pension Fund are constantly required to explain that as things are the age is 68 and the assessment and actuarial assumptions are predicated on this. If you have not received Protection Points, June, 1964, get a copy from 20 Exchange Place, N.Y.C. and study it, particularly if you are a deputy to convention.

# Bishop Stephen Bayne Takes Look At the Anglican Communion

★ Samuel Ajayi Crowther was consecrated in Canterbury Cathedral on June 29, 1864, the first African in modern times to become a bishop. The centenary was observed a hundred years later to the day with a service in the cathedral in Lagos, Nigeria, in the province of West Africa.

Flying from London to preach on this historic occasion was Bishop Stephen Bayne, executive officer of the Anglican communion. Excerpts follow:

Woven into the life of the Nigerian Church almost from the start there has been a golden thread of partnership in the gospel. This is a tradition to be cherished. One of the staple questions of our time is the question of mission and the missionary. In so-called "older" churches, the question is whether there is any point to missionary work any more — whether there is any place for the missionary and what he teaches, in the emerging new nations. On the part of the new nations, the same question is asked from the other side — whether the missionary is not an intruder, importing an alien faith and alien ideas, creating ideological colonies to replace the political ones.

There is enough truth in these questions to sting. But the sting is in proportion to the failure to understand what mission is and whose mission it is. Mission is not a campaign to make our church larger than anybody else's. It is not an attempt to make Englishmen or Americans out of Africans. It is not a disguised spiritual imperialism. It is not an attempt to "do good" to somebody else.

It is "not the kindness of the lucky to the unlucky".

Mission is first of all, God's action in the world. "It is he who moves through our history to teach and to save, who calls us to receive his love, to learn, to obey, and to follow". It does not begin with us or our cultures or our churches; it begins with God's creating and revealing work; and our part is only to discern what he is doing and try to share that work with him.

When this is understood, then most of the questions about mission answer themselves. Not all of them. The Christian religion introduces disturbing, radical ideas into a culture. The Christian faith, where it is sincerely believed, can be a revolutionary factor in the life of a society. It introduces new ideas of equality and brotherhood and the dignity of men and women before God; it sets new evaluations on human freedom and on the meaning of life itself; and it is idle to say that these are not disturbing.

## Student Observes

One acute student of Nigeria said this: "Once the genuine African convert had embraced Christianity, the difficulties of individual adjustment to a socio-political structure incapable of realizing Christian ideals became insuperable". No doubt the early missionaries — in Africa as everywhere else — exaggerated these difficulties. They often confused the Christian faith with western civilization; and were far too scornful of indigenous ways and inherited cultures. They were

not any worse than their political or commercial colleagues. Still, they should have known better. But allowing for all of that, the fact still remains that Christianity is a fermenting, disturbing force when it is introduced into any society.

## Christian Revolution

But the point here is that it isn't only Africa which is disturbed, when the Christian faith is preached. In Crowther's time, this may have been the way it seemed — as though the job for Africa was to abandon all its ways and become as much like England as it could, as quickly as it could. But what sober Christian today would put it in those terms? The lesson to be learned is that Christianity is as disturbing in England, when it is sincerely believed, as it is in Nigeria. The impact of the Christian faith on relations between races, on the kind of society we have, on the kind of jobs men are asked to do, on the value we put on human life — that impact is as great in Great Britain or North America as it is in Africa. And this is precisely where partnership in mission becomes utterly essential.

It is against the background of the revolutionary character of Christian faith that the place of the missionary becomes clear. The man or woman from another nation who comes to work side by side with us comes in honest partnership, receiving from us as much as he gives, learning as much as he teaches, representing among us the great unities of the world, of God, of mission, and supplying in his own person a channel through which the universal action of God, disturbing and upsetting all our cultures, can be jointly understood and shared. We shall always need the partnership of

(Continued on Page Fourteen)

# EDITORIALS

## Don't Blow Up The Bridge

THE CHINESE became notorious for a torture method by which water was persistently and with monotonous regularity dripped upon the head of the victim until he went mad. A similar technique is being employed by those who seek to drop the word "Protestant" from the Church's official title. Such resolutions have been presented to almost every General Convention since 1877, apparently on the theory that defenders of the name will finally collapse from nervous exhaustion and sheer boredom. With a profound sigh of weariness, therefore, we answer them once more, for the warning is up that this hoary perennial (or per-triennial) will make its regular appearance on schedule in St. Louis in October.

We are against this proposal, because it attempts to re-write history. For more than four-hundred years Anglicanism has claimed to be part of the Protestant Reformation. The English coronation oath contains a promise to uphold "the Protestant religion as by law established." The Thirty-nine Articles and the Prayer Book owe important language and important ideas to the Reformation thinkers. We submit that the name "Protestant Episcopal" is precisely and exactly what Anglicanism is and seeks to be — a Church that has entered deeply into the Reformation experience but has at the same time through the retention of the historic episcopate maintained its place within the main-stream of Catholic Christianity. How else could we describe the peculiar nature of our Church?

We are against this proposal, because it repudiates the present ecumenical movement and its spirit. If Protestant and Catholic are contradictory of each other — as the elimination suggests — then all our patient study and exploration of one another's point of view masks a brutal fact, namely, that Protestantism must abandon its essential genius and spirit if there is to be Christian re-union. It is ironic that just when the Church of Rome is beginning to read Barth and Tillich appreciatively and to see positive values

in the Protestant tradition in Christian thought, Anglicans should be asked to take the position of the Council of Trent and forswear Protestantism altogether!

We are against this proposal, because it would destroy Anglicanism's peculiar opportunity and contribution to the present efforts at Christian re-union. We have often claimed to be a bridge Church, that is to say, a way of Church life which combines elements of the classical Protestant Churches and elements of the Churches of Rome and Eastern Orthodoxy. This proposal seeks to blow up one end of the bridge! In all honesty, we should have to repudiate the Church of South India with the Protestant elements in its life. We ought to withdraw immediately from the so-called Blake discussions, since we would be publishing the fact that no Protestant elements can be contained in a truly Catholic Church, hence our only goal in such discussions is total and unconditional surrender.

We are against this proposal, because it yields everything to theological ignorance. It is often said that most people do not think of Barth or Tillich when the word "Protestant" is used. On the same grounds it might be urged that words like "sin", "forgiveness", and "atonement" ought to be eliminated from the Prayer Book, since it is notorious that they conjure up dreadful distortions of Christian truth.

What about the proud word "Catholic"? Lutherans have eliminated it from the creed on the ground that it causes confusion in the public mind — which is an indisputable fact though an unwarranted conclusion. How many times has the average priest found opportunity to define "Catholic" more accurately when some one has objected to its presence in the creed? Why not seize the same opportunity to give "Protestant" its proper meaning? It does not mean lack of discipline, rampant individualism, or anti-sacramentalism. Why feed the fires of ignorance by eliminating an historic name just because it sometimes carries a wrong meaning?

Let us repudiate this impudent Chinese torture method at St. Louis by a majority that marks it as a dying cause.



# THE MINISTRY AND CHRISTIAN REUNION

By John M. Krumm

*Chaplain of Columbia University*

A review of *MINISTERS OF CHRIST* by Walter

Lowrie, with essays by Theodore O. Wedel, George

S. Hendry, Ralph D. Hyslop, Franklin H. Littell,

John Meyendorff, New York; Seabury Press, 1964.

EIGHTEEN YEARS ago the Episcopal Church was approaching what promised to be a stormy General Convention — and the promise was abundantly fulfilled. There were two major issues that threatened the peace and unity of the Church, the marriage canon and a concordat looking toward unity with the Presbyterian Church. The first issue was resolved with a canon which miraculously commanded almost unanimous support. The second issue brought about some of the bitterest debate in recent conventions and was resolved by what amounted to a shelving of the concordat plan.

In the months before the convention met a wise and scholarly voice was raised in the hope of laying a new basis for discussion that might enable both Anglo-Catholic and Liberal-Evangelical spokesmen to find common ground for agreement and further talk. The voice was that of the late Rev. Walter Lowrie of Princeton, New Jersey, and his appeal was contained in a deceptively modest little volume called "Ministers of Christ". Its sound scholarship and inherent reasonableness were lost in the heat of the battle of 1946. There are important reasons why it should be brought forth once again in this time when amidst a calmer atmosphere discussions are once again going forward looking to the re-union of the Christian Church. Here his argument is examined by four other scholars and an assessment of the discussion is provided by Canon Theodore O. Wedel.

Dr. Lowrie regards the office of the apostle as the key to any understanding of what the ministry of Christ means. Although the word sometimes has a general meaning in the New Testament (St. Paul refers to Epaphroditus in Philippians 2, verse 25 as a "messenger" — the Greek is "apostolos" — of the Philippian church sent to Paul to minister to him) the term is usually jealously guarded and highly respected. St. Paul insists, for example, that he is not just a mes-

senger of the Church but a representative of Christ (Galatians 1, verse 1, "Paul, an apostle not from men, neither through any individual man, but through Jesus Christ"). Dr. Lowrie argues that this emphasis of St. Paul's is important for our whole approach to a doctrine of the ministry. It is not only a ministry of the "Church" which we are discussing; it is a ministry of "Christ" for and in the Church. We must not be misled by the method of designating ministers.

"Election to the ministry," Lowrie writes, "was never regarded as a democratic expression of the will of the Church, but as the discovery of God's will, the "recognition" of the man whom he appointed." (p. 23, emphasis in the original) He points to the famous Lambeth Appeal of 1920 which acknowledges that non-episcopal ministries "have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

In our present divided Church what is lacking is not spiritual power but universal acknowledgment and recognition. His argument for the episcopacy and episcopal succession is not that it is indispensable for spiritual power — consecration of bishops by the presbytery was customary for several centuries in Alexandria, for example — but that it represents the initiative and headship of Christ and is the touchstone of unity among Christians. The most powerful symbol of the significance of the episcopacy is the fact that it was always the bishop who presided at the eucharist in the early Church, and, as Dr. Lowrie illustrates from his knowledge of early church architecture, even when this function was performed by presbyters when the church in any given city became too large, the bishop's chair stood behind the altar as a testimonial to his spiritual presence with his flock.

## Primacy of Apostles

ONE MUST be grateful to Professor George S. Hendry of Princeton for his sharp comments on



this thesis (the other commentators are almost too laudatory to contribute much to the dialog, John Meyendorff, however, being an exception). He focusses on the question of what the New Testament has to say about ministry in the Church and characterizes the situation reflected there as "inchoate and fluid." Perhaps Lowrie could have been more explicit, but Professor Hendry seems to miss his point — that the New Testament ministry, whatever its ambiguity about details, rests always and at all times on the primacy of the apostles. The whole point of St. Paul's claims about his apostolic status bears witness to this. It was Calvin's contention, of course, that the apostolic office simply ceased to exist with the death of the last apostle, since the only definition of an apostle was one who had seen the risen Christ.

The question is whether the function performed by the apostle is not still required in the Church even after the eye-witnesses of the resurrection have all died. Is there not still need for one who in his pastoral, liturgical and teaching authority will in any given place represent the all-embracing love and care of the Lord himself? Hendry would answer that this can better be represented by the presbyter, who maintains a pastoral relationship with a congregation, than by a bishop who "has no attachment to a congregation." But surely the bishop even in our most over-loaded and bureaucratic dioceses has an "attachment" to congregations. He consults with them about the choice of a rector; he labors to reconcile differences and divisions within them; he acts as "Father-in-God" to the pastors of the congregation. (Hendry's only concession to the episcopacy is that this last is an important recommendation of it.)

Hendry concludes his essay with a warning that only a "constitutional episcopacy" will ever be acceptable to the Churches of the Reformation who learned a healthy fear of "prelacy". This will undoubtedly sound legalistic and harsh to those who like to think of the bishop as a father in a family and would wonder impatiently what a "constitutional father" would be like! History has proved, however, that even family fathers have to be curbed at times, and history has certainly proved that bishops can become tyrannical.

If Anglicanism is going to commend the episcopacy to the Churches of the Reformation it is likely to do so only by observing carefully the constitutional safeguards on his authority and resisting efforts to appeal to the importance of

"loyalty" and "leadership" — often on the analogy of business corporations — as reasons for giving bishops almost limitless authority. Lowrie is an important guide in present discussions, but Hendry's questions must also be recognized and answered if the goal of genuine Christian reunion is to be achieved.

## Seeking a Working Faith

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

UNTIL RECENTLY, theology has been a distasteful term to the American layman. Being a practical man, he tended to become impatient with theory, asking not whether a thing be logical or sound intellectually, but rather: does it work?

There are signs of a change in this regard. More and more, people are asking pertinent questions about the creeds, the relevance of the scriptures, and the implied meanings of the Prayer Book. And while still pragmatists as most Americans are, they are beginning to search for some intellectual basis for a working faith.

The western mind is still a literal mind whether it espouse religious fundamentalism or critical liberalism. Words tend to mean exactly what they say for most of us. We do not take easily to overtones of meaning, or truth too deep for words. When, for example, the liturgy speaks of our receiving the body and blood of Christ in the simple earthy things of bread and wine, the words seem to contradict each other. Or when, as today, we stress the ancient doctrine of the Trinity which defines God as "the Three in One, and One in Three", it is easy to get involved in a mathematical problem which defies the simple rules of elementary arithmetic; rather than see it for what it is; an ancient, human, and perhaps inadequate attempt to describe a God who is too great to describe at all.

One thing we must always remember is that the oriental mind was not troubled by such literalism. Jesus spoke to his fellow-Jews in parables and analogies drawn from life experience. Yet in these he uses exaggeration as no occidental would, as for example in his statement that it was harder for the rich to get into heaven than for a camel to get through the low gate called

the Needle's Eye used only by pedestrians. He did not expect many of his words to be taken literally, but rather hoped his hearers would get the deeper meaning behind them.

This contrast between the thought forms in which our faith is stated in the New Testament and those of our own, is the primal problem and the eternal challenge of the interpreter of the gospel to western man. This clash between the mystical, philosophical east and the practical, literal-minded west has been going on through many a controversy. What is more it still goes on today in one way or another.

Theology, however, begins in a man's experience of God. He is seldom converted to Christ by systematic theology. As with the disciples who were in Jesus' company for many months before they affirmed their faith in his divine nature; and as the carefully reasoned thought of Paul and the Gospel of John were the end result of the experience of Christians in the first century, so the modern comes to a system of belief after he has come to know God. Knowledge of God must precede knowledge about God, or it is a sterile theology indeed.

## HOW A P.B. IS ELECTED

By Laman H. Bruner Jr.

*Rector of St. Peter's Church, Albany, N. Y.*

### FIRST STEPS ALREADY TAKEN FOR ELECTION AT GENERAL CONVENTION

THE BISHOPS of the Episcopal Church of the United States of America as well as its 3,500,000 members are praying that God will guide the House of Bishops when it meets at the General Convention in St. Louis on a certain date in October between the 12th and 23rd at a church soon to be designated in order to elect a new Presiding Bishop who will become the titular head of our small but influential denomination.

Sorrow fills the hearts of all members when they think about the need for an election because of the illness of the kind and conscientious Arthur Lichtenberger, the present Presiding Bishop who has been forced to resign.

Bishop Lichtenberger recently wrote to his fellow bishops, "In the New Testament sense of the word, 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 am ready by God grace to accept this necessity."

For about a year we have all known in the Episcopal Church that Bishop Lichtenberger who succeeded the Rt. Rev. Henry Knox Sherill in 1958 has been forced at the early age of sixty-four to curtail his speaking activities because of Parkinson's disease. He will be with us a long time, however, and the inspiration of his moral leadership will always guide the church.

Although an increasing amount of speculation over the election of a Presiding Bishop will develop as we get closer to the St. Louis Convention, the House of Bishops determines the final choice. This gives the impression that we are apparently a clergy-dominated church. Episcopalians, however, lead other denominations in emphasizing the importance of the ministry of the laity. Every young man enters our ministry with the approval of his fellow laymen.

In addition to the recommendations of the bishop, rector, examining chaplains, and seminary faculty, our candidates for holy orders always must have the endorsement of the vestrymen of their respective parishes before ordination.

The assent of the laity is also symbolically expressed in the naming of a Presiding Bishop. After the House of Bishops has decided upon a Presiding Bishop, the result of the election must be sent to the House of Deputies, one half of whom are lay-members, for ratification. When the official courier arrives from the House of Bishops, the deputies lay aside all business and prepare immediately for the receipt of the election message. The chairman of the dispatch of business moves for ratification; and the doxology is gloriously sung by the deputies as a witness to the trust and harmony that exists between the two houses.

During the brief time that it takes for the deputies to ratify the House of Bishops' decision, the bishops must wait as prisoners within the church where the election was held until word of the deputies' action reaches them. The new Presiding Bishop upon approval by the Deputies will assume office upon ratification. His service of installation in the Washington National Cathedral, however, will not occur until several months after the General Convention.

One of the first acts of the House of Bishops, therefore, will be to accept the new Presiding Bishop's resignation from his diocesan position. This may take effect immediately but it must within six months.

### Rules of Election

FROM ALL REPORTS, members of the House of Bishops are now quietly girding themselves for the selection which they have to make. The bishops' decision will be guided by prayer as well as by the constitution and canons of the church.

These rules are published in the journal of the convention (1961) and they state specifically that the election for the Presiding Bishop must be held in an executive session of the House of Bishops; that the Presiding Bishop must receive a majority of the votes of at least 2/3 of the membership of the House of Bishops which is present; that nominations at the time of the election may be made from the floor; and that specific guidance may be offered by a nominating committee, whose list of suggested names is limited to a total of three.

The canons further provide that Presiding Bishop Lichtenberger must name to a nominating committee eight bishops who will represent each of the eight provinces as well as four clergy and four laymen who between them will also represent the eight provinces. The total nominating committee membership which has been named is restricted to these sixteen members.

The weakness of the rules of procedure for this system is that they list no articles of guidance or description specifically designed to aid the functioning of the nominating committee.

This committee in attempting to establish a method of selection may set its own rules; and in the process may unintentionally curtail or prevent an open-minded decision for the election of the Presiding Bishop.

### Nominations Secret

THERE ARE many ways in which this could take place. An example of curtailment would result

from a situation in which a bishop would decline to allow his name to be submitted to the nominating committee for the office of Presiding Bishop. At the time of the election, however, and as a result of prayer and intensive persuasion from fellow associates, this same bishop might feel in all sincerity that his name may be considered.

Under such circumstances, the eight bishops on the nominating committee who had established their own committee procedures, might have every inclination to declare to their fellow bishops that this man has already declined to run for the office of Presiding Bishop.

In an election where the Holy Spirit is truly sensed, it especially must be remembered that the rules of procedure in the constitution and canons of our church governing the election of a Presiding Bishop delegate at no time or for any reason the authority of censorship to the nominating committee.

The only instruction which the nominating committee specifically receives from the constitution and canons is that the sixteen members are not to reveal to the public the three names which they have chosen until after the election of the Presiding Bishop has taken place.

### Difficult Choice

IT WILL obviously be difficult at best for the approximately one-hundred thirty three Bishops who will be present on the date of the October election in St. Louis to make up their minds about the new Presiding Bishop, especially when one considers the large number of fine leaders which we have. The House of Bishops, therefore, will undoubtedly appreciate having at the time of the election the suggested three names which the respected committee members will offer as nominees.

Still, the responsibility for the election of a Presiding Bishop rests upon all the bishops as they meet in executive session. The effect of the full power of the Holy Spirit must come into the hearts of everyone of the House of Bishops; and the final decision well may point in the direction of someone not even thought of by the nominating committee as the one the Lord wants at this particular time to be the Presiding Bishop of the Church of Christ.

The only way for our Church to be true to its great heritage and to continue to be part of the glorious record of God at work on earth is for the House of Bishops to be obedient to the Lord



of the church at the time of the election of their new leader.

### A Tough Job

WHAT great issues he will have to face! The relevance of the Church in our culture is being challenged on every side. How meaningful is the ministry today is a question asked the church constantly by secularists. Dr. Paul Tillich is his Making the Ministry Relevant writes, "It is history that has created the problem of the irrelevance of the ministers, theologians, and Church authorities. And it is history which gives the churches opportunities to restore the relevance of the ministry."

The election of the new Presiding Bishop for the sake of our whole church, therefore, must truly be the result of prayer, earnestness, and enthusiasm. In this way we will know that the church marches with him as he leads us into the future.

### A Strange Election

ONE OF THE GREAT and most meaningful elections in the church-at-large was the call issued to St. Augustine of Hippo in North Africa in the fourth century. At the time of his election he wasn't a priest nor was he endorsed by a nominating committee. The enthusiasm in his behalf began with the choir boys. They started to chant in the nave. Slowly their innocent and enthusiastic spirit spread to the delegates who had the power of election. Augustine accepted the call because he was humble and willing enough to serve the Lord even in high office.

The personal attitude, therefore, of each bishop toward the office of the Presiding Bishop of our church is of extraordinary importance. It is to be hoped that through his private devotions, each bishop will learn to sense in humility that with the Lord's help he could serve as Presiding Bishop.

Article eighteen of the constitution and canons of the Church refers to the House of Bishops as both "an assemblage of Catholic Bishops" as well as a "Portion of the Universal Episcopate." The election of the Presiding Bishop, is therefore, a Catholic election in the fullest sense of the word.

When the cardinals elect a Pope the members of the curia assemble in the Sistine Chapel of Vatican City. The canopy over the throne of every cardinal is raised before the election. In the ancient tradition of the church, at such a time, each man holds equal right and has equal

honor; and any man present may indeed truly become the Pope. Everyone is eligible and in humbleness everyone declares by his mere presence his willingness to serve the Lord in this exalted capacity if called to holy leadership.

As the white puff of smoke from a stove pipe on the roof of the Sistine Chapel announces the fact that a new Pope has been elected, not only is there great rejoicing, but even before the smoke has drifted away each cardinal has lowered his canopy, save one; namely, the man who has been elected Pope.

The preface to the ordinal in our Book of Common Prayer states, "It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons."

The Presiding Bishop belongs to the living tradition of our church's corporate life; and our prayer is that when the election of the new Presiding Bishop in St. Louis has occurred that the whole of Christ's people will realize that his choice has been truly a gift of the Holy Spirit to the church.

## Couple of Movies Worth Seeing

By Malcolm Boyd

*Episcopal Chaplain at Wayne University*

EVIL is most insidiously powerful when, at first glance, it masquerades as innocence. Its sharp allure is muted, its insinuating cadence is altogether denied, and, looking into the very eyes of evil, one sees not even a veiled threat but rather the reassurance of goodness and security.

Then, throwing off the role and robe of innocence, evil may cavort as the chameleon it is. Moviegoers are coming face-to-face with evil in two important, well-directed current films.

In *The Servant*, evil is personified in the concrete person of a single man; yet, of course, evil is legion, and is to be discovered within the hero (but this is a non-hero story), the acclaimed saint and the public paragon of virtue as well as the notorious sinner.

In the second film, *The Silence*, evil is personified, ultimately, in a vacuum; we are told, in effect, that there is no God.

One of the ablest writers in the idiom of "the



theatre of the absurd," Harold Pinter, wrote the screenplay for *The Servant*. It is a masterpiece in the anatomy of corruption and decadence. It is not so much a literal statement about two men and two women as a study of the class system which is personified by two men and two women.

A rich, restless, insecure young man . . . who should do "important things" because they are expected of him — hires a man-servant who is initially discreet, apparently humble and sharp as a fox because he intends to upset his particular niche in the status quo. Upset it he does. And, when he has finished, the tables are turned. The rich man is destroyed.

But aren't they both? The servant cannot use his new freedom to any creative advantage. The new way of life for both men is a shambles, devoid of joy and filled with a misery which is either sullen or else laughs uproariously at the sight of dying.

The story-line in *The Servant* is merely a frame for a deeper story-telling and, if accepted literally, will only tend to confuse a filmgoer. Of all films, this one requires a viewer to look perceptively beneath stones in order to find out what is going on. Indeed, what is happening is the overturning of a way of life embodied in a particular class system.

But, in all honesty, it should be said the tree was rotten for the pushover. And this seems precisely to be Mr. Pinter's thesis. He portrays a society and a world in which there are no heroes at all. Everything is touched by decadence, either that of aggression or softness. And there seems to be little of what we have known as integrity in either.

There is lacking in *The Servant* the slightest resemblance to a redemptive touch. Yes, there is the profession of love in the person of one of the two women; but she is encased in class strictures which seem to prevent her being a real person. In fact, in an intimate scene with the servant, she seems even to betray her class, in the truest scene, by vulgarizing her position and acting as a rich tart, barking out orders, asking explicit questions which can only receive implicit answers, and rendering only class-strength for strength itself.

Joseph Losey directed *The Servant*, admirably, and the four principals are played by Dirk Bogarde, James Fox, Wendy Craig and Sarah Miles. This film is indicative of a new age for motion pictures. Horror, which used to be seen in terms

of Boris Karloff or Peter Lorre, is now spelled-out in the language of sociology.

*The Silence*, Ingmar Bergman's new picture, is also a horror movie of the new genre. It studies evil at close-range. In fact, it is a clinical study of human loneliness and the breakdown in all — or any — communication between persons.

A tank making its way through the empty, silent city streets at night is an image of an Orwellian world in which man has become utterly dehumanized. And when a strange man, having had fleeting sex with a strange woman, simply stands in front of a hotel room mirror combing his hair while she tries to pour out to him her deepest feelings and doubts, we are confronted with another image of the extents to which loneliness and dehumanization can go.

Much of the story of *The Silence* is seen through the eyes of a small boy. When an old man tries to tell about his own life, by showing him photographs of loved ones, we experience another dead-end in the deep human urge to communicate feelings, ideas, and one's very understanding of one's own self.

*The Silence* is, in its own way, a cinematic masterpiece. It breaks new ground for the art form of the motion picture. Both *The Servant* and *The Silence* are for adults only. Both contain more theology than can be found in many a textbook and let us look on the terrain of hell.

## Talking It Over

By William B. Spofford Sr.

A PRO NEWSMAN taught me years ago that there are three things that make news — money, conflict and sex — not necessarily in that order. With this little hole to fill on this page it can be said that this issue has a lot of two of these ingredients.

Ed Mohr's story kicking off the number is about a lot of money, which in the final analysis is what General Convention is mostly about. There is a bit of conflict there too — who is going to get what and why.

Steve Bayne's picture of the Anglican Communion likewise has conflict in it since, as Mr. MRI, he'll be up against tough competition for money in St. Louis.

Laman Bruner tells us this week how a P.B. is elected. What he cannot tell us — at least does not tell us — is who the most likely candidates are. But that contest has been one of the chief topics whenever Episcopalians have huddled.

## BISHOP BAYNE HAS LOOK AT ANGLICAN COMMUNION

(Continued from Page Six)

persons, for any nation is insufficient to itself to understand God's mission in its fullness. It is through persons in partnership that we are enriched by God's grace to see his work more clearly.

But it is in partnership that this happens. Mission is not a one-way street. And for all the difficulties of Bishop Crowther's episcopate, and all the strain and tension between the missionaries and the indigenous clergy, this sense of partnership was never lost. This was a rock on which Christ build his Church.

### Unity Schemes

Dealing with the scheme of church union now being discussed in Nigaria, Bishop Bayne praised the negotiating churches for the quiet, resolute way they have put first things first, and made some comparisons with unity talks going on elsewhere.

The key to it is that the unity of the church has always been seen not as an end in itself, but as a consequence of its mission. God means to fashion the church — he did fashion the church — to be an instrument of his mission in the world. When it ceases to be that, it ceases to be the church. And this is precisely the ecumenical problem of so many of us in older nations and older churches, where the awareness of mission has grown dim. We are too much at ease in Zion. Unity seems still an option, to be discussed in a leisurely way as an ideal which would ease our consciences a bit, restore a lost authority and power to the church, and generally make it easier to go on being the same kind of people we are.

If you think this is harsh, you do not know the deadly forces that play on the spirits of Christians in Britain or North America, where so often we have simply come to terms with a divided church, and accepted it without protest. The cost of this compromise is beyond belief. If the church can be divided — if it is right to speak about churches in the plural — then what becomes of all our protestations of the one Lord and the one faith and the one baptism? They cease to be realities at all. Whatever we may say in the creed, the fact is that we talk as if there were an Anglican baptism or a Roman Catholic baptism, or a Methodist ministry or a Presbyterian ministry. We almost talk as if there were an Anglican Lord!

Our churches become inverted; the things we believe in dwindle until they are nothing more than the customs of a club; the importance of the Christian faith shrivels until it is nothing more than a vague hope about life after death; the relevance of Christ to our world becomes nothing but a silly, "religious" pretension. Most of all, the price we pay for a divided church is the loss of any deep sense of God's mission in the world.

### Mission Is One

The executive officer then stressed that mission and ecumenical leadership are not one-way streets, and said that it was in these areas that the older churches need most to receive and the younger churches have most to give.

Speaking highly of the unity that exists in the Anglican communion, Bishop Bayne nevertheless said the dangers in

it were real: — making it a power structure, whereby the wealth and influence of older churches can be used unfairly to destroy the responsible initiative of younger churches; using world-wide unity as a channel for a kind of cultural imperialism; making traditions of worship and belief more important than the standards which govern all Christians.

The church is one, he declared, because the mission is one — too often forgotten in older churches.

We waste ourselves in worry about ourselves. We pick at the Church's teaching nervously, worrying about how to make it more palatable to the incredulous world. We seem to be little more than theological debating societies, or like old rag-and-bone men pawing over the rubbish heaps of antiquity to find novelties to make our worship brighter or more attractive. We play with ecumenical action as if it were a mark of social respectability.

And in all this, what has happened is that we have forgotten that the church is not an end in itself, but only a servant, the servant of mission. When we remember this, then the failing, insufficient gifts we bring are enough to cleanse and renew us, by God's grace, and there is suddenly a rock again on which a church is built.

### None Stand Alone

Speaking of nationalism, Bishop Bayne declared that no nation stands on its own feet. Money and manpower and training may be unequally divided; but the essential elements in social development are not just those tools — the essential elements are the ideas, the values by which people live, the understanding they have of one an-

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# **- BACKFIRE -**

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**Gunnar E. Rath**

*Vestryman, St. Barnabas Mission  
to the Deaf, St. Mark's,  
Washington, D.C.*

With all the newspaper accounts about President Johnson attending services at St. Mark's, I thought Witness readers would be interested in some first-hand observations.

Mrs. Johnson and daughters have attended St. Mark's for many years.

We never know when the President will attend — no elaborate arrangements are made. No pews cleared, really — no nothing except that people already seated in pews (center on the aisle) are asked to move over a bit.

The President's family and secret service men enter quietly and promptly before service begins. Many people are unaware that he is there.

On Whitsunday, when confirmation service was held, deaf members of St. Barnabas Mission, which has a beautiful chapel in the undercroft of St. Mark's, joined with the St. Mark's congregation. There were four deaf people confirmed along with several from St. Mark's. Two of the deaf were a Negro man and woman. Among the St. Mark's class was a blind girl. St. Mark's is truly a house of prayer for all people — the halt, the blind and the deaf.

After the confirmation service, Bishop Creighton preached. It was interpreted to the deaf — who all sat in the first ten rows on the left for visibility — by the daughter of deaf parents who stood directly under the pulpit from which Bishop

Creighton spoke. The President witnessed all this.

When we approached the rail for Holy Communion the ushers proceeded in the normal manner, front to rear, and LBJ, Lady Bird and Lynda waited their turn. There was nothing out of the ordinary — a member of St. Mark's knelt at the left of President Johnson.

Usually the President and his family share the coffee hour, just as you and I. There is no "receiving line" procedure. Mrs. Johnson independently moves around talking to people. The President loves little children and never passes them by. He does not stand up to talk to them, but bends over or squats until his height is the same as theirs. If he is talking with adults and a child approaches him he will excuse himself in order to give full attention to the child.

St. Mark's and St. Barnabas Mission to the Deaf are happy to have the President share himself with them and from the President's frequent attendance we believe he likes to share us with himself.

**Alice N. Macauley**

*Churchwoman of Evanston, Illinois*

I read the article Ask Now the Beasts by the Rev. Marion L. Matics (5/21) and wish to say how thoroughly I agree with it.

However something is being done about it. I wonder if he has ever heard of the National Anti-Vivisection Society. If not I'd like him to know that they are working hard to make it against the law to experiment on live animals.

There is also an organization in the east called Friends of Animals that is trying to educate people in this whole area. Also most Humane Societies

won't pass unwanted pets over to the labs.

I am very glad you published this article to draw attention to the fact that "man's inhumanity to man" is only exceeded by his treatment of animals.

**Ruth Haefner**

*Churchwoman of Portland, Oregon*

Just a brief note to tell you how pleased I am with the article Myths About Integration by David Johnson (6/11). I have always thought it ridiculous for a white congregation to assume it is integrated when it has a few Negro members who often prefer to remain the first and only.

It is timely to prick the bubble of the white expert and to show up the "window dressing" of the so-called integrated organizations.

**Chandler Jackson**

*Rector at Hermiston, Oregon*

The article Good Mother — Bad Nurse by the Rev. Hugh McCandless (5/21) is very good and certainly points up the need for us to get MRI out of the talk stage and into a usable form.

But one little — really trivial — point set me off on an old prejudice. When he mentions archbishops in Asia who have no secretaries and bishops who don't have typewriters, I wonder is this bad or good?

If our bishops didn't have secretaries and typewriters and particularly mimeograph machines, maybe they would have time to be pastors instead of executives.

**Edith Tulloch Banks**

*Churchwoman of San Diego, Cal.*

Congratulations upon your article Ask Now the Beasts (5/21). You are the only church periodical to stand up for our helpless "dumb" friends. Do it again.



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