

The **+ WITNESS**

MARCH 18, 1965

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Story of the Week

Priests and Nuns Join Picketers Protesting Vietnam Policy

★ For what is believed to be the first time, Roman Catholic priests and nuns joined other religious leaders in a silent vigil to protest the participation of U.S. armed forces in Vietnam.

The Catholic religious contingent in the "ecumenical" one-hour vigil comprised three priests and three nuns, as well as numerous laymen. Sponsor of the vigil was the Fellowship of Reconciliation. Catholic members of the FOR maintain the Catholic Peace Fellowship.

According to the sponsors, the demonstration was designed to protest specifically the recent American air attacks on North Vietnam and the U.S. government's "unwillingness to negotiate or to consider any alleviation of the war."

Catholic priests in the anti-war vigil were Father Peter J. Riga, Buffalo diocesan director of the Catholic council on civil liberties and director of the Buffalo Catholic interracial council; Father Philip Berrigan, S.S.J., theology professor at Epiphany Apostolic College, Newburgh, N. Y., and a chairman of the Catholic Peace Fellowship; and Father Thomas Cowley, an English Dominican priest carrying out a research project in this country.

The three nuns were Mother Amadeus, superior of the College of New Rochelle, N. Y.;

Mother Mary Berchmans, associate professor of history and political theory at the New Rochelle college; and Mother Mary Alice, student director at the same college.

With the exception of several laymen, the Catholic participants said they had never before taken part in a street demonstration of any kind — peace, civil rights or otherwise.

Father Riga called his participation in the vigil a "last resort in protesting a seemingly hopeless situation."

The priest said that Americans "have lost what promises to be the real life and death question of every underdeveloped country: the human desire all over the world to be free of oppression. We have lost by aligning ourselves with a succession of governments which simply do not represent the people of South Vietnam."

Father Riga also observed that recently Pope Paul appealed for the use of the UN in "promoting mediation of disputes and restoration of peace" in Vietnam and other troubled areas of the world.

Father Berrigan, an infantry officer during world war two and author of the forthcoming "Strangers No More," said he was on the vigil line because "I could not live with myself otherwise. I cannot stand by

while our nation risks another — and perhaps final — major war. Further, I don't believe we can pose as religious leaders or men of principle unless we are willing to take a public stand during times of crisis."

Referring to the peacemaking efforts of Pope Paul, U Thant and France's Charles De Gaulle, Father Berrigan urged an immediate cease fire in Vietnam, followed by negotiations "with as many nations as possible taking part" and leading to the "eventual withdrawal" of American troops and military support. He called this "the only honorable solution left open to us."

The priest suggested more careful study by individuals of the Vietnamese situation—"and not just the White Paper"—letters to government officials, public demonstrations and other activities "which might alert the American conscience while simultaneously witnessing to the role of the church."

"While I cannot offer a program for what the state and defense departments should do," Mother Berchmans said, "there are some things I personally cannot do or, by silence, in effect support. I think the churches have to witness to the human and moral issues involved. Even if we cannot make a complete judgment on all social, economic and military factors, we can still make a moral judgment on the war's basic inhumanity. I don't think our present position is prevent-

ing a Communist takeover, but in any case I do think the people of Vietnam ought to be insured the right to choose their government freely."

Mother Amadeus feared the American people have been badly and inaccurately informed on Vietnam. "We aren't getting the truth and it doesn't seem that we can. This is indeed tragic, when you reflect upon the stakes involved."

Father Cowley stated he was not hopeful about the situation. He said that the "matter seems to be dominated by matters of military and national prestige rather than traditional principles. As the situation seems to be getting thoroughly out of hand, Christian witness now seems to me important. I hope this warm and friendly reception our vigil has had today really means something."

Making reference to Defense Secretary McNamara's prediction that from 120 million to 160 million Americans would die in a nuclear war, Father Cowley expressed concern that "the whole idea of counter strategy — which is geared to provide some protection to the general population — is going by the board, to be replaced by 'salvo' strategy, under which the whole thing goes."

W. H. Ferry, vice-president of the Center for the Study of Democratic Institutions and a participant in the vigil, held that a Communist takeover "should be the least of our worries. Such a prospect is, in fact, a very shakey tissue of mythology and slogan that helps in holding together the notion that the government we are supporting in Vietnam is legitimate. Yet the truth remains that the people have no consent or participation in that government. The chief participation is by our troops and the chief consent by a handful of generals."

Among Catholic laymen in the vigil were Prof. William Osborne of St. John's University, Long Island, N. Y., James Douglass, assistant professor of theology at Bellarmine College, Louisville, Ky.; Edward M. Keating, publisher of Ramparts magazine; Martin J. Corbin, managing editor of The Catholic Worker; and Elizabeth Bartelme, religious books editor for MacMillan Co.

Non-Catholic participants, who predominated, included John Yoder, Mennonite theologian; John Oliver Nelson, formerly of Yale Divinity School; Rabbi Everett Gendler of the Jewish Center, Princeton, N. J.; the Rev. Thomas Pike, assistant rector of St. Mark's-on-the-Bouwerie, New York; the Rev. Robert Moon, chairman of the Fellowship of Reconciliation, and Kenneth J. Smith of the Ethical Culture Society.

NCC Delta Ministry Workers Explain What It's About

★ If the National Council of Churches has "invaded" Mississippi—a charge often leveled by opponents of the civil rights movement — members of the NCC Delta Ministry staff feel they comprise a mighty small army.

At the same time, the seven clergymen — six white and one Negro — heading relief, rehabilitation, community center, health and citizenship education programs in Greenville, Miss. and in the Hattiesburg and McComb areas have hopes of developing sizeable local divisions to push forward the attack on low economic, health and social conditions.

As conceived by the NCC, the now-building ministry is undeniably a response to the civil rights struggle, but one which operates more on long-range mission lines than through street demonstrations.

At the same time, while organizationally a separate program — and a unique one in that for the first time in history, financial support is being solicited through member denomination of the World Council of Churches as well as NCC members for a major U.S. project—the Delta Ministry maintains close liaison with both

church and secular civil rights action groups.

And when demonstrations appear necessary, they, too, are used.

One such demonstration has been underway in Greenville since early February — the daily picketing of a mill owned by a northern carpet firm. Though the mill does employ some Negro men, it has been felt that the job integration has been of a token nature. Picketing has been aimed at upgrading present Negro workers and obtaining more jobs for Negro women as well as men.

Ministry staff members also have found themselves in the midst of voter registration drives that come into conflict with local authority. The Rev. Harry J. Bowie, 29-year-old Episcopalian who left Lawnside, N. J., for volunteer work in Mississippi, currently is free on \$100 bond after being jailed on a "blocking the courthouse" charge.

Bowie, the Negro clergyman among Delta Ministry staff directors, and 11 members of the Council of Federated Organizations were arrested in a voter registration demonstration at the Pike County courthouse at Magnolia.

For the most part, however, the Delta Ministry is getting underway in its three present locations as a relief and educational arm of the churches.

Such efforts as the picketing of the mill, ministry officials stress, are part of the broad interlocking program — opening up job prospects so that the poor, uneducated white or Negro citizen will have a reason for improving his education.

"If a man sees a way of using what he learns," an NCC official said, "he will want to learn to read."

Until more employment opportunities open and general economic conditions rise, however, it is realized that the impoverished residents of the river counties will need to be sustained with food and clothing.

Arthur Thomas in Charge

Headed by the Rev. Arthur Thomas, a 33-year-old Methodist who organized one of the first integrated congregations in the south, at Durham, N. C., groundwork for the Delta Ministry got underway early last fall and project development has been expanding since the first of the year.

Headquarters are in the Negro section of Greenville, established after the first office in the center of town was closed. Officials said a real estate agent forced the closing after learning that a Negro secretary was working in the office.

An ante-bellum community of about 47,000, Greenville is regarded as one of the more liberal Mississippi communities. Negroes can vote, at least four are on the police force and schools are to be desegregated.

General segregation prevails, however, and at present the Delta Ministry has been concentrating on relief programs. A community center is planned

and other phases of the overall ministry are in the beginning stages.

At McComb, site of much past violence, Bowie directs the project alone and the current emphasis has been on voter registration. Relief, literacy and health programs have yet to start.

The Rev. Robert L. Beech, 29, a Presbyterian who served churches in Illinois, heads the project in Hattiesburg, where many northern clergymen engaged in voter registration demonstrations. Relief needs are heavy and Beech also supervises programs at two community centers.

Other Leaders

Other staff members, all working out of Greenville, are the Rev. Warren H. McKenna, 46, an Episcopalian formerly rector at Holbrook, Mass.; the Rev. Laurice M. Walker, 35, American Baptist, former YMCA chaplain to New York University students; the Rev. Alfred R. Winham, 55, United Church of Christ, and his wife, Margery, former pastor at Holyoke, Mass., and the Rev. Frederick S. Lowry, 29, United Church of Christ pastor from Orient, L. I.

Nurses associated with the medical committee for human rights, a non-NCC agency, work with the ministry.

Also planned this summer is the formation of a "freedom corps" to augment the ministry. It will include college graduates and young adults from Mississippi and other states, and recruitment is to be based on a specific number of volunteers needed for various phases of the program.

This limited selection plan, it has been noted, is in contrast to the broad recruitment of volunteers during last summer's civil rights drive in Mississippi.

At the top level, the Delta

Ministry is directed by a new commission headed by Suffragan Bishop Paul Moore, Jr., of Washington, D. C.

As the commission was formed, Bishop Moore described the sense of urgency motivating the program: "The work is urgent because the Negro revolution is urgent, and we have all waited far, far too long to take a real part in it. It is urgent because God is working through this movement, and it would be blasphemy for the church to stand outside of it."

BETTER UNDERSTANDING SAYS NIEMOELLER

★ Considerable growth of mutual confidence and trust between churches of east and west has taken place in the last two decades and promises to continue expanding, Martin Niemoeller said in New York.

He discussed the status of east-west relations as he took part in a symposium for workers at the Interchurch Center.

Confining his remarks mainly to inter-church relations, the churchman recalled a "terrifying, awful experience" in 1946 in Oslo, Norway, when German and Czechoslovakian delegations to a youth conference met.

"We did not understand each other," he said. "It was and remained just impossible in the atmosphere of enmity, hatred and mistrust, which could not be overcome, not even with the best of candid intention and genuine readiness — and we had to leave it and commend it to God's mercy and guidance."

In the meantime, he said, churches "have come to know each other as being Christians and as being entrusted with a mission and a responsibility, which we owe to the same Master, Lord and Saviour."

Dr. Niemoeller stated that the desire for contact and mutual discussion has been more readi-

ly evidenced in churches of the east than the west but maintained that this situation is churches."

"The Kennedy - Khrushchev era," he said, "has helped a good deal and has encouraged the western part of European Christendom to trust in the sincerity of the eastern churches."

He cited increasing participation in the Christian Peace Conference at Prague and the fact that Russian Churches are "co-operating eagerly" in the conference of European churches as signs of improving relationships.

This cooperation in the conference of churches is significant, Dr. Niemoeller said, "because this conference means a clear renunciation of the political division, which at present is prevailing and which will last as long as the iron curtain is being regarded and acknowledged as the borderline and frontier between two Europes."

Ecumenical advances, notably changing attitudes in Roman Catholicism, appear to be having an effect on non-Roman churches in the east, he added.

"It was one of the distinguishing characteristics between the Christian Peace Conference at Prague in 1962 and 1964," he pointed out, "that last year no discriminatory reference was made nor proposed to the attitude of the Roman Church as before."

Another symposium participant, Russell Chandran, principal of United Theological College at Bangalore, India, called for the admission of China to the United Nations as he discussed Sino-Indian relations.

Keeping China out of the UN is like "making a dog mad and then calling it mad," he said, stating a belief that relations between India and China are directly affected by China's status among the other nations of the world.

mense spiritual connotations of the triple revolution, in the possibility that the idea of service — the care of one's fellow man as a good in itself — may become habitual."

Big Change Underway

The change in store for mankind, according to another speaker — Robert Theobald, author and economist — is similar to the transition from the agricultural to the industrial age.

"The shattering fact," he stressed, "is that the U.S. is still almost totally unprepared for the approaching crisis."

With automation destined to create anguish and havoc, crash programs and actions that will have to be taken will be "more radical than business and government leaders publicly admit," he said, pointing out that the present socio-economic system will remain valid only as long as the large number of job-seekers can find employment.

The responsibility for answering the challenge and finding the solution lies with mankind and that is a religious problem, he said, adding: "Often it seems that these currents have achieved a momentum of their own, beyond the control of men. We forget that the forces that appear to blow us about like leaves in the wind originate with men. A Johnson or a Kosygin, a Wilson or a Mao, is formed by his age — that is, by the cumulative effect of the thinking surrounding him. The thousands of men and women who affect the decisions of world leaders share responsibility for the results."

Charging that religious groups have not faced up to the crisis of automation, the economist maintained that they would be destroyed and man would become a "dehumanized robot."

(Continued on Page Fifteen)

Threats of Cybernation Bring Multitude of Moral Questions

★ Technological advances the "new age" man is entering hold as much peril as war — and the challenge involved holds vital moral and religious questions, it was agreed by several speakers at a gathering of scholars, scientists and churchmen.

"War has always turned men into moral eunuchs," the convocation was told by W. H. Ferry, vice president of the Center for the Study of Democratic Institutions. "The danger is that the new technology will do the same."

Cybernation — the linking of computers to automatic machines — the consultation was told by Ferry, threatens jobs at all levels and will have vast

repercussions for political, economic and social life.

And cybernation, together with the racial and weaponry revolutions, he said, amounts to a triple revolution which opens broad spiritual questions.

There is agreement, he continued, that in the future most jobs will be in the area of "service."

"We are agreed that blue collars are shrinking in the technical wash," he said. "We agree that the production end will not take up the share of the working force from now on, that it has in the past, and that we should pin our hope, such as it may be, on the service trades for more jobs and opportunity..."

"Here resides one of the im-

EDITORIAL

Doing God's Will In the Community

DOING THE WILL OF GOD in the community: — what shall that mean for the individual who lives in a particular place?

First it means the simple fact that a man shall recognize the community as his own. He has the responsibility to identify himself with what that community is and with what it ought to be. The trouble with a great many people in our migratory American life is that they do not thus identify themselves with the town or the city where they live. They alight in it like birds alighting in the branches of an orchard, eating whatever fruit of advantage may be there for them, and then casually going on their way. People think: "I was not born in this town. I am here now; but I may not be here tomorrow, and I have no time to concern myself with its politics or its civic conditions. I do not belong to them, and they do not belong to me."

That may be a convenient attitude for the man without character; but it is no attitude for a Christian. It is significant that in the gospel of St. Matthew there is a reference once to Jesus coming back across the Lake of Galilee to Capernaum, and it says of him that he "came into his own city." Capernaum was not his birthplace. It was not the town in which he grew up. But it was the place in which his life focussed then, and so he made Capernaum his own.

When men and women thus think of the place where they are actually residing and going about the business of making a livelihood as something more than an accidental environment but as the particular part of the world's great life into which their own life must be woven, then they begin to treat their community with a finer thoughtfulness. The prophet Amos looked with indignation at those who "are not grieved for the affliction of Joseph," which means in modern terms at those who can live in a city and never care whether or not its politics are corrupt, its industries cruel to human life, its tenements sordid, and all the conditions surrounding its poor people mean and drab. The Christian will care about evils like these. He will care so much that

he will want to set them right. He will have a vision of the better city that ought to be and a sensitive conscience concerning his responsibility to do all he can to bring that better city into being.

He will remember too that great citizenship is made not out of pious hopes but out of patience and fidelity in the obvious and commonplace duties which a citizen ought to perform. He will not take any stock in the cheap and lazy excuse that "one vote does not count." He will take the trouble to register and to vote not only in the spectacular elections, but every time also when only the local and inconspicuous office-holders are to be chosen. And, furthermore, he will see to it that he gets as intelligent information as he can concerning the men and the policies with whom his vote will have to do.

Furthermore, the Christian in the community will ally himself with one or more of the organizations there which are working most effectively for civic righteousness and for human service. Of course, these organizations will vary according to the place where the man lives. They will be more numerous and varied in the large city than in the small town; but there are few places so small that in them there do not already exist some little group of citizens of good will, if they be no more than a committee of parents of the village or rural school, who are trying to make that neighborhood a better place for children to grow up in and for grown people to have a happier and more wholesome life. And, of course, in the large cities there are innumerable instrumentalities through which men and women can give thought and time and service for some aspect of the general good.

Dwight L. Moody, that great Christian, was greeted once by a man who came to tell him that he had been converted in one of Mr. Moody's evangelistic meetings some years before. Moody looked at him in his searching way, and he asked, "What have you been doing since?" Every Christian disciple ought to be able to give some affirmative answer to such a question concerning what he has actually been doing for the good of his community, when he claims to be a Christian.

Yet it is true, of course, that the helpful agencies in our communities all put together are not sufficient to accomplish what the will of God for

our political, social and economic life may be. People may too easily content themselves with polite "social service" on committees and boards where they always meet nice people who like pleasant charities but do not want disturbing ideas.

The Christian must not be afraid of adventurous thinking in these times. He must be open-minded and teachable, capable of receiving shocks to his old prejudices and of being shaken into a new and better pattern of convictions by them. The Christian must see beyond the dust and fog

of a small complacency to where the great highroads of God's destiny must lead out to the unknown.

Nobody knows yet just what ways we have to travel to find a civilization more just, more spacious, more humane, and therefore more truly a reflection of the mind of God. But this we do know: that we shall find it only when there are enough men and women who want above everything else to see clearly, to think straight, and to walk courageously in whatever direction their growing sense of truth commands.

CHURCHES SHOULD AID CATHOLIC SCHOOLS

By Frederick J. Warnecke

Bishop of Bethlehem

A TWO WAY PROPOSAL THAT OTHER CHURCHES DONATE TO PAROCHIAL SCHOOLS AND THAT CHILDREN OF OTHER CHURCHES BE ADMITTED TO THESE SCHOOLS

THE THEME is charity. St. Paul's magnificent chapter written to the Corinthian Church, says; "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have not charity, I am nothing . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Charity is basic in all honorable relationships. Yet through the centuries there has often been little charity between Christian Churches. It is symbolic that most Americans think of "Catholic" and "Protestant" as opposites; indeed, as different religions. All too frequently they have traded insults, lies and prejudices about one another. Within Protestantism we have generally bowed to one another but there has been little love lost. Our competitive spirit is seen in the overchurching that exists in practically every American city and town. There are nearly one-hundred churches in Bethlehem and over two-hundred in Allentown.

But recent years have seen a thaw in this cold climate of the centuries. For fifty years the

Churches have been moving together in a new way. This is seen in the many instances of Church union. The United Presbyterian Church brought together two previous Presbyterian groups. The United Church of Christ is a union of the Congregational and the Evangelical and Reformed Churches. The Lutherans have recently united three of their Churches into one new communion.

A second form of this new spirit is seen in the new cooperative ventures of the Churches. The World Council of Churches, the National Council of Churches, state and local councils all are organizations through which Churches work together even before there is actual union.

New Spirit Abroad

BUT A THIRD ASPECT of this new climate is perhaps the most significant of all, though at the same time the least tangible. It is the new spirit of charity between the Churches. We are now understanding that we are Christian brothers despite our many and very real differences. For this change in mood, if you will, we must give thanks to God for his holiness Pope John XXIII.

This pious and good man of God built a bridge across one of the deepest chasms in Christianity, between Roman Catholicism and other Christian Churches.

I would be realistic. The bridge is still a narrow one that sways and swings alarmingly at times. Not too many have crossed it! There are differences that are meaningful between the Roman Church and, let us say, our own communion. But Pope John made it possible for us to talk across these differences and to be related to one another through our common faith. When we remember the injunction of St. Paul, "Now abideth faith, hope and charity . . . but the greatest of these is charity", let us consider our charity towards our brethren of the Roman obedience.

Applied to Education

I WOULD DO THIS against the background of a crucial American issue: education. With the explosion in population and with the concurrent explosion in knowledge, America faces a serious situation in education. We need more buildings, more equipment, more teachers. We need more years of education for more young people. Our present system has many flaws in it, as can be seen in this very area in which we live. Little people who are unfortunately in places of power place their own willfulness before the good of the children.

We further face the problems of the private religious schools, primary and secondary. I say "we" face these problems for though these schools are largely operated by the Roman Catholic Church they serve a very large proportion of the children. If they did not exist, public school needs would be greatly enlarged. But these parochial schools do exist and they are facing serious financial and academic problems. In the search for an answer, it is suggested that public funds should be made available to private schools; either indirectly through bus services, books, laboratories and luncheons, etc; or as direct subsidy.

The basic issue of good education for our young people is a crucial one in American life. The parochial schools of the Roman Church are clearly a part of the situation. Can we look at this issue in terms of Christian charity?

Let me begin by quickly leaving the constitutional problem to others and by assuming that in the long run they will be decided in the proper

courts. I would, however, comment that I do not believe that any Americans want to change the principle of separation of Church and state.

If we do not give state aid to parochial schools of the Roman Church, we may well endanger a major educational resource of our country. We will also undoubtedly promote a divisive bitterness in American life and almost surely between the Churches.

More Private Schools?

ON THE OTHER HAND, if we do give such aid, this may also deepen prejudice in the opposite direction. Many people cannot accept the good fortune of those with whom they disagree. More seriously, such aid given to private religious schools would, I believe, encourage many churches to establish such schools. If funds were available from federal and state sources, why should not the cathedral in Bethlehem use its fine parish house for a parochial school? Here are classrooms, an auditorium, a gymnasium, a chapel that stand empty and unused much of the time. Why not have a school here — at government expense? Think how well we could train little Episcopalians to become better big Episcopalians!

But do we really want this? Do we want to have in Bethlehem, in addition to the time honored and respected Moravian schools and the magnificent new Roman high school and its subsidiary system, also Episcopal parochial schools, Presbyterian schools, a United Church of Christ system, Hebrew schools, an Orthodox school system? Do we want our children fragmented in this way? Is education to be narrowly sectarian in American life? Would this not also probably mean the decline of the public schools or tragically, their popular classification as schools for skeptics and agnostics?

We need to think clearly and with charity about this issue. On the one hand, there are dangers in American life if we subsidize any private primary and secondary schools with public funds. We are, of course, already doing this in some measure; and we are doing it on a very large scale at college and graduate levels. On the other hand, there are real problems which the religious schools presently face in their financing. Further, as Christians we cannot be unaware of the personal sacrifices which certain Churches and people are making for such schools.

I would propose that we consider some radical new approaches to this problem within the Christian community itself.

Radical Proposal

IN CHRISTIAN CHARITY, why should there not be gifts and support for Roman Catholic parochial schools by other Christian Churches and by individuals of those Churches? Why should we not help our Roman brethren in solving this problem?

We have all given to Roman Catholic hospitals gladly. We have all given to Lutheran hospitals equally happily. We have all given to Moravian schools wholeheartedly. We give to colleges quite without regard to their religious affiliations. Why should we then not give to help Roman Catholic parochial schools?

Could there be a concerted effort of Christian Churches to help one another in this area of education across ecclesiastical boundaries in our concern that all children in America should receive a good education?

This may seem to be a radical proposal, but is it not in keeping with Christian charity for one another? Why should it seem strange that whatever our differences we help those who are ultimately and basically our brothers in Christian faith? And would it not be magnificent if such a concept could come freely from Anglican, Orthodox and Protestant Churches to the Roman Catholic Church! We will help you bear this burden! We will do it gladly as your Christian brothers!

A Second Step

AND THEN I would think that a second step might well be to consider ways by which children of various Christian communions might attend Roman Catholic parochial schools if they desire to do so. I would readily grant that at this very moment there is not any direct barrier to this. I am sure that Episcopal young people would be welcome in Bethlehem Catholic High School.

But in realism — and perhaps again this is an admission of our lack of charity for one another — I believe that many non-Roman Catholics feel an uneasiness in such a proposal at this present time. This would be relieved and answered if we were welcomed as Christian brothers and given an opportunity to share appropriately in the life of the Roman Catholic schools. By this I do not imply a sharing in direct control. We expect the Moravian Church to control Moravian Seminary and Moravian Preparatory School. But many other Churches share in the life and guidance of these schools.

Such coming together in mutual charity would teach our children of all Churches respect for differing religious traditions as well as strengthen their basic loyalty to Almighty God as revealed in his son, Jesus Christ our Lord.

This would not be a quid pro quo for financial support. If we haggle and bargain with one another we sadly lack charity. If we are minded to do so, we should give to our brethren without any thought of return. But what a magnificent step toward Christian charity would be taken if the Roman Church would share its great parochial school system with other Christians on the simple basis of common acceptance as disciples of the Lord Jesus Christ.

All Christian Churches presently do this on the college level. Church institutions and social agencies are open to all in need whatever their allegiance.

Has not the time come for equal charity in the primary and secondary schools which care for so many American children in their formative years?

One Woman's View

By Barbara St. Claire

Why Write?

THE NASA GRANT for research in communication with dolphins — an experiment leading to eventual conversation with hypothetical men on Mars — amounted to \$490,700 for one year. This seems little enough for such a feat, but considering that so few of us know how to communicate with one another, the question arises; why study running before we have learned how to walk?

The human need to know and to be known has never been more acute than it is now. Our society is pluralistic, our culture, via mass media, hard to escape or to understand. The reaching out, in depth, of a writer to a reader, or the reverse, has taken on a new importance, counteracting, as it should, the dehumanizing effect of much of modern living. So, it is of a special significance, in our disparate world, that we study the craft of writing, that we learn how facts, thoughts, emotions get through to a reader, are understood by him, or incandesce in his

mind. Meanwhile, the Martians can wait in the wings.

I was once told that the secret of good writing was the ability to put the only possible word in the only possible place. This advice is deceptively simple as will be immediately apparent to anyone who tries it. Words are either as unwieldy as hods, or as agile and with as light a touch as minnows. It is hard to find a place for them; there is no room for them in the awkward inns of our obstinate sentences and paragraphs. Good writing is no more a natural attribute, or birth gift, to most of us, than is the ability to love unselfishly. We must be taught how to do both, and must be receptive and open and willing to learn.

Should we persevere long enough to attain a certain facility with words, a reasonable grasp of the rules of grammar and syntax, we discover that we have made only the beginning of a beginning. Looming ahead are the high cloud shapes of fiction where a writer will find him-

self more alone in his creative actions than he has ever been before. Creating and structuring the small world of a short story or a novel, breathing recognizable life into a character, without having studied such established techniques as there are, would seem, at the least, a waste of time, at the most, an intolerable handicap.

These are reasons for studying writing: writing is a desperately needed means of communication; writers must be taught how to handle words; they must be shown such techniques as exist. But reasons beg the still unanswered question: Why? Why do people ever want to write, to undertake so hard a thing?

The answer, I think, has to do with our humanity. It is our nature to make, to make a picture, or a poem, or a marriage, or a semblance of order in a chaotic world. It is this part of us we can't let go for our own sake.

We are like Jacob; we wrestle all night long with our own particular angel because we can't set it free until it blesses us.

ANGLICAN MYSTICS OF THE 14TH CENTURY

By William S. Hill

Rector of St. Paul's, Lansing, Michigan

JULIAN OF NORWICH

1343-1413?

SOME SPIRITUAL GUIDES are like clerks in a travel-agency who provide maps and general information to assist the person setting out on a journey. Other religious teachers may be compared to travellers who have returned with a first-hand description of what they have themselves seen and heard.

To this second group belongs Julian of Norwich, the fourteenth-century mystic whose book, *Revelations of Divine Love*, is perhaps more widely read today than any pre-Reformation religious work belonging to the Anglican tradition. Evelyn Underhill considered Julian to be "one of the safest guides to the contemplative life," and this is because, along with her unquestionable spiritual gifts, she was balanced, hum-

ble, wise, and charitable. As Gerard Sitwell phrased it, she was "marked off by all the gifts of character and grace necessary to prove the genuineness of her claims."

Her Exterior Chronicle

A BIOGRAPHICAL SKETCH of Julian of Norwich must necessarily be based on conjecture, for with characteristic humility she tells little about her external circumstances in her *Revelations of Divine Love*. However, from such details as have come down to us, and from what is known of the historical situation in which she lived, the picture which emerges is as follows:

Julian was born in Norwich, England, in 1343. Her family was devout and sufficiently prosper-

ous to provide her with the services of a maid throughout her long life. While she claimed that "she could no letter," she probably meant by this that she was not fluent in Latin; in all likelihood she acquired her schooling — which would have included reading, writing, a little Latin and French — from the Benedictine convent at nearby Carrow; and as a woman of seventy she gave evidence of being well-read in holy scripture.

In her early thirties she became an anchoress, a solitary nun, occupying a tiny house built against the southeastern wall of the Church of St. Julian at Norwich. There were two windows to her cell, one into the church, so she might see and hear the daily celebration of the mass and receive communion fifteen times a year, and the other looking out upon the world.

It was to this second window that people came to recount their needs and ask her counsel. Julian herself never left the anchorage. Her days were spent in reflection, in prayer, in writing, in sewing vestments for the church, and in conversations with those who sought her assistance; she was in all probability attached to the Benedictine rule, which would have included observance of the canonical hours of prayer and praise as well as a rhythmic alternation between action and contemplation.

Her simple needs were provided for by a servant who brought her food and writing materials and who cared for her in times of sickness. She was still living in the year 1413, but the exact date of her death is not recorded.

During her lifetime, Norwich was a city second only to London in size and importance. Julian survived two visits of the black death, one when she was six, the other when she was twenty-seven. She saw her Church torn by the great schism and her country riven by the peasant's revolt. It was against this background — what has been described as that "futile, bloody, immoral century" — that Julian lived and prayed and saw her visions and wrote her book.

Her Interior Pilgrimage

WHILE THE EXTERIOR LIFE of Julian must be pieced together from references found in various sources, her interior life and spiritual pilgrimage are clearly set forth in her revelations.

As a young woman she had made three requests of God: first, that she might have a mortal sickness which would free her from all concern with trivial things and cause her to throw

herself completely, in trust, upon God. Second, that she might behold the suffering of Christ, and enter into them as much as if she were an actual eye-witness on Mount Calvary. Third, that she might be granted the three "wounds" of contrition, compassion, and longing for God.

The first two requests were answered when she was thirty, the third during the unfolding of the rest of her life.

Some months before her thirty-first birthday, she was stricken by an illness which paralyzed her vocal cords and left her body "dead from the middle downwards." A priest was called to administer the last rites, and as he held a crucifix before her eyes, her "shewings," or revelations, began. The day was May 8, 1373.

The first shewing was of the wounded head of Christ, with the red blood trickling down "hot and fresh and right plenteously," and this became merged with a vision of the Trinity. One revelation followed another — each one granting her an insight either into God, into Christ, into some item of the Christian faith, or into some aspect of the advancement of her own spiritual life — until there were sixteen in all.

At the conclusion of the fifteenth revelation Julian underwent a period of doubt and loss of faith; her physical sufferings, which had abated since the priest's visit, returned with excruciating ferocity, and she seriously questioned whether the shewings could have been genuine. Then, as she says, "Anon all vanished away, and I was brought to great rest and peace, without sickness of body or dread of conscience." With the cessation of suffering she had the sixteenth revelation; this shewing summed up and confirmed all those which previously had been given her.

Never again, as far as is known, did Julian experience anything parallel to the visions of that fateful eighth day of May. They provided her with food for reflection, however, for many years; indeed, as we have it today, her book is not merely a record of the shewings which came to her; it is also an interpretation of these revelations — one might say a reverent enlargement upon their implications — which was the fruit of a protracted period of prayerful thought.

Incidentally, scholars are now occupied with what appear to be two recensions of the Revelations of Divine Love, one apparently written fifteen years after the shewings, and the second written five or ten years later.

Her activity as an author, then, appears to have been an attempt to understand more fully and to express more lucidly what had been disclosed to her in the sixteen revelations.

Her Lasting Contribution

MANY THEMES are elaborated in Julian's book, and one which touches upon all the others has to do with the relationship of the individual to the Church. "Hereto are we bounden of God," she says, "and drawn and counselled and learned inwardly by the Holy Ghost and outwardly by Holy Church in the same grace."

The inward and outward learning and counsel did not, she discovered, always agree, and thus she wrestled with the problem of having the courage to adhere to one's own spiritual insights, granted by the Holy Spirit, and at the same time to possess sufficient humility to submit to the teachings of the Church. This problem she apparently never fully resolved; from what we can tell, it remained a source of tension all her life.

Her most serious collision with the traditional teaching of the Church, as she understood it, was over the question of the ultimate fate of the damned. She reflected upon the fallen angels, the heathen, and the lapsed and said, "All these shall be damned to hell without end, as Holy Church teacheth me to believe." This, however, she could not reconcile with her first-hand experience of the love of God. "I saw soothfastly," she remarked, "that our Lord was never wroth, nor ever shall be."

Wrath, Julian insisted is "naught else but a forwardness and a contrariness to peace and love;" and such failures could never be attributed to God. How, then, to bring together the solemn proclamation of Holy Church and the fruit of her own insight? Her only answer was the shewing in which God said to her, "That which is impossible to thee is not impossible to me."

Her conviction that nothing is impossible to God and that all things will ultimately attain to a perfect consummation in God's love highlights what may be called Julian's teleological optimism. On virtually every page of her book, she affirms her conviction that God is working his purpose out, that this purpose is loving in intent, and that all things — including sin and suffering, or perhaps, one should say, especially sin and suffering — have a part to play in its total fulfillment. Her fundamental outlook is summed up in her own, frequently-quoted expression:

"All shall be well, and all shall be well, and all manner of thing shall be well."

It should be noted that Julian's optimism was not a matter of temperament, but of intellectual conviction. There is no evidence that she was of a buoyant, high-spirited, polyannish disposition: on the contrary, her own writings make it clear that she was skeptical and solemn, as much given to moaning as to mirth, and not hesitating to refer to her "feebleness, wretchedness, and blindness." Moreover, she steadfastly believed that the shewings were given her, not for her own special comfort, but for the benefit of all. The message she received was, as she said, "for the general man: that is to say, All-Man which is sinful and shall be unto the last day." Her message of hopeful optimism was not a self-administered anodyne, it was an item of faith by which all her fellow-Christians — her "even-Christians," as she called them — should live. Julian believed "all manner of thing shall be well" because she was convinced that "God is Almighty and may do all, and that he is All-wisdom, and can do all, (and) that he is All-love and will do all."

The Hazel-Nut

ALONG WITH INSIGHTS which were uniquely her own, and which made her eager to assert her fundamental orthodoxy by saying, "I yield me to my Mother, Holy Church, as a simple child ought," Julian of Norwich also brought to some of the teachings of Mother Church a vivid imagination and a sensitive perceptiveness. The orthodox view of God as creator, sustainer, and preserver was to her summed up in a hazel-nut, for in this object, as she says, "I saw three properties. The first is that God made it; the second is that God loveth it; the third is that God keepeth it." To her the hazel-nut was a microcosm; in it she could see a revelation of the maker of all things.

Another of Julian's insights pertain to the place of dread in the religious life. "Love and Dread are brethren," she says, "and they are rooted in us by the Goodness of our Maker." Here she is speaking of what she calls reverent dread — "the attitude that maketh us hastily to flee from all that is not good and fall into our Lord's breast, as the child into the mother's bosom . . . knowing our feebleness and our great need."

It is the attitude of dread which saves a person

from presumption in his relationship to God; for, as she phrased it, "as much as it belongeth to His goodness to be loved, so much belongeth it to His greatness to be dreaded."

Manual of Prayer

IF IT FULFILLED no other function, Julian's Revelations of Divine Love would serve as a useful manual of prayer, for in her book she reveals herself as a master of prayer-life. To her, as to all mystics, the purpose of prayer is, of course, to be "oned" with God. As she puts it, "Prayer is a witness that the soul willeth as God willeth;" indeed, it is God Himself who prays within us, who is the ground of our beseeching, "for everything that our good Lord maketh us to beseech, himself hath ordained it to us from without beginning."

Moreover, one is to pray whether he feels like it or not; indeed, Julian envisions God as saying, "In dryness and in barrenness, in sickness and in feebleness, then is thy prayer well-pleasant to me, though thee thinketh thee it savor thee naught but little." Julian's teleological optimism is revealed in her view of unanswered prayer, which to her is simply God's way of telling us to "abide a better time, or more grace, or a better gift."

An idea of Julian's which at first sight appears bizarre, even though it has antecedents in the writings of Bernard and Anselm, is the concept of the motherhood of Christ. "In our Very Mother, our life is grounded," she says. This sounds odd until it is recognized that Christ revealed for mankind the quality of love a mother has for her children, that in the eucharist he nourishes us with his very self, and that he is responsible for the birth of a new humanity. In the rebirth of mankind, "Our Holy Mother Christ" . . . "forgets the anguish (of the cross) for joy that a man is born into the world."

Julian's shewings were, essentially, revelations of divine love, and it is the sense of divine love which is expressed on every page of her book. Julian's entire message is set forth in her concluding paragraph:

"Ere God made us, he loved us; which love was never slack'd, nor ever shall be. And in this love he hath made all things profitable to us; and in this love our life is everlasting."

Epilogue

JULIAN'S CELL was demolished in the 16th century during the period of the dissolution of

the monasteries; and the Church of St. Julian was itself destroyed in a bombing raid that occurred in the second world war. On May 8, 1953 — 580 years to the day when she received her shewings — a chapel and shrine were dedicated in Norwich in recognition of its historical relation to Julian, the "first English woman of letters" and "the first English woman to write of spiritual things."

What happened to her cell and church has a parallel in the fate that overtook her book. For 200 years after her death, her Revelations of Divine Love were not circulated, and then for another three centuries her work remained virtually unknown. Finally, in 1901, Grace Warrack published her modernized edition of Julian's fourteenth century English, and "the devout anchoress of Norwich" began to come into her own.

In times of doubt and despair, when men's hearts are failing them for fear, it is comforting to hear Julian's confident affirmation that "all shall be well, and all shall be well and all manner of thing shall be well."

Talking It Over

By William B. Spofford Sr.

BISHOP WARNECKE put in a busy day answering the phone following his proposal that other churches assist R. C. parochial schools with donations. His proposal, on page eight, was made from the pulpit of the cathedral in Bethlehem and was greeted locally with neither outright support nor direct disagreement.

Bishop Joseph McShea of the R.C. diocese of Allentown, through a spokesman, said he "thought it would do much to calm trouble and allay fears on these matters of federal aid to non-public schools."

Lutheran pastor H. W. Schleifer called the idea "a good start to finding a third alternative" and sidestepping the use of tax money.

Augustus Welsh, United Church of Christ pastor, told newspapers that he has no comment to make until he had studied the matter further.

Note, please, that the proposal is two-pronged — that others donate to Catholic schools and that these schools in turn admit children of other churches. Some, I imagine, would be willing to donate but would not want to send their kids to parochial schools. Me, for one.

THREATS OF CYBERNATION: —

(Continued from Page Six)

An uncertainty about the role religion can play was expressed by Prof. Herbert Marcuse of Brandeis University as he discussed the possible new society of "mutual interdependence" which would be "mediated through a technical apparatus which renders possible systematic management of unconscious as well as conscious needs and aspirations."

"Without religion we would be very much worse off," he said, "but I am not able to judge what more it can do."

Dangerous Times Ahead

In the coming "dynamic, dangerous time," Alice Mary Hilton of the Institute for Cybercultural Research told the consultation, the cherished, fundamental values of society can be preserved only by a clear understanding of the "radically new phenomena."

She stated that individuals, singly or through their groups, "must demand generous educational facilities and sources of information," public information media "should be re-oriented to serve the public interest" and there must be "conscious" individual efforts "to examine their own values, discard their prejudices and accept new ideas."

Dean Robert Hammil of the chapel at Boston University, chairman of the consultation, called attention to the theological aspects of the great amounts of leisure time to be created by the age of automation.

"We are looking toward the age when love and laughter will replace the gross national product as the measure of American life," he stated.

The opportunity before man, he said, is to do what he "has long been commanded to do — relieve the burden of the suf-

fering and love his neighbor as himself."

Bayard Rustin, civil rights leader who organized the march on Washington and the first successful New York school boycott, stressed the connection between the search for international peace and the quest for racial equality.

While the civil rights movement has sought to remain non-violent, he said, it would not have moved forward without action and demonstrations.

"On the international scene,"

he said, "we will not get peace — which is nonviolence in operation — out of a vacuum. . . The importance of Martin Luther King is that he generates a moral dynamic. He has refused to take it easy and to retire to the hearthside, or to allow the organization that he heads to divert his energies. As such, he keeps people in motion and focuses the attention of the American people on issues that otherwise would be buried."

"Our wonder should lie in not why there is a Malcolm X who

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was exposed to base degradation as a Negro in American society, grandfather lynched, father murdered, dope-pusher, pimp, ex-convict; but rather by all economic and psychological reasons and logic there aren't countless more," said Rustin. "The only explanation that can defy this rationale is God."

Citing the "profound relation" between revolution and nonviolence, Rustin also cited Malcolm X as he stated that "we

must be prepared to change the assumptions on which our institutions rest — and change the institutions themselves."

"The real tragedy of Malcolm X," he said, "is that at the time of his death he was seriously considering a revision of his philosophy, and revealed those thoughts to Mrs. Martin Luther King in an hour-long conversation recently. Then he was struck down by the violence he had nurtured."

Aubrey W. Williams Spent Life Fighting for the Underdog

★ Aubrey W. Williams, a key figure in the Roosevelt new deal and a leader in integration work in the south, died March 3 in Washington.

Six years ago, because of ill health, he retired as publisher of the *Southern Farm and Home*, a journal with 350,000 subscribers. At the time of his death he was president emeritus of the Southern Conference Educational Fund, Inc. a south-wide organization working for racial equality. He was also chairman emeritus of the National Committee to Abolish the House Un-American Activities Committee, and a member of the national board of the American Civil Liberties Union.

Williams rose to world prominence during his work with the late President Franklin D. Roosevelt in the days of the new deal. He was first an official in the works progress administration and was later head of the national youth administration, one of his assistants being Lyndon B. Johnson, who has often paid tribute to his one-time boss.

Williams was born on a farm in north Alabama, but he was hated by many of his fellow Alabamians for his strong views on the race question. On the other hand, he was ad-

mired and respected by Negroes and liberal whites throughout the nation for his uncompromising stand for equality for all people.

This position grew out of his literal belief in the American dream — that this country should provide equal opportunity for all citizens. He recognized that in the south this means working for equal rights for Negro citizens. For this he was harassed and reviled for three decades. In 1954 he was hauled before Senator James O. Eastland of Mississippi and accused of being a subversive, a charge which he hotly denied. Because of his liberal views he was denied confirmation by the U. S. Senate for the job of administrator of the rural electrification administration; the fight against him was led by a senator from his own state — the late John Bankhead.

Aubrey Williams came from an Alabama family that was ruined after the civil war and he knew real poverty. Soon after his birth, his family moved to Birmingham. There he went to work when he was 7 years old in order to help support the family. He had little opportunity to attend school until he was 14. By that time he was an active member of the

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Fifth Avenue Presbyterian Church in Birmingham. There he met people who gave him a love of learning and who encouraged him to go to Maryville College in Tennessee and enter the Presbyterian ministry.

He completed his course at Maryville and finished theological seminary in Cincinnati, after which he served in world war one. The war over, he returned to the ministry with the conviction that Christian principles should be applied to bring about the Kingdom of God on earth.

He said he soon found that his ideas were not welcome in the organized church in which he was trying to work and that there was no real place for him there. He then went into social work in Madison, Wisconsin, but found that this irritated him by the charity aspect of it.

Then came the new deal. Williams saw a great promise in this — a program that could give men economic security but preserve their dignity and individuality at the same time. He was delighted when he got a call to come to Washington and go to work with the late Harry Hopkins in the works progress administration.

Williams was proud of his part in inducing the new deal government to put millions of unemployed to work instead of placing them on a dole. This saved millions of people's self-respect amid the disaster of the depression. It established the principle that a man has a right to a job, and that if private industry is unable to provide it the government should.

During world war two, southern congressmen succeeded in driving Williams out of Washington as part of their price for full support of the war effort. He returned to Alabama and with the help of his friend, Marshall Field, purchased the 100-year old Southern Farmer as a

forum for his liberal views.

His return to the south coincided with the rising demands of the Negroes for full citizenship, for the vote, and for an end of segregation and discrimination. Williams threw himself uncompromisingly into the struggle on the side of the Negroes — although he sensed that for his lifetime such a position would spell political suicide in Alabama.

As president of the Southern Conference Educational Fund for almost 15 years, and as an individual, he raised his voice repeatedly in calls for justice and integration. As the atmosphere became more tense after the 1945 Supreme Court decision, it sometimes seemed that his was the lone white voice crying out for justice in Alabama.

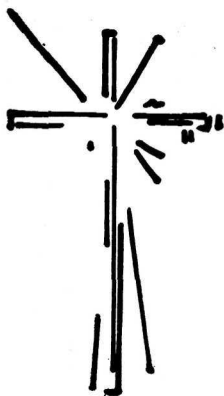
Because he believed that governmental un-American in-

vestigative committees, and the thought-control and witch hunt they nurtured, were the gravest threat to the civil rights movement, Williams founded the national committee to abolish HUAC.

Williams always felt that he had a tremendous advantage which not all controversial figures enjoy — his family was always 100 per cent behind him in every struggle. He is survived by his wife, the former Anita Schreck; four sons, Winston T. Williams, Morrison B. Williams, Aubrey W. Williams, Jr. and Jere T. Williams, and several grandchildren.

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News from Around the World

Selma, as we see it as we go to press this week, would have to be datelined Washington, D. C. On March 9, on the same highway where two days before demonstrators had been gassed, clubbed, ridden down by mounted state troopers, Martin Luther King led 2,000 by a double line of helmeted state cops. They knelt in prayer as an amplifier on a police car boomed out an order for the demonstrators to turn back. Then Dr. King stood and in measured tones said; "May we all turn around now. And as we go back to the church (headquarters of the voter

registration drive a mile away) let us remember the spirit of our movement. However much we are brutalized, we must not hate our white brothers who are inflicting this agony." The night before President Johnson, by phone from the White House, had asked federal judge Frank Johnson to issue an injunction to prevent troopers interfering with the marchers. The judge agreed, providing Dr. King would postpone the march for 24 hours. The civil rights leader, under pressure from his followers to go ahead as planned, let federal officials who were in Selma know that this could not be done. The President then sent to the Alabama city LeRoy Collins, director of the civil rights community relations service, Episcopalian and former governor of Florida, to confer with Dr. King. A compromise was agreed upon: the marchers would go to the same spot where they were beaten up on Sunday, have a prayer meeting but attempt to go no further. This information was relayed to the state troopers by local police. The only ques-

tion then was—and neither the President in Washington, nor Mr. Collins in Selma nor Judge Johnson in Montgomery knew the answer — would the demonstrators obey Dr. King? They did.

Patrick C. Rodger, Scottish Episcopal clergyman, it seems clear now will not be the next top executive of WCC. He was nominated by the executive committee but the central committee postponed action when it met in January. Ernest E. Long, Canadian who is a member of the policy-making unit, stated last week in New York, that "sharp differences of opinion were expressed" in closed sessions over the nomination. "That the central committee survived this ordeal without serious permanent cleavage in its ranks," he said, "is a fact of considerable significance." The action, he emphasized, "was not a reflection on Mr. Rodger who within his own field is held in high esteem." Rodger is director of the WCC department of faith and order. Concerning a successor to Visser 't Hooft, general secretary since the WCC was organized, the Canadian churchman said the next secretary "must be one in whom the churches have confidence, and also the staff in Geneva, which is made up of highly intelligent and dedicated people, and whose morale is an important factor in the work of the Council. It seemed to us to become clear in the discussion that the fundamental concept of the World Council of Churches has

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changed, and the new general secretary, as did Dr. Visser 't Hooft, must reflect that change. The World Council is more than the sum total of its parts. It is not a super-Church but it does possess an ecclesiological significance far beyond that envisaged in 1950. The office of general secretary has come, therefore, to stand in a new relationship to the churches and to the total church. He must be more than an administrator or a theologian. He must be the embodiment of the new ecclesiological concept of the church . . . "

Church-Related Groups, along with strictly public groups, will play a part in the \$1.1-billion Appalachia bill, the first of the great society bills to reach the president. As long as there is no sectarian emphasis, churches may set up training centers and health clinics, offering training in such fields as remedial reading, mathematics, and other skills essential for competing in the present labor market. Day-care centers will be established to assist working mothers, and clinics will be established to teach and promote sanitation.

Ash Wednesday service was held on a train out of Short Hill, N. J. bound for New York. About 100 persons filled the smoker where they usually play cards. This time they listened to the Rev. Craig Biddle 3rd, curate at St. Peter's, Morristown, read the penitential office, preach 20 minutes, and pronounce the benediction as the train pulled into Hoboken.

The Church should "deal with communism not as an absolute evil but as a challenge," Creighton Lacy, prof. of world Christianity at Duke told 1000 church people in Raleigh, N.C. Stating that developing nations may be expected to choose communism over their previous governments, he said "we must

meet it on its own grounds, not with an atomic bomb but with a demonstration of democracy at work." He added that democracy and Christianity must "mean what its says about racial injustice" and overseas we must follow "our own example in revolution" rather than remain "defenders of the status quo and colonialism."

Archbishop Ramsey, who arrived in Australia on March 13 for a three-week tour of the country, is having a meeting with Cardinal Gilroy, archbishop of Sydney. The conference was arranged after the Cardinal expressed a desire to meet Dr. Ramsey.

Mass. is to have a study commission to revise a bill designed to amend the state birth control law. To be appointed by the governor, the group will have five clergymen, five doctors and five others. Its number one job is to formulate an amendment that would reflect "a true public consensus" on the proposed measure. Cardinal Cushing had suggested the committee in a statement read for him at a public hearing held by a joint legislative committee on public health.

Canon Walter Dennis Jr. is not the first Negro to join the staff of the Cathedral of St. John the Divine, New York, as we stated in these notes March 4. He was himself formerly on the staff as assistant minister. He now returns as a canon residentiary and is the first Negro to be a member of the Cathedral Chapter.

William C. Munds, former rector of Christ Church, Greenville, Delaware, is having the professorship of apologetics and ethics at Bexley Hall named after him. An anonymous donor has given stocks worth \$900,000, yielding from \$25,000 to \$30,000, with the benefactor requesting that the 15-year living

trust be used to honor Munds. At the end of that time the principal will be returned to the donor. Dean Almus Thorp of Bexley says; "This unparalleled gift will be of great assistance in strengthening the seminary, particularly the department of theology and ethics."

National Council on race relations is being set-up in England, following a meeting organized by Christian Action, headed by Canon John Collins of St. Paul's Cathedral. The new organization, composed of clergymen and social workers, expressed "disquiet at increasing signs of color prejudice, overt and covert" in Britain and called on the government to act through legislation. David Pitt, a West Indian doctor who has lived in England for 17 years, said at the meeting that there was as much racial prejudice in Britain as in the U.S. "The only difference," he said, "is that there is a subtlety and disguise about it here that doesn't exist in the United States." Stressed at the meeting was a proposal that religious leaders be asked to initiate "campaigns of education" to make the churches a positive force for interracial harmony.

Cooperative parish program is being developed by five PE churches in Detroit. They continue as separate entities but draw, on a pool basis, from specialists in the ministry. Already the parishes have organized joint committees on stewardship, youth and building maintenance. The Rev. John G. Dahl of the Church of the Messiah predicts that, in addition to a team ministry, the cooperative program may evolve into a common office, one newsletter and common purchasing. With a goal of hiring the first of the "team" ministers to serve the parishes on a shared basis, the five parishes will sponsor an ice show to raise funds.

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