

# The **+** WITNESS

MAY 6, 1965

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## Story of the Week

# Savannah Parish Votes to Quit Church over Integration Canon

★ The congregation of one of the largest Episcopal parishes in the country, St. John's, Savannah, Georgia, voted to withdraw from the church rather than to admit Negroes to its regular worship services. The vote was not announced but according to a participant it was 700 to withdraw and 45 against. W. Hunter Saussy, senior warden, said some absentee ballots remained to be counted but were not enough to offset the result — the parish has about 1,500 communicants.

During the meeting the rector of the parish, the Rev. Ernest Risley, announced that he was renouncing the ministry.

Congregation action followed a recommendation by the 20-man vestry suggesting the disassociation. The vestry earlier had voted, not unanimously but with a large majority, to make the recommendation.

The church vote was taken as a rejection of the church canon forbidding racial discrimination, but a clergyman for 37 years, Risley went a step further. In a letter to Bishop Albert Rhett Stuart of Georgia, the rector said he could not remain loyal to the church when it "permits to go unchallenged doctrinal teaching denying the Virgin Birth and the Trinity . . ."

His letter also said the

church was: ". . . embarking upon new canonical requirements which I sincerely believe cannot lead to anything but heartbreak and sorrow."

"Therefore," the rector's letter continued, "Bishop Stuart, I am hereby notifying you that as of this date, April 24, 1965, I am renouncing my ministry in the Protestant Episcopal Church of the United States of America."

Risley had said previously that he would resign the Episcopal ministry rather than admit Negroes to regular worship services. Negroes have attended special ceremonies, such as baptisms and weddings, at St. John's but only on invitation of the families involved.

A racially mixed group, including a white Episcopal clergyman from Atlanta was denied entry to St. John's on Easter Sunday. He was the Rev. John B. Morris, executive director of the Episcopal Society of Cultural and Racial Unity. He and the Rev. Henri A. Stines, director of the organization's southern field service, joined some Negroes in an attempt to integrate the congregation.

They went to the church with W. W. Law, president of the Georgia chapter of the NAACP and Miss Edna Branch, a stu-

dent at Savannah State College.

The integrated group was stopped by five ushers, who told them that the vestry would later "discuss this matter of admitting Negroes," adding: "We do not have the authority to change the policy of the parish and allow you to go in."

### Signed Ballots

The vote was taken by signature ballots, with Risley telling the congregation, which filled the church with an overflow crowd in the chapel and parish house, that those who signed to disassociate would no longer be members of the Episcopal Church. He also said that those who voted against disassociation would remain Episcopalians.

He said no Episcopalian priest could become rector and the church would allow no bishops or priests to participate in St. John's services under an independent status.

He said the Book of Common Prayer would no longer be allowed to the parishioners and they had no assurance of the order of services in the future. But he assured them the Episcopal order of service as now practiced would be followed.

No bishop of the Episcopal Church would be available for ordination or confirmation should the parishioners form their independent church, he said.

Risley, before reading his letter, urged each parishioner to

vote his own conscience and "not let me influence your vote."

### Title to Property

Thomas H. Gignilliat, vestryman and, according to newspapers, the chancellor of the parish, presented his views on the property title of the 113-year-old church and the parish house, once occupied by Gen. William T. Sherman.

Gignilliat said that St. John's had a "legislative charter." He said the charter, significantly, did not list Episcopal in the title and that property titles technically were vested in the vestry and wardens.

Asked from the floor if the minority who voted against disaffiliation with the Episcopal Church couldn't claim title to the property, Gignilliat replied that the title was bestowed to the wardens and vestry, whom-ever they might be.

However, he said, should the matter be taken into federal courts, "I have no confidence as to the ultimate outcome," and said many constitutional lawyers had been appalled by Supreme Court rulings, implying that a ruling by federal courts was unpredictable.

Asked if St. John's could vote in the future to return to the Episcopal Church, officials said it could.

Under questioning concerning the availability of ministers for baptisms, confirmation, or marriage, Risley said this would be provided for. He said "many other clergymen" were ready to take the same action he did in resigning.

Saussy said St. John's had received letters from throughout Georgia and South Carolina expressing sympathy for the position of St. John's. Many applauded the stand of the vestry in voting to ask the congregation to decide whether it wished to disassociate, he said.

One woman parishioner stood

up to say she had been a member of St. John's for 40 years, and "It's time we vote to take our stand . . . for our church's and our children's sake." The congregation stood and applauded.

Another parishioner made a motion to delay the vote for 10 days to give the communicants time to consider the matter further. A standing vote was taken. Only a scattering arose to favor the motion as the congregation arose in almost a body to oppose it.

The solemn air that pervaded the inside of the beautiful old church gave way to almost an atmosphere of relief as parishioners strode outside and news of the way the vote was going trickled out.

Risley is a native of Media, Pa. a graduate of Kenyon College and Bexley Hall and has been rector of St. John's since 1936.

He was ordained at St. Luke's

Church in Atlanta in 1929 and has served churches in Beaver Falls and Rochester, Pa.

His term as St. John's rector is exceeded by that of only one other person, Rev. Charles Hall Strong, whose 36 years as rector closed in 1914.

He has administered baptism to thousands, performed more than a thousand marriages, and officiated at more than a thousand burials.

### Bishop Stuart

Bishop Stuart had previously asked the rector and vestry to abide by the canon passed at the last General Convention. It specifies that every communicant or baptized member has equal rights or status in any parish and cannot be refused communion or membership because of race, color or ethnic origin.

He has made no public comment since the meeting at St. John's.

## Deaconess Center of Controversy That May go to House of Bishops

★ Bishop James A. Pike of California postponed the ordination of Deaconess Phyllis Edwards to holy orders until the matter can be studied at the House of Bishops meeting in September at Glacier National Park (4/22).

Meanwhile, Mrs. Edwards' appointment to head the Church's central training house for deaconesses in Chicago has been cancelled because, Bishop Pike charged, she has become "too controversial."

Bishop Charles L. Street of Chicago, board chairman of the training institution, maintained that Mrs. Edwards never had been definitely assigned to the post and was but one of several candidates. The board decided to permit Deaconess Edith A.

Booth to continue as head of the center.

Originally, Mrs. Edwards was to be ordained on April 13. The standing committee of the California diocese requested that the action be postponed a month until it could be thoroughly discussed.

Bishop Pike holds that ordination of women to holy orders was made possible by a change in canon law approved by the General Convention last year.

On March 28, Mrs. Edwards officiated at a communion service at the church of the Holy Spirit in Salinas. Wearing a deacon's stole during the service, she administered reserved sacraments which had been consecrated earlier by the church's vicar, the Rev. Lester

Kinsolving. Bishop Pike had approved arrangements for the Communion service.

Earlier, at last fall's diocesan convention, Mrs. Edwards, the sole deaconess in the diocese, was seated with the clergy by unanimous consent.

Some of the questions which Bishop Pike, who was an attorney before entering the Episcopal priesthood, will raise with his fellow bishops in September are:

Whether Mrs. Edwards may already be canonically in the diaconate order by virtue of her "appointment" and the action of the General Convention. He has pointed out that the service setting her apart as a deaconess included the laying on of hands.

Whether deaconesses in the church have the same status as deacons and may go on to the priesthood, or whether they constitute a "fourth order" of holy orders.

The California diocese has adopted provisionally a constitutional amendment specifying that deaconesses are encompassed in the word "clergymen" wherever it is used in the constitution and canons.

Bishop Pike's proposal to ordain Mrs. Edwards stirred nationwide controversy. Strongest opposition came from the American Church Union. Among other objections, the union held that such a move would be a barrier to church union.

But Bishop Pike pointed out that four of the five denominations with which the Episcopal Church is currently discussing the union now ordain women to the ministry — United Presbyterian, Methodist, Disciples of Christ, and the United Church of Christ.

The Rev. James Golder, vicar of the church of the Advent in San Francisco, argued that none of the churches in the "aposto-

lic line" — he cited the Orthodox, the Polish National Catholic and the Roman Catholic Churches — ordain women. "We are in danger of taking a one-way look" by moving toward Protestant practice, he said.

Mrs. Edwards, meanwhile, said she had "let the storm swirl around me." But she maintained she could see "no theological, sociological or other reason why a woman could not be admitted to holy orders."

The 43-year-old widow and mother of four grown children said she has no intention of becoming a priest but wants to spend the rest of her life as a deacon.

## Nuclear Age Creates a New CO Calling for More Legislation

★ A new type of conscientious objector, one who cannot be a party to the possible holocaust of the nuclear age, may have to be recognized in the future.

John C. Bennett, president of Union Theological Seminary in New York, addressing the annual meeting of the general commission on chaplains, stressed the "need to rethink many of the things put upon us by the nuclear age, before a crisis makes it too late to think."

The meeting was attended by some 100 Protestant denominational representatives and leading military chaplaincy officials.

The theologian, an outspoken critic of world war two bombing of cities and population centers, warned that man may lose control of nuclear power and that huge masses of people could be the victims of its force.

"This," he said, "from the point of view of the member of the universal church, is morally wrong . . . many will engage

She has been a full-time church worker since her husband died six years ago, and became a deaconess in July of last year. She has a masters degree in Christian education from Seabury Western Seminary and has been serving a mission church in San Francisco.

She confirmed the cancellation of her assignment at the training center. Bishop Pike maintained that the post had definitely been offered her by letter and that she had accepted with his permission. He indicated that the diocese was considering possible breach of contract charges against the training center.

their consciences over its implications."

Though the mutual possession of nuclear power by opposing forces such as the U.S. and the Soviet Union has had a deterring effect on war, Bennett said, he maintained that reliance on this situation is dangerous.

A third or fourth power could become a catalyst in a progressively escalating war, he said, with involved nuclear forces using graduated amounts of "sophisticated" war weaponry until a catastrophe develops.

In a third international war, Bennett said, the bombing of population centers would be even more morally wrong than during world war two, since the "capability of recovery" would not exist.

As the threat of nuclear destruction persists, Bennett said, military chaplains will feel much of the brunt of the "battle of conscience" among individuals.

He hailed the recent Supreme

Court decision which broadened the conscientious objector limits to those who oppose war for other than traditional religious beliefs, but said it would take legislation, rather than a court order, to include as conscientious objectors those who have "conscience against unlimited war."

In dealing with men, the speaker said, the chaplain's problem is heightened by the fact that while he serves the military in reality he is a servant of the church, which "cannot tolerate this type of bombing of centers of population."

### ARCHBISHOP BACKS BIRTH CONTROL

★ Need for birth control to cope with the "terrifying" rise in the world's population was stressed by Donald Coggan, Anglican Archbishop of York, in a speech at a two-day symposium on chemicals at the Yorkshire institute of agriculture.

Declaring that the world's population would have doubled by the end of this century at the present rate of increase, Dr. Coggan said: "In view of these figures it is surely a matter of first importance that a means of birth control should be found which can be understood and operated by people only just emerging from primitive conditions of life. But even given this, and given it quickly, the urgency of your task in relation to food production can hardly be over-estimated.

"But here you find yourselves on the horns of a very difficult dilemma. Just as the long-term effect of 'the pill' on those who use it cannot be known for a considerable period of years, at the same time it is imperative that we press on with population control and with the matter of chemicals and the land."

## Getting Jobs in School System Tough for Quebec Teachers

★ An Anglican priest said that some teachers must resort to "hypocrisy and dishonesty" if they wish to teach in Quebec's Protestant school system.

The Rev. Paul Gibson, chaplain at McGill University, said that agnostics or non-Protestants are excluded from teaching in Quebec unless they are willing to swear that they belong to a Protestant denomination.

He addressed the committee for neutral schools, formed last November, which advocates that English-speaking schools in the province — Protestant and Roman Catholic — be grouped into a single, non-confessional system.

At present, the school system is divided into three groups: Protestant, English-speaking Catholic and French-speaking Catholic. The system is entirely "public" and is operated by the province.

Gibson said he is not sure the neutral system advocated by the committee is the answer. "I am not sure I would want my children in a neutral school. But pretending that existing schools are Protestant is folly," he said.

He added that since some prospective teachers are not Protestants, they must lie to receive a job. The Protestant system is founded on the supposition that there is something called the "Protestant faith," corresponding to Roman Catholicism, he said. "This might have been true 100 years ago when the non-Catholic population was composed largely of Anglican and Presbyterians."

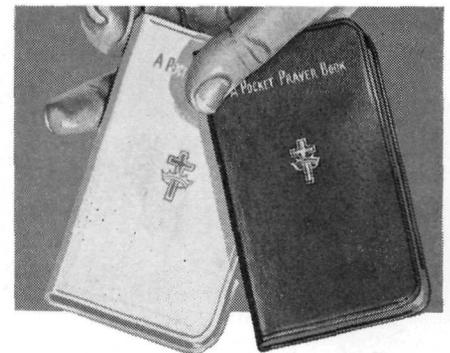
Gibson said Protestantism, as understood by the Protestant school board, embraces everything from Greek Orthodoxy to

liberal Judaism, from Pentecostalism to Unitarianism, from Seventh-day Adventists to the Anglican Church. "No one in his right mind could agree that this mixture comprises a 'Protestant faith'.

"The truth is that pluralism has rendered our schools neutral in fact, whatever they may be in theory. They are neutral schools servicing a pluralist society and retaining in their curriculum a residual fragment of the Jewish-Christian tradition."

He admitted that a professed agnostic might color his teaching according to his own beliefs. But so might a Christian teacher color his teaching, the Anglican clergyman added.

Distortion of the truth in teaching is "always a horrid thing," he said. But discrimination against those who in good conscience cannot profess a specific religion is not the answer, he declared.



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# EDITORIAL

## The Fourth Dimension

THE PROBLEM which faces the Church today is how to get a gospel which has dimensions into a point which has no dimensions, or into a straight line. It is the fashion of religious people to be concerned about the world, whereas Christ said that he prayed not for the world but for those whom God had given him.

We hear a great deal about Christ coming to save the world and we have mathematical treatises on how long it would take Christian people to save the world if everyone were to give a certain amount and to do certain things. These people seem to forget that there were certain folk whom the Lord called swine to whom we should not throw pearls simply because they, lacking culture to appreciate them, have no use for pearls. The only effect of the offering will be that they will turn and rend you, which means that if you offer Christ, who is the pearl of great price, to certain types of men, all you will receive is criticism and censure. You cannot force Christ upon souls, not even as effectively as you can force education, although one sometimes wonders how much good education really does to the youth who do not want it.

One frequently reads that the church is failing because it is not growing. There are two ways of growing: in wisdom and stature, and fat. Perhaps the church has become so fat that it needs to reduce. It would please Christ better if his church were slender and healthy than it would if it were corpulent and rheumatic. It is possible that the church is reducing in order to be more effective.

How should we reduce?

First we should go into training and exercise our spiritual faculties more intelligently. So many stop exercising because they do not like their trainers. One would think that the real purpose of exercise was to create a pleasant and agreeable relation between people and rectors and that if this failed then all training would lose its value. Far be it from us to disparage cordial and affectionate ties between priest and people, but it is simply impossible to furnish agreeable rectors to all the people who find them disagreeable because they disagree with them, and who

are so disagreeable themselves in their disagreements.

And how we do love to call names at those who disagree with us, unmindful of the fact that we are always most expert in that fault which we discover in others.

Then when we go into training we should catch the spirit of the training camp rather than the eccentricities of the particular trainer.

The Episcopal Church is the one ecclesiastical organization in America whose service is perfect freedom. We could serve neither a papal nor a Methodist hierarchy. We cannot see the difference between the two, except that their benevolent tyranny exacts quite different things of their ministers and priests. But to us the principle of liberty is greater than the efficiency of uniformity.

We get a real thrill out of the differences within the church, providing only we play the game according to the rules and don't whine because we get hurt in our practice of liberality. And liberality is not absence of rules. That is merely chaos. Liberality is an endeavor to play the game according to the rules, and we think the player ought to be far more anxious about keeping the rules himself than be fretful because someone else doesn't keep them.

It is mighty difficult to be an Anglican. It is comparatively easy to be a good Methodist or Roman Catholic.

People are so funny; they want a lot of iron clad rules which they haven't the slightest intention of keeping themselves. They merely consider them good for other people.

People lack dimensions. Those who live in a point are those who live for the momentary thrill that they get out of a plane, an automobile, a prize fight or a scandal. How can you get the gospel of Christ into heads which are capable of neither length nor breadth nor height, but have the proportions of a point?

Those who live in a straight line are those who have a wire from Mt. Sinai to New Jerusalem and from which they tap their infallible assertions.

People who are filled with prejudices are chiefly notable for their antipathies.

Those that live in a square are more plausible. It looks as though you could get a cube into a square. You can't. You can merely stand a

cube upon a square. These are they who have a certain religious zeal and a certain humanitarian breadth but who lack depth and height. To them God is chiefly wonderful in his willingness to conform his evangel to the two dimensions which they manifest. They will have no creed and no judgment day, no birth and no resurrection, because these treasures of the church belong to the third dimension.

And then, really there is a fourth dimension about which all of us are skeptical. It is the dimension which has to do with looking at things from different angles, and which seems

to be the dimension which Christ had in such a wonderful degree. It is the dimension which enables a Pharisee to get the viewpoint of the publican, and a saint to understand a sinner, and a controvertialist to give his opponent credit for sincerity and some intelligence.

Let us all pray for the fourth dimension. Let us realize that the church places a difficult obligation on us, which is greater than that of canons and rubrics, and that is the obligation to maintain an attitude of sympathetic understanding toward our brethren who differ from us most radically and yet eat with us at the same table.

## CAN CHARITY OF GOOD POPE JOHN BE QUENCHED?

By Joseph Wittkofski

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

### THE ANGLICAN CHURCH MUST WITH- STAND EFFORTS OF POPE PAUL AND HIS CURIA TO BLOT OUT THE VISION OF POPE JOHN. THE CONCLUSION OF AN ARTICLE THAT STARTED LAST WEEK

THE MOST SANGUINE of ecumenists must admit the change of theological atmosphere at the Vatican. Pope Paul's establishment of relations with the World Council of Churches is gratifying but not necessarily of great significance. Actually, the move may be stratagem to take some pressure away from the entrenched Curia. Paul's behavior indicates that he is being used to reverse the forces which Pope John set loose. In view of the attempted retreat to the past, what should be the attitude of enlightened Roman Catholics and of Christians, not members of the Latin church?

Fr. Hans Kung does not believe that the forces set in movement by John XXIII can be finally halted. This same scholar, however, warns that the obstructionists at the Vatican can create dangerous tensions and serious crisis for organized Christianity. He does not believe that new divisions like those of the Reformation may occur but he sees the consequences "rather in a further quiet exodus from the church on the part of so many for whom the council has rekindled a new hope for a renewed church and a unified Christendom."

Although all Christian people are involved in the changing directions at Rome, the Anglican probably possesses special responsibilities in maintaining the heritage of Pope John. That pontiff can be described as the most Anglican minded of all the bishops of Rome who occupied the chair of St. Peter since the Reformation.

A hint of Anglican responsibility can be sensed in remarks contained in a letter which the writer received from a Roman Catholic priest and scholar in central Europe. This brilliant scholar wrote, "My friends are RC's but don't believe much anymore. Most of them stay as far away from the church as possible. The local bishop is a dud and curialist appointee. Even the pious people call him a scourge of God. Most of my friends here are atheists. It's too bad it has to go that way, but that is what happens in such a country as this, where there is no such alternative as, e. g., the Anglican Church."

Fr. Kung's prophetic insight again receives confirmation in a recent letter which the writer had from a disillusioned Roman Catholic parish priest in England. He described his own inner distress; "Since I have experienced so many dif-

ficulties about the Church, I have found that whatever pastoral zeal I had has evaporated. There seems to be nothing left. It may be due to loss of confidence in my position. If I finally decide to leave the Roman Communion, do you think I should try to continue to act as a priest, in the C of E for example — it is the obvious thing, since it is the most Catholic of the non-Roman communions?"

### Anglican Opportunities

IN VIEW of the existing conditions, does not the Anglican face opportunities and new obligations? There is the obvious requirement to provide love and acceptance for people of all factions but inis charity hardly requires such blindness which might contribute to the destruction of the love itself. If the Anglican allows his vision to be foreshortened, might he not bang the door on that which is the last fainting vision of Christ for many Roman Catholic people and clergy? Is this not a time for careful appraisal of the actions of Pope and Curia?

Pope John demonstrated to the world how easily and simply the scattered Christian people could be brought together in living unity. We may hope that the high ranking American prelate was wrong when he said that John XXIII lived five hundred years before his time. Good Pope John, however, recognized that Christian pre-eminence is intimately conjoined with honest service to fellow creatures. From him, the Christian world had a new lesson in the fact that all Christians of whatever grade, state, or denomination ought always be striving to outdo each other in service to each other.

Several times, during the third session of the Vatican Council, press releases horribly described the unity of the Church "in the bishops together with the pope ruling over them." These words point out an important and probably the essential perversion in the life of the Roman Catholic Church. When the Pope again begins to see himself not as the ruler of his fellow bishops but as the slave of the whole Christian community, the insight of St. Gregory the Great will find understanding and the prospects for Christian unity will be revitalized. As long as any pontiff like Paul VI maintains that he can overrule the decisions of the whole Roman episcopate, we see the mentality of the ruler and not of the servant. In the meantime, Anglicanism finds itself en-

trusted with the special vocation to keep the ancient Catholic ideal alive.

Not long ago, a highly regarded Roman Catholic priest, in a discussion with the writer, outlined his own personal dilemma. Although he came to believe that the Roman communion had turned its back on much of Revelation, did charity require him to remain in Rome and bear witness for Christ against the ruthless collectivism of the Curia? On the other hand, did personal honesty require him to withdraw from the Roman Church and seek entrance into the Anglican? He was aware of the degeneracies to be found with both communions but he felt he could live as a Catholic in the Anglican fold while, to him, this now seemed impossible in Rome.

Like many others, this clergyman has not yet arrived at a decision. But his reflections should make Anglicans conscious of duty to remain faithful to what is best in their understanding of the gospel and of the Church.

### Restricted Ecumenism

UNDER PAUL VI, ecumenism is made into a matter of working together for social purposes and of holding long dialogues which will likely go nowhere. Gone is the mutual acceptance which could be observed in Pope John's working with others. The Anglican, stirred by the charity of Christ, cannot be satisfied with the restricted ecumenism of Paul. As is growing evident, the new ecumenism is largely working in one direction to strengthen the political and social aims of the Roman Church. Among these is the matter of obtaining federal and state funds to maintain an established segregation in the educational process. The new ecumenical attitude, now being propagated, seems to be making a strong public impact.

The sour fruits of the new curial ecumenism can be seen in the daily newspapers. A story from the Pittsburgh Post-Gazette, of March 12, 1965, illustrates the changing order. A Protestant minister is reported as pleading for some state aid for parochial schools. In his thinking, he fails to distinguish between the political qualities and the truly religious aspects of current Roman Catholicism. As a matter of fact, he probably gives aid to the curial minority in their conflict with the majority of bishops and people in the Latin communion. He suggests that non-Roman Christian people not take a

stand against government help for parochial schools. "This is out of spirit with the present age of ecumenism," he said. "A marvelous rapport has developed between the Catholic and Protestant churches," he added.

Low grade ecumenism can do much damage to the cause of Jesus Christ and to the Christian community in the world. When churchmen permit a lowering of their sights, their sensitivities may be seriously dulled. For example, an American priest, ordained in the Roman Church, informs the writer that he senses a suspicion against former Roman clergy who have been received in the Anglican communion. In his study of the situation, he said that he found no such distrust for the multitude of Protestant ministers who were taken into the ranks of Episcopal clergy.

He discussed his observations with several former Roman clergymen who are now serving the American Episcopal Church. They agreed that the lot of the former Roman priest in the Episcopal Church is one of conscious and unconscious resentment, mistrust, and frustration. Some are able to acclimate themselves to very limited prospects, others find themselves driven back to Rome, and not a few are eventually lost to any function within the Christian ministry.

When ecumenicity is put ahead of the welfare of souls, it has become an idol. The bishops of the Episcopal Church together with priests and people, who employ ecumenical considerations to rebuff and even insult well-meaning and interested Roman Catholics, are not serving the cause of Jesus Christ and the liberty wherewith he makes men free.

### Keep Lines Open

ANGLICAN EXISTENTIALISM, in spite of many past failings, should strive to keep lines of communication open with laity, priests, and bishops of the Roman communion. When Vatican pressures are utilized either to block the exchange of ideas or to interfere with the common life of living charity, Anglican leadership should look for means to reestablish the mutual authoring toward more full life. Moreover, the members of the Episcopal Church, either of high or of low estate, should frequently check their mental and emotional attitudes toward Roman Catholics and in the direction of all other Christian people.

Individual people possess value beyond all the

organizations to which they belong. The years are too critical and the situation of organized Christianity is too desperate to tolerate any unkindness in the relationships between Christian folk. Because Anglicanism, by reason of its long established genius, has been able to separate error from the erring individual, it can faithfully serve in the creation of goodwill in people to people relationships.

A Roman Catholic priest characterized the Anglican mentality as something into which people graduate. The writer replied that he regarded it as a great tragedy that many professing Anglicans failed to attain a mature Anglican outlook at some time during the course of their lives. Too many members of the Church regard Anglicanism neither as Catholic nor Protestant but as a sensible compromise between Roman Catholicism and elements of the middle European Reformation.

But, for good or for ill, the English Christian heritage possesses qualities which resist human categorizing. Anglicanism becomes denominational only when its membership, through limited vision and apprehension, reduces it to such segmentation. By its nature, the Anglican hold on Christian truth transcends sectarian boundaries. Here is not a compromise but a catholic comprehension. This is the real reason why the Anglican communion can serve as the effective instrument for Christian reunification.

### Charity for All

HIS CONSERVATIVE brethren sometimes criticized Pope John for trying to work the Roman Church away from historic anchors toward positions which have a lot in common with Anglicanism. That he would give the papal blessing to all people upon visiting an Anglican church was quite incomprehensible to many members of his own following. But John may have been given to the world to indicate what might happen if love, authoring, mercy, understanding, and obedience became central facts in the lives of truly converted Christian people.

Although the concrete situation may be vastly different, the Anglican communion, by its orientation and institutions offers particular promise to all the followers of Christ. In rejecting temptations to rule over people and in the sincere taking on the form of a servant, Anglicanism can become a sure repository of Pope John's charity for all people.

### Learn from Anglicanism

ALL CHRISTENDOM has an interest in seeing that the Anglican communion remains faithful to itself. It must avoid looking out upon the world only through its transitory wish-fulfilment dreams. It can best serve the Christian community in the world when it is itself at its best. Many outsiders are growing more aware of what Anglicanism can contribute to the Church of tomorrow. In the previously quoted article of Fr. Joseph Smith in *Continuum*, the scholar writes about the hoped for Church to come; "There need be no fear of arbitrary action, since love and responsibility rather than fear and arbitrariness are the moving power of things. On the practical level, checks and counter-checks could be built into the extant organizational structures, and the whole edifice could be vastly simplified. In this we have much to learn from the Anglicans, if we have the humility and insight to do so."

We might say that Pope John did much to enlarge Anglican self-esteem. This Anglicanism derives its real value not so much from what it has been but from what it can potentially become. For this reason, when Anglicanism is diminished, all Christian people are made poorer. The Anglican, therefore, must withstand efforts of Pope Paul and his Curia to blot out the vision of Pope John.

Fr. Hans Kung does not believe that John's work can be undone. Pope John's efforts to update the Church produced a powerful impetus toward Anglicanism. In consequence, there are now countless Anglicans not now in actual communion with the See of Canterbury. Much of the future of organized Christianity, likely, will depend upon the Anglican communion's coming to know and respect both itself and its mission in the world.

## A REPLY TO THE RIGHT

By **Burke Rivers**

*Rector of St. Stephen's, Wilkes-Barre, Pa.*

A LETTER ADDRESSED TO A GOOD FRIEND WHO HAS BEEN SENDING THE AUTHOR CLIPPINGS AND QUOTES FROM VARIOUS PUBLICATIONS OF THE RADICAL RIGHT. AMONG THEM WAS AN EDITORIAL BY DAVID LAWRENCE

ALL THE MATERIALS you have been sending me in recent weeks have been piling up on my desk while I have been waiting for a free hour or two when I could make some kind of reply. One of my problems has been that everything you have sent seems to relate to specific details, which I do not have the particular information to deal with. But frankly, I am less concerned with these details than with the conceptions which seem to me to underlie the thinking of those who report them, and your own thinking in taking the pains to inform me of them. Will you let me deal with these conceptions — as I sense them — and tell you why I think they are mistaken? They fall under four headings.

Everybody is aware that we are living in a time of profound social change — nationally and

on a world-wide scale. We may welcome it or regret it, but it is the great fact of our generation. Where we differ is in how we account for it, and how we propose to deal with it.

"Conservatives" generally account for it as a result of personal influence — e.g. Marx, Lenin, Roosevelt, etc. — which has been extended into a movement, or party, or point of view — e.g. Communism, Liberalism, the New Deal, etc. — which works and plots to overthrow the established order. These persons and parties are regarded as "the enemy" who is to be resisted and opposed, and if he can be destroyed or discredited, the movement will collapse and the revolution ended. This, I must say, seems to me to be naive and unrealistic, not to say romantic. Others who are not "conservatives" in this

sense, believe that the revolution is a result of social and economic forces which no individual or small group of individuals created or can expect to control. If anybody can be said to have unleashed these forces probably it was James Watt with his steam engine, and the 18th and 19th century capitalists who exploited the discovery of power which did not depend upon human or animal muscles.

At the present moment the chief social and economic force behind the revolutionary demands of our day is the awareness that while we can produce more than we need to feed, clothe, and house the world's population in a fairly decent manner, we are not doing so for a number of extremely complicated and difficult reasons. But in the minds of the "have-nots" of the world, the reasons do not matter, while the fact of the possibility of an economy of abundance makes all the difference. And increasingly through television and other means they are aware of this possibility and resent that it is not extended to them.

If this latter explanation of the revolution is correct — as I personally believe it is—it cannot be stopped by eliminating any individual leader or suppressing any political party or opposing it with force of arms in war foreign or domestic, and it is not necessarily subject to rational control or planning. But unless it can be guided and restrained by ethical, moral principles, it can destroy much that is good as revolutions have often done in the past.

The great difference between our revolution and the others we know about is its magnitude. This one is world-wide, and it involves every living creature in the whole world, whereas the others have been confined to a single nation. An even greater and more important difference is that it is possible to satisfy the goals of the revolution, and this is what turns it into a moral rather than just an economic problem.

If a man asks me for food, or money, or a job, and I don't have any of these things under my control, and he knows this to be a fact, there is no ethical problem and he bears no resentment. This is an economy of scarcity which has been characteristic of human history from the beginning. But if he asks me for these things and I do control them and he knows that I do, then the ethical question is why do I not see that his needs are met, and he is resentful when I don't and is tempted to take from me what I will not give him, and I have, or should have, a guilty

conscience. This is an economy of plenty, which is the new fact of our day, for the first time in all history. Just how the benefits of this new economy are to be distributed to all groups in society in such a way as to do more good than harm is a technical problem which will require great wisdom and experimentation, but the very first requirement is a willingness to face the problem and a desire to solve it. To ignore it or try to dodge it is to invite disaster for the whole social structure.

The overarching reality of our day is the fact of social revolution. We cannot avoid living with it. Our only choice is how we are going to do so, whether by resisting it because we think we are strong enough, we help to increase its fury, or by yielding to it we blunt the edge of its anger and claim for ourselves some voice in guiding it.

### The Role of the Communists

YOU AND THE WRITERS you quote are convinced that behind the current manifestations of the revolution in our country, Communists hold positions of authority and influence. I don't believe this is so, partly because I do not know a single person who is a Communist, partly because I do know some of the people who have taken part in the civil rights movement and I know they are neither Communists themselves, nor do I think they are stupid enough to be Communist "dupes," and mostly because to blame it all on Communism is to offer much too simple an explanation for an extremely complex phenomenon. There is no personal "villain" in this story.

However, I do not doubt that there are some convinced Communists in American society today — although I believe there are very few of them. Neither do I doubt that they will certainly fish in troubled waters, or that in theory they would like to capture the revolution here as they did in Russia and China. But I am absolutely sure that they can only succeed in this purpose if non-Communist Americans let them do so by withdrawing from the ranks of the activists, and by discrediting the leaders who are not Communists so that their influence on the rank-and-file is lost. If this happens, then I suspect the Communists will be found ready and willing to take over the revolution and turn it into what they want it to be.

The people who are really playing the Communist game in this country now are those who

use the term "Communist" as a dirty word to discredit anybody else who does not agree with them, if they can find any point at all on which that person is in agreement with the Communist position — even though his reasons may be entirely different from theirs — or any time when he has associated in any way with anything the Communists have also been associated with. On this basis Winston Churchill would have been a "Communist" because he agreed with the Russians that Germany had to be defeated in the last war, and associated with them in accomplishing that defeat. Obviously this is ridiculous, but no more so than in the case of most of the American leaders in the field of civil rights, etc., to whom this label has been fastened. Just as far as the population in general accepts this label at face value and it succeeds in destroying the influence of those leaders, a vacuum is created into which the real Communists are all too ready to step.

If there is a Communist plot of any serious dimensions — which I personally doubt — as distinguished from Russian espionage — which I am sure does exist, but is a separate matter concerned mainly with military matters — its only hope of success lies in persuading the Right to destroy the Center, and leave the whole field clear for the extreme Left. It looks to me as if many of your sources are playing this game to the hilt just the way I should want them to play it if I were master-minding it from the Communist point of view. The very last thing I should want to have happen would be to have the people in the Center bring about a relatively successful revolution which would leave the Communists with nothing at all to offer that any reasonable person would want to have.

### **The Nature of the Demonstrations Selma, and Elsewhere**

HERE I SUGGEST that we ought to separate two matters which concern those who criticize the demonstrations, which they often confuse with the result that when they say one thing they are really saying the other. Are they really critical of the way in which the demonstrations were conducted, or is not their fundamental concern the fact that they took place at all? What bothers me about the material you have sent me is that it all seems to come from sources which would have opposed any kind of protest against segregation, preferring to leave the status quo

ante undisturbed. Misunderstanding the real nature, extent, and significance of these protests, they seize upon certain features of them as excuses for refusing to face their real importance. As witnesses they do not come into court with clean hands.

Having said this, however, I am quite willing to grant that the demonstrators were plainly a very mixed lot. They went to Selma with many motives, and this movement like any other has a lunatic fringe. But it is a fringe, and the center is composed of very sound people who are able to exert a very considerable degree of control over their followers. This control may not be complete, but I feel that its extent is astounding. Have you ever heard of anything like this number of people gathered anywhere for this kind of purpose which behaved as well? Lacking anything like internal military control — such as the Black Muslims seem to have — the restraint of these people came entirely from the moral influence of their leadership.

One of your sources makes a great point of "sex orgies" among the demonstrators, and says that pictures exist to support this charge. I cannot imagine why these pictures have not been published somewhere if they really exist. There are plenty of publications that would be glad to use them to titillate the general public and build circulation, if not to attack the civil rights movement itself. But even if these charges could be substantiated, would this prove anything more than the presence of the lunatic fringe? And how are you going to keep such people away from the site of anything as big and exciting as this was? I submit that such charges are at best exaggerations, and at worst down-right lies.

The important fact about these demonstrations was their non-violent technique. Of course they were a form of force, but a different form. They were designed to bring about a change in the law and customs of Alabama, and because all other methods have failed for a hundred years, to do it by force. But it was not the force of arms, and if it aroused a counter-force which was armed because the community could think of no other way to deal with it, who got hurt? Not the policemen nor even the white citizens of Selma, but the demonstrators themselves, and they did not strike back.

How do you account for this? Why didn't Selma turn into another Rochester or Harlem or North Philadelphia? I account for it by saying that in those places the revolution—the same

revolution — broke out under different leadership, or under none at all, and turned to violence to accomplish its aims, while in Selma, another method was used, and such was the calibre of the leaders that it worked. And if we have the welfare of our country really on our hearts, we ought to pray that the same leaders will continue to use the same methods with the same success if it continues to be necessary for some kind of force to be employed to secure justice for those to whom it has been denied.

### The Role of the Clergy

I SUSPECT that this is something which it is exceptionally important and exceptionally difficult to explain to life-long Episcopalians. The reason for this is the strong element of Erastianism which has been part of our tradition at least since Elizabeth I. "Erastianism" is that notion of the function of the Church which takes the text "Fear God. Honor the King," and throws the main emphasis upon honoring the King, supporting the established order, and holding fast to the official "line." It is part of being the Established Church, and it is the reason some 19th century wit could say that the Church of England is the Tory Party at prayer. Certainly in England, and largely also in this country, the Church has been generally on the conservative side in most matters, and usually unvoiced on social issues.

The assumption has been that the clergyman functions in the Church and in Church-related activities where he has some assumed competence, but otherwise he is likely to be a noddle-headed boob for whom the best that can be said is that he doesn't know the score. Our laymen are perfectly willing in most cases for us to run the Church, and quite unwilling for us to say or do anything outside of it. They say they think we are too "good" for such things; but I have always suspected they really think we are too stupid. And I know that whatever they think, they have not thought enough about the nature of the Christian religion, they have never read the Bible with open minds, and they have never heard what the Gospel is saying to them.

For there is a deeper Christian tradition which has its roots in the Old Testament, especially in the Prophets, and which is plainly to be seen in the New Testament. It is that religion is not a "spiritual" matter if by this term is understood something which has neither material form nor

concern with material matters like money and food and justice, but rather it is related to life in this world in all its aspects, personal (marriage and family), social (labor, money, etc.), political (Herod, Pilate, etc.). Just read the New Testament and you will find all these and many more that concern this world rather than the next, and are extremely practical and material rather than "spiritual" and therefore safe. One of my teachers used to say, "Jesus was not crucified for saying, 'Consider the lilies of the field, how they grow,' but for saying, 'Consider the thieves in the Temple, how they steal.'"

This deeper tradition is what has taken hold of most of our clergy today — not all of them, but most of them. What bothers us most about our Church is the extent to which it is irrelevant to the real issues of life and death as we face them in this 20th century world, and what occupies us most is to find ways to make God's Word applicable to and effective in life as our people live it. This means inevitably that we get involved in social theory, and occasionally that we get involved in social action. And this takes us into some pretty unlovely places, and brings us into contact with some pretty unlovely and disreputable characters.

I myself spend a large part of my time in jails and slums and hospitals; I spend hours talking with drunks — not fancy ones but dirty ones — and whores and homosexuals occasionally. I see hungry children and try to feed them, and sick old men and crazy old women, and widows in freezing tenements and buy them coal. Believe me, this work is not all reading books and drinking tea and cocktails beside comfortable fires, and writing innocuous sermons to entertain the saints on Sunday morning.

### Ultimate Heresy

PERHAPS this is why I must confess to you that I have never been more deeply shocked in my life than when I read David Lawrence's closing paragraph in which he says, "Many clergymen seem to have lost the halo of God's light and to have plunged into the darkness of life itself. What a tragic loss to the community in which this happens!" What twaddle! If I were talking with you instead of putting it in writing I would call it something else which is often — although unfortunately not always — found in a barnyard. What is the man thinking of?

Where else does light shine if not in darkness?

Has he never read the Bible? or the history of Europe since the time of Christ? or the Apostles' Creed? What does he think it means when "He descended into Hell"? And what is lost to the community when a clergyman plunges "into the darkness of life itself?" What is gained if he does not take this plunge? This is the pious-sounding rot which is the ultimate Christian heresy which may yet be the death of the Church. It is certainly what is depriving the Church of the services of the most dedicated and able young men in every college class who might be ordained as clergymen if they could only grasp what the Church is really all about, and what it is trying to do, and why it is relevant to the deepest human and social problems.

But forgive me this outburst. I feel better that I have it off my chest, and I will feel even better than that if it helps you see what the present-day Church—even the Episcopal Church — is up to, and why. I cannot deny that this contrast between the old Erastian assumptions still largely held by the laity, although not all of them, and the new vision of the Church's real task increasingly held by the clergy, although not all of them, is responsible for a tension in the day-by-day life and work of the Church nationally, and in many congregations. Fortunately for me, this tension was largely resolved in St. Stephen's long before I came here, but occasionally it comes up in a different form — and I am glad when it does.

I am glad because it shows that I am doing at least part of my job. This tension is built into the Church by design, and if it is never felt, then the leaders of the Church are traitors to their allegiance, and their training. Put it this way: if the only function of the clergyman is to reflect back to the congregation opinions they already hold, why bother? Why not give each member a mirror and a tape recorder and let him preach his own sermon to himself while he contemplates his own good looks? Why ask anybody to spend three good years when he might be learning something useful, and set him to learning what it means to "Fear God," when all you want him to say is "Honor the King."

### Social Action in Church

SO THIS TENSION is inevitable. It is also supposed to be creative. And it is, if out of it clergyman and layman alike and together in their darkness can discover even a little more clearly what the light is which is holding their attention,

and move toward it by even a single step, while it reveals what else is hidden from them in the surrounding gloom, what need, what misery, what guilt, what injustice, what loneliness, what fear — and what hope.

I have just read Lawrence's page again. He makes me mad in every paragraph, and I could go on forever. But I won't! He sounds as if he has been sleeping through the last forty years of change and growth in the Church and society as a whole. He doesn't even see what is going on in Selma! If he does, how can he possibly write, "Isn't it really the highest duty of the clergy to heal wounds and prevent friction by teaching us the way to resolve our differences without violence or anger?" What else does he think the clergy were doing in Selma? The trouble with him is that he doesn't want to learn the lesson they taught, so long as the wounds were somebody else's wounds, and somebody else was burned by the friction. And who resorted to violence, and who got angry? Not the clergy, and in the main, not the people they led!

You have asked me a number of times, "What say you?" Now I have said it, and I hope your patience has endured thus far. My concern has been to set forth principles and assumptions which underlie the social action movement especially in the Church, in contrast with the assumptions and principles which seem to me to lie back of the criticisms of the movement. Let me add that I am not prepared to defend everything that happens in either Church or state which claims the blessing of Christian social action. But neither would I grant you the right to condemn everything in the Church or the movement because of some particular incident which might seem to you — and possibly to me — mistaken or downright wrong.

If you would like to go on with this, I'll always be glad to hear from you, but I should warn you that in my replies you will not find me straying very far from what I have just written.

With all personal good wishes to Susan and you and the young ones.

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## SO YOU'RE CALLING A RECTOR

By Robert Nelson Back

*Rector of St. Luke's, Darien, Connecticut*

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THE WITNESS

TUNKHANNOCK, PA.

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**RELEVANCY OF CHURCH UP FOR DISCUSSION**

★ South Dakota Episcopalians have become embroiled in a dispute over a nine-month experimental project aimed at "making Christ meaningful in the space age."

The experiment, dubbed the Nova Project, questioned the role of today's clergymen. It was conducted by the Rev. Charles Greene of Gettysburg, S. D.

After meeting with Episcopal laymen in small groups to discuss the relevancy of faith and the church, he published a report that included such charges as:

Most clergymen are "hopelessly inept in relating to modern life."

They have little or no aptitude for using new techniques. Many ministers are "poorly

educated and neurotic," he said.

Responding almost immediately, Bishop Conrad H. Gesner called the statements "presumptuous" and "wild."

"This boy is badly advised," he said. "He's really out of step. And I don't see how he can make such statements when he looks at his own associates here in South Dakota."

Bishop Gesner said he was "personally embarrassed" that the South Dakota diocese had been linked to the report since Mr. Greene "has no special standing with the church of South Dakota."

The Rev. Hanford L. King, dean of the Black Hills deanery, called Greene's report "crude sensationalism."

**AMERICAN DEANS MEET IN BRITAIN**

★ Forty-eight deans of cathedrals of the Episcopal Church

in the United States met in Britain's Coventry Cathedral for their annual conference. The meeting marked one of the rare occasions when the body met outside the United States.

In addition to the United States clerics, Anglican churchmen also attended from Great Britain, Canada, Australia and Germany.

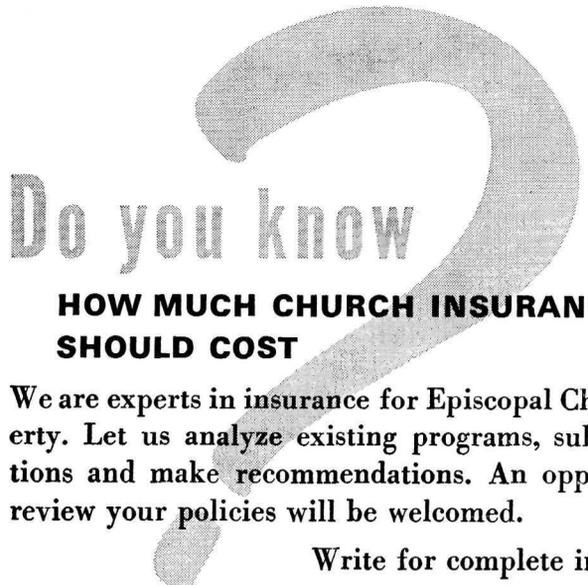
During the conference the deans attended a reception given by Bishop Cuthbert Bardsley of Coventry. They also were present for the opening of John F. Kennedy House, a youth hostel attached to the cathedral.

**VOTING RIGHTS GIVEN WHITE MEMBERS**

★ St. Thomas Church, reputed to be the oldest Negro Episcopal church in the United States, voted unanimously in a parish meeting to remove from its charter a clause barring whites from voting membership in the congregation.

The Rev. Jesse F. Anderson, rector, said he hoped the removal of the discriminatory statute would lead to racial integration of the church.

Some white partners of interracial marriages have worshiped at the church in the past but were permitted to hold only non-voting memberships.



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Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

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1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes  No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes  No  If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

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## News Notes

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**Carman St. John Wolff**, director of education of the Executive Council, and the Rev. David R. Hunter, deputy general secretary of the NCC, were married on April 24. The service was in the chapel of E.T.S. with Bishop Lichtenberger the officiant. Assisting and celebrant at the communion service was the Rev. Warren C. Herrick, rector of Trinity, Melrose, Mass., childhood rector of the bride.

**Gilbert E. Ault**, actuary of the Church Pension Fund since

1939, died in Engelwood, N. J. at 69. He started his actuarial work for the Fund in 1924 when he made the fundamental study of its first seven years experience. He made every annual valuation since, forty-one in all. He was actuary also of the Church Life Insurance Corp. from 1939 to 1957.

**Bricklaying** and other trades are taught at St. Mary's, theological school in the diocese of Damaraland, in addition to the usual seminary courses. When they graduate they will need these skills to build their own churches.

**Harry J. Sutcliffe**, founder and director of the Episcopal guild for the blind, has been received as a priest of the Episcopal Church by Bishop Scaife of Western New York. He was formerly a priest of the Holy Apostolic and Catholic Church of the East and the Assyrians.

All Souls, Stony Brook, Long Island, has a MRI companion relationship with St. Paul's, Williamson, W. Va. St. Paul's Church is on the Tug River which separates West Virginia from Kentucky, and is in the

middle of the hard-hit mining area of Appalachia. The Rev. William Hunter, rector, is known musically for his composition of the Appalachian folk mass, a music setting of the eucharist based on authentic folk tunes. In the months ahead, it is hoped that an exchange of visits between the clergy and people of the two churches can take place. Meanwhile, the congregation in Stony Brook is working on a number of projects involving both the children and adults, and it is hoped that much good will come from this intercommunication and interrelationship.

**Ohio** will elect a bishop coadjutor at a special convention on May 21. A committee is at work and will make nominations, with other nominations likely from the floor.

**Diocesan House**, headquarters of the diocese of Long Island in downtown Brooklyn for 62 years, has been sold to St. Francis College. Headquarters is being moved to Garden City into the former home of Bishop DeWolfe, who is moving to a new home a half-block away.

**David R. Thornberry**, formerly archdeacon of Southern Ohio, is now rector of Christ Church, Shaker Heights, Ohio.

**Alan C. Tull** was installed chaplain of Trinity College by Bishop Walter Gray and President Albert Jacobs on April 29.

**William S. Lea**, rector of Christ Church, Winnetka, Illinois, becomes dean of Christ Church Cathedral, Houston, Texas, the first of June.

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12:30 Tues., Wed. & Thurs., EP 5:15 ex  
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

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Broadway & Fulton St.  
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Int. & Bible Study 1:05 ex. Sat.; EP 3; C  
Fri. 3:30-5:30 & by appt.; Organ Recital  
Wednesday 12:30.

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Broadway & 155th St.  
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High Mass, 10:30 a.m. Low Mass in Spanish  
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.  
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.  
Evening Prayer.

#### ST. CHRISTOPHER'S CHAPEL

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EP 5:15; Mon. - Thurs. MP 7:45, HC 8  
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.  
4-5, 6:30 - 7:30 & by appt.

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# - BACKFIRE -

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Robert L. Curry

Headmaster of Lenox School

★ Bishop Warnecke is right. We do need to think clearly and with charity about the issue of education.

The article in the March 18 issue "Churches Should Aid Catholic Schools" is most provocative, and caused me to stop writing letters in a busy winter term and give some answer.

A recent press article described the condition of Roman Catholic parochial schools across the nation. They are overcrowded, they are short on space, short on teachers, and many bishops have put the brakes on further building and expansion. The article went on to state that some dioceses find themselves over-expanded in the field of parochial education and have started a process of cutting back by dropping some of the lower grades in their schools.

We have not talked much about it yet within the independent schools, but the economic squeeze is coming on, and Roman Catholic parochial schools are not the only ones to feel it.

Bishop Warnecke in his article has suggested two ways to help out the Roman Catholics in their situation. One is to contribute funds to relieve the economic bind, and secondly to send some of our children to their schools which at present cannot take care of all their own.

I would like to know what the thinking is of the bishop of Bethlehem about the schools of the Episcopal Church, thirteen of which are advertised on the last page of the Witness for March 18. Who is going to help them and who is going to help the growing cosmopolitan character of their student body?

The advance guard started to leave tonight for the spring holidays after a rugged winter term filled with flu, little snow, a water shortage, etc. One who left is the son of one of our men in the missionary district of Eastern Oregon. A second is a full-blooded Navaho from New Mexico, and he left behind him a Sioux who is going to stay in the area and work (he is a Roman Catholic). The American Indians are on full scholarship. Both of these Indians are doing fine work in school, are fine citizens, and the Sioux has a full scholarship to Dartmouth College next year. On my desk are the names and addresses and tribes of fifty more Indians who would like to go away to school next year, a chance to get a better education, get on to college, and eventually return to help their people. Where is the money coming from?

The main body of the school leaves in thirty-six hours for the spring holidays. Among them will be a fine young man from one of our missions in New York, a boy "culturally deprived" on full scholarship. We are being asked to take more such young men for next year, but we have no endowed funds or scholarship grants for this purpose.

We are now working on three applications from Hong Kong for next year — Chinese boys. Two of them go to the diocesan school in Kowloon. Some scholarship aid is requested.

One of our missionaries in Japan who was home on leave last summer (Dick Merritt) has just written to say that the boy he talked about while visiting us last year is ready and recommended, and when should he arrive? There is no money for tuition, board, or room, but the "extras" the family can provide. This reminded me of our Japanese boy out at the U. of California in Berkeley for whom I am a guardian, who was with

us two years ago on full scholarship, discovered by our work camp group when it was at KEEP.

What do we mean by full scholarship? We mean that we hope there will be enough in the general "pot" from the tuitions paid by the parents of others, plus some gifts, so that we will come out all even at the end of the year. There are no funds upon which we can fall back to take up any deficit.

The bishop's sentiments are fine and it would be wonderful to help the parochial schools of the Roman Church, but how do we keep going if church support goes elsewhere?

I gather from the second suggestion that to send our children to the Roman schools would give a more ecumenical flavor to these schools. I invite the good bishop to take a look at the schools of his own church.

I announced this evening at supper the college acceptance of a Jewish boy who came to us in the ninth grade on partial scholarship — a real gamble. His parents were headed for the furnaces of the Nazis when our troops broke through — he has lived in two worlds. Boys and masters have helped him to come miles and miles and miles. Our senior prefect is a Negro from North Carolina, an Episcopalian having gone to a Roman Catholic parochial school for a better elementary school education.

As I look around at chapel I wonder what our Thai boy thinks — he is a Buddhist; what the Congregationalists think who bow the head but not the knee, but who have on the faculty a budding Congregational parson who takes his turn preaching in the chapel.

Does charity begin at home? If so then what does the bishop of Bethlehem think should happen to the schools of the Episcopal Church?

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