

The **+ WITNESS**

AUGUST 19, 1965

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In Leading Churches

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THE WITNESS

TUNKHANNOCK, PA. 18657

Story of the Week

Savannah Controversies Prompts Call for Penitence by Bishop

★ Bishop Albert Stuart of Georgia called upon Episcopalians to observe August 1 "as a day of penitence and of humble intercession for the peace and unity of his church."

The appeal concluded his letter of July 24 addressed to all Episcopalians in the diocese in which he clarified the status of St. John's Church and its communicants, who had voted in April to withdraw from the Episcopal Church over integration (Witness 5/6).

Bishop Stuart's letter follows:

"Quote"

It is with a grievous heart that I have had the sad duty to accept as of this date the renunciation of the episcopal ministry by Mr. Ernest Risley. By his action, Mr. Risley has renounced the rights, privileges and powers conferred upon him by the apostolic rite of ordination. He may thus no longer administer the sacraments of the Episcopal Church. With the concurrence of the clerical members of the standing committee, I have notified Mr. Risley that he has been released from the obligations of the ministerial office and that he may no longer function as a priest of the Episcopal Church.

Having been approached by some members of St. John's parish, I am aware that they

and others are uncertain of their status with respect to their membership in the Episcopal Church. To them this letter is especially directed.

Membership in the Episcopal branch of God's family is by baptism and confirmation and therefore such membership is unaffected by the corporate action of the wardens and vestry of St. John's Church nor did the vote of the congregation decide for the individuals the question of their membership in the Episcopal Church.

I would like each of you to know that St. John's Episcopal parish was brought into being by an act of the Episcopal diocesan convention over 100 years ago. The parish (St. John's Episcopal Church) will continue to exist even though the majority of the congregation presently occupying the church properties at Bull and Charlton Streets has elected to separate from the Episcopal Church.

Since Mr. Risley may no longer act as an Episcopal minister, I have placed the congregation of St. John's Episcopal parish under the pastoral care of the Reverend Robert Marlow until such time as the congregation may elect a vestry and call a permanent rector. Services for the worship of Almighty God will be conducted by the

Reverend Robert Marlow according to the Book of Common Prayer and within the faith and order of the Episcopal Church beginning on Sunday, August 1st, 1965 at 11 a.m. in the gold room of the De Soto Hotel.

"Unquote"

Christ Church Vestry

Further controversy in the diocese resulted from action taken by the vestry of Christ Church, Savannah, which passed a resolution by unanimous vote condemning the so-called "political activities" of the National Council of Churches. The resolution threatens to withhold funds that go through diocesan channels to NCC unless such activities cease.

In a resolution addressed to the congregation the vestry declared that "political activities of the Council tend to violate the principle of the separation between church and state" and charged that the Council's activities "have caused unnecessary controversy and discord within the church."

"Locally," the resolution declared, "the political activities of the Council have greatly troubled many loyal members of Christ Church and have diverted the attention and energies of many from the mission of the church."

The vestry said it was petitioning the executive council of the Episcopal Church and Bishop Albert R. Stauro of the diocese of Georgia.

Members of the vestry said

that the National Council of Churches has many "worth-while programs and accomplishes much good in the names of the churches which are members."

"Traditionally its role has been basically theological," the vestry said. "However, in recent times it has greatly expanded its functions and has become engaged in matters which are primarily political and concerning which Episcopalians can very properly have conflicting views. For example,

the recent advocacy of repeal of section 14 (b) of the Taft-Hartley labor law which allows state right to work laws."

The vestry resolution was adopted at a meeting held July 6. The rector of the church, the Rev. F. Bland Tucker, presided over the meeting, and both wardens and all members of the vestry were present.

A copy of the resolution was to be forwarded to Prime Osborne, representative on the executive council of the Episcopal Church from the province.

Council of Churches assisted in arranging conferences with American church leaders in Philadelphia, Washington, D. C., Indianapolis, Chicago and San Francisco, as well as in New York. The tour was financed by funds raised among Japanese Christians.

"Why does Vietnam have to be the battlefield for the American policy of containment of Red China?" Nishimura asked.

He said he did not believe the U.S. intended to commit aggression in Vietnam, but added: "I'm afraid the United States doesn't fully apprehend the thinking, the feeling and soul of Asians."

Team members stressed the independence of the Vietcong from domination by North Vietnam. "According to our understanding, the Vietcong is its own boss," said Mr. Iizaka.

Dr. Isamu Omura, moderator of Japan's United Church of Christ and chairman of the group, stressed that Christians in Japan have been "very much concerned about peace in Vietnam." They decided to contact Christians in the U.S., he said, and "from our common base of Christian brotherhood conduct a dialogue concerning this tragedy of human nature."

Prof. Iizaka said there was some possibility the East Asia Christian Conference, a regional organization, might hold a consultation on Vietnam when the Japan peace team returns.

(A statement by officers of the EACC will be found in New Notes on page sixteen)

Other team members were Prof. Kosaku Yamaguchi, social

Three Point Program for Peace Offered by Japanese Christians

★ The team of Japanese Christians (Witness 8/5) here to consult and exchange views with U.S. church leaders, put forth a three-point proposal on Vietnam which they suggested the U.S. government might consider?

● Cease bombing North Vietnam and halt "direct intervention by American troops" as a token of U.S. willingness to negotiate.

● Ask other nations concerned, especially those who participated in the Geneva conference, to call a conference.

● Recognize the Vietcong "as an independent party to the negotiations."

At a press conference Prof. Yoshiaki Iizaka, professor of political science at Gakushuin University in Tokyo, acting as spokesman and translator for the peace team, said that the five-day period of cessation from bombing North Vietnam earlier this year was "not long enough." He indicated agreement with a proposal by a team of American Quakers that the bombing moratorium last at least four weeks.

Prof. Iizaka also expressed the fear that continued inter-

vention by the United States and continued bombing would drive the North Vietnamese closer to Communist China, "which would be detrimental to the interest of the whole world."

The Rev. Sekikazu Nishimura, a United Church of Christ pastor and also a member of the Japanese House of Representatives, acknowledged the "good intentions" and the sacrifices of the United States in the Vietnamese crisis, but said the U.S. had made a "mistake" when it supported the Diem regime in South Vietnam. "The Saigon government which was supported strongly by the United States was not supported by its own people," he said.

Nishimura, who toured both North and South Vietnam earlier this year, also said the greatest desire of the Vietnamese was not to obliterate communism, but to achieve peace.

They were sent to the United States by the Japan Christian council for peace in Vietnam, an independent organization of concerned Christians in Japan, after having explored by letter the advisability of a visit to discuss the Vietnam situation.

Departments of the National

It's Summer Again

So do not look for your Witness next week. There will be one dated Sept. 2 and every other week thereafter until the middle of September.

sciences professor at Momayama Gakuin University in Osaka; and Mrs. Hatsue Nonomiya, chief of the peace department of the Women's Christian Temperance Union and a director of the Japan Fellowship of Reconciliation.

At a press conference in

Chicago, called by the city's federation of churches, Nishimura estimated that 80% of the people of South Vietnam supported the Vietcong. Iizaka said that "No one can be sure but quite a majority of the people support the Vietcong." The others nodded in agreement.

Methodist Opposition Organized Against Union with Anglicans

★ Methodist opponents of the present proposed terms for the union with the Church of England are now coordinating future action, it was disclosed by two significant meetings in north England.

The first gathering was held at Preston and attended by Methodist ministers from north Lancashire. The second meeting, at Leeds, Yorkshire, was country-wide in its representation of Methodists who oppose the majority report on Anglican-Methodist union.

After the Leeds meeting, a statement was issued appealing to Methodists not to leave the church now. It assured "all those who are disturbed in mind by the decision of the last conference (Witness 7/22) that this committee is continuing its work and planning for the future."

The statement was issued by Leslie Newman, chairman. He said a liaison committee had been formed, representing ministers and laymen, and a further statement would be issued in a few weeks.

He also said the committee was not against union but thought the majority report did not provide the proper method. It was thought, he said, that a better approach would be union initially with all Free Churches.

The Preston meeting was of local nature. The Rev. Kenneth Mackenzie, superintendent of

the Morecambe Methodist circuit, said that, among other points, some ministers wanted clarification of the new position concerning the acceptance of the historical episcopacy. They decided to carry their views "to a meeting more representative of the dissentient opinion in the whole of Great Britain."

A report of the Preston meeting appeared in the Methodist Recorder, Britain's leading Methodist newspaper which has supported the union decisions at Plymouth. It was followed by this footnote: "In accordance with the policy of the Methodist Recorder as an independent newspaper, we report the above statement. It should be emphasized that what the (Preston) group is asking for is fully covered by the clarifications requested by the (annual) conference."

Clarifications on many points involved in union between the two churches will be sought at meetings of joint negotiating committees the Anglicans and the Methodists are forming.

The significance of the meetings at Preston and Leeds is that the Methodist "opposition" is now closing ranks and coordinating opposition in an organized manner. There was a hint of this before the annual conference when a Lancashire Methodist, A. A. Johnston, wrote to the press, saying: "Throughout the country min-

isters and lay members who are opposed to the proposals are now talking openly of a breakaway movement embodying what they believe is essential Methodism. Money and land have already been offered in the event of a clear decision to form a breakaway church."

He claimed as many as one-third of the ministers in the north Lancashire district were opposed to the main proposals for reunion and had "publicly stated that under no circumstances will they submit to reordination by Anglican bishops."

Other denominations, such as the Baptists and Congregationalists, are watching the situation closely. British Weekly, which reflects Congregationalist, Presbyterian and similar views, published a long open letter addressed "To Methodist Dissentients." Signed by T. Henshaw of Stoke-on-Trent, in the English Midlands, it makes these points:

"If complete union became a reality, Methodism would lose its identity and be absorbed by the Anglican Church. Further, it would result in the closing of many small Methodist churches throughout the land, for the beautiful Anglican buildings would be preferred to the plain little Bethels . . .

"In this time of crisis it is imperative that the church should present a united front to friend and foe alike. Unity alone, however, cannot save it from extinction, but it can be a factor in stopping the decline and in restoring it to its pristine glory.

"The question is: for what kind of unity should we strive? Not for organic unity for it would divide and so weaken both churches, but for unity without uniformity, each church preserving (perhaps with some modifications) its own distinctive faith, ministry and organization. Union on these lines

would result in each retaining its identity and at the same time cooperating with the other in the work of the kingdom. . .

"Complete union means union with uniformity of doctrine, worship and organization. These

things, more especially doctrine and worship, are fundamentals and precious. Men have suffered and died for them and they cannot be lightly abandoned."

Stringfellow Claims Churchmen Apathetic to Rights Drive

★ William Stringfellow declared that "silence and apathy" still is the stance of the majority of the nation's clergy and churchmen in regard to civil rights.

The New York lawyer and Witness Editor warned some 250 in attendance at the annual Valparaiso University institute on human relations not to take comfort in the fact that many clergy, nuns and seminarians have participated in civil rights demonstrations.

"It hasn't even occurred to us," he said, "that the real witness of the churches is still on the side of racism."

In his address on "The Christian as a Responsible Citizen," Stringfellow stressed that too many people look to the church as a place for "rest," even though, as Christians they do not have the option of being "uninvolved" in such issues as civil rights.

He drew a comparison between the United States today and Germany before world war two, noting presence at both times of racists and extremist groups. He estimated that today in the U.S. some 250,000 people are involved in a variety of extremist organizations.

Other speakers at the institute included two brothers, Illinois State Senator Paul Simon and the Rev. Arthur Simon, a Lutheran pastor in New York.

The legislator said that the "good, Christian man" frequent-

ly is seen as the person who does not participate in community and political life.

"This is a negative view of faith that the church too often fosters," he said, "and this then carries into our attitude toward government.

"The church comfort I see; the church of compassion I frequently do not see. Around me I see a church more willing to be served than to serve, more willing to sit on a fence than to stand for something, more willing to preach beautiful sermons about the next world than to take controversial stands in this one."

Pastor Simon, discussing the Christian mission in the inner city, stated that it is "our new business to celebrate Christ's presence in the world" by becoming involved in all aspects of life.

Miss Barbara Jordan, an attorney from Houston, told institute participants that no nation "has excelled America in the nobility of her pronouncements . . . yet we continue to struggle for their meaning."

She described the struggle of the Negro as "a valiant effort to overcome and destroy the last vestige of his non-being . . . to secure his individuality, his wholeness and relevance as a human being."

While the Negro always has had the possibility of power, the attorney said, other groups in control have been unwilling to

surrender their power voluntarily.

"Nor can power be received as a gift," she added. "It must be taken, for it is in the process of striving for power that people become powerful; it is in the process of fighting for freedom that they become free."

OUTER SPACE RAISES A FEW QUESTIONS

★ After raising theological questions that could arise from man's probing into outer space, a Dutch Reformed publication concluded that its musings were only hypothetical, that it was impossible for human life to exist other than on earth.

Die Kerkbode, before raising issues in its lead article, said that "if and when" the time comes for men to colonize Mars or any other planet they should carry the Bible with them and thus "cling to the religion of Christ."

In its discussion, the article weighed the theological position if humans were found on other planets — and how they would stand in relation to God and the gospel.

"We realize from the scriptures," it said, "that the magnitude of creation is beyond our understanding. If man is the product of natural processes as some allege, could man have developed elsewhere under similar circumstances?"

"Has God created men on other planets, or will he create them later?"

"Will they be people of flesh and blood like us, reasoning moral creatures with comprehension of God and God's law written in their hearts?"

At that point the journal speculated whether, if such creatures exist, they would share in the fall of man. If they did not share in the "fall," it said, they and their planet

(Continued on Page Fifteen)

EDITORIAL

Easily Upset

ONE of the greatest difficulties with religious people is that they are so easily upset. The Master found them his most difficult problem. They opposed him more bitterly than any other group. Their faults were peculiar to their particular genius and because their ideal were highest their failures were the most conspicuous.

This is to be expected. Artistic people are easily upset in matters pertaining to art and therefore have difficulty in getting on with one another. It is very seldom that a group of artists or musicians have the same tastes and because they are wedded to their art they are very jealous of any one who is opposed to their beloved.

The same is true of the intellectuals—they are very easily upset by arguments. They too are wedded to their prejudices. Of course there are many people who lack any ideas above their chins so they have nothing to be upset except their stomachs or some part of their alimentary canals.

It is only the people who climb that are in danger of falling when they fail. The penalty of aspiration lies in the fact that the higher we aspire the greater the fall. One doesn't accuse a gangster of hypocrisy because he has nothing to pretend, and hypocrisy is a far more irritating crime than holding some one up.

It is called "the limitations of our qualities." It is not our foibles that we need to worry about because we are as a rule fully conscious of them and are careful to keep them within bounds, but the faults that we need to fear are those connected with the qualities in which we take pride.

Take heed if we think we are standing lest we fall. For example, Moses took great pride in his meekness, but he lost his temper at a critical moment and so failed to enter the promised land. David was the most spiritual man of his time but he fell down in his morality. Samuel had a great reputation for wisdom but he failed to bring up his own children. Lots of people are confident that they could run a big business who are failures in their family relationships.

What is the deduction from all this? Well, a great many people refuse to make a speech, or sing a song, or practice religion because they fear that they might break down or flat or be a hypocrite. It is a sort of inferiority complex which

asserts that if one never attempts anything one can never be mortified by failure.

St. Peter had a hectic time in following Christ. He was wrong about as often as he was right. He differed from the Pharisees who were cocksure they were always right. In the first place St. Peter loved our Lord and they didn't. In the second place he could take a rebuke and they couldn't, and in the third place he kept on trying and they were too satisfied with themselves to feel the need of any development. Better to have tried and failed than to have refused to try for fear of failure.

We are in the same position as Peter. We follow our Lord because we love him. We are conscious of the fact that we are liable to failure and we go on serving in spite of our faults. This explains why the bad boy in the family is often more promising than the good ones. Often in spite of his faults he loves his parents more dearly. We have known some saints but they were the last persons to think of themselves in that class. Saints are often difficult to handle and easily upset because they are emotionally stirred.

The cold blooded animal is lethargic. An alligator will lie for hours doing nothing. No wonder that the race horse gets excited and runs away. It is the limitation of his qualities. The saurian has no reason for getting upset.

It is the person with a musical ear who is distressed by discords. It is the person with a spiritual nature who is upset by lack of harmony. If one has no emotional nature he seems serene when he is merely inert.

We are to stir up the gifts that are in us regardless of the fact that we are liable to those faults which are always attached to any vigorous effort. It is not easy to keep the unity of the spirit in the bond of peace but it is well worth the trial.

Let us make a few suggestions to those who strive to follow our Master.

We are following Christ and not the local minister.

We should judge others by our own shortcomings rather than by theirs.

We should not be discouraged because progress is slow.

We should ask his grace when our own cistern runs down.

We should realize that confessing our neigh-

bor's faults is not our business but that our conscience is given us to audit our own accounts.

We may fail him but he will not fail us if we are sincere in our discipleship.

It is better to have tried and failed than to have refused to make the effort because the task is difficult.

The religion of the cross is one of ultimate triumph through seeming failure. Life is an endurance test in which it's far more difficult to live with ourselves than it is to get along with our neighbor. There is no one but yourself to blame if you find life dull because you have failed

to develop those faculties which make life interesting.

Unless we are willing to work and to study and to pray we need not be surprised if we find no zest in the process of living. The more that our lives are filled with the pursuit of the true, the beautiful and the good, the more we find a radiant joy to lighten our pathway.

We have to live with ourselves and the line of least resistance seems to be in temporary excitement instead of permanent joy. Daily incidents have little value in themselves but tremendous importance in their reactions upon our permanent characters. Let us work and study and pray in order that tomorrow we may live.

AN ALTERNATIVE TO ECONOMIC SANCTIONS

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, and World Affairs

Chairman for the Diocese of Newark

SOUTH AFRICAN SITUATION IS GRAVE AND CALLS FOR ACTION BY CHURCHES IN UNITED STATES

FURTHER WARNING has just been given of the extreme gravity of the South African situation, and of the imminent probability of far-reaching international repercussions. In a report published in June the U.N. special committee on apartheid called on the Security Council to urge all members of the UN to sever economic and military relations with South Africa, and to curtail diplomatic representation there until the Republic revises its racial policies. (This committee is not to be confused with the "Group of experts," set up by the Security Council in December 1963, which presented an equally urgent report in April, 1964).

Consisting of members from Algeria, Costa Rica, Ghana, Guinea, Haiti, Hungary, Malaysia, Nepal, Nigeria, the Philippines, and Somalia, the committee demanded "total economic sanctions" until the South African government heeded resolutions adopted by the UN over the past five years. It expressed concern that the United Kingdom and the United States continued to oppose Security Council action, and that France

had been un-cooperative. In the last three years, the report noted, South Africa's major trading partners increased their trade and investments there, and thus assisted in "the build-up of its military and police force."

Mr. Achkar Marof of Guinea, chairman of the committee, in a statement after the adoption of the report, proposed that the Security Council meet in Central Africa when it considered the committee's resolutions. There, he said, it could be made to feel the urgency of the issue. If the Council fails to find a peaceful solution on apartheid, he feared that "the whole of Africa, supporting the liberation movements with the help of Asia and all anti-colonist forces" would be forced to resort to military measures "to rescue that part of the continent from the clutches of fascism."

Foreign businesses that go into South Africa, Mr. Achkar declared, are "collaborators" with the government, and "partners in racial discrimination not only in South Africa but in the U.S. and other countries as well." "The day is

not far now," he added, "when the 20 million of American Negroes will join 200 million of their African brothers to tell the inveterate racists what they are."

Physically the threat may not seem immediate, in so far as the nations concerned are relatively powerless, but it does bespeak a state of tension which ought to be of concern to us all — both because many millions of human beings are involved, and because the situation is obviously wide open for Communist exploitation.

Church Study

A HELPFUL beginning — from the point of view of the American Church — would be a careful study of the very full report recently prepared by a special working party of the British Council of Churches — "The Future of South Africa. A study by British Christians", published for the British Council of Churches by the S.C.M. Press, London, 1965. Unlike the UN reports on South Africa, it is written from a Christian point of view. While this does not of itself give it more authority, it does mean that it must have a special significance for all members of the Christian Church everywhere.

Writing with transparent humility and an obvious desire to be fair to all concerned, this report urges the need to keep open all possible contacts with the Christian Church in South Africa. It pleads for a continuous ministry of intercession, adding: —

"If today the ordinary white members of all the Churches joined their leaders in practical and courageous witness to the truth that God made all men of one blood, the results would be incalculable. In South Africa there are more than 7 million Christians, of whom 4½ million are Africans and 2½ million are whites. Who can say that this constitutes no ground for hope?"

The working party speaks with the utmost sympathy of the problems confronting the white minority in South Africa, where the proportion of non-whites is forty times greater than in the U.S. It recognizes the existence of a "kind of defense mechanism which would probably be tried by most groups believing themselves to be faced with the possibility of being swamped by over-whelming numbers of another group." But it finds itself compelled to condemn the treatment accorded to non-whites as intolerable, and as producing a situation in which "the total effect is one of inexorable compression creating conditions for a general explosion."

The distinguished British churchmen agree that there is a very real and imminent danger of race war, which could ultimately lead to world conflict. They add that the whole future of the gospel in Africa is endangered: —

"Whether Christianity or Islam wins the heart of Africa (and one in three people in Africa is today a Muslim) could depend on the Christian witness — and suffering with the oppressed — in South Africa."

They strongly repudiate any suggestion that matters will right themselves in time, if only the economy of South Africa is left to prosper — a highly important point for us, as many sincerely concerned American churchmen argue that South African race relations will improve, if only that country is given the chance to develop its economy undisturbed.

"The working party rejects the view that the surest way of effecting liberal penetration is through the strengthening of South Africa's economy. This view has been advanced for the last 40 years, during which time the rights of Africans have been steadily reduced, not increased."

Special Action

THE REPORT goes on to call for special action: not for economic sanctions as such, which it regards as impracticable, but for such a measure of disengagement as would "make clear to South Africa our dissociation from a morally reprehensible policy, by discontinuing support for, and enjoyment of enhanced profit from, an economy which exploits racial oppression."

By this means they express the hope that the South African government will eventually be compelled to call a round table conference of representatives of all races to work out a peaceful solution, as urged by the UN "Group of Experts" in April, 1964.

However unattainable such a conference may seem at the present time, the British church leaders — like the UN Group of Experts — are wholly convinced that it is the only possible alternative to racial war, and the last chance to avoid such a tragic ordeal of blood and hate on a world scale. They are realistically aware that the present South African government will not call such a conference, however, unless trading partners such as the U.K. and the U.S. take very firm and resolute action.

The following are the kind of actions suggested by the working party to their government in order "to dissociate the United Kingdom from

apartheid in act as well as in word:" —

The immediate and total prohibition of the export to South Africa of all weapons, spare parts for weapons, and machinery, materials, and technical aid for the production of weapons. In part this has since been enforced by the U.K., as it had been previously by the U.S.

The ending of the advantages of Commonwealth membership for South Africa. Although the Republic withdrew from the British Commonwealth in 1961, like Ireland it has been allowed to retain most of the privileges of membership.

New British capital investment in South Africa to be subject to the approval of the U.K. government. Dividends sent from the Republic to be specially taxed in the U.K., the proceeds being used to aid the victims of apartheid. Special consideration to be given to widows and old age pensioners dependent upon such dividends for their livelihood.

Special Tax

BRITISH emigration to South Africa to be discouraged by a special Apartheid tax. Each individual to be allowed to take out of the U.K. only £10 (\$28), other individual capital assets being frozen.

"Such measures — unwelcome though they must be — could be taken unilaterally and be effective without the participation of other countries. If the latter choose to allow the further export of capital, it is their investors who will lose it in the event of conflict. If they allow further emigration, it is their citizens who will be in danger. With trade it is different: this can be dealt with collectively or not at all."

Recognizing the need for such collective action, the group urge the U.K. government to make a preliminary approach to that of the U.S. Their hope is that the two countries will invite "The Six" — The European Common Market, comprising France, West Germany, Italy, Belgium, the Netherlands, and Luxemburg — and Japan to set up a special licensing committee for trade with South Africa. Exports there valued above \$14,000 to require the approval of the committee, which would prohibit the export of strategic materials.

The report frankly acknowledges that measures of this kind will be both difficult and unwelcome. It points out, however, that they must be compared "on the one hand with the catastrophe which will occur if South Africa continues with her present policies, and on the

other with the policy of total sanction" — as now urged by the UN committee.

View of Americans

AMERICANS who may feel less involved would be wise to study the comments of Philip W. Quigg, managing editor of Foreign Affairs, written for the council of religion and international affairs shortly after his recent return from a visit to South Africa, (See note below). In spite of our strong denunciations in the UN, he points out, it is still possible for Mr. Verwoerd to tell his people that the U.S. is only trying to win a popularity contest in Africa, and that we will not take any action hurtful to our own interests — an opinion in which, according to Mr. Quigg, he is strongly supported by the attitude and behavior of U.S. businessmen who live in South Africa.

After pointing out that our trade with South Africa has increased greatly in recent years, and that the government of the Republic takes growing American investment as a vote of confidence in their administration, Mr. Quigg adds this chilling foot-note: —

"For a group which professes to be apolitical, American businessmen in South Africa manage to be extraordinarily articulate in support of apartheid. With some exceptions, they have demonstrated their support by boycotting their country's integrated Fourth-of-July parties, by refusing to give scholarships and fellowships to non-whites, and by showing particular generosity to projects and institutions favored by the Nationalist (Afrikaner) government."

Such facts are widely noted throughout Africa, where the Liberty Bell is sounding and will not be silenced. I think of the words of Nelson Mandela, the great African nationalist leader now in solitary confinement on Robben Island: —

"During my life-time I have dedicated myself to the struggle of the African people. I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But, if needs

South Africas Problems and Prospects by Philip W. Quigg with commentary by J. S. F. Botha, Kenneth Carstens and Vernon McKay. Published by the Council on Religion and International Affairs, 170 East 64th St. New York, N. Y. 10021. 50c

be, it is an ideal for which I am prepared to die.”

Or of those of the now silenced Chief Luthuli, forfeiting his position as chief in 1952 rather than obey the government's instructions to resign from the African National Congress: —

“Who will deny that 30 years of my life have been spent knocking in vain, patiently, moderately and modestly at a closed and barred door? What have been the fruits of moderation? The last 30 years have seen the greatest number of laws restricting our rights and progress, until today we have reached a stage where we almost have no right at all. It is with this background and with a full sense of responsibility that, under the auspices of the African National Congress, I have joined my people in the new spirit that moves them today, the spirit that revolts openly and boldly against injustice and expresses itself in a determined and non-violent manner.”

Or as he said later in his Nobel lecture of 1961. “The true patriots of South Africans will be satisfied with nothing less than the full democratic rights. . . . we do not demand these things for people of African descent alone. We demand them for all South Africans, white and black.”

Such men wish to know whether or not we stand by their side — whether the Statue of Liberty is a memorial to a glorious past that is dead, or a living symbol of America's faith today. If we fail them, the struggle for human liberty will continue undaunted, but there is a terrifying possibility that we shall be dragged into the struggle on the wrong side of the barricades. As the London Newspaper, The Observer expressed it in an editorial of April 19th, 1964: —

“The choice for the West (is) between trying to prop up a racist dictatorship and trying to wrest from the Communists the credit for bringing about its overthrow. If this choice is left too late, the latter possibility may no longer exist. If we do nothing, we are virtually ensuring that the Russians and the Chinese will be pushed into the job themselves, and will become the heroes in three decades to come of three continents — Latin America, Asia and Africa.”

A Real Danger

THE DANGER is not unreal. Although the Communist powers have been relatively ineffective in Africa to date, they have not been slow to realize its importance in international politics — a fact of which the state department is uneasily aware. If we fail to stand boldly for the equal rights of Africans of all races, the cause

of freedom everywhere will receive a set-back from which it will take many long years to recover — and our children will pay a bitter price for our failure with their blood and with their tears.

The challenge before us is best summed up in some words from the June, 1965, issue of *Seek*, the official newspaper of the Church of the province of South Africa. After criticising the Dutch Reformed Church of South Africa for its hostile and negative attitude towards the British report, the writer makes this prophetic comment, speaking as a member of that minority group of white South African Christians who are bearing heroic witness to their faith, and who are desperately counting upon our support.

“The French Revolution and the Russian Revolution might have been saved had the Church spoken for the common man and had liberty, fraternity and equality been baptized into the Christian faith. The Church's silence on both occasions can be interpreted as a desire to avoid politics, or as a failure to make its theology relevant to the problems of those times.”

Is the same mistake to be repeated with even more tragic results? That is the question confronting the Church, both in Britain and America, as it considers the full implications of the South African crisis.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

I HAVE NEVER been much of a seafaring man, although I was raised for some years close to Long Island Sound. But years of inland habitation in Ohio and Virginia brought about an unawareness of life close to clams and the oysters, tides, and sand fleas. I never learned to do a back-dive or to water-ski, and have humbly admitted that I am no amphibian.

But I spent a week at the coast last month, and though I ventured into the small surf with some trepidation expecting to be nipped by a crab, or harpooned by a shark, I discovered, and rediscovered some things about the life of a beach-comber.

One of the things I discovered was the coquina.

As well as I can remember these tiny mysteries were not common to the northern waters of my youth. We had hard and soft shell clams, oysters, scallops, mussels and other sea-monsters that some people find edible, but no coquinas.

I have not had time to do any research concerning their life of business, sport, and love, but I found them interesting to observe. Apparently they find it convenient to live under the skin of the sand, like chiggers under your belt. An area of beach would look smooth as glass until a wave washed away a few million grains of sand, and then the area was alive with these Pelecypods, suddenly and rudely evacuated from their grainy beds. But they are apparently an indomitable group of refugees. With a little wiggle of their tails they burrow down, into their waveraid shelters, leaving only a brownish speck upon the surface of the sand, to show where their doorways are. Very curious.

Still more curious was another habit I observed, or perhaps it was simply the coquinas' form of beach-play. As near as I could figure it out, with my unscientific mind, they would wait patiently for several seconds down below in their mole holes, and then when a particularly large wave hit on the edge of the beach below them, they all popped up momentarily as if to say: "What the hell was that?"

I do not understand these matters. Perhaps the large wave brought more food. Perhaps it constituted a challenge which their small brave spirits felt it necessary to meet. Perhaps, like many humans, they just want that extra large wave to break over their heads just for the fun

of it. But they reminded me of a little army rising up with courage and resolution to meet the enemy.

Rather like a church, you might say. Dwelling together away from the world, being nourished and comforted by one another's company no doubt. But at the alarm of danger, rising up in the face of overwhelming odds, taking the chance of being swept away, yet all standing on tiptoe as it were to repel the enemy.

That's my little lesson for the month. Coquinas do not seem to be rugged individualists. Like ants, they stick together. They depart together into their damp sandy temples; they come out together to see the world, to breast the wave, to stand like a small valiant shining army, their varied colors gleaming in the sun like tiny banners, unafraid of crabs, fish, and all the pounding waves that seem determined to sweep them from their security.

A lesson in churchmanship, is it not? We are not an undisciplined army, (or not supposed to be) without common loyalty, or corporate instinct. We are coquina-like, (or are supposed to be) dwelling together in harmony and friendship, our inward character and purpose half-hid from the world much of the time.

But in the moment of danger, in the instant of crisis, when our Christian way is challenged, and the truth and justice of our standards are under attack, then we rise together under the banners of our faith, that the waves of adversity shall not overwhelm us; nor shall the security of our life in Christ be swept away as we face the world.

THE MISSION OF THE CHURCH

By Gardiner M. Day

Rector of Christ Church, Cambridge

A GROUP OF LAY PEOPLE FOUND THEMSELVES UNABLE TO DEFINE IN MODERN TERMS THE MISSION OF THE CHURCH. AN ATTEMPT TO DO SO IS PRESENTED IN THIS AND TWO ARTICLES TO FOLLOW

THE GOSPEL according to St. Mark says: "And Jesus said unto them, go ye unto all the world and preach the Gospel to every creature." It was the commission given by Jesus to his disciples. It is elaborated upon in the last two verses of the Gospel according to St. Matthew: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son,

and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Even though modern scholars believe that these words were probably added to the text by the gospel writers, they have been the marching orders of the church down through the centuries

and they have been known as the great commission. The church has believed that its mission was and is to preach the gospel to every creature. To put it in different words, the church's mission is to glorify and serve God by spreading the teaching and spirit of Jesus Christ to all mankind. Until recent times Christians generally in the church have thought not so much in terms of the mission of the church but rather of the missions of the church. Christians generally have thought of the carrying out of or the implementation of the gospel in geographical and numerical terms. To fulfill the great commission the church believed that the gospel of Jesus Christ must be carried to every part of the world and Christian preaching and teaching must continue unabated, if not unchanged, until the last living being had been converted to Jesus Christ. Today Christians and the church are awakening to realize that we can no longer think of the mission of the church essentially in geographical or numerical terms.

Incredible Changes

WHY? The answer is that now by virtue of enormous and incredible changes we live in a different world from that of any preceding century. To illustrate this briefly, with the dawn of the twentieth century a new era began. Commencing in 1910 revolutions have occurred in almost every country of the world with the result that the changes in government in the last 50 years are greater than in all previous history. I cite governmental change simply because it affects the lives of everyone as we all have to live under some form of government.

Again by way of illustration consider how living conditions have changed as shown by the movement of population. 100 years ago there was not a single city in the United States with a million people. There were only six cities with as many as 100,000 people in them. By 1900, only 50 years later, 40% of the population were living in cities and today it is estimated that between 75 and 80% of our total population live in urban areas.

Even more fantastic are the changes in human living wrought by science. And here again, I can only just touch upon one area, namely communication. During the past 25 years, roughly since 1940, we have seen the development of radio, television, trans-Atlantic telephones, man-made communication satellites and air travel. It is

hard for us to realize what life was like when there was no radio or television either in our homes or at our next door neighbor's, and when the fastest distance travel available to us was the railroad. Someone has suggested that this rapid change can be charted dramatically in this way: if we represent man's long existence on the earth by a day of 24 hours, there has been greater change in the last 5 or 10 seconds than in all previously recorded history.

Relative to the church's missions, this means that for the first time in human history Christians and the church have penetrated to every part of the world and there is now no place where the gospel of Jesus Christ cannot be heard. In the second place it means that with the secularization of society which has taken place in the twentieth century there are innumerable people in the United States who have not responded to the gospel, who have not been converted to Jesus Christ, just as there are innumerable people who have not responded in other countries, in the so-called, "foreign mission fields".

Some of those countries probably have more Christians in proportion to the population than we do in this country. Furthermore, in some countries in which the Christians are a small minority of the population the Christian influence is vital and strong, while in other countries where even a majority of the people are baptized Christians, the church's influence is deplorably weak. Therefore we are not realistic if we think in geographical or numerical terms in assessing how well we are fulfilling the great commission of our Lord.

Nature Is Transformable

MORE SIGNIFICANT than these external changes are the differences in our ways of thinking and hence of acting from that of our forebears in previous centuries. In the first place, our experience with the natural world is that it is transformable, changeable, responsive to a large degree to the will of man. This experience is unique in the past 100 years or what is called the modern scientific era. To people living in previous centuries, for example, the natural world was something given, static, something that could not be changed. You had to accept it, you could do nothing about it. If the river flooded the only thing you could do was to flee. Until very recently there was no knowledge of how to control rivers by building dikes, drawing off water into reservoirs, and planting trees on

the hillside to absorb the moisture and other modern methods of flood control, much more of which obviously has still to be done in some parts of our country. Nevertheless, through man's skill and knowledge thousands of square miles of land have been saved from floods which were common occurrences in past centuries. Similarly until recent times man has had little understanding of how to reclaim the desert by irrigation and to make it productive arable land.

Let us consider another area in which man is dealing with nature — of course remembering that man himself is part of nature. Sickness to our great-grandparents was something given. It was a chastisement of God and all one could do was to accept, submit and resign oneself to it, gritting one's teeth and meeting it with the best grace possible. There was no thought of changing the situation or in many cases of being able to restore health to the individual.

In contrast to this older attitude, today we see nature as transformable and our general attitude is that if we can't control the natural order today, we will control it tomorrow. Note that I am speaking of mental attitudes. I am not prophesying how much or how little man will be able to control the natural universe!

Society Is Transformable

THE SECOND great change in our way of thinking, which in turn determines our way of acting, is that in past centuries human society was viewed as static and essentially non-transformable. A hundred years ago or so in most parts of the world if your father was a farmer you automatically became a farmer. If your father was a shoemaker, you became a shoemaker, and you expected your son to be a shoemaker — in a word to remain in the status in life in which you were born. If you were born a duke or a king, irrespective of whether or not you had any brains, you were expected to fulfill the ducal or royal post.

It was not so very long ago that it was generally true that men could not choose their own wives, or if you ladies prefer, women couldn't choose their own husbands. Marriages were arranged by the parents. This still holds true today in many parts of the world. Now I am not speaking for or against the system of "arranged marriages". Some arranged marriages are happy and some are not and the same is true of marriages resulting from the choice of the contract-

ing parties. I know we are prone to forget how customary arranged marriages still are in many parts of the world even today.

Until recently government was part of the given, the status quo of life. It was there before you were born, it would be there after you pass on, and you could do nothing about it. Only since the emergence of democracy has the ordinary individual been able to do anything about the government under which he lives anywhere in the world except by bloody revolution or assassination of a leader. Only since the emergence of democracy has the ordinary individual been able to effect a change in government by ballot, by peaceful means.

Man's New Freedom

TODAY man possesses a new freedom which enables him to transform his own life and the life of society in every aspect from choosing a wife to choosing the kind of government under which he lives. While he may not be able to achieve exactly the form of government he prefers, he can join with others in trying to secure it. This new freedom to choose and to transform and not simply to accept and submit to the inevitable has enlarged enormously the area of man's moral responsibility. Christians generally and the church have been slow to recognize this drastic difference between the older view of the world as given, static and unchangeable, and our view of the world of both nature and society as fluid and transformable and responsive to a greater and greater degree to the will of man.

The church is only beginning to realize that we can no longer think of the mission of the church in terms of geography and numbers, but must learn to think of it in terms of the present, the world in which we actually live. We must think existentially, and in depth, that is, more intensively. There is nothing geographical about civil rights or population control or the achievement of world peace, or any other of the fundamental concerns of the church today. Probably the peace of the world today depends more upon consultations in places like Washington, or London, or Moscow and Peking than it does upon anything happening in Vietnam.

The gospels contain many stories about shepherds and sheep but only a minority of Christians in our world today know anything about shepherds nor have had any experience with sheep.

Jesus was talking to the people of his day in

the context of the world in which they lived. So the church today must strive to talk to people in the world in which they live. The world we live in is one of congested cities and burgeoning transportation, highly organized business and gigantic

industrial complexes, electronic controls and instantaneous communication.

The mission of the church is to learn to speak to and to act in and upon this world in his name with transforming power.

OUTER SPACE

(Continued from Page Six)

could not share in the judgment.

"Does this mean they have no heavenly future?" asked the magazine. "If they did share in the fall, how are they reconciled with God? Surely not through the man Jesus Christ, Son of God. And surely they cannot be responsible for his death through . . . participation in his crucifixion."

The journal then concluded its article by rejecting its theme as extremely hypothetical. It held that there is no human life on Mars or anywhere else except the earth, and added that in any event it would be impossible for man to "colonize" those planets he reaches in his accelerated efforts to probe the mysteries of outer space.

JOINT MINISTRY IN ATLANTA

★ Atlanta's Episcopalians and Presbyterians have established a joint ministry in a "transitional" community where most major churches have moved out in the last two years.

The Kirkwood community of some 25,000 persons in southeast Atlanta was predominantly white until recent years. Now the percentage of white citizens is approximately 25 per cent, and the departure of longtime residents has spurred the moving out of their churches.

When the Kirkwood Presbyterian church congregation voted to leave, the Atlanta Presbytery decided to stay in the

community, according to the Rev. Laurence B. Robinson, Presbyterian partner in a ministerial team that will head the Kirkwood center.

As Presbyterians began discussing the formation of a center to "serve all people in Christ's name," the Episcopal diocese of Atlanta became interested and asked to join.

The diocese arranged transfer of the Rev. Daniel Bryan from vocational rehabilitation work in New York's East Harlem Protestant parish. He works with Mr. Robinson, also a specialist in inner city work, who came here from Newark, N. J.

So far, with the help of Bert Carmichael, a student at Columbia Theological Seminary, they have surveyed the community, reaching most of the families with news of the center and offers of help in any form.

"We are not seeking to get members of other churches," Bryan stressed. "We are here to make the church relevant to what is happening in everyday life."

The center will hold regular Sunday School and worship services on Sunday mornings, patterned after general Protestant services conducted in the armed forces. A Bible school for children is planned. Already many of the neighborhood's children use the premises for a playground.

Presbyterians and Episcopalians are calling for teachers, helpers of all sorts and even baby-sitters from Atlanta congregations to help make the center effective.

Goals include regular instruc-

tion in home economics, child care, planned parenthood, reading for adults and children, and shop skills.

Ministers will be available for counseling at all times, the center's directors said. They hope to offer residents help from social workers and experts in community development.

"Anything that comes up where people need to be helped" is of concern to the center, the ministers said. The emphasis, they stressed, is not on developing a church but on serving a community.

The ecumenical effort will operate as a mission of the Atlanta Presbytery and the Episcopal diocese of Atlanta until it can gain individual support. It is hoped that teachers and other helpers who leave their own churches to serve Kirkwood will soon be replaced with teachers and helpers from the community itself.

A primary effort will be to get the people of the community to know each other. "Many of them didn't know their neighbors," Bryan said. "If they know each other, they can work together for the good of the community."

CHURCH OF BRAZIL NOW AUTONOMOUS

★ Action started at the 1964 General Convention to make the church in Brazil autonomous has now been completed. The announcement was made this month in London by the Archbishop of Canterbury.

There are three dioceses with about 40,000 members in 150 congregations.

News Notes

Support of councils of churches in US. and Great Britain for a four-point plan seeking settlement of the Vietnam conflict was issued by officers of the East Asia Christian Conference. The settlement plan stressed the need for negotiations based on recognition of Vietnam as "one country" and the line of demarcation between North and South Vietnam as "a cease-fire line only." A second point declared that it is "not possible to arrest a nationalist movement at mid-point" and added that when the French left the country "some way should have been found to set the whole of Vietnam free." The third point of the plan listed three issues to be settled simultaneously at the negotiating table — the unification of Vietnam, the guarantee of "true freedom" for all citizens of the country "whatever their religion or political conviction" and "the independence of Vietnam in relation to its neighbors." It was suggested in the fourth point that three parallel negotiations may be needed — between contending parties in South Vietnam, between South and North Vietnam, and between "all interested powers who will guarantee the accords arrived at in the previous negotiations."

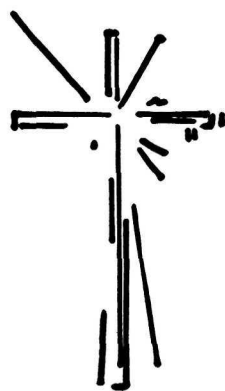
Anti-Poverty project has been launched by a R.C. diocese in Miss., a prime objective being to train and employ 25,000 adults now considered unemployable. It was announced by Sargent Shriver, director of the federal office of economic opportunity, who called it "the nation's boldest" effort of its kind. It is to be run by a non-profit corporation set up by the diocese. The two-year program will cost \$7-million — \$5.3-mil-

lion from Shriver's agency, \$1.6-million from the federal department of labor and \$500,000 from the diocese. Other objectives include literacy education for adults; training in basic skills for Mississippi industry; helping develop new industry; providing referral, job counseling, guidance and testing services; assisting in job placements, and encouraging and assisting other communities in starting similar programs. Participants in the program, which will employ more than 300 professionals and non-professionals in administrative positions, will receive a \$35 per week subsistence allowance and travel funds will be provided to allow needy in remote areas to participate. Operations will be coordinated with other vocational instruction and employment services. it was added, as a means of avoiding duplication. A mini-

mum of 7,500 trainees will be served in three-month phases in the basic education part of the program and plans call for going into double sessions if necessary to meet increased demands. OEO officials noted that Mississippi has a chronic unemployment and underemployment problem, especially among Negroes, although the state's new industrial growth is creating a demand for skilled labor

Rector John Heuss of Trinity Parish, New York City, is to give the Hale memorial sermon at Seabury-Western, October 20-21. He was rector of St. Matthew's, Evanston, for ten years before going to New York to head the education department of the executive council. He became rector of Trinity in 1952.

David M. Paton, secretary of the missionary and ecumenical



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council of England's church assembly, has been appointed to be concurrently the regional officer for MRI for the British Isles. He's the third, the others being Bishop John Sadiq in India and Ceylon, and the Rev. James Pong for South East Asia. Their jobs are to assist the churches of their regions in ecumenical relations and to communicate with other Anglican regions and churches.

Concelebration of communion by Anglican priests and Free Church ministers at a university in England in Nov. was announced at the conference of the Modern Churchmen's Union this month. It has now been cancelled because it is contrary to laws of the C of E. It had

been planned originally because of the pressure felt in university and other communities for such services.

Manchester Cathedral is gloomy, deliberately made that way in the 19th century when authorities thought that was proper for a church. It is now being restored to what it was 500 years ago, with stonework cleaned, roofs richly colored, lights installed.

Cyril Best, navy chaplain, is now executive assistant to the suffragan bishop for ministry to the armed forces.

Animals were blessed the other day at the world's fair at the exhibit in the better living center. Robert Seekins, rector

of Trinity, Troy, N. Y., prayed "bless these and all animals in whatever state or habitat they may be." A RC priest and a rabbi took part in the ceremony. Said Seekins; "Animals can show us how to do the perfect will of God simply because they are God's creatures."

New Church in Bokaro, India, has been completed by the diocese of West Missouri. \$20,000 for land and building is being forwarded to Bishop Dilbar Hans of the diocese of Chota Nagpur. Thus churchmen of India and America will share in getting ready to minister to the expected thousands of new residents who will work in a huge steel plant to be erected soon in Bokaro. The project was the first undertaken by West Missouri as a response to MRI. Interest in building the church grew out of the needs and hopes for Bokaro voiced by Bishop Hans in a visit to West Missouri in 1963.

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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 publication of the radical right. Among them was an editorial by David Lawrence

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E. John Mohr
Book Editor

EDUCATION FOR RENEWAL, by
David J. Ernsberger. Westminster. \$4.50

The author feels that we have taught too well the following catechism:

Q. 1. What is the church? A. The church is an institution, made up of an intricate complex of subsidiary organizations, most of whose functions take place in a church building.

Q. 2. What is its purpose? A. The purpose of the church is to grow and expand, absorbing more and more people, and more and more of

their time and money, within its structures.

Q. 3 What is the main responsibility of its laymen A. Their main responsibility is to assist the ministers in carrying out the church's institutional purposes.

It is true that clergy are inclined to refer to church vocations as "full-time Christian service" which implies only service to perpetuate the establishment. On the other hand, the church must live by and for its mission to the world which means that the clergy and especially the laity must be concerned with what goes on "outside." Some persons are inclined to feel that the local church is obsolete; but it does exist, it is a tiny cell of the Incarnation, and it provides the arena for the imparting of God's word and the sacraments.

It must be revitalized and its walls torn down, figuratively, if it is to be faithful to its mission. Biblical preaching at its best points to God's action in biblical history and by extension points to his action in the present world. God has done and God is doing. Involvement in the world gives one a concern for political action and the ways in which people earn their living and enhance the meaning of their lives through the arts and literature.

In a sense, the world writes the agenda, especially for the laity. They must establish the correlations between their Christian beliefs and their work. Since a man works with people of different denominational identification, groups of vocational concern, although perhaps sponsored by a denomination, should be ecumenical in membership.

The author is concerned with the laity understanding who they are: the people of God in this world, co-

creators with him, and involved in the world as its servants, not slaves. He concludes with an annotated bibliography for parish renewal.

— LEE A. BELFORD

Dr. Belford is chairman of the Department of Religious Education of New York University.

THE POSITIVE THINKERS, by
Donald Meyer. Doubleday. \$4.95

Donald Meyer is a professor of American history at UCLA in California. The Positive Thinkers he is writing about here range from Mary Baker Eddy to Norman Vincent Peale with comments on persons as different as Dale Carnegie, William James, Harry Emerson Fosdick, Bruce Barton, etc., sprinkled generously in between.

I had thought of the Positive Thinker, New Thought, Christian Science (they are all related) movements as generally representing, at least in their origin, a kind of protest against the traditional old-line Protestant churches. It was the latter's neglect of spiritual healing which called forth the rise of health cults or mind-cure sects. Their emergence was to be best understood as a judgment on the historic churches. (Spiritual healing, says Dr. Meyer, is not healing of spirit, but healing by spirit.)

The identification of Christianity with health and happiness and success, so marked in Unity, Christian Science, and yes, Positive Thinking, had long struck me as a distorted and heretical version of the gospel. It is Christianity without the cross. It likes to dwell one-sidedly on the biblical truth that man is made in the image of God. It ignores altogether the biblical insistence that man is also a fallen creature, a sinner, at odds with God and neighbor and himself.

But Dr. Meyer probes much more deeply into the subject. He relates the Positive Thinkers to the entire American scene from the middle of the last century to the present. He sees the American quest for health, wealth and personal power over against the broad background of a once dominantly Protestant culture and a society in revolution.

"Mind cure," or health and success through right thinking with God as

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the great provider, was a protest, agrees the author. But it was a protest against the very inadequate kind of medical practice in vogue a hundred years ago. It was a protest, too, in behalf of abundance and plenty in a world long geared to the idea of scarcity. In the third place it was a feminine protest against the idle passive role assigned to woman in the midst of an exciting masculine era. It might be added it was also a protest which made use of the new science of psychology, utilizing sometimes helpfully, often superficially, even perversely, its discovery of the importance of the unconscious mind in man and the power of suggestion.

The Positive Thinkers is not an easy book to read. From time to time I found its sentences longish and complicated. It covers almost too much ground. But it is an important book and should be worth the serious effort of anybody who would understand a movement which is still very much with us. He will be rewarded by many interesting insights. The author suggests that the busy-ness and fussiness of a Victorian room, as remembered from old photographs, was an expression of the futility of the life lived by a middle-class woman of that period. As indicated above, often she did not have enough to do, the doors wide open to her husband were tight shut to her; it was a man's world. Hence the wife must find some expression in embroidering antimacassers and tassels, in stuffing rooms full of furniture and pictures.

In referring to Moral Rearmament, Dr. Meyer speaks of "that strange substitute for realism." He calls Norman Vincent Peale "a modern Horatio Alger," "a religious apothecary," and is devastating in his conclusions about Positive Thinking. This is an interesting book.

— BENJAMIN MINIFIE

Dr. Minifie is rector of Grace Church Parish in New York.

IRONY IN THE OLD TESTAMENT, by Edwin M. Good. Westminster. \$6.50

Literary criticism, not in the specialized JEDP sense but in the sense the term is generally used by educated men, is here applied to the Bible. It has, of course, been done before. What is notable here is that it is done by a competent biblical specialist. The effort is worthwhile.

The opening chapter shows that the author has not only read what has been written on irony in literature, but is himself sensitive and has the ability to put things well. Successive chapters examine the

use of irony in Jonah, the Saul stories, Genesis, Isaiah, Ecclesiastes, and Job. The epilogue is explicit about what the reader feels all along: that sheerly literary categories such as irony break down when applied to the Bible. One constantly finds himself bumping into theology and faith. If not, he has passed the Bible in the dark without making contact. But the faith that is the real thing can afford to laugh at all that is proximate, and so the scriptures do make magnificent use of irony. The book is enjoyably different: not technical biblical study or biblical theology as such, it definitely avoids the naivete of the "great literature" type of approach.

— HARVEY H. GUTHRIE, JR.

Dr. Guthrie is Professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

THE SPIRIT OF ANGLICANISM, by Henry R. McAdoo. Scribner's. \$5.95

The title of this book would lead one to expect something better. Actually, the book describes not so much the spirit of Anglicanism, as such, as it describes the spirit of certain Anglicans, mostly of the old-fashioned "light of natural reason" type. The unifying principle of the book is a certain animus against what the author calls "Calvinism," but which is actually Puritanism. Either he is naively unaware of the difference between the two, or he just isn't telling. If he really does mean to attack Calvinism, then it is obvious that he does not know what it is, because he ascribes to it view after view which Calvin himself specifically denied. Like so many polemically-inclined Anglicans, McAdoo caricatures Calvinism. He seems to be totally unaware of recent Calvin scholarship, so eminently carried forward by men like Niesel, Wendel and Wallace, which has clearly demonstrated that the popular image of Calvin as a Puritan is completely false.

He speaks often of Hooker, and always in a flattering tone of voice, but he does not seem to grasp the whole thought of Hooker at all. He tries to make Hooker out to be something of a Thomist, perhaps not realizing that by the same methods Hooker could just as easily be represented as a Calvinist. Actually, of course, he was neither, although both traditions were regarded with some degree of critical sympathy by Hooker.

Bishop McAdoo pleads that the essence of Anglicanism is methodology. There is truth in this, and it is apposite to recall the fact that the Anglican viewed Scripture as witness to divine revelation set in

the context of human knowledge as a whole and human life as a continuum, whereas the Puritan viewed Scripture as a self-contained body of directives for all of life, and as basically discontinuous with other human knowledge and experience. Both agreed, however, that Scripture spoke with a divine and ultimate authority.

While it is true that Anglican doctrine is ecumenical theology, it is not quite accurate to say that "there is no specifically Anglican corpus of doctrine." For one thing, the Articles of Religion are Anglican, and they do contain doctrine. Of course, the doctrine which they set forth is Biblical, Patristic and ecumenical. Although it is probably correct to say that there is no specifically Anglican "denominational" doctrine, even this may not literally be the case: certainly there is a strong tendency in modern Anglicanism to treat the doctrine of apostolic succession as a very definitely denominational doctrine.

It would be better to say that Anglicanism is above all a spirit and an attitude. The title of the book would have suggested a fuller and more comprehensive treatment of this point. The book contains much interesting historical information about the Anglican writers of the seventeenth century. The remarkable group known as the Cambridge Platonists is treated at length, and with sympathy. There are two chapters on the Latitudinarians, and a final chapter on that eminently Anglican characteristic, namely, the Appeal to Antiquity.

The book underestimates the reformed character of Anglicanism, and dwells at much greater length upon the points of difference between Anglican and Puritan than on their large areas of agreement. Consequently, it runs the risk of depicting the genius of Anglicanism as consisting mainly in anti-Puritanism.

Dr. McAdoo is Bishop of Ossory, in Ireland. The book is based upon lectures given at the Seabury-Western Theological Seminary on the Hale foundation.

— GEORGE MORREL

The reviewer is Rector of St. Simon's Parish, San Fernando, California, and Instructor in Anglican Theology, Bloy House Theological School, Los Angeles.

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