

The **+ WITNESS**

APRIL 29, 1965

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NEW YORK CITY

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EDITORIALS: - The Editorial Board holds
monthly meetings when current issues before
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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 1879.

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Story of the Week

Inertia and Self-Satisfaction Are Barriers to Church Union

★ Bishop Robert F. Gibson, Jr., of Virginia said that "inertia and self-satisfaction" on the part of denominations, not theological differences, may prove the biggest barriers to church union.

Chairman of the six-denomination consultation on church union which met recently at Lexington, Ky., Bishop Gibson said he is encouraged by steps taken at the fourth annual session that may move the churches closer to unity.

"We've discovered," he said, "that the theological barriers are not as great as we expected. But we are discovering that the non-theological barriers of culture, inertia and self-satisfaction are probably greater than we anticipated."

"If an organized church is really content, what will compel them to vote themselves into a union? There has got to be a discontent as we church representatives are discontent now."

The consultation urged local educational efforts to acquaint rank-and-file members with progress, problems and prospects.

Now that progress has advanced to the planning stage, he added, "observer-participants" are being invited to join the six other denominations in working toward union. Already, three Negro Methodist bodies

have evinced an interest in becoming participants, he noted.

Bishop Gibson referred to the consultation's closing statement which reported that it had achieved "a new consensus" for forming a united, mutually recognized ministry. This has been a key problem to church union.

The tentative plan would accept the office of bishop, the traditional channel through which most Christian bodies have authorized the clergy, but would recognize already constituted ministers of those denominations not following that system.

"When and if we move to a united church," said the bishop, "there must also be a united ministry as of that moment, with some kind of unifying act and service that would bring all ministers into this union."

Asked if he foresees a united Church that is more formalized in governmental structure, Bishop Gibson replied that most of the participants "fear too much centralization of authority."

"Particularly in view of the size of this proposed union and as big as this country is," he said, "we are all hoping for central agreement with decentralized government."

In agreeing on an episcopate governing authority, said Bishop Gibson, the participants were

throwing off old ideas about the office of bishop that had frightened them.

"They had a concept of the bishop based on the past, when he was an autocrat and had authority to be an autocrat. But once they understood the constitutional system in the Episcopal Church where we (bishops) have little individual authority, they were relieved of their fears."

He said most consultation participants have come to realize that though the governing units of the different denominations may go by different names, essentially they function in quite similar ways. The discussions have revealed that no one denomination is any more authoritarian or less democratic than the others.

Referring to the possible participation of Negro churches in the union effort, Bishop Gibson said: "Overall church unity would be furthered if denominations that are predominantly Negro would participate; then there would be no question that this is trying to be universal as far as races are concerned. I see this as a possible advance if one or more of these denominations decide to come along."

He said he was loathe to estimate in what "time frame" church union might be accomplished since the various denominations would require different time spans for their respective plenary bodies to approve any final plan.

Taking into account procedures in the Episcopal Church, Bishop Gibson speculated that it would be at least 1976 before it would be able to approve its participation in a union plan.

"So," he said, "we're talking about accomplishment of a union by the 1980's — a period of 15 to 20 years."

He said the consultation sessions at Lexington encouraged him because participants "now

see a real possibility of a united church."

"Before," he stressed, "we were looking backward comparing each other and seeking compromise out of comparisons. I think we've moved out of that stage and are now saying, 'What should a united church be like?' Now we are going ahead to try to define that and then ask the churches if they want to join."

Clergy more Liberal than Laity Study in Canada Reveals

★ Ministers of the United Church of Canada tend to be more liberal on social issues than lay members, and vastly more so than laymen realize, according to results of a year-long study.

The study also revealed that the denomination, the largest Protestant body in Canada, is experiencing its greatest growth in the suburbs, largely at the expense of city churches.

Information for the study came from extensive questionnaires returned by 1,708 lay members, 247 ministers and 209 congregations. The project was directed by the Rev. Steward Crysdale, assistant secretary of the Church's board of evangelism and social service.

Regarding capital punishment, 45 per cent of the laymen disapproved; 23 per cent thought the clergy would disapprove, although 78 per cent of the lay respondents indicated they did not know the feelings of ministers in the matter.

Eighty-one per cent of the ministers favored a tax-supported medicare plan operated by the government; 64 per cent of the laymen supported it.

Only 45 per cent of the laity, but 84 per cent of the pastoral ministers, approved a substantial increase in Canadian aid to emerging nations. Eighty-

eight per cent of denominational officials approved this policy.

Laymen, who were 70 per cent in favor of permitting dancing in church halls, believed that only 49 per cent of the clergy would approve. Actually, 84 per cent of the ministers approved.

On censorship of movies and books, 51 per cent of the laymen approved, 43 per cent thought their ministers would, while 57 per cent of the clergy actually did.

Chief responsibility for the crucifixion of Christ was attributed to the Jews by 29 per cent of the laymen and 36 per cent of the clergy; the Romans were culpable, said 18 per cent of the laymen and 2 per cent of the ministers; and "all of them", laymen 32 per cent and clergy 55 per cent. Twenty per cent of the laymen failed to reply to this question or checked the "don't know" column.

Of all persons responding, 81 per cent believe in the divinity of Christ; 65 per cent in the Virgin Birth. Only 40 per cent accept literally the biblical account of miracles.

Twenty-one per cent believe a child is born in a state of sin; 56 per cent believe in a personal existence after death; 79 per cent said they believed in loving their neighbor.

Another part of the study revealed that in 1963, 57 per cent of the suburban congregations in the sample reported net increases in membership, 27 per cent of them at the rate of at least 10 per cent over the year before. In the same year 49 per cent of midtown and downtown churches declined and 14 per cent "stood still."

Liberal theology tends to go hand in hand with urbanization, the survey showed. Highly urbanized churches were 66 per cent in favor of liberal theology; 45 per cent of those rated "medium urban" held to a liberal theology; 38 per cent of the "low urbanism" group favored a liberal theological outlook.

There was an overwhelming expression in favor of union with the Anglican Church, a venture which has been under discussion for more than 20 years. But 71 of the 209 congregations responding said more time and study of the proposal is needed.

Commenting on the study, Mr. Crysdale pointed out that if the flow toward the suburbs remains unchecked, the church will have only a "bedroom ministry," with the centers of power in the cities, where decisions are made, being largely unaffected by the church.

On the basis of his study and findings, Crysdale told a reporter he would like to see three steps taken: a massive appeal to clergymen to take summer courses in the social function of the church; development of institutes where lay members could learn more about the purposes, content, and promotion of the church's mission in their lives and work; and opening of research centers to probe the function of religion in modern society.

The United Church has 2,693 congregations and 1,057,091 members, of whom 86 per cent

are British in origin. It is a 30-year-old union of Methodist, Congregational and some Presbyterian Churches.

NOW PITCHING FOR LCA ROBERTS AND SIMMONS

★ Two major league stars offered to do a bit of pitching for their church as they paid an informal call here on Franklin Clark Fry, president of the Lutheran Church in America.

Robin Roberts, righthander with the Orioles, and south-paw Curt Simmons of the world champion Cardinals, visited Dr. Fry — who makes no secret of his support for the New York Yankees.

Both members of Gloria Dei Lutheran church in Huntingdon Valley, Pa., the major leaguers were accompanied by their pastor, the Rev. Ernst G. Schmidt. How they might specifically aid their church was not determined, but the laymen discussed the matter with several officials at church headquarters in addition to Dr. Fry.

Talk ranged from world missions and theological education to Church finances and insurance — Roberts is an insurance man off-season — and included considerable rehashing of past baseball games.

Roberts winced as Dr. Fry recalled a moment in the 1950 World Series “when Joe DiMaggio stepped up in the 11th and hit a homerun . . .”

Roberts, then with the Phillies, as was Simmons, had been pitching to the Yankee Bomber. The homer broke a 1-1 tie and the New York team won the series in four straight games.

For Simmons, recollections of last year's world series, were much more pleasant. That event, with the Yankees going down to the St. Louis club, was “rather drab,” Dr. Fry noted.

Anglican Bishops Rap Australian Leader's Stand on Vietnam

★ Ten Anglican bishops of Australia declared that some of the contentions of Australian Prime Minister Robert Menzies on the situation in Vietnam are “open to grave moral question.”

They were replying to a public statement in which Sir Robert rejected a call from 13 Anglican bishops that Australia support the efforts of Pope Paul, the United Nations, and the governments of Canada, France and India in taking positive steps “toward an honorable and peaceful settlement of the fighting in Vietnam.” Sir Robert had said that some sections of the bishops' letter “surprised” and “distressed” him.

In their reply the bishops stated that they “cannot think that we, or others more distinguished, are hopelessly deluded in asking that negotiations become the objective of Australian diplomacy.”

In an examination of the merits of both sides in the Vietnamese war, they declared that while “the illegal activities are constantly being brought to our notice,” they “feel bound to point out that the South is not blameless.”

“Your reference to the Geneva accords of 1954 as being “consistently violated by the Communists is surely less than the whole truth of the matter,” they said. “Both North and South, and China and the United States, have violated the agreement.” The bishops noted a “continued” refusal to hold free elections in South Vietnam and the granting of military bases to the U.S. as examples of such breeches by the South.

“The main contention of your letter,” the bishops continued, “is that we are indifferent to the moral and religious elements

in the situation, whereas you and your government are deeply concerned with both.”

“You think of the war as a crusade being carried out by the Christian forces of the ‘deeply religious’ people of South Vietnam, the U.S. and, presumably, Australia against the ‘atheistic and materialistic’ forces of North Vietnam and China.

“We find ourselves unable to make this clear moral and religious distinction, and regard the distinction as in itself open to grave moral question.”

The Anglican leaders said that while they could understand the desire to restrain the political imperialism of China, and even the necessity of using force to do so, they could not justify it on Sir Robert's grounds that the U.S. and Australia were altruistically coming to the rescue of “local freedom and self-government.”

The letter maintained that the government of South Vietnam had no basis of popular democratic support, and that it appeared to be “idealizing the situation” to speak of American support of local freedom and self-government.

“We can only reiterate the hope which was the main point of our original letter,” the bishops said, “that you will use your great influence and experience to support the possibility of negotiations.

“In urging this we are supported by his holiness the Pope, by U. Thant, and by the governments of France and India, and your fellow Prime Minister of a dominion, Mr. Lester Pearson (of Canada), and the United Kingdom government.

“To all these have been added the proposals of President Johnson himself.”

Family Management Training Offered by Episcopal Women

★ An anti-poverty effort believed to be unique among slum-improvement projects across the nation has been launched in St. Louis by a group of Episcopal women.

Working together under a "family management committee," the churchwomen's program is aimed not only at providing better housing for low-income residents but also at providing training in money practices, housekeeping, child care, health practices, social activities, community services and personal adjustment.

To help upgrade housing in the slum neighborhood, the committee has taken on a \$13,000 mortgage for four buildings and plans to spend some \$25,000 improving them.

Eight "student" families will be offered apartments in the buildings — at rents from \$600 to \$750 annually. Volunteers will consult regularly with the families, offering instruction in the many aspects of family management.

"Just having better housing isn't enough," one of the Episcopal committee members said. "People have to know how to use it and have to be able to afford it."

The group's program grew out of a workshop at Grace Hill settlement house, when participants decided they could do more than raise funds to improve housing in the deteriorating neighborhood.

With the assistance of George Eberle, Grace Hill director, the women two years ago launched a pilot program, placing four volunteer low-income families in housing made available by the settlement house.

Today, Eberle reported, three of the original four families are

completely out of debt. One family has purchased a home in a nearby small town.

"Most of the disadvantaged families want to change," he said, "but just don't know how to begin."

Mrs. A. C. Ingersoll, chairman of the Episcopal women's group, said that the decision to purchase property in the area was made after efforts to approach neighborhood landlords showed that most either were "absentee" owners or too poor to make necessary improvements.

"We knew that the next step would not come from the landlords but from us," she said.

"Student" families in the program will live in the apartments for a year, taking the family management "course." When they finish, Mrs. Ingersoll said, "we hope they will return to the community and neighborhood and become supports and perhaps help other families."

Funds for the purchase of the buildings were solicited by the Episcopal women from individuals and organizations in the St. Louis area. About \$7,500 has been raised.

An architect, a designer and real estate man also have donated services in helping the women renovate the buildings. It is expected that they will be ready for occupancy by next year.

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THE WITNESS
Tunkhannock, Pa. 18657

News Notes

The Race Fund, subject of the editorial this week, brought this comment from the Rev. Edward J. Mohr, in charge of the Witness office in New York: "Programs and projects which this fund, or even a much larger one, can support, are at best only tokens Organized racial inequality is a symptom of deep social and economic disarrangements. It must not be supposed that dealing with various aspects of the symptom — voting rights, segregation, educational opportunities — unavoidable and significant though they be, goes far to the root of the matter. But a start has been made, and a token of existing concern is at least a step toward a sound, but distant, solution." All who agree, please say I.

Prayers for guidance are asked for in a joint appeal by the Archbishop of Canterbury and the President of the Methodists of Great Britain. Their statement recalled that in May the Church of England convocations of Canterbury and York were to meet to try to decide whether proposals published in 1963 for closer relations between the two churches are acceptable as a basis and what the next step should be. In July the conference of the Methodist Church will meet to take a similar decision. The statement said that since the proposals were published there had been discussion between the two churches which had "led to a great and wonderful increase in mutual understanding." It added: "Can both churches, while retaining their distinct life and identity, enter upon full communion with one another, and so grow together and learn how to achieve the

(Continued on Page Sixteen)

THE WITNESS

EDITORIAL

\$100,000 Ain't Much

THE PRESIDING BISHOP, on behalf of the executive council, has asked Episcopalians to give \$100,000 this year to the Church and Race Fund. If raised this money, plus \$25,000 already donated by Churchwomen by action of their national officers, will be handed out by a committee appointed by the PB: Bishop William Marmion of Southwestern Virginia; the Rev. Birney W. Smith Jr. of Kansas City, Missouri, and Mrs. Harold Sorg of California.

In view of the vast needs, these able people are in for headaches. Last year Bishop Lichtenberger's appeal brought in only a little over \$73,000, and of this \$40,000 went to the religion and race commission of the National Council of Churches. The rest was paid out in small amounts to dioceses, parishes and individuals who ran into jams for taking stands for integration.

This year the executive council voted at the February meeting \$45,000 for the NCC commission and \$20,000 for the Delta Ministry, a project of the NCC in which a number of Episcopalians are playing leading parts in the field on a full-time basis. Raise the whole amount, add the contribution from the women, and there is \$60,000 which has to be spread all over the United States.

Indeed the entire amount could be sent to the Delta Ministry with the assurance that it would be effectively used. The commission, under the chairmanship of Bishop Paul Moore of Washington, has just met in Greenville, Miss., headquarters for the work. They reviewed the situation at a mill operated by Mohasco Industries, a New York based corporation, which in its employment practices is meeting the barest minimum requirements of federal law — and doing this only to hold a fat government contract. The mill is picketed daily by women asking only for discussions with management about racial discrimination — so far to no avail. The Rev. Laurice Walker of the Delta Ministry has been leading these daily demonstrations at the mill since early January and the Ministry has set up a fund for emergency relief for the pickets who are getting booted around in lots of ways — too numerous to

mention now, though we do hope for a report from the field soon.

At this meeting in Greenville endorsement was given to a long-term campaign to attract industries to the state who will not discriminate in hiring. It was brought out that a group of nationally known business leaders had begun exploratory discussions about locating manufacturing and other business enterprises in Mississippi. Officials at the meeting declined to identify the industrialists involved but said that economic data about the state was being gathered and that informal preliminary conversations had been held with state business leaders.

Encouragement of new industry with open-hiring practices was one of three employment opportunity projects discussed by the commission. Also considered were efforts to improve personnel policies of companies planning to locate in Mississippi and the correction of job abuses by firms already in the state, such as the Mahasco Mill.

The discussions took place in the course of a two-day commission meeting held in conjunction with the opening of the Mount Beulah Christian Center as the Delta Ministry's conference and training center. Delta Ministry literacy and vocational training programs are being advanced at the center, and the location also is used by young Mississippians as an orientation school for community programs.

The first four-week session for 50 young adults started on April 19, followed by other sessions on June 1 and September 1. Campus facilities include two dormitories with accommodations for 150, a dining hall, classrooms and a construction skills shop.

The Delta Ministry is one project in one small area. All over the country there should be similar work going on — in the north as well as the south. Many times \$100,000, the amount Bishop Hines asks for, is needed.

So if your parish observes Race Appeal Day on May 2 or later, or if you make your donation as an individual, keep in mind that in places where the Delta Ministry has started projects, the median yearly income for whites is \$1,850 — for Negroes, \$456. And Mississippi isn't any different than a lot of other places —

CAN CHARITY OF GOOD POPE JOHN BE QUENCHED?

By Joseph Wittkofski

Rector of St. Mary's, Charleroi, Pa.

WE ARE CLOSING OUR EYES TO THE FACT THAT THE GENEROUS THINKING OF POPE JOHN NO LONGER DOMINATES THE PAPAL CHAMBERS

SOME slightly irreverent wags in the Roman Church suggest that Pope Paul VI is a powerful existential argument against the dogma of papal infallibility. Paul is said to have been picked by Pope John XXIII to be his successor as Bishop of Rome. With reference to these two men in high Christian office, Fr. Hans Kung is recently reported to have said that world-wide confidence in the papacy, which reached a hitherto unknown height in the days of John, now appears to many, both inside and outside the Roman Church, to have sunk to zero. Any consideration of the matter should keep in mind that John may have had little or nothing to do with the coming of Paul to the papal throne. The report that John picked Paul may have been planted by the Curia.

An Anglican clergyman, who had an hour-long audience with Pope John, told the writer that the Pope suggested that letters to him be sent through the papal representative since nearly all other communications, addressed to the Pope, end up in the Curia and are not taken to the papal desk.

The current debacle in Rome surely demands that all Christian people look to this powerful collective in religious matters which has become known simply as the Curia. This is largely a self-perpetuating group of scheming men who, to protect a narrow vision of the Christian faith, seek to express what they consider to be the mind and will of the Pope. Until the settlement of "the Roman question," under Mussolini, several generations had come to regard the Pope as "the prisoner of the Vatican." The Christian world can be grateful to Pope John for pointing out that the Roman pontiff may no longer be the prisoner of the Italian state but that he continues to be incarcerated, in more clever ways, by the Roman Curia.

Sidetracking Reforms

WHY DID the Vatican apply pressure against the Italian government to halt the production of

Hochhuth's play, *The Deputy*? Were there some sensitives in the Curia who feared that many of the Italians might see an obvious reincarnation of Pius XII in Paul VI? The Hochhuth drama deals with the failure of Pius to speak out loudly and clearly against the Nazi and Fascist atrocities. A Roman Catholic scholar, discussing *The Deputy*, said that it is hard to deny the documented evidence or interpret it away. Many inside and outside the Roman communion, sense in Paul some of the weaknesses of Pius. It can hardly be denied that from the first moments after his election, for reasons of fear, of theological unsureness, of concern about the Church's wealth and internal domestic Italian politics, Paul has acquiesced to the Curia in its drive to sidetrack real reform movements within the Roman Church.

Christians, not of the Latin jurisdiction, for their own good and equally for the honest welfare of Roman Catholic friends, should carefully study the unhappy setup at Rome as this actually exists. Many bishops, priests, and people of the Roman Church bitterly resent the easy return of Paul to the past. For example, in the final days of the third session of the Vatican Council, the important schema, dealing with Christian relationships and entitled *De Eumenismo*, was scheduled for release to an expectant world. The bishops and scholars had put many hours of work, thought, and prayer into the document. It was carefully worded to promote good relations between Christian people and to speed the cause of Christian re-unification. Here was the best of Roman Catholic thinking and scholarship on unity.

The conclusions of the Council fathers evidently alarmed the utterly uncatholic minded Curia. Just before the bishops were to release *De Eumenismo*, Pope Paul, on his own assumed authority, in spite of long debate and study during ses-

sions of Vatican synod, changed the text in nineteen places. The effect was chiefly to bring Latin Christendom back to many of the positions occupied before the death of Pius XII. The papal intrusion was greatly resented and, at the development, some bishops actually voted to challenge the autocratic action of the papacy.

High-Handed Pope

IN A LETTER to the writer, a top-flight Roman Catholic scholar expressed his personal feelings about developments at the Vatican. He wrote, "I will not bore you with my reactions to the reassertiveness of the Pope and Curialists at the Council. That was to be expected, and, as I figured out long ago, the whole thing is a big talkfest. But it is a case once more of the travailing of the mountain which resulted in the birth of a ridiculous mouse. My only wonder is: where in the h—— is the 'Holy Ghost?' I am afraid that he is on the high road by this time, thumbing a ride to anywhere, nowhere."

With reference to papal high-handedness, another Roman Catholic priest-friend sent his thoughts to the writer; "I have made no progress toward recovering my confidence in Rome. The Vatican Council has introduced many more liberal notions, but I wonder what it all really means. What can one make of episcopal collegiality, when as soon as it is proclaimed, the Pope, on his own, alters in a material way the decree on ecumenism without consulting the bishops who have just voted on it by a large majority? I would be interested to know your opinion of the Council in general."

In view of clearly evident facts, we cannot escape the suspicion that many Protestant and Catholic propagandists are closing their eyes to reality. They refuse to recognize that the generous thinking of Pope John no longer dominates the papal chambers. An unqualified charity like that of John could create great devastation within the Church. Along this line, a Roman Catholic priest told the writer about some of the Latin reaction to the Archbishop of Canterbury's visitation to the Vatican. Seemingly, many Romanists were scandalized by Pope John's greeting of the Archbishop as a brother. The offended churchpeople thought that the Pope should have known that the Archbishop was not really a bishop. Now John's kind of papal charity appears to have departed but many people refuse to recognize the change.

The Protesting Bishops

THE HOPE for wider ecumenical developments in the Roman communion can only be found with the protesting bishops of that fellowship. The Roman episcopacy, however, has been held in check for many generations. It is most difficult for a Roman Catholic bishop to function as a bishop in the primary context of the office. Extraordinary courage is now called for to withstand Paul to his face. The issue is muddled by some bishops who, for the sake of momentary popularity, pretend to possess real episcopal fortitude. Along this line, in the summer 1964 issue of *Continuum*, a Roman Catholic journal, Fr. Joseph Smith writes of such a Roman bishop who has often been well received in both Anglican and Protestant circles as a result of his alleged ecumenical speaking and writing.

Pleading for honesty, in the *Continuum* article, Fr. Smith writes about the "liberal" bishop who recently allowed unilateral and arbitrary action to be taken against a clerical professor in the university of which the bishop served as chancellor. This bit of medievalism was allowed to take place in mid-semester, without hearing, without warning, without directly contacting the professor in question, and, worst of all, without any canonical grounds or delict of any kind.

Although a lot of liberalism in the Roman episcopacy is as phony as Paul's gift of his tiara to feed the poor, on the other hand, the Vatican Council has served to generate a lot of understanding and resultant universal or catholic charity. Many leaders in the Roman fold have grown acutely aware that no legalism can be permitted to stand up against the demands of Christian love. Because he has well learned the meaning of such charity, Cardinal Cushing of Boston can feel free to act outside the complicated legalisms of the Roman Catholic collective.

The Curia can hardly be unaware of the progress of solid charity among both leaders and laity. Any ecclesiastical structure, not built upon Christian love, must fear the onrushing floodwaters of religious truth. In the Latin Christian world, since the days of Constantine, there has existed an agelong conflict between Romanism and Catholicism. Until near the end of the third session of the Vatican synod, the organized forces of enlightened Catholicism seemed to be winning an important skirmish. Drastic action was needed to turn back the tide.

Deep Resentment

SINCE IT SEEMED that a boy was needed to put a finger in the dike, Pope Paul was prevailed upon to humble himself. For the first time since the Council had assembled, the Pope would attend in the role of a bishop. He would not permit the humility to go too far since he brought a personal attendant with him while no other bishop enjoyed such assistance. This was not a goodwill creating factor for Paul. He came before the other bishops to defend a proposed schema dealing with the missionary efforts of Latin Christianity. The document very probably reflected the outlook of the Curia. From the start, many of the bishops thought that the schema was narrow, short-sighted, and far behind the times.

Paul, however, argued that the document was worthwhile and deserved overwhelming support. Such papal appealing on behalf of the narrow viewpoint produced deep resentment. Eventually, the schema for which the Pope had pleaded was rejected in a more than a five to one vote by the bishops. This papal defeat could hardly cause the members of the Curia to look with greater favor upon episcopal collegiality.

The present activities indicate that high Vatican officials, with evident support of Pope Paul, are intent upon putting the bishops back into their former places in which the diocesan heads were something less than full-fledged bishops. For this reason, almost every Vatican action, in the period between sessions of the Vatican Council, requires an educated scrutiny. Not every "leaked" news-release can be taken at face-value. Did, for example, the naming of a large number of new cardinals and the promise to select more after the ending of the Council have anything to do with an attempt to sway the balance of power?

Is it an accident that so many of the new cardinals came from backward areas and from places of confined vision? Archbishop Lawrence Shehan of Baltimore can hardly be considered to be a table thumping progressive. But the elevation of Archbishop Shehan to the cardinalate makes him the cardinal-primate and titular head of the Roman communion in the United States. The senior cardinal finds himself displaced. The Archbishop of Baltimore has been made the church-leader of primary influence in the American hierarchy. Was this merely an accidental development?

Tricky Business

TRUE ECUMENICITY welcomes Christian unification within moulds which are theologically and historically sound. Soon after his election to the chair of Peter, Paul began to make it a chief aim to better relations between Roman and Orthodox Churches. Ordinarily, any ecumenical efforts toward the ideal of Christian unity is reason for rejoicing. But, on the other hand, ecumenical efforts can also be tricky. A bettering of relations at a lesser level can be employed to break down more important and more promising endeavors for Christian reunion on a wider scale. Is Pope Paul looking to the Orthodox to play them against the majority of his own bishops and against non-Roman Christianity of the west? The Curia, cultural lag that it is, probably has more in common with the constricted views of eastern Orthodox leaders than it has with the majority of the Latin bishops. Would the reunion of Rome with the branches of Orthodoxy preserve the status quo and the favorable position of the powerful Curia for a few more generations?

There can be no doubt that many of the walls between Rome and the other Churches of the west began to crumble during the relatively short pontificate of the late Pope John. That the Curia is endeavoring to repair and again make strong the old walls can be seen in the Vatican edict, given to the American bishops, in a confidential communication from the Apostolic Delegate to the United States, Archbishop Egidio Vagnozzi. Previously, the Vatican Council's decree, dealing with ecumenicity, permitted Roman Catholic participation in the worship services of other communions. The course of action in a given situation was to be determined by the diocesan bishop unless otherwise provided for either by conference of local bishops or by Vatican officialdom. The original decree provided the bishops with discretionary power in allowing joint worship services with other Christians.

The Facts of Life

THE REPORTED Vagnozzi letter, allegedly written against excesses taking place during worship services in which Roman Catholics and others participate, warned of the resulting great wonderment. Pope John would smile at the idea that an excess of charity should be avoided because of the wonderment which might result. The letter of the Apostolic Delegate, more con-

cerned with the old order than with a new growth of charity, was apparently dictated by the Curia to take a blow at episcopal collegiality and blossoming ecumenicity.

Where Pope John was interested in deeds with relations to other churches, Pope Paul, possibly excepting the Orthodox, seems to place primary emphasis upon words and discussion. This posture, however, is not popular in many Roman Catholic areas. The doers of the word often find themselves face to face with a perverted legalism. Because the Curia has long since transformed Christian authority into a power to rule after the legalisms of ancient Rome, it has generally lost our Lord's central idea in the matter.

No matter how often the fact may be misunderstood, in the Church of Jesus Christ, there exists no power to rule. This idea, the Servant-Saviour repudiated on many occasions. When the Roman Empire assumed the Catholic Church to itself, the Church was made into a department of the state. In the process, the Church received a perverted power to rule. In the subsequent centuries, this earthly power has been exercised in various ways. But such faculty to exercise worldly power has always been a perversion. In

the thinking of Jesus Christ, authority was simply a license to author. In the Christian congregation, the members thereof are expected to author each other's growth to maturity and salvation. This authoring comes about through a process of mutual obeying. In its root and fundamental Christian meaning, to obey is to listen to.

For this reason, one Roman Catholic writer suggests that the hierarchy is the most disobedient element in the Church because bishops listen least to other sections of the Christian congregation. This listening to, not the end but the beginning of personal relationships, is most important. Growth in the pattern of Christ results from peoples' listening to each other in charity and then giving room for the Holy Spirit to order the formation of conscience for the functioning of the body of Christ.

Good Pope John obviously recognized these facts of life but the vision, after his death, has clouded again probably through the Curia's greater interest in Italian politics and lesser concern with the extension of the living Jesus Christ in a needful world.

The concluding article will be featured next week.

MARRIAGE AND THE CULTURAL CLASH

By Mary A. T. Higgins

Wife of the Dean of Little Rock

MANY INFLUENCES CONTRIBUTE TO MARRIAGE AND FAMILY LIFE IN THE SOUTH INCLUDING RE- LATIONSHIP BETWEEN THE RACES

ONE HEARS and reads about the culture of the United States and the absence of it, the American Way of Life, the Melting Pot, our high divorce rate, our unruly juveniles, our racial strife and our various other problems, but one fundamental problem is generally ignored. Perhaps this is because our social thinkers tend to come from specific segments of our population and have been brought up inside certain traditions, which appear to them to be universal or at least normal.

As a daughter of New Englanders, who were

missionaries in China, I come from a very small group and have had constantly to readjust my thinking in order to understand the people among whom I have lived, both in this country and abroad. In addition, my husband comes from West Virginia, which is unlike both China and New England. We and our five sons have lived in many places, but it was not until I returned to Radcliffe for my 30th reunion and tried to explain problems in Arkansas to Boston friends that I found myself understanding some of the situations to which I had been exposed.

In Texas I was amazed to learn that, when murder is committed in a triangle situation, no grand jury would bring in an indictment. This might indicate that marital problems were so difficult no outsider would presume to judge. On the other hand, I was appalled at the headlong rush of teenagers into matrimony, for which they were totally unprepared, and surprised at the prevalence of second and third marriages, especially among those who had been naturally widowed. The entire social system was geared to the married condition, with considerable cooperation between the generations.

The Usual Pattern

A NORMAL SOLUTION to the family situation was for the grandmothers to bring up the two or three children, while the parents both worked at rather poorly paid jobs, in order that they might all "get ahead" a little. In this society education was not prized, certainly not beyond high school; and, within the schools, social relationships were considered much more important than intellectual aims or attainments even by many of the teachers. By parents the schools were thought of as meeting places where boys and girls could grow up together, have fun and enjoy being young, while they learned to know each other, chose their mates and picked up whatever knowledge they might need to "get along". Once married, the young couple usually conformed to the standards of the bride's family and everyone accepted as a truism the adage,

"A son's your son till he marries a wife;
A daughter's your daughter all of her life."

When the couple adhered to the groom's family, the community marvelled. When they broke away from both families, no one knew what to think.

On coming to Little Rock from central Texas, I was pleased to find a higher premium put upon scholarship and education, but found also a strong push toward early marriage, particularly on the part of the girls and many of their mothers and grandmothers, who expect the girls to find their future mates in the schools.

It is easy to see why, given this attitude toward the function of the schools, there should be opposition to the desegregation of the races in them. It is interesting to note that, when proposals were put forth to segregate the schools by sexes, when they were desegregated racially,

the mothers of the white girls were strongly opposed. The mothers of the boys were relatively unconcerned; in fact mothers of boys, especially in well-to-do families, are often put to it to protect their sons from forced maturity. They are not expected to make much social effort, which is left largely to the girls' mothers. Mothers who wish their daughters to be educated before marriage try to send them away to girls' schools, usually junior colleges; but after a year or two they generally succumb to community custom and bring their daughters home to finish college at the state university, where it is assumed they will meet and marry boys who live in the state, not too far from the girls' parental roof.

Different Systems

BETWEEN ATTITUDES observed in Texas and Arkansas the largest difference is between those of mothers of boys in the two areas. This may reflect differences in educational attainments of the boys' parents and their ambitions for their sons' futures. But there is also a difference in how much ambition the boys' parents feel they have a right to indulge, a genuine difference in relationship between the boys and their families, in the two sections of the country. A careful look at these differences shows an interesting phenomenon which vastly complicates the problems of marriage in Little Rock.

In the hill areas of Arkansas, to the north and west, the old Anglo-Saxon pattern of the patriarchal family is the norm. The father supports the family and he decides and disciplines, influenced more or less by his wife, depending upon their own characters and relationship. In the Delta area, which stretches south and east, this is not the ordinary pattern of family life. Nor is the Texas pattern common to this area.

In the Delta there is a defacto matriarchal system: when a family problem arises, father goes fishing or hunting and mother copes. The mother can and often does do everything, although in white families the father is the titular head and often is the breadwinner. In the home, however, he has neither chores nor responsibilities and, to the northern eye, his status seems to be that of star boarder or overindulged son. His pleasure and comfort are catered to on the evident assumption that, if he is displeased, he will oblige with a temper tantrum. Unless he wishes to farm or garden or mow the lawn, this is left to his wife. Since she may not be able

to bring up her boys to work in spite of their father's example, they also may go fishing and she may be glad to be rid of them and even thankful when they marry, because then some other woman will have the burden of their care.

However, mothers of this tradition have been known to repine at the loss of their sons, at least of an only son, mourning that they can no longer be of service. This matriarchal system may well be French in origin, since French influence, coming up the rivers from New Orleans, has been strong in the Delta country from the earliest days of colonization. French names are common throughout the area for waterways especially but also corrupted in place names or Anglicized, as in "Little Rock", and among surnames, with or without modification. Of course Arkansas was part of the Louisiana Purchase but, in any case, its French tradition is lively today.

A pretty, young, blonde dentist's assistant, who came from Florida and had received her schooling in Memphis, made this comment when asked why she had not married here in Little Rock: "I haven't met anyone I want to marry and I don't want what my friends here have. Those girls do everything: they hold jobs, have babies, take care of their husbands as if they were little boys. They even get jobs for them!"

This is a picture of the matriarchal marriage as drawn by a level headed and observant girl of the patriarchal tradition.

Different Cultures

MANY MARRIAGES in Arkansas and especially in Little Rock are made between children of these two vastly different cultural patterns. The consequent difficulties, especially when the bride and groom are still both in their teens, are often enormous. When a boy, expecting to live like his patriarchal father, marries a belle who expects to wait on him hand and foot and make all the family decisions herself there is headlong conflict; but, since both expect to be responsible, they can arrive at a working compromise, especially if they live far from both their families.

On the other hand, when a girl from a patriarchal family marries a boy of the other type, their life may start happily until there are major decisions and responsibilities to be met. Then there ensue perhaps fifty years of mixed war and

truce while each one tries to make the other take on all the major problems of their common life.

Since all these brides and grooms assume that everyone lives in the American way, the confusion can be such that each person considers his or her spouse mentally ill and in need of psychiatric care. The results of these marriages range all the way from lifelong misery, simple desertion, and non-support or divorce to murders, suicides, orphaned and half-orphaned children. And these children are products not of any one culture or even of broken homes but of a clash of cultures. Nor are these the children of minority groups, nor especially of the poor; but they are the products of our melting pot. Is it any wonder that such marriages and youngsters are unstable?

Nothing I have seen supports the common theory that the older patriarchal system of any one family has changed by mutation to a matriarchy. This may happen where a woman is widowed or divorced, but old family patterns are remarkably strong.

In the south, however, there is always the strong influence of the Negroes on the whites around them, especially in the Delta area. The Negro has a largely matriarchal culture. Catering services are owned and operated by women who use their relatives in their work. The women often work all day and return home to wait upon their husbands. One able Negro woman in Texas said to me; "White women are lucky. Their men support them."

She was then supporting her third husband. I pointed out to her that a thousand years ago our men had been some of the fiercest pirates known to man and that the present fairly happy condition was the result of a long and continuing struggle on the part of women and the church.

The fact that many white children in the south are at least partly brought up by Negro women explains why they are less tense, more courteous and friendly than northern white children and why they grow up to be more friendly and easy-going adults. Attitudes are inculcated in children so early and absorbed by them so readily from adults, who do not even notice the children's presence, that most of the process is unconscious, almost an osmosis, as I have realized by comparing my children's attitudes to those I absorbed from the Chinese by whom I was surrounded.

Race Relations

THERE ARE many examples of the close relationship between the races, from the borrowings of ways of speech and thought to the interchanges in folk and jazz music, which is a familiar example. Given the assumption, characteristic of any matriarchal society, that girls are to choose mates rather than the boys, it is easy to understand why white girls in the south in earlier generations were taught to be afraid of Negro men. So far as I have been able to discover, this teaching came from the Negro women who were responsible for bringing up these girls. More recently this attitude has largely disappeared, presumably because the Negro help have been increasingly better educated. The more I see of life in the south the more I am impressed by the large part that the Negro has played in it and is now playing.

One remarkable story I heard recently from a young, white taxi-driver, who had come to Little Rock from the southeast and at seventeen had married a woman of twenty-four and had a son. She had divorced him and kept the child. He then married a younger girl, at her request, and had had two more sons by her and was expecting another child. At this time he was twenty-two and openly playing around with a girl-friend. Since his wife did not believe in divorce, she contented herself with tears and friendship with the girl and also with her husband's ex-wife, whose new husband was friends with the taxi-driver.

The driver earned good money, up to \$200 a week, and had just paid for his new taxi. He paid the family bills but gave his wife no money and felt no responsibility for any of his sons. The children of his second wife were cared for, in the main, by her sister, who was the wife of a minister and had five children of her own. The next time I rode in this driver's taxi, the new baby had just been born, another boy, and his wife had gone off to the hospital alone, leaving a note for him to find when he woke up. Appropos of this, it may be relevant to remark that under the circumstances he cannot get a divorce without his wife's consent and also that, if she should kill him, she would not be brought to trial.

Not Bad for Women

UNDERSTANDABLY, the position of women is not bad either in Arkansas or Texas, although in Texas a woman of means can have trouble with the old Spanish law which requires her hus-

band or father to manage her financial affairs. In either state it is normal for women to be active in the community and in politics, especially with their husbands or in succession to them.

In Texas the community property law is of benefit to women, although it may make a second wife very unpopular with her step-children whose inheritance is affected. On the other hand, the Texas homestead law which protects one's home, even in case of bankruptcy, is an excellent basic law and, if enacted generally throughout the country, would be a bulwark to family life by preventing cases of forced sale such as are threatened in other states even by the federal government in the shape of the internal revenue service.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

THOSE WHO have known a rainy season in Florida have some knowledge of Noah's existential situation.

A few years back the rains came to Tallahassee at the beginning of Lent; an unequivocal judgment calling us to a more profound repentance. The rains came not only to Tallahassee; they funneled on the rectory. For forty days and forty nights I splashed through rising waters to the church for Lenten services — that seemed never to save us from a sodden world — and then splashed back to the rectory basement to struggle with the floods. We mopped, bailed, swept, waded and sloshed around in penitence, invoked the heavens, and constructed curious conduits and flumes of old boards, kitchen funnels and garden hoses to siphon the waters from Jerusalem out into the Euphrates raging beyond the walls. We had no dove or raven to dispatch, and the dog refused to budge from the almost dry hearth. Then miraculously the Long Lent dripped to an end, and the rains ceased from the face of the earth, and upon a bright post-Easter morning I discovered the rectory was a fairly pleasant place, and the world almost tolerable.

I stayed home pretending to nurse a cold, and after breakfast went into the back yard area with a second cup of coffee, planning to meditate on

the goodness and strength that comes to those who pass through the valley of Baca.

It was a peaceful world that morning, at least the part of the world that was evident from my back porch; the rains were over and gone, the time for the singing of birds had come, the voice of the turtle dove was heard in the land along with the mocking birds, and the neighbors' small children. I set about composing a hymn of gratitude for my deliverance from the pit.

Then I noticed, almost at my elbow, a small green lizard sunning himself on the porch screening. He seemed to be of amiable disposition. But when I stopped writing to watch him, I saw that he was puffing out his throat at me until it looked like a pink bubble. Not being a naturalist, I did not know whether he suffered from a thyroid condition, or whether this was a lizard's way of sticking out his chest to let me know he was not to be intimidated.

I looked away so that I would not appear to have a chip on my shoulder and spotted another lizard outside the screen, crawling along the warm brick walk; and then another over to my right, approaching in a rather sly fashion. I got up to see if I was being surrounded, and fear rose in my heart as I beheld three more of the creatures. It was a plot! Another plague! The Abbot, or perhaps the Mother Superior, came out of a cellar vent and was obviously going to direct operations. He was almost as big as a weasel. Maybe she was a weasel. An uprising of the whole reptile kingdom seemed to be in the making, and the rectory was to be inundated by lizards.

The attack did not come at once, but I could not continue my meditation. The first innocent joy of the morning was gone, and I sat waiting through an ominous truce while the creatures sent for reinforcements. We blinked stolidly at each other for twenty minutes, and then the telephone rang for help.

Or perhaps, I thought, as I sidled into the house, it is a warning from a cornered friend: "The toads are charging from the left flank."

The voice on the phone announced the shattering news that in ten minutes I was to make a speech at a meeting of the Kiwani. Had I forgotten? I had indeed!

That particular portion of my life has made a deep impression. I refer to those days now as "the year of the floods", or sometimes as "the spring of the green lizards", or now and then as, "the year I laid an egg at the Kiwanis Club".

It has become a kind of illustration of the rhythmic patterns of man's life. The call to danger, and elemental challenges; the summons to meet the crises of the workaday world, and all the long harrowing struggle of the spirit and the flesh to rise above adversity.

Yet amid the memories of rising waters, and encroaching lizards, and demanding luncheon clubs is the remembrance of an hour in that halcyon spring morning, facing the sun-drenched earth with an unconquerable gladness in the stalwart faith that the Lord will see us through all manner of calamity.

How fortunate it is that we are given these small moments of serenity and calm during which we may gather strength to battle the next disaster. I sit now, as "the shadows lengthen and the evening comes", in a lizardless land, bone dry at the moment. I am trying to sop up strength, and courage before the next existential crisis. It will not be long before I shall have to face the freeways, or brace myself against the next earthquake; and I know the telephone is about to ring, to remind me of an engagement I have forgotten.

Talking It Over

By W. B. Spofford Sr.

A couple of quotes from books on Vietnam have their grim humor. David Halberstem, New York Times reporter, in *The Making of a Quagmire*:

The Vietcong never used the word Communist. Once Paul Fay, undersecretary of the navy, came to Saigon and delivered a rip-roaring speech on how to teach the peasantry about the evils of Communism. A CIA friend of mine who heard the speech said, "God, wouldn't that be lovely! These people have never heard of Communism, but if we went around preaching against it, they might decide it was a pretty good thing and want some of it."

Malcolm W. Browne, an AP reporter, in *The New Face of War*, quotes a "highly educated and worldly Vietnamese friend of mine":

You have always managed to back the wrong men here, the ones whose only qualification is being anticommunist, the ones who think like you because they have been rich enough to spend most of their lives in the west, and who will lose the most if the Vietcong wins. They are not Vietnamese, except their faces.

News Notes

(Continued from Page Six)

final goal of a united church? "The great progress which has so far been made has only been possible by the support of the earnest prayers of many people. Now that both our churches are approaching a critical time of discussion and decision, we call on all Christian people to pray the Holy Spirit will guide the councils of both churches, and that his will may be done."

Trouble in US over education? In Burma, all Christian schools were taken over by the government on April 1 — 85 in all of which 49 were R.C. and 10 Anglican. In addition to the Christian schools, 45 other private schools have been nationalized. The education ministry explained that the nationalization was effected to enable establishment of a uniform system of education in all schools throughout the country. It said the state must take the responsibility of education of the working people's children in a new stage of social development. "The entire education system, the main and central factor in the social field, is being subjected to a revolution, as it has become the main factor in disseminating knowledge compatible with the country's aim of a socialist economic system and in reorientation of views, which is the most basic for success of the social revolution," the education ministry announcement said.

Welfare Centers in Michigan are being run jointly by Protestant and Catholic agencies. A federal grant of \$1.3 million has been made to four church-backed centers as part of the anti-poverty program.

Dialogue between Orthodox and R.C. theologians will soon get under way. Head man for the Catholics is Bishop Flanagan of

Worcester, Mass., with Archbishop Iakovos heading the Orthodox group.

Bishop Loring of Maine is among 350 leaders in the state urging laws for fair housing. Opponents, like those in California and Michigan, deplore "milicious discrimination" but at the same time they say such a law would violate private property rights. Bishop Loring told the legislators that they should

"come into the spirit of the times and support the bill."

J. Maver Feehan, known to a lot of Episcopalians as the general manager of the St. Louis General Convention, becomes senior canon at Christ Church Cathedral in that city on July 1. One of his jobs is to relate the cathedral to parishes and the community. He and his wife are presently in England where they hope to pick up some ideas.

Westminster books for Christian educators

EDUCATION FOR RENEWAL

By DAVID J. ERNSBERGER. A description of the practical steps that any local church may take to educate its laymen for leadership in the world. \$4.50

FREEDOM AND FAITH

New Approaches to Christian Education. By J. GORDON CHAMBERLIN. After examining the work of three contemporary writers on Christian education—Randolph C. Miller, James D. Smart, and Lewis J. Sherrill—Professor Chamberlin offers his own "creative congregational approach." \$3.95

THE EDUCATIONAL MISSION OF THE CHURCH

By ROBERT J. HAVIGHURST. A social scientist looks at religious education, its aims and its methods, and identifies the major challenges facing it today. \$4.50

THE LORD OF HISTORY

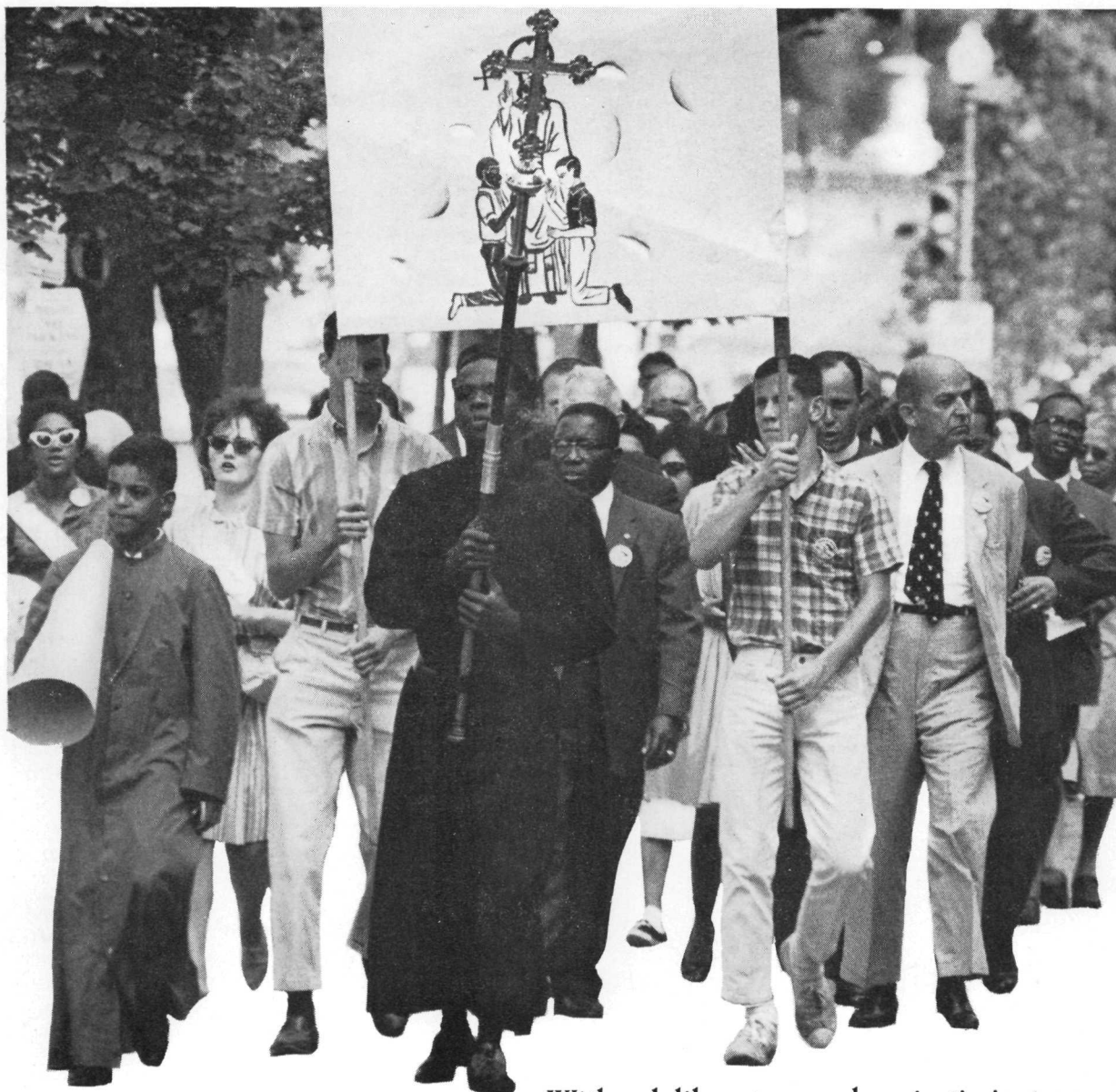
By WILLIAM CAMPBELL LOPER. A survey of Biblical history and church history against the background of world history over 4000 years, showing God at work in the evolution of family life, of society, and of civilization. \$4.50

YOUNG PEOPLE'S BIBLE DICTIONARY

By BARBARA SMITH. Designed especially for ages 10 to 16, this book not only makes reading of the Scriptures easier, but prepares the young reader to consult more advanced Bible dictionaries. Many Bible references, drawings, and maps. \$4.50



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FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

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- NEW BOOKS -

E. John Mohr
Book Editor

A PRIEST FOREVER, by Walter Conrad Klein. Morehouse-Barlow. \$4.50

This is a book for priests, written by one who has exercised his ministry successively and successfully in parishes, and as a teacher, navy chaplain, professor, dean of a seminary, and presently is the bishop of Northern Indiana. It is from no narrow vantage point, therefore, that his words come to us.

Unlike so many other press productions we have here no "how-to-do-it" kit, no outline of parish administration, or guide to pastoral counselling, but rather, a consideration

of what a priest is before he does! It is addressed to those, as the author states, who are interested to know "how a priest can remain a priest in spite of an almost universal conspiracy to turn him into something else".

It is not light reading, for it both merits and requires careful attention to solid substance, presented with a scholar's precision of both language and learning. The titles of the chapters are intriguing and promising: *Separated unto the Gospel of God*, *Instant in Prayer*, *In Your Chamber and Be Still*, *Godliness with Contentment*, *Compassed with Infirmary*, and more of them, suggestive indeed to all who are acquainted with the high aspirations and deep frustrations of the priestly vocation.

To this reviewer the high point of the book is the chapter entitled *Instant in Prayer*, a salutary companion chapter to the one on the same subject by the bishop of Woolwich. "An awareness of mission", the author affirms, "has always been an inescapable concomitant of the Christian's personal intercourse with God, through prayer". If the bishop seems to say very little about that mission, perhaps he doesn't have to, for we are not lacking in these days exhortations in this direction from others.

The writer is a Catholic theologian and he writes of the traditional Catholic conception of priesthood. "Nobody will ever speak the last word about priesthood. It is an endless vocation, bringing us always new difficulties and new joys in this realm of time and suggesting to us

a less impeded priesthood beyond our present infirmities. The contemplation of these things makes us glad we are priests forever."

There are no secrets in this book which are not profitably open to laymen and women.

— LESLIE A. LANG

Dr. Lang is vicar of the Chapel of the Intercession, Trinity Parish, New York City.

THE IMAGE OF GOD, by Theodore Parker Ferris. Oxford University Press. \$4.25

This is a fine book of sermons. It is primarily for lay people, but might well be studied by all young preachers for Dr. Ferris is a master at communicating the gospel to the religiously "illiterate." Most clergymen find it difficult to explain their faith simply: Dr. Ferris talks about Christianity as naturally as he does about the political campaign. He stands in the tradition of the late Dean George Hodges.

For him Jesus is the Image of God. So the book is more or less a running commentary on the meaning of Christ for the modern man. Anyone who reads it will be helped by it. It will make excellent devotional reading for those who like to think as well as to feel when they meditate.

— OSCAR F. GREEN

The reviewer is chairman, Division of Ecumenical Relations, Diocese of California.

A NEW TESTAMENT HISTORY: The Story of the Emerging Church, by Floyd V. Filson. Westminster. \$7.50

Here in one comprehensive sweep is the picture of the beginning of the Christian church. The story commences in 175 B. C. with the accession of Antiochus IV Epiphanes, and carries the reader all the way to the middle of the second Christian century when the canon of the New Testament was beginning to emerge. A helpful chronology, indices, and maps add to the volume's usefulness.

As one would expect from this distinguished scholar, this is a competent study well, if not excitingly, written. And it is good to have the whole picture laid before us in one volume, for individual segments can

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be seen, as they should, as parts of a total context. There is relatively little in the way of theological or religious interpretation. The book simply tells the story, as Prof. Filson believes it emerges from the New Testament and extra-biblical sources.

There are, of course, complexities and problems in connection with the history of Christian origins. Many of these are not called to the reader's attention, in part, doubtless, because of the limitations of space. The Book of Acts, for example, is taken pretty much at face value — and not a few will question this. And many will wonder if we can really, with such confidence, and in such detail, describe the life and teaching of Jesus of Nazareth.

However, Prof. Filson has provided us with a summary introduction which should prove valuable to many. Copious footnotes at the bottom of each page — where they should be! — offer many valuable suggestions for further reading.

— O. SYDNEY BARR

Dr. Barr is Associate Professor in New Testament, General Theological Seminary.

THE HUNGER, THE THIRST, by Malcolm Boyd; Morehouse-Barnlow. \$1.50

This easily read book consists of questions of students and young adults to the author as he has been involved in 'coffee-house ministry', prayer pilgrimages, freedom rides and generally wandering around, and through, our contemporary culture.

Divided into three parts — The Black and White Blues (radical conflict and reconciliation); The Death Charade (contemporary culture); and Man, What About God? (theology in era of rapid change) — the author writes in a clear and provocative manner.

Unfortunately, he leans heavily on the first-singular pronoun and his own subjective responses (which perhaps communicate well from a stool in a bistro) but, in cold print, these give the reader a surfeit of ego. The third section is the strongest.

— W. B. SPOFFORD JR.

The reviewer is Dean of St. Michael's Cathedral, Boise, Idaho.

COMMANDED TO PREACH, by Henry I. Louttit. Seabury. \$1.95

Of books on preaching there is usually a new one, or more than one, every season. And perhaps this is as it should be, for we need ever to raise up faithful dispensers of the Word. Young men in seminaries and older ones too, long ordained, seek instruction and inspiration in the art of sermonising. In my own the-

ological school there was too little required of us by way of courses in homiletics — exactly one course, as I remember. No wonder preaching in the Episcopal Church, with some noteworthy exceptions, has tended to be ineffectual. I am reminded of a remark attributed to Dean Urban some years ago. "Anglicanism," he said, "has always been wary of the platform performer, but this is no excuse for the poor preaching one so often encounters in this church."

But the questions are: do books on preaching really help very much? Don't they all tend to say pretty much the same thing — advising, admonishing and appealing to the reader to be a good craftsman — to preach not himself but Christ — to avoid last minute, Saturday night preparation, etc.? I expect the answer is both yes and no. Paul Scherer's volume, *For We Have This Treasure*, stayed with me a long time, and others, I'm sure, could testify of light caught from other sources of books or lectures that spurred them on or raised their sights. I vividly remember three lectures the great Halford Luccock of Yale gave at a clergy conference in Newark many years ago. Yes, to listen to or read what a master of the preached Word has to share with us out of his long experience, even his travail in bringing forth a goodly sermon week by week, can stir a man up to make a new beginning in his own ministry.

I have heard Bishop Louttit preach more than once, and he is such a master. This little book he has written (107 pages) were the George Craig Stewart memorial lectures delivered at Seabury-Western Seminary. One senses in it that he believes strongly in the ministry of preaching. The book is a helpful one, but this reader wishes Bishop Louttit might have been more personal and shared more deeply out of his own background instead of quoting familiar passages from scripture as well as other sources so frequently.

I would like to have had much more personal testimony and sharing of how he goes about preparing a sermon, examples of how he makes old texts and themes come alive, the matter of illustrations, yes, much more of his own know-how and his own insights after some three decades of preaching the Word of God.

— BENJAMIN MINIFIE

Dr. Minifie is rector of Grace Church Parish, New York City

FAITH WITHOUT DOGMA, by Margaret Isherwood. Harper & Row. \$3

Miss Isherwood in this sensitive book looks squarely at the emptiness

and lack of meaning in contemporary life, and makes an affirmation of the spirit over matter, of divine presence over divine absence, of freedom over compulsion, of life over death. She is not interested in conforming to any credal position, Christian or otherwise; she wishes for faith to be rescued from the confines of dogmatic pronouncements, and for it to be open to the great adventure of being alive in a universe where meaning can be found.

She writes: "An evil and adulterous generation seeketh after a sign because it cannot recognize the divine in the familiar, cannot see that everything that is is a Logos — a word or expression of God — that everything which exists is holy and that the ordinary is as 'miraculous' as the extraordinary."

Those readers who have found books by Teilhard de Chardin, Loren Eiseley and Sir Julian Huxley to be instructive and helpful will find *Faith Without Dogma* an exciting and intellectually stimulating as well as a spirit humbling experience. Those who have recoiled from a confrontation with the latter authors should take the advice of Miss Isherwood in her preface when she quotes Meister Eckhart: "If you are not a self-transformer, let my book alone."

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, The Divinity School of the P. E. Church in Philadelphia.

HIS LIFE AND OUR LIFE, by John A. MacKay. Westminster. \$1.45

These are very fine devotional addresses. Both the pious and the un-pious will be helped by them. They are evangelical without being sentimental. It is a pity that they were not published in a cheaper edition, so that parishes could lay in a supply of them for the vestibules — pardon me, the narthexes — of their churches. If I had a son who would deign to read anything on my suggestion, I should want to get him a copy.

— OSCAR F. GREEN

The reviewer is rector emeritus, All Saints' Parish, Palo Alto, Calif.

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