

The **+** WITNESS

NOVEMBER 4, 1965

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Story of the Week

Theological Education Suddenly Becomes Headline News

★ Plans for a study of theological education at all levels in the church were announced by Presiding Bishop John E. Hines.

The same week, *Time*, the weekly news magazine, featured a report on trends in the thinking of some American theologians.

The Episcopal study, expected to take about two years, will focus on ways of updating theological education of both clergy and laity in the light of the contemporary world situation.

Nathan M. Pusey, president of Harvard University will serve as chairman of the committee. Other members have not yet been named.

"All Christian churches, not just our own, are at the point of crisis" in theological education, Bishop Hines said.

Dr. Pusey indicated that possibly "one or two" members of the study committee would come from churches other than the Episcopal Church, and that the committee would definitely draw on the experience of other churches—including the Roman Catholic — which have struggled with this same problem. He said he was particularly interested in "knowing the experience of the Presbyterian and the Lutheran Churches," which he characterized as "ahead of us in this field."

Bishop Hines stressed that the study "will not stop at the borders of the theological seminaries" but will also explore the kinds of theological training needed by lay people, continuing education of clergy after ordination, and problems related to the recruitment of men for the ministry.

The study is to be undertaken and financed by the Episcopal Church Foundation. Neither Dr. Pusey nor Bishop Hines could give an estimate of the cost of the projected study.

Bishop Hines pointed out that the 11 seminaries of the denomination are facing a host of problems, including low faculty salaries, high operating costs and inadequate financing for married students so that they are forced to "acquire debts that are burdensome later."

He noted that the seminaries "cannot go to government for subsidy as other schools do. There has been little help from secular foundations, since the grants are seldom made to denominational schools."

Present plans call for the committee to complete its study and present recommendations to the 1967 General Convention.

The *Time* report, mentioned in an editorial this week, is captioned "Christian Atheism: The 'God is Dead' Movement"

and is reprinted in full with permission.

We must recognize that the death of God is a historical event: God has died in our time, in our history, in our existence.

The words would seem shocking enough coming from someone like Jean-Paul Sartre. As it happens, they were written not by a moody French existentialist but by Thomas J. J. Altizer, 38, associate professor of religion at Atlanta's Emory University, a Methodist school. Moreover, Altizer is not alone in proclaiming his "atheism." Today, one of the most hotly debated trends in U.S. Protestant seminaries is a radical new brand of Christian thinking that takes as its starting point Nietzsche's 19th century rallying cry: "God is dead!"

The death-of-God theologians do not argue merely that Christianity's traditional "image" of the creator is obsolete. They say that it is no longer possible to think about or believe in a transcendent God who acts in human history, and that Christianity will have to survive, if at all, without him. Altizer notes that this new kind of Godless Christianity is a uniquely American phenomenon, although it acknowledges an intellectual debt to certain European thinkers, religious as well as secular. From Soren Kierkegaard, the death-of-God thinkers developed the idea that organized Christianity is a kind of idolatry that has obscured

the real message of the gospel behind irrelevant and out-dated cultural forms. And they follow closely in the footsteps of Dietrich Bonhoeffer, the anti-Nazi German martyr of world war two whose prison-cell writings speak of the need for the church to develop a "nonreligious interpretation of biblical concepts," and of a secular world "come of age" that no longer finds God necessary as a hypothesis to explain the sun and stars or as an answer to man's anxiety.

The proclamation of God's death is only the negative starting point of this new radical theology. In various ways, these theologians are trying to redefine other tenets of a Christianity without a creator. Something of the variety and scope of the movement can be judged from the work of the four best-known advocates of a death-of-God theology: Altizer, Paul van Buren of Temple University, William Hamilton of Colgate Rochester Divinity School, and Gabriel Vahanian of Syracuse University.

Buddhism and Blake

There is a strong streak of mysticism in Altizer, whose eclectic theology borrows from such diverse sources as Buddhism and William Blake. One of his key themes is the ultimate reconciliation of opposites. Man, he argues, has by now lost the sense of the sacred that was so vivid in the medieval world. Instead of trying to put God back into human life, says Altizer, the Christian should welcome the total secularization of the modern world, on the ground that it is only in the midst of the radically profane that man will again be able to recapture an understanding of the sacred.

Thus Altizer sees the collapse of Christendom and the onset of a secular world without God as necessary preludes to the

rediscovery of the sacred. In his next book, to be called "The Gospel of Christian Atheism," Altizer in fact analyzes the death of God as essentially a redemptive act.

Human Imagination

By contrast, Paul van Buren, 41, an Episcopal minister and associate professor of religion at Temple, gloomily concludes that any talk of God—including the prospect of his reappearance — is philosophically meaningless.

(Van Buren, the only Episcopalian mentioned in the Time report, is a graduate of Episcopal Theological School and received his doctorate from Basel University in 1954. He was rector of St. Thomas, Detroit, and later assistant at St. Paul's Cathedral in that city. In '57 he joined the faculty of the Episcopal Theological Seminary of the Southwest in the department of theology, later going to Temple. Ed. Note)

Van Buren is an advocate of linguistic analysis, which attempts to clarify language by examining the way words are used and denies the objective truth of statements that cannot be verified empirically. In "The Secular Meaning of the Gospel", Van Buren tried to work out, in terms of analytical philosophy, a restatement of the Chalcedonian doctrine that Christ is truly man and truly God. Since then, he has been exploring ways to rephrase the Christian doctrine of man and examining "the human imagination as a central theological category. That is, how much is religion part of a person's imagination, and how important is imagination for all aspects of his life?"

A Place to Be

In an essay called "Thursday's Child," William Hamilton

of Colgate Rochester argues that the theologian today has neither faith nor hope; only love is left to him. Perhaps the most ethics-minded of these thinkers, Hamilton, 41, concludes that awareness of God's death summons man all the more to follow Jesus as the exemplar and paradigm of conduct — which, for today, means total commitment to the love and service of his fellow man.

Hamilton defines Christ not as a person or an object but as "a place to be" — and the place of Christ, he asserts, is in the midst of the Negro's struggle for equality, in the emerging forms of technological society, in the arts and sciences of the secular world. "In the time of the death of God, we have a place to be," he says. "It is not before an altar; it is in the world, in the city, with both the needy neighbor and the enemy."

Only God Knows God

While Altizer, Van Buren and Hamilton proclaim the death of God with prophetic force, Syracuse's associate professor Gabriel Vahanian, 38, is urbanely content to explain why the funeral is necessary. More conservative than the others, Vahanian is a sociologist of religion and a cultural historian with a primary interest in analyzing man's perception of God. He argues that God, if there is one, is known to man only in terms of man's own culture, and thus is basically an idol: "Theologically speaking, any concept of God can only be an approximation," he says. "Only God can have a concept about God."

Vahanian believes that the church's concept of God today is the product of the encounter between primitive Christianity and Greek philosophy, an idol that is no longer relevant to secular culture and has been either neutralized by overexposure or rejected entirely. Thus, he declares, God is dead,

and will remain so until the church becomes secular enough in structure and thought to proclaim him anew in ways that will fulfill the cultural needs of the times. Since the spirit of the times is irretrievably secular — with all motions of transcendence and otherworldliness rejected — Vahanian in his current study is working toward a historical explanation of how secularization came about.

Symbolic Language

Some God-minded Protestant thinkers concede that this new radical theology has considerable merit. Gordon Kaufman of the Harvard Divinity School believes that the movement is forcing other thinkers to undertake a long-overdue re-examination of the doctrine of God. And Paul Tillich, whose own writings point to a "God above God" that stands beyond the man-made deity of traditional theism, concedes: "I say yes to this movement insofar as it points to something above the symbolic language concerning God." Tillich also says no to the new theologians on the ground that they are abandoning all symbolic language about God.

Harvard's Harvey Cox, 36, another radical young thinker whose book "The Secular City" concludes with the idea that Christianity may have to stop talking about God for a while, complains about the writers' imprecise language. "Is it the loss of the experience of God, the loss of the existence of God in Christianity, or the lack of adequate language to express God today?" he asks. The Union Theological Seminary's Daniel Day Williams sums up the inner contradictions of the movement with an aphorism: "There is no God, and Jesus is his only begotten son." Many ministers, moreover, complain that the

death-of-God thinkers reduce Christianity to just another kind of humanism with a Jesus-inspired morality.

The Godless Christian thinkers admit that they are a long way from working out a coherent theology. Understandably, they feel a certain anguish because the direction of their thought leads them to feel greater sympathy for Camus than for clergymen of their own churches. Nonetheless, they argue that God's disappearance from human history cannot be denied, and that

there is nothing wrong with a Christian accepting this as a fact. As Hamilton asks, in his book "The New Essence of Christianity": "If Jesus can wonder about being forsaken by God, are we to be blamed if we wonder?"

Those who are still with God, on the other hand, are likely to reply by quoting that old play on Nietzsche's statement. It goes thus:

GOD IS DEAD! (Signed) Nietzsche.

NIETZSCHE IS DEAD! (Signed) God.

World Order Conference Presents Recommendations to Churches

★ Despite procedural wrangling which at times threatened to bring its deliberations to a halt the sixth World Order Study Conference of the National Council of Churches in session in St. Louis, October 20-24 registered strong criticisms of United States foreign policy in such troubled areas as Vietnam and Latin America and once again called for the admission of mainland China to the UN.

With voluminous reports from five sections, some running to four or five single-spaced pages, the conference found itself obliged in three hours to receive a body of material that defied analysis in the time permitted. Because of the controversial character of the material, the conference debated for nearly two and a half hours just how the reports were to be treated. The Rev. Frederick Nolde of the Lutheran Church finally moved that the reports simply be received without any indication of approval or disapproval.

Among the reports thus received was one on "Dynamic Factors of Competition, Conflict and Cooperation in

International Relations" which included the following passages: "The use of more and more force that destroys more and more villages can be self-defeating as well as cruel for it weakens the stamina of the nation which we seek to rescue from communism, and it will have great difficulty preserving its independence. Our anti-communist absolutism should not blind us to the possibility that a form of national communism or other authoritarian forms of government might under certain circumstances be better for such a nation than years of anarchy and destruction and of failure to meet its social needs."

Pointing out that the passage appeared to be a clear reference to Vietnam, a delegate moved the deletion of the words, but the motion failed by a vote of 128 to 212.

Among the 75 "Recommendations" approved by the conference at a marathon meeting at the final session were the following:

- that United Nations' membership should "be open to all sovereign states" and that

the United States "should cease its opposition" to the seating of mainland China

- that negotiations should be offered in Vietnam "with all interested parties", specifically including the National Liberation Front

- that the United States halt the bombing of North Korea "for an indefinite period in an effort to create more favorable circumstances for negotiations"

- that the United States restrict bombing in south Vietnam to military targets

- that the U.S. should unilaterally take action to remove restrictions of travel to China and permit the sale of food "and other non-strategic items"

- that military intervention in Latin America "be undertaken only under the authority and direction of the OAS or the UN"

- that embargos on travel, and the remittance of funds for social welfare purposes to Cuba be removed by the U.S.

- to seek agreements in the UN for the peaceful use of outer space

- that Christians protest strongly to their congressmen against the passage of the Selden resolution (HR 560) which declares a policy of unilateral intervention in the affairs of any country in the western hemisphere which is threatened with a communist take-over.

Barbara Ward

The greatest task of the ecumenical movement is to form and unite a Christian conscience which will insist on a more equitable distribution of wealth among all nations Barbara Ward of England told the delegates.

The gap between rich and poor nations today "is greater than the gap 70 years ago between a Rockefeller and an unemployed immigrant just landed from Europe," she asserted.

The 20 per cent of the world's people who live in so-called Christian countries of the west absorb 75 per cent of the world's income, investment and trade, she said, pointing out that these people are "as rich in terms of their national income as were the 19th century tycoons in terms of personal income."

"There is no secret about the policies we could pursue," Miss Ward said. "They resemble the policies that have been successful inside our domestic societies. What is unsure is whether we want to do anything about the gap.

"Indifference, ignorance, or, worse still, a sense that we have heard it all before — these are the enemies.

"We may hear warnings of the risk of international class war and racial violence instigated by the Chinese spearhead of a poor world in a state of revolution. But very rich, very secure people do not necessarily react constructively to such warnings. They may simply say:

"We've got the atom bomb and if they try any monkey business, we'll blow them up."

She called for a solid body of public opinion that accepts the facts of our single world community — and applies to them the moral insights of generosity and social justice which, inside western society, have been so successful.

Lall and Cordier

Problems between Asia and the western nations were discussed by Arthur S. Lall, professor of international relations at Columbia University and former Indian ambassador to the UN.

"Most of Asia is a pre-revolutionary society, whereas most of the west is a post-revolutionary society," he said. "It is for this reason there are

so many misunderstandings between the two."

The meeting ground for airing of problems between the two world areas, Lall stressed, is in a "strengthened and universalized United Nations."

A tribute to the late Dag Hammarskjold was presented by Andrew W. Cordier, dean of Columbia University's school of international affairs and former special assistant to the UN secretary general.

Cordier described Hammarskjold as a "mystic," a "renaissance man" and a "man of public affairs."

"In each of these three areas," he said, "he demonstrated a quality of excellence bordering on genius. Any one . . . would have established his reputation for generations to come, but to have reached high qualities of excellence in all three . . . made him one of the very unusual personalities of our century."

The late UN leader's talents in "quiet diplomacy" were pointed out by Cordier, who noted that Mr. Hammarskjold's role in obtaining from Chou En-Lai the 1954 release of the American flyers "has not yet been fully revealed to the world."

PAUL TILlich DIES OF HEART ATTACK

★ Paul J. Tillich, one of the world's leading theologians and philosophers, died at the age of 79 following a heart attack. He is quoted in the Story of the Week in this issue.

He commonly referred to God as "the Ground of Being, the source of all that is." He found religion expressed more eloquently and more honestly in questions about the reason for man's existence — whether or not such questions were couched in orthodox Christian language — than in repetition of set creeds or catechisms.

EDITORIALS

Study Conference Acted Too Fast

THE WORLD ORDER Study Conference, sponsored by the National Council of Churches at St. Louis, ended at one p.m. on Saturday, October 23, but we predict that reverberations of it will echo through the land for some time to come. Part of the reason is the controversial character of the findings and recommendations. 472 registered delegates of 17 constituent communions and other church bodies — such as councils of churches — recommended radical and far-reaching changes in United States foreign policy, including our policy in Vietnam.

Such action is bound to arouse strong opposition from those who for one reason or another support our traditional policies with respect to China, Latin America, Vietnam and many other hot spots in the world. Whatever one's own opinions on these matters, all Christians are bound to take seriously the fact that officially appointed delegates from so many different communions and denominations have produced this searching and fundamental critique of the conduct of our nation's foreign affairs.

Another reason why St. Louis will continue to provoke discussion, however, is the clumsiness and awkwardness of its procedures which created a deep frustration in many, many delegates. To adopt such controversial recommendations without debate, as was done in the plenary sessions, opens the conference to the most serious charges.

It must be remembered, of course, that all recommendations had received thorough-going debate and discussion in the several sections and that all delegates, therefore, had full opportunity to debate one section of the conference's full report. It cannot, however, be said that delegates had the same opportunity to digest and come to responsible conclusions on the report as a whole.

With the National Council already under attack in many parts of the country, this mistake seems to us a grave and nearly catastrophic one. Without the fair and unruffled conduct of the plenary sessions by Arthur Flemming, the presiding officer, the frustration of the delegates might well have erupted in dramatic fashion.

Our recommendation is that at future study

conferences these plenary sessions for the purpose of adopting recommendations developed by the sections be abandoned. Let the sections speak for themselves, representing the genuine competence we believe they clearly demonstrated in St. Louis. The world is too complicated a place these days to expect delegates to such a conference to become experts upon all aspects of it in a few days, even with the assistance of such capable background papers as were distributed in advance to the delegates.

We believe St. Louis has much to say to our nation and those in authority in the realm of international affairs, but we believe it has also something to say to church officials about the limits of comprehension and endurance of even the best intentioned delegates.

Taking a Look At Education

IN ANY DISCUSSION or report dealing with problems with which the church has to contend one that is invariably included is "communication". On various administrative and promotional levels vast quantities of literature and information is prepared and scattered about — yet always there is the complaint that communication is lacking between the people in the church and its functionaries.

Several days ago a press conference was arranged in New York for Dr. Nathan Pusey of Harvard University and Presiding Bishop Hines for the purpose of promoting a program of the Episcopal Church Foundation. Some of the secular press was represented. We do not know the facts with respect to other church publications, but *The Witness* was not given notice of the conference, though if it had a representative would have been present.

The problem of communication in the church is on the one hand the complex one of determining what the church wants to say. It is, on the other hand, the very simple, common sense one of addressing the people who are ready to listen.

The press conference was arranged to announce a study of theological education in the church.

The proposal was spelled out in the November number of *The Episcopalian*, which was in the hands of subscribers before the Presiding Bishop and Dr. Pusey huddled with those notified of the meeting — not considered cricket by newsmen, though Editor McCorkle is not to be faulted for using what he was given in advance and, we have no doubt, requested to publish by the top brass at headquarters.

In any case you can read on page three all you need to know about the proposed study, which we tie-in with a report that appeared in the October 22 issue of *Time*, reprinted in full with permission.

Read it and we are sure you will agree that Dr. Pusey and his associates ought to have an exciting time, since there is a lot of ferment in theological circles — we hope in our seminaries as well as those spelled out in the carefully researched *Time* story.

New York Politics And Religion Issue

VOTES are being counted as we go to press, thus ending in New York City a heated campaign for the mayor's office. The three aspirants were Beame, Lindsay and Buckley — a Jew, a Protestant — incidentally an Episcopalian — and a Roman Catholic.

In keeping with American tradition and with constitutional law, the three candidates have been saying these past weeks that religious affiliation of a person running for public office should have no bearing on the voter's decision. This is the old and cherished American idea about separation of church and state.

Yet religious affiliation of a candidate did seem to have a bearing when the voter entered the booth.

Curious things happened. Buckley, whose mission appeared to be that of scuttling Lindsay, said of his opponent that he is a "white Protestant". Dr. Costello, himself a Roman Catholic, but on the Lindsay ticket, said that a vote for Buckley would be an anti-Catholic vote. The Presbyterian Church in New York called for a "change" in New York and thereby endorsed Lindsay without mentioning him by name. Thereupon, Beame, the Democratic candidate, decried

ministers of religion using their pulpits to support a rival candidate, and he claimed that this was hitting below the belt — even though Jews far outnumber Protestants in New York — and that the Presbyterian action went against the old American tradition of no religious interference in politics.

But this is not all. Adam Clayton Powell, a Congressman, so-called "Boss" of Harlem — where the Negroes live — came out with a statement that Americans have elected a Roman Catholic President, a Southern President, and that now it is high time to put in city hall a Jewish mayor. The *New York Times*, the leading paper and often reflecting and supporting Jewish causes, ran an editorial against Powell for urging the election of a man because he is Jewish. All of this is quite interesting, and becomes even more so when you recall that Powell is a Baptist minister, head of the largest Baptist church in Harlem. The proceedings were confusing, to say the least.

Religion has no part in politics the purists say, and yet, you have the fact of the balanced ticket. Balanced also on the basis of national origin — Irish, Italian, East European. Lindsay's slate was the classic one — Protestant, Roman Catholic and Jew in the top three offices. Beame brought to the voters one Jew and two Roman Catholics. Buckley, the college debater, and the playboy of the far right, for once is less sophisticated — he can only offer the voters three Roman Catholics. Yet religious persuasion had nothing to do with the choice of the ticket and with the political choices of the citizens!

The three top offices being fought for were mayor, president of the city council and controller. Nine candidates were in the field. Here is the breakdown of their religious affiliation — 1 Protestant, 2 Jews, 6 Roman Catholics.

A few observations—ambition is a very strong emotion, the Roman Catholics are very strong in New York, how did that Protestant get on the ticket?

It may be the American tradition that religion and politics should not mix, but it is not the American reality. What a person believes about God, where and how he prays, the particular church he supports — these should have nothing to do with a candidate's fitness for public office. Agreed! But let's not be naive. More often than not, these are precisely the deciding factors in not only who is nominated but who is elected.

RELATIONSHIP OF WORK AND PRAYER

By John M. Krumm

Rector of the Church of the Ascension, New York City

**" . . . THE JOB IS UNDERGOING A
REVOLUTIONARY CHANGE WHICH RE-
QUIRES PRAYERFUL ADJUSTMENTS . . . "**

DURING A VISIT this summer to an art museum in Barcelona I was struck by the difference in treatment of two pictures of the Annunciation. One was painted in the early 13th century and showed the Angel Gabriel appearing to Mary while she was at work on her sewing. The needle and thread are still in her hands as she looks up in wonder and amazement at the archangel.

The second painting was done about 300 years later and apparently in the meantime it was felt suitable for the Virgin to be engaged in something more pious than sewing when the angelic visitation took place, and so she is depicted kneeling in prayer as Gabriel makes his momentous announcement.

It struck me that these two pictures represent a change in the Christian attitude toward work and prayer over a period of 300 years. Somehow to the 16th century artist prayer was a more suitable occupation for the Lord's mother at the great moment of the angelic announcement than the routine chores of the household. So I began to think of the relationship between work and prayer for a Christian. And I recalled a monastic motto *Laborare Est Orare* — to work is to pray. When we are thinking about the meaning of work, suppose we think about what work has to do with prayer, and also what prayer has to do with work.

To Work is to Pray

CHRISTIANITY has been responsible — perhaps more than any other single influence — for our modern attitude toward work as something dignified and worthwhile. In the ancient classical world of Greece and Rome, work — at least manual work — was considered fit only for slaves. Work carries with it unfortunate anxieties and concerns about material and temporal things, and all this distracts the wise man from serene and untroubled contemplation of the meaning of life.

If one wants to measure the distance between the classical view of work and the Christian and biblical view let him consider the difference between the God of Aristotle and the God of the book of Genesis. The God of Aristotle is the Unmoved Mover. As Professor John H. Randall has argued, Aristotle's God really does nothing in the world except to serve as a kind of logical symbol of perfection. He exists serene and untroubled above the changes and chances, the turmoil and the labor of life.

But the God of Genesis is a very different God indeed. He is everlastingly at work. He forms the world and so arduous is the effort that in the charming simplicity of the Genesis story he has to rest for a day afterwards. He stretches forth his mighty arm to direct and shape the course of human history. Man himself has been put into the world by God as a worker, for in Genesis we read that he is to cultivate the earth and subdue it. When man works he is doing what God also does.

So Jesus said, "My Father has never yet ceased to work, and I am working too." Christianity remembers Jesus himself as a worker. As we sing, "Thou the carpenter of Nazareth, toiling for thy daily food, by thy patience and thy courage, thou has taught us toil is good." So it was natural for the monks to make work an important part of their daily schedule, and to summon themselves to the vineyards and the carpenter's shop and the kitchen with the same bells with which they summoned themselves to prayer. No wonder they coined the phrase — *Laborare Est Orare*, to work is to pray.

Jobs Give Life Meaning

THIS is not the place or occasion to trace—even if I could — the development of this whole idea in our civilization, but a recent writer has argued that it has led to an exaggerated and sentimental idea of the importance of a man's job. In some areas of modern business the job is supposed to

be the supreme loyalty and interest of a man's life. A man without a job is either to be pitied or censured — pitied if he is incapacitated and censured if he is idle and lazy. Professor Harvey Cox describes our point of view about a job like this—"Having some kind of job is an indispensable character-building activity and perhaps even an act of religious devotion."

Our political leaders of all parties proclaim full-employment for every man who wants a job as an all-important national goal. If you want to measure how completely the job dominates our view of the meaning of life, ask anyone what the first day of the week is. Unless he suspects some trick in your question, he will unhesitatingly answer "Monday", because that is the first day of his most important activity, his job. Saturday and Sunday don't count really, because they are not working days — with a few lamentable exceptions about which those serving churches sometimes feel strongly. Laborare Est Orare for many modern people — indeed their job is what gives religious meaning to their whole life.

Revolutionary Changes

THE TROUBLE with all this is that we live in a world where the job is undergoing a revolutionary change. In many ways the old picture of the job as taking up the main amount of a man's time is rapidly becoming obsolete. Many kinds of workers with new machines and automation are able to complete what was once thought of as a week's work in three or four days. Because many of us have not really caught up with this revolution, we are outraged that such workers should still be paid a living wage. An acquaintance of mine who has lived on a trust fund provided by his father and never really had to earn his living in his life greets each new announcement of reduced work weeks and increased wages for labor with muttered predictions of the moral collapse of our civilization.

The fact is that we need to think in a whole new way about work and about the meaning of a job. Very likely there are not going to be enough jobs in our automated technical society to keep everyone fully employed in the old sense. That will not, I think, be a difficult idea for a Christian to accept, because Christians have never identified work with a job anyway. In the New Testament a man's job was very often a quite different thing from his most important work. We have said that Jesus was a carpenter,

but neither he nor anyone else thought of that as his life-work. The fact is that he threw up his job in Joseph's carpenter shop at a relatively early age and as one of the unemployed went off to do the real work he believed God had given him to do.

When the crowds in the gospel story say of him — "He has done all things well" — they don't mean, obviously, that he was an excellent carpenter; they mean that he had great power and skill in making real to people the presence and the reality of God in their lives, and that he could bring new vitality and new usefulness into the lives of broken and defeated and incapacitated men and women.

St. Paul was a tent-maker — that was his job — but his vocation, he always said, his calling from God, was to be an apostle of Christ. August Hecksher of the 20th Century Fund said in a speech several years ago that many Americans work harder in their leisure time than they do in their jobs. They spend exhausting hours on the Community Chest or the Boy Scouts or their church and pour into those tasks more creative imagination and energy than they ever pour into the jobs by which they earn their living. The facts of modern life may mean that this kind of work will engage more of a man's time than his job.

A Creative Worker

CHRISTIANS ought to accept this new state of affairs without bewailing the dreadful consequences that are likely to ensue but rather with a determination to reorganize our economic and social life in such a way as to take advantage of this wonderful new emancipation of man from much — though not, of course, all — of the drudgery and back breaking toil of past ages. Robert Theobald says what at first sounds shocking to many older people who believed that an honest week's work was the indispensable condition of a sound moral life: "We need no longer force people to work at what the market defines as important; we can set them free to do what they like We can now afford to say that if you want to cultivate your garden, if you want to improve the face of our cities, if you want to work with the culturally deprived, we will pay you to do so."

Christians have always understood that hard work is partly a curse — not always a blessing — and that it is worthwhile not primarily because it

provides people with goods and services which they want but because it gives the worker an opportunity to create, to associate with others in common tasks, to share the divine life of struggle and effort and achievement.

A well-known television program is called "What's My Line?" Christians would say that a man's line is not first of all the job by which he earns his living. The Christian's line is to be a creative worker for the greater glory of God. If we are living in the midst of a technological revolution in which jobs are less time-consuming and less burdensome than they were once, Christians believe men ought to rejoice in this emancipation. And Christians believe also that men will usually and normally want to work anyway, because their line is to create, as God creates, in beauty and in truth and in righteousness to the benefit of men.

Where Does Prayer Come In?

THESE ARE some of the things which God is leading us to understand about work in the present time, but what about the place of prayer in all this? What difference does it make in our work — whether in the job or off the job — if we pray about it? I should think in the first place it will mean that we honestly and wholeheartedly thank God for the skill and imagination which has led to this remarkable emancipation of men from back-breaking toil. What a glory it is that men have been able to make life — at least potentially — so much more agreeable and comfortable.

In the Holy Communion we thank God for the heaven and earth which are full of his glory — and part of God's glory is to be seen in the handiwork of men, in the beauty of gardens and buildings and well-planned cities, in the products of industry, — charming clothes, well-cooked and tastefully served food, efficient machinery with its own kind of beauty. In the Holy Communion we bring before God in the symbolism of the bread and wine things which men have made with their hands, and we thank God for the ingenuity and the skill which he has bestowed upon us to make these and all other products of human industry possible — and to make them possible today with less toil and sweat than once were inescapable.

Remembering Others

AND YET as we offer the work of men to God, we are disturbed by the inequities and unneces-

sary drudgery which still deface our life of common work. In his novel "Bread and Wine" Ignazio Silone tells of a father who wouldn't let his son smoke or whistle while he worked because he believed work was meant by God to be unremittingly hard and difficult. "To get any return from work," he argued, "you have to suffer and sweat blood."

Many people are haunted by that superstition, and many more are just too complacent and self-satisfied to feel the injustice of the backbreaking and unrewarding drudgery of some of those who labor. How can we come before God at altar and lift up to him the bread and wine of the eucharist for his consecrating use and not remember for example the plight of migrant workers who live so precariously and meanly in the fields of seasonal crops?

Another question to haunt us at the altar rail is whether there are not some jobs so degrading of human dignity and so subversive of human worth that Christians ought to consider whether they may take part in them at all? What have we done in helping to make political decisions that will take into account the new realities of automation and technology and make them a blessing to those who labor rather than a threat of unemployment and a sentence of uselessness and futility?

There is much to pray about and there is much for which to ask God's forgiveness, for in the life of labor and work we have sinned in thought and word and deed. To work is to pray — but work becomes a prayer only with the help of the life of prayer itself, only as we bring our work to God for his blessing and his judgment and his use.

And we have the great assurance of the service of the Holy Communion that when we bring the products of our work to God's altar, he will bless them and give them to us for strength in faith and in fellowship and in service. "Glory be to thee, O Lord most High."

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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MYTH AND LEGEND IN THE BIBLE

By Gardiner M. Day

Rector of Christ Church, Cambridge

MYTH has several meanings in different contexts. I suppose the most frequent meaning is that it is "a fairy story," not based on fact. But in philosophical and religious contexts myth has a definite and significant meaning. Myth is not a fictitious tale, but an imaginative story or parable which usually is not accurate or true as history or scientific fact, but contains true insights about life or some aspects of life. It is a way of portraying truth which lies beyond the limits of factual knowledge.

The creation story with which the Bible begins is actually a myth. Whoever wrote that story knew that he was not at the creation; that nobody was at the creation except God. He knew that he was not writing a scientific or historical story but he was using his imagination to write a story of the creation as he imagined it occurred in order to emphasize as the most important fact that before all material things was the spiritual: In the beginning, God.

Outside the Garden

SIMILARLY the story of Adam and Eve is a myth. It is not a particular story about Mr. and Mrs. Adam who were the first people to live in a town called the Garden of Eden, but it is a story about every man and every woman who ever lived or ever will live. It is about their inner, spiritual experience. It is about you and me. It is not about the first man who did what he knew to be wrong and therefore was thrown out of the Garden of Eden — who placed himself outside the grace of God. It is about every man and every woman who succumb to the temptation to do what is wrong and therefore find themselves outside the grace of God — outside the Garden of Eden. Anyone reading the story perceptively will realize how psychologically true the myth is in his own experience.

It is important to remember that the word Adam in Hebrew means man. The person who wrote that story was writing about himself and about every man or woman that ever lived.

Legend

NOW LET US turn to legend. Legend differs from myth in that it is historically related or

based. In a very general sort of way we can say that the creation story is historical, but it is not part of recorded human history. A legend is normally based upon a definite relationship to recorded history. Therefore legend is defined as a story or parable which may not be factually true but is related to an historical character or event and conceivably might be true.

A familiar example of this is the story of Moses and the burning bush. This is a legend. It is connected with Moses, an historical person who lived at a particular time. Presumably the story was told by Moses to explain to his friends how when he was in the land of Midian his conscience burned within him like a tremendous fire and compelled him to return to Egypt and accept the call of God to lead the children of Israel out of slavery. When Moses told the story, which concerned one of the most momentous experiences of his life, I can imagine he said, "It was as if there were a bush burning in front of me. I just couldn't avoid responding to this call of God." It is possible that there was some volcanic action in the area or some other natural phenomenon which caused the bush to burn or to appear to burn, but whether this is true or not is not of any consequence. The point is that Moses there felt the presence of God calling him to leave Midian and assume the responsibilities of leadership in Israel which he had been trying to avoid.

Christmas Stories

SIMILARLY the very familiar Christmas stories of the shepherds, the wise men, the heavenly host and the star in the east are legends. They may be true, but most likely are not. In any case they are legends which grew up in order to highlight the significance of the greatest event in human history — the birth of Jesus Christ. You can imagine people saying: "When the Son of God was born it shook the whole world, even to the stars in the heavens." These stories are beautiful expressions of adoration and thanksgiving for the fact that God revealed himself in Jesus Christ.

Thus a legend is a story which may or may not be true relating to an historical person or event, while a myth is an imaginative story that makes

no pretense of being related to a real situation or an historical event, but contains true insights into the meaning of religion in life.

Deepest Insights

THIS MEANS that while great portions of the Bible are based on historical material the accuracy of which are more and more being confirmed by modern archaeological discoveries, the Bible also contains innumerable myths and legends which suggest truths and insights deeper than any factual or historical data.

Many of the deepest insights in the Bible come to us through the myths. If we fail to distinguish between history on one hand, and myth and legend on the other, we shall find ourselves involved in a labyrinth of difficulties for the myths will often contradict our knowledge and experience if we take them literally; and most important of all, without myths and legends we would almost certainly lose the sense of beauty, mystery and wonder so essential to the full appreciation of religion.

Nor Clothes the Man

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

ON OCCASION, we get trapped by Holiday magazine or a special section of the Sunday N. Y. Times dealing with what the well-dressed man will wear for the season . . . while attending football games, wandering the campus, basking on the beach in the Bahamas or for that quick jaunt to Hamburg, Stockholm or Tokyo. The settings are always great and the models have the male equivalent of "it". At least, there is always a cadaverous, and yet pretty, gal or two hovering around, inflating the fellow's masculine ego.

We're lucky in that somebody, unknown to me, in the cathedral parish has the same body-build as I do. He — or his wife — turns in good suits to the thrift shop and, for two or three dollars, I can get clothed. As a result, I'm always sartorially a season or two behind Holiday and the Times. When the models are wearing thin lapels, I've got thick ones, and when their trousers are slightly pegged, mine look sort of bell-bottomed. But, we get dressed decently and

in order and people are kind enough not to mention that we look like the ghost of seasons past.

Unfortunately, we don't get to the Bahamas or take quick trips to the other continents. But we do travel on occasion to represent our jurisdiction on a national or provincial commission or two. We've found that clergy have two theories of travel-wear. One school wears clericals and the other does not. Basic black, assuredly, simplifies packing, but it lays one open to being bothered by people on trains, planes and in taxicabs. As Harvey Cox points out in his great "The Secular City", it's unrealistic to think that we can really be in an "I-Thou" relationship with everyone we meet since so many of our human contacts are transitory and peripheral.

So, I belong to the second school. I would just as soon read my mystery novel or drink my martini in the club car without getting involved in a session of pastoral ecumenics. Cowardly and unprofessional, yes — but that it also leads to a more comfortable and relaxing trip, we say again, yes.

Anyway, to arrive at a conference in lay-muft is always a revelation in discrimination in the church. Clergymen, dressed in uniform, tend to look past you until they have greeted the other round collars and, if you just introduce yourself by name, without title or function, you get a brief "nice to meet you" and a quick pass-on motion developed from years of functioning at the church door after the 11 a.m. celebration. Laity respond the same way. They seem to want to know who the clergymen are and imply that they will get to know their fellows in the lay-order when they get the assembled hierarchy sorted out. Since it is an ecclesiastical gathering, let's get first things first.

Then, at the first session of the gathering, everyone introduces themselves. At that point, you have to say whom you represent and what you do, and when you use the word "dean" or "archdeacon" or "rector" or "vicar", one can almost hear the tumblers clicking and the pecking-order being rearranged. And, the next day, when you show up for communion with the white collar and black shirt, invariably somebody, with a sweet and snide smile, says: "So you're back in working clothes" or "So, you're shamed into getting dressed". Generally, the commentator is a clergyman.

The conference, these days, is most likely to be dealing with the alienated person in a secularized society. The main issue will probably be

how do we see and make "persons" in a society that has big statistics and great isolation of the individual spirit. But so often, the clothes make the man — and there is no person there at all.

It makes one meditate on a bunch of poor folk with dirty feet, featuring dust accumulated from tramping Roman and Palestinian paths. They were just followers of the Way — and I guess that is all that people had to know. Some pegged them as friends and some as enemies.

Protection Money

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

"I THINK that I realized that I had come face to face with the hypocrisy of organized religion." A vestryman was reflecting on his reaction at a vestry meeting which was considering ways and means of raising money for a new building.

The meeting had been a particularly good one for it provided a chance for every member of that vestry to look inside himself. And more than one confessed that it was probably true: he wasn't doing what he should but it would take some selling to part him from his money, money which really should be offered to the church in the first place.

It seems to me that what happened in that vestry meeting needs to happen in every meeting of any group of Christians. We've got to decide what we are about. And if we are fostering a hypocrisy we need to honestly say so, for there might not be another way.

The case of this fund-raising situation is one example. This is a small parish which has come to the moment of truth; it has sold its old property and has to build a new building. That which was built for the congregation 100 years ago is no more; if they are to have a place of worship they have to build it themselves. They are going to have to pay for it.

It has already been proved that if just half the pledgers of the parish would tithe their incomes, more than enough money would be available for building. But it is evident that this will not happen. Ways and means have to be planned to sell a new building in order to get it paid for.

This is sad.

Many of the "good Christian people" of this

parish have no intention of being obedient stewards. They are not even sold on being responsible members of the whole church for they are interested only in themselves; only in a new building. Those who have gone through building programs before say you can always get money for a new building. We know that it is almost impossible to get money for the proclamation of the gospel.

It was to this that one vestryman spoke for he was pleading for keeping the parish's giving to the program of the church up; he was pleading that we remember that we are responsible for the mission of the church. But, another said that the important thing was to build a new building. When it filled up, because he felt that the new building would attract many new people, then we could take some part in our mission responsibility.

Perhaps the third comment was more realistic for that man observed that we have been here 100 years and we haven't grown very much.

But, what of the hypocrisy of organized religion? We were discussing bringing in a professional fund raiser which has many advantages. Yet, does this mean that we are buying our conscience? The fund raiser, the professional from outside the parish, the person who may or may not be a Christian, who might care less about the mission of the church, will come into our parish and force us to do what we should be doing all along as committed Christians.

Sometimes it makes one wonder if there is not a judgment on this kind of activity; if we are not really in danger of mocking God. Yet, from a standpoint of 20th century realism, the fund raiser can do the job that we cannot do in all probability. He has the time and the know-how; and if he rubs someone the wrong way, the bitterness will not remain in the community.

Imagine, we as Christians, commanded to love one another; Christians who supposedly are forgiving as well as forgiven persons; are probably going to pay protection money so that we will not have deep wounds in our community which would be caused by one member of the community suggesting to another that he could give a certain amount to build a new building.

We get all this involved because we refuse to be stewards. Perhaps this is the judgment.

DR. AND MRS. GRANT VISIT SEABURY-WESTERN

★ The Rev. Frederick Grant was honored at Seabury-Western on October 28, along with the Rev. Alden Drew Kelley, both former deans. At the convocation a ceremony was held in the refectory when their portraits were unveiled. The oils were the work of Deane Keller of the Yale art gallery.

Dr. Grant was dean of the seminary from 1927 to 1938 and was responsible for the building of the chapel and otherwise expanding the facilities during a notable administration.

He succeeded Bishop Johnson as editor of the Witness after he moved to New York to be professor of biblical theology at



DR. GRANT: — portrait unveiled at seminary where he was dean for over a decade

Union Seminary. Dr. Grant and his wife, Helen, who attended the convocation also, are both contributing editors and were at the St. Louis General Convention as reporters for this magazine.

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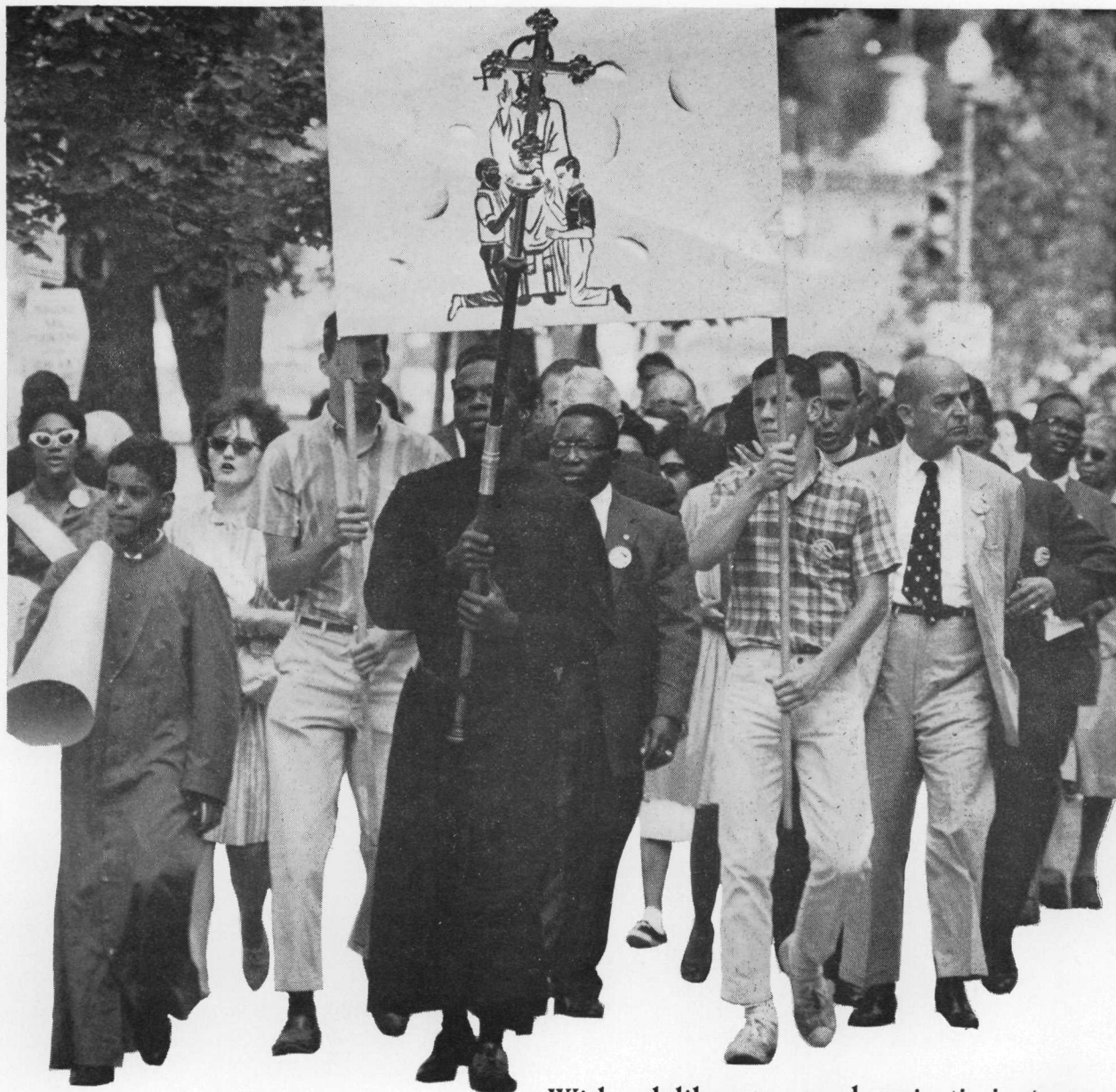
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BISHOP HARRIS KILLED IN ACCIDENT

★ Bishop Bravid Harris, retired bishop of Liberia, was killed instantly October 21, in a one car accident near Fredericksburg, Va., en route to a board of trustees meeting at St. Paul's College in Lawrenceville, Va. His passengers, Mrs. Harris and Arthur Ben Chitty, the



BISHOP HARRIS: — a candid shot taken while in Liberia where he had notable accomplishment during a long episcopate

president of the foundation for Episcopal colleges, were both injured and taken to a hospital in Fredericksburg. Both are recovering.

Bishop Harris served for almost 20 years as bishop of Liberia. After his retirement in 1964 he returned to the United States to be acting director of the foundation for Episcopal colleges. Although he retired from this position in 1965, Bishop Harris remained active and worked closely with Chitty.

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THE WITNESS

Tunkhannock, Pa. 18657

News Notes

Edited by
William B. Spofford Sr.

U.S. Intervention in Vietnam was condemned by the consultative committee of the Christian Peace Conference meeting in Budapest. Delegates included 243 churchmen from 42 countries. Dean Joseph Hromadka of Prague stated that the 7-year-old organization had spread throughout the world, uniting Christians of differing view who agree on the need for cooperation to maintain world peace. Metropolitan Nicodim, head of foreign affairs for the Russian Orthodox, said he was "deeply satisfied with the constructive course and fraternal atmosphere of the conference." Secretary Ossei Timothy of the

Chenian council of churches stressed that "the Africans are deeply impressed by all that they have heard at the conference. We discussed all problems in a Christian manner and during our consultations, Jesus Christ has led us toward peace."

Persecution of religious persons have ceased in communist countries in eastern Europe, according to reports received by the British council of churches. There is "ever-increasing dialogue between Christians and Marxists", with peace between countries high on the agenda.

Religious Liberty, the much-heralded document of the Vatican Council, had a new clause inserted on the eve of the final voting. Edward Duff, writing for Religious News Service from Rome, reports that the declaration now asserts that the "one, true religion" is found in obedi-



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ence to Rome. He says: "It goes further. It emphasizes man's obligation to seek truth and tells him that, by God's will, the full truth in the realm of religion is found in the Roman Catholic Church." The new clause was apparently made in deference to conservative members.

George F. Kempzell Jr. has resigned as rector of St. Michael and All Angels, Dallas, Texas—he says under pressure after a conflict with the vestry over administration. He'll be paid for six months and have a house, meanwhile serving Dallas's Good Shepherd as a consultant without pay. He went to Dallas in 1963 from St. James-the-Less, Scarsdale, N. Y. where he resigned because he did not have "the unanimous support of the wardens and vestry." A couple of years before he was in the headlines for refusing to administer communion to parishioners involved in barring from a golf club the escort of a debutante because he was Jewish, though a member of the Scarsdale parish. Kempzell was widely praised for his action by leading Episcopalians, including Bishop Lichtenberger, then PB, and Bishop Donegan of N. Y. He also got into the James Meredith case in Miss. by transporting 70 of a Negro congregation in White Plains to attend a service at St. James. It was the "answer", he said, of his church to the rioting. The present ruckus, according to Vestryman W. G. Henry, is no reflection on the character of the minister. "There were some differences in leadership and executive ability matters," he said but would not elaborate. Bishop Mason, on hand when the resignation was accepted, said there was "simply a difference of opinion on how the church should go. He (Kempzell) is a

spiritual man. He hasn't much interest in administration. St. Michael is a large parish." The parish has 2,500 members — largest in Dallas — and completed a \$2-million plant shortly before Kempzell arrived in April '63.

Louis M. Hirshson, president of Hobart and William Smith Colleges, will retire June 30, 1966. Merle A. Gulick of New York, chairman of the board of trustees, in making the announcement recently called him "the colleges' greatest president." Hirshson, who came to the colleges in July, 1956, requested retirement, saying it was time to turn the reins over to someone else. He was 65 on March 12 of this year. Gulick, mentioning that the retirement was Dr. Hirshson's personal decision, said the board members felt they must respect it. He added that the "trustees are sorry to see the president's tenure of office come to a close." Expressing appreciation for himself and his fellow board members, he spoke of "Dr. Hirshson's selfless dedication above and beyond the call of duty to further the interests of the colleges." The board chairman pointed out that "under Dr. Hirshson's dynamic leadership the colleges have witnessed their greatest growth, and have initiated many projects more ambitious and important than any attempted heretofore in their history."

Organ Concerts, featuring the complete works of J. Sebastian Bach, is planned at St. Michael's Cathedral, Boise, Idaho. The series of 18 which will take two years, will feature the cathedral's organist-choirmaster, C. Griffith Bratt, who just returned from a year's sabbatical in Europe, where he worked on music and organ history. The series is sponsored both by the cathedral and a special com-

mittee of Boise citizens, according to Dean Wm. B. Spofford Jr. During the two years, outstanding musicians from Idaho will be featured with Mr. Bratt and everything from symphony orchestras to vocal ensembles will be sharing the cathedral's facilities.

Presbyterian Life, official monthly, is losing circulation. Manager R. H. Heinze said the magazine "is in trouble and I am glad." Eugene Blake, possible next secretary of WCC (Witness, 10/28) who is stated clerk of the church, figured in the statement without being named. "There has been a change in the climate of our church, a good change, with the result that many are surprised and displeased to learn that the Christian faith has anything to say about anything important," Heinze said. "They can't very well cancel the stated clerk, so they cancel the magazine." The manager declared letters from pastors cancelling subscriptions objected to the church's stand on matters ranging from civil rights to Presbyterian Life's inclusion of an advertisement for a book on evolution. "We shall not panic," Heinze said. "Instead, we will be of good cheer. Popularity is a bad thing if it is the product of inconsequentiality and innocuousness. Churches which are irrelevant will produce trifling publications to report the irrelevancies. We United Presbyterians are passing through a very difficult and very wonderful time. There is dissent. There is debate. There is criticism. There is change. In short, there is a reformation."

Worker-priest movement in France is to be resumed with the full authorization of the Vatican, it was announced at a meeting in Rome of the French episcopate. It will be given three years to make good.

- BACKFIRE -

Chandler W. Sterling

Bishop of Montana

Irresponsibility and indigestion, eh, Mr. Dean? (Witness, October 7). You might have added Misinformation to the title too.

As the Bishop of Montana, I was somewhat embarrassed over your admission that you listened to your car radio while driving through the grandeur of the shining mountains in Montana's Big Hole country. Indeed, dear Dean, with modern radio programming as it is, why do you ever listen to a radio? No matter where you dial, you will hear only the moaning bass twang of a guitar providing resonance to fill the empty head. Why not sell that contraption and give the proceeds to MRI? That might demonstrate a little devotion.

Now, for a moment to the melancholy subject of ecclesiastical and episcopal economics. The East Glacier meeting of the House of Bishops was the least expensive arrangement for hospitality that we have had in my ten years' knowledge of such matters. The cost for the host Diocese usually runs from \$5,000 to \$7,000. Montana guested the meeting for about \$3,000, and no one had to sleep in a stage coach or eat porcupine pie. I, too, have been on the "luxury circuit" at times. Montana was not one of the stops.

It might have been better for Witness readers, Your Dean-ship, if you had inquired into these matters simply in fairness and for the sake of accuracy. You would have discovered that nearly every congregation in the Diocese of Montana had visiting bishops during their time among us. They even did the Sunday mis-

sionary circuit. They explored the life of the Church in Red Lodge and Deer Lodge, in Big Timber and in Plentywood, in Fish Tail and Whitefish.

A motion was also made and carried at the meeting that future sessions of the House of Bishops be held in such places as this, which would provide for our needs as adequately as this exceedingly low-cost meeting in Montana did.

MRI? Each Bishop who flew into Great Falls and those who came by train to Cut Bank were given free round-trip transportation, exceeding 250 miles per bishop. And believe me, they were dependent on us to get them to East Glacier.

Entertainment? The Blackfeet Indians shared their dances, dress, and culture. We contributed \$250 to their local relief program operated by the Tribal Council. The bishops' wives played bridge one afternoon while waiting for the House to adjourn its session. The five cash prizes, totaling \$100, were sent to the Rev. Douglas Mbopa in Grahamstown, South Africa. The teenage girl pages presented a skit in the lobby. The proceeds, at their request, were given to the Presiding Bishop for MRI.

All of this reminds me of the

story of the two women coming out of church one Sunday morning after the bachelor priest had preached a sermon on marriage. One woman turned to her friend and said, "I wish that I knew as little about the subject as he did."

- NEW BOOKS -

E. John Mohr
Book Editor

THEY WHO ARE CALLED CHRISTIANS, by Jesse H. Baird. Westminster. \$3.50

This is a lovely devotional book by the president emeritus of the San Francisco Theological Seminary. It sets out to tell us how to become Christians. I don't think that it accomplishes this purpose. To do that I think that it would have to be more of an appreciation of Jesus. It is rather an appreciation of St. Paul. None can question that St. Paul tried to be a Christian, and at times reflected the glory of Christ as few others have. But many feel, I among them, that St. Paul's egoism and mysticism, at other times, obscured the glory of his Lord. Be that as it may, any book on how to be a Christian should focus attention first and last on Jesus.

But these are fine Christian essays. Anyone will be helped by reading them. They come out of rich experience.

— OSCAR F. GREEN

The reviewer is rector Emeritus of All Saints', Palo Alto, Cal.

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