

The **+ WITNESS**

NOVEMBER 11, 1965

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NEW YORK CITY

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Story of the Week

Holy Communion in Anglican Rite Celebrated in Catholic Church

★ Ecclesiastical history was made in Liberal, Kansas, on October 24 and 25 when Bishop Edward C. Turner of Kansas, celebrated holy communion in the Anglican rite at the altar of St. Anthony's Roman Catholic church during the annual convocation of the missionary district of Western Kansas.

The Episcopal church in Liberal not being large enough to accommodate the large crowd, the Roman Catholic facilities were used, arrangements having been made between the Rev. Harold J. Weaver, rector of St. Andrew's, host to the Convocation, and Father John Lavrih, pastor of St. Anthony's, with the consent of the Roman Catholic Bishop of Dodge City and the Episcopal Bishop of Kansas.

Approximately 200 persons received communion at the service. The bishop was assisted by the Ven. David Powell, the Rev. William E. Craig, and the Rev. David Agnew, all of Salina, the Rev. Harold J. Weaver, and the Rev. Rudolph Treder, Dodge City, chaplain to the bishop.

A Roman Catholic mass was held in the church just a short time preceding the Episcopal service.

Bishop Turner has been serving as interim bishop of the missionary district since Bishop Arnold M. Lewis was elected

suffragan bishop for the armed forces last January and left Western Kansas.

Bishop-elect William Davidson, elected in September at the meeting of the House of Bishops to fill the vacancy in Western Kansas, was present at the convocation, with Mrs. Davidson. He has resigned as rector of Grace Episcopal church at Jamestown, N. D., effective December 31. When all the standing committees of all dioceses and counsels of advice in all missionary districts have been contacted for their approval, together with all bishops, a date will be set for his consecration, to be held in Salina, Kansas. A date early in January is hoped for.

Over 300 attended the opening service of the convocation, at which the bishop gave the annual address. Davidson spoke briefly at the convocation dinner which followed, held in St. Anthony's parochial school, with the meal prepared and served by the Catholic churchwomen.

Bishop Turner spoke on the mission of the church. He praised the Vatican Council and said that he did not think Anglicans sufficiently recognize what is going on in Rome.

"What a great act of faith it needs for Roman Catholics to come out of their positions successfully entrenched for cen-

turies or more," he told the delegates. He added that it was the same outlook which lay behind the major study of the World Council of Churches on the missionary structure of the congregation.

"All too often the church

G. A. STUDDERT-KENNEDY

★ We get requests from people writing papers for doctorates. Recently a Baptist minister asked us to dig up everything we had printed about the US sending an ambassador to the Vatican. If there was any charge for the copies he'd pay "if it isn't too much." More recently a college senior wanted everything that had been in *The Witness* on "the church and social action."

Now a PE parson is doing a thesis on Studdert-Kennedy — we warmed up to this one and went back to the 20's and dug up some of the pieces he had written for us as a regular contributor. Few writers, then or since, have his wollop. Hence the reprint on page 10 and if you like it we'll have some more from time to time.

If our young readers do not know who the man is — he was a famous padre in world war one; later a chaplain to the king and a noted missionary throughout the Anglican communion, with a strong emphasis on social justice and peace in everything he wrote or said.

lives and acts as if the world did not exist," Bishop Turner said, "It is too easy to think of mission as filling church buildings rather than going out into the world."

William Davidson, bishop-elect, spoke at the convocation dinner. He stressed the importance of the occasion for him. In referring to the Episcopal communion being celebrated in the Catholic church, he declared that "because it would work here does not mean that such an arrangement would work everywhere else, since it involves personalities and friendship between the two men making it possible, Father Weaver and Father Lavrih, but I think it is a wonderful thing."

He also got a laugh by adding that "by his popularity here I think that Fr. Lavrih could have been elected Episcopal bishop of Western Kansas."

Fr. Lavrih was a guest at the service, walking in the procession beside the Episcopal rector, and later at the dinner was seated at the head table, along with two Roman Catholic sisters who are members of the school personnel.

Election of three priests and three laymen as delegates to the provincial synod meeting to be held in Topeka next year was delayed until after the new bishop has been consecrated.

A most successful convocation was reported, with good attendance at all sessions. St. John's Church in Great Bend will host the meeting in 1966.

The convocation expressed its deep appreciation to the people of the Roman Catholic church for their generosity in lending the use of their facilities.

whose duties include counseling young men who seek to make up their minds on conscientious objector status, there are very few who seek this status as a "draft dodge."

"If a young man comes in and we discover after counseling with him that his motives are dishonest, we try to help him see the implications of taking a dishonest position," she said, adding that "such persons perhaps need help more than the others."

Miss Knopp stressed that the Quaker "doors are open to all people." And that many who come for advice have no formal religious affiliation.

The same week, Paul Booth, head of the student organization, held a press conference in Washington, D. C. in which he pleaded for a chance for young people to serve their country but not by killing.

His press release follows:

Students for a Democratic Society wishes to reiterate emphatically its intention to pursue its legal opposition to the war in Vietnam. We feel that the war is immoral at its root, that it is fought alongside a regime with no claim to represent its people, and that it is foreclosing the hope of making America a decent and truly Democratic Society. The commitment of SDS, and of the whole generation we represent, is clear. We are anxious to help and to change our country; we refuse to destroy someone else's country. We are anxious to advance the cause of democracy; we do not believe that cause can be advanced by torture and terror.

To Build Instead of Burn

We volunteer to go into Watts to work with the people of Watts. We volunteer to help the Peace Corps learn, as we have been learning in the slums and in Mississippi, how to energize

Humanitarian Projects Urged By Quaker and Student Leader

★ Humanitarian projects for conscientious objectors and for youth rebelling against U.S. war in Vietnam are urged by a Quaker official and the national secretary of Students for a Democratic Society.

★ The Quaker who regularly counsels conscientious objectors expressed hope that "someone" would take up the challenge of a marine corps general and provide opportunities for conscientious objectors to serve in humanitarian projects in Vietnam.

Gen. Wallace M. Greene challenged anti-war demonstrators to "prove their sincerity" by volunteering for humanitarian programs in southeast Asia.

Miss Honey Knopp of the American Friends service committee, declared: "There are lots of kids who would just love to go and work in a service project

in Vietnam. There aren't enough alternative service opportunities open to them."

She said she was convinced that "if the government or someone would set up projects in Vietnam," large numbers of conscientious objectors would volunteer to work there as an alternative to military service.

Under the present draft law, draftees who are classified I-O serve in projects, many of them sponsored by religious organizations, of a humanitarian nature. Some of the work is in this country, some overseas. The men receive maintenance and a subsistence allowance.

Miss Knopp said that Quaker-sponsored projects have far more applicants than there are openings available. "We have to turn a lot of people down," she explained.

According to Miss Knopp,

the hungry and desperate and defeated of the world. We volunteer to serve in hospitals and schools in the slums, in the Job Corps and VISTA. We propose to the President that all those Americans who seek so vigorously to build instead of burn be given their chance to do so. We propose that he test the young people of America: if they had a free choice, would they want to burn and torture in Vietnam or to build democracy at home and overseas? I predict that almost every member of my generation would choose to build, not to burn; to teach, not to torture; to help, not to kill. And I am sure that the overwhelming majority of our brothers and cousins in the army in Vietnam would make the same choice if they could.

Our generation is not afraid of service for long years and low pay; SDS has been working for years in the slums of America at \$10 a week to build a movement for democracy there. We are not afraid to risk our lives; we have been risking our lives in Mississippi and Alabama, and some of us died there. But we will not bomb the people, the women and children of another country.

I have just sent a telegram to the President and the Attorney General asking to meet with them immediately to discuss our proposal. Let me state it again: that any American who is ready to risk his life, his health, his career, and his material possessions in order to build democracy not be asked to take part in a war that is destroying democracy. If they do this, I say again — they will find the whole of our generation rejoicing in the opportunity to build. I hope the President and the Attorney General will respond to our request and will meet with us at once; for every hour and day that passes, more

human beings, American and Vietnamese, die needlessly in that ugly war, and for every hour and day that passes, more members of our generation become desperate.

Until the President agrees to our proposal, we have only

one choice: we do in conscience object, utterly and wholeheartedly, to this war; and we will encourage every member of our generation to object, and to file his objection through the Form 150 provided by the law for conscientious objection.

Cathedral Bequests Cancelled Because of Civil Rights Stand

★ Bishop Horace W. B. Donegan of New York took the occasion of the celebration of the 18th anniversary of his consecration as bishop and the 15th as diocesan to admonish more than 200 clergymen and numerous laymen that “my enemies are ultimately yours.”

At the special thanksgiving service in the cathedral he revealed that \$600,000 pledged to the cathedral building fund had been cut from the donor's will. Other larger bequests had also been withdrawn because of his public stand on civil rights, he said, and added, “The people who have cut this cathedral out of their wills have also with-

drawn or reduced their support to their own parishes.”

Pointing out that he hoped that the great cathedral, second size only to St. Peter's in Rome and only two-thirds complete, will one day be finished, Bishop Donegan made clear that he would not compromise his principles on these issues. “I can only hope,” he said, “that its very unfinished quality will stand as a memorial to the diocese which in the twentieth century tried to do what it believed was right.” And in his summary, pointing out that he realized that part of the reason that building had not continued recently was due to his attitude on minority rights, he said, “These stone columns and arches are very great, but the family of this diocese is not made up of stones or bricks or stained glass. It is made up of human beings.”

The Cathedral of St. John the Divine was started in 1892, and at present holds 10,000 people seated and 16,000 standing. While it has no membership, it is no secret that it will need millions of dollars to complete the building. Over the years, the cathedral has had a policy of never going into debt for building purposes, and its maintenance and the salaries of its staff are secured by endowment funds.

In taking such a strong stand for the rights of minority groups Bishop Donegan stands



BISHOP DONEGAN: — taking a stand on race ran into big money that the New York Cathedral won't get

in line with the great tradition established in the mid-1930s by the late Bishop William Manning. When the vestry members of All Souls Church in New York refused to admit Negroes and locked them out, Bishop Manning went down to the church, broke off its lock, and admitted the Negroes himself.

Both the former dean of the Cathedral, now Bishop James A. Pike of California, and the present dean, John V. Butler are very active in civil rights issues. Dean Butler took part in the march on Washington, and made the cathedral grounds available as the starting point for the religious groups leaving New York for Washington at that time. He also participated in the Selma demonstrations in Alabama.

This past June, at the suggestion of Dean Butler, Bishop Donegan appointed the Rev. Walter D. Dennis, Negro minister of St. Cyprian's Church in Hampton, Virginia, and former assistant minister of the cathedral, as canon residentiary of the cathedral. Canon Dennis is now the only Negro canon residentiary of the Episcopal Church in North America, and the first to be appointed in the 73-year history of the New York cathedral.

All divisions of the cathedral work are thoroughly integrated. The choir school, according to its headmaster, Canon Harold R. Landon, is one of the most integrated private schools in New York. The men's choir, which supplements the choir school, has a liberal representation of minority races, and all offices of the diocese and cathedral are integrated. Negroes serve on all the important commissions and committees of diocesan life.

The Hon. Thurgood Marshall, now solicitor general for the U.S. Supreme Court, was delegate from the diocese of New

York to the General Convention in St. Louis in 1964, where he walked out from one meeting in disgust at the "conservative tactics" of other delegates.

News Notes

Edited by
William B. Spofford Sr.

Dean Leffler of Seattle has something to say about Sunday Schools this week, following the conference held earlier, reported here 6/24. Tie-in with that a report presented to the S. S. association which met last month in Milwaukee. Sunday school attendance has reached an all-time high of about 45 million persons annually in U.S. but the entire program suffers from the problem of drop-outs after the age of 11. David L. McKenna, president of Spring Arbor College, said that surveys indicated renewed interest and participation in middle and old age, but that the earlier losses are never recovered. He cited these reasons why most teenagers drop out of Sunday school: Lack of understanding and knowledge of the changes in spiritual attitudes and perceptions during this time. Sunday school teaching has "the short range goal of exposing the student to Christian values rather than the long range of developing Christian character." The influence of Sunday school teachers in developing moral judgments has been almost negligible. Sunday school purposes and programs lack continuity with those of the rest of the church. Ineffective people are used as teachers. "Children from non-Christian homes leave first and then are followed a couple of years later by too many products of Christian homes. Whatever values have been taught in the Sunday

school are probably replaced by the values of the secular school, the gang and the television set."

Vietnam war gets the same going over from all church groups, excepting the social and religious fundamentalist. British council of churches at their fall meeting in Scotland called for negotiations that would include the Vietcong. As a result of correspondence between the British and the American councils and the East Asia Christian council, it had been decided that the British should submit a further resolution on Vietnam to the recent sessions and this was put forward for debate by the BCC as follows: "The council views with deep sorrow the continuation and intensification of the war in Vietnam. To express its compassion for the victims of war, it urges support for programs of relief, reconstruction and development, in particular for the aid being given in North and South Vietnam by our Christian aid department through the East Asia Christian conference. The council urges her majesty's government to persist in their efforts to secure an end to the fighting." It believes: "that a cease-fire can be achieved only as a result of negotiations involving all the parties to the conflict, including the National Liberation Front of South Vietnam; that the withdrawal of forces ought not to be made a pre-condition for such negotiations. The Council further believes that the people of Vietnam have the right to decide their own future, as envisaged in the Geneva Agreements of 1954." The resolution carried by a unanimous vote.

Canon Ted Wedel, now a lecturer at Union in New York, told a panel in Buffalo, N. Y. that too much is expected of the clergy. Their "impossible bur-

(Continued on Page Fifteen)

EDITORIALS

The Passing of a Giant

THE DEATH of Paul Tillich at 79 comes not only as a personal shock to the many who knew him, heard him preach and lecture, and read avidly his deep-going books and articles; it also marks the beginning of the end of an era of the giants in Protestant theology. In different ways and from a variety of stand-points the post-war theologians of the 20's and 30's laid claim by the brilliance and penetration of their thought upon the imagination of a new generation of intellectuals. The names of Barth and Brunner in Europe and of the Niebuhrs in America will always be remembered as the embodiment of this development.

Paul Tillich, bridging the continents in his own career, will be remembered as one of the most original and exciting of them all. That he spoke the language of the new generation even in the 50's and 60's was evident from the fact that wherever he went on college campuses capacity crowds thronged to hear him and to question him. He loved to answer questions, and answered them in that disconcerting way that made the questioner aware that he had asked more profoundly than he knew.

Not only was Paul Tillich possessed of a rich and supple and many-sided mind; he also possessed an enormous and delightful zest for life. His was a humane theology because he was a theologian of the widest kind of human interests. He had a special and attentive following in the Episcopal Church, a fact which somewhat puzzled him, Germanic and Lutheran as he was by birth and background. Perhaps the reason was that he was close in spirit to the Christian humanism of a John Donne or a Frederick Denison Maurice, though very different, of course, in the formulation of his views. He had a sense of sacramental reality, growing out of his interest in the role of symbolism in life, which made the rich symbolism of the Anglican style of Christianity congenial to him.

His death comes at a time when the spotlight of theological interest has shifted noticeably toward the new efforts of Roman Catholic theologians to speak to the new age, but we believe that part of their inspiration and motivation came from the persuasive efforts of men like Tillich in the Protestant churches.

He himself helps us as we contemplate the gravity of our loss by words, characteristic in realism and eloquence: "Do not deceive yourselves about the seriousness of death—not death in general, not the death of somebody else, but your own death . . . The Christian message . . . knows that we, really we, have to die . . . And within Christianity there is only one 'argument' against death: the forgiveness of sins, and the victory over him who has the power of death. It speaks of the coming of the eternal to us, becoming temporal in order to restore our eternity."

Perverted Religion

"ONE RELIGION is as good as another. We are all headed for the same goal and it makes no difference which road we travel."

These statements are frequently made notwithstanding the fact that they are absurd and spring from indifference rather than from a love of the truth. As a matter of fact there is nothing quite as injurious as bad religion. It is the truth, as our master said, that makes us free. He also said, "Because I tell you the truth, therefore you will not believe me."

If the premises of religion are false the results are bound to be disastrous. It was for this reason that our Lord spoke to the multitudes in parables, lest men who were not seeking righteousness should assimilate half truths and produce false theories. Half a lie is far more deceptive than a brazen lie.

The apostles asked the master why he spoke to the crowd in parables and explained them only to his disciples. He replied that he spoke to them in parables lest they should see with their eyes and hear with their ears and be converted, for, he said, their eyes were closed and their ears were dull and their hearts were gross. The result would be not the gospel but a garbled form of it. It would be like throwing pearls before swine. The result would not only be the destruction of the pearls but they would turn again and rend him.

He had good reason for saying this because that was exactly what happened in his case. It

was the bad religion of those who heard him which turned and crucified him. Christ was not put to death by non-religious people but by those who were the advocates of bad religion.

The love of God is like an electric current. It is capable of producing light, heat and energy if it is properly used, but it will burn and destroy and kill if used wrongfully.

It is the price we pay for all our blessings. The love of God is a powerful force which is capable of producing love, joy and peace. But if God's love is met by ingratitude, resentment and bitterness it is a devastating fire. It is like the sun which dries up one field and makes another fruitful. As St. Paul expressed it, the grace of God to one is a savour of death unto death and to another the savour of life unto life.

Our Lord spoke in parables in order that those who really were in search of righteousness might seek and find. A parable conceals truth in such a way that it is revealed only as men seek to find it. All of God's gifts are blessings when men put forth the effort to search them out.

Did you ever try to teach an unresponsive person? Far better if you had spared the effort. "Verily thou art a God that hides thyself", and also hides the treasures of truth, beauty and goodness. They will never be revealed to the indifferent and the inert but only to those who hunger for them. Bad religion is like a bad medicine. It does more harm than good. To found religion upon intellectual curiosity or sentimentality or legal respectability is to produce bad results.

By their fruits shall you know the value of the prophets. Religion to be beneficial must have an ethical basis, a spiritual hunger and sacrificial devotion. Then and then only does it bring forth the fruits of the spirit. Our Lord never tried to reach the crowd. Seeing the multitude he went up into a mountain — he withdrew from the crowd — and when he was set his disciples came unto him. His message was to those out of the crowd who were attracted by his person and his teaching.

The soul is like the soil. The virgin soil is wonderful but when it is turned up by the plough then it will produce fruits and flowers if it is cultivated, or weeds and dust storms if neglected. The ethical laws which govern human conduct are as inexorable as the laws of agriculture. Man discovers them; he cannot create them.

If the world today is full of noxious weeds and political dust storms, it is because our leaders

are ignoring the principles necessary to produce the fruits of the spirit which are love, joy and peace. In this age of mechanical and corporate regimentation the joyousness has gone out of life and instead of winsome personalities we have mechanical gadgets who are parts of a machine.

For Christ to preach his gospel of love to a group whose sole concern is to promote their own interests would be to create a perverted religion which, like the weeds, is worse than the virgin sod prior to the introduction of the plough.

A perverted religion is the source of fanaticism, strife and bitterness. Unless our religion is founded on love and is the result of a pure hunger for righteousness it becomes a futile thing, for God reveals all truth only to those who seek it.

Christ spoke in parables in order to draw out of the multitudes those who were really seeking the kingdom of God and his righteousness. No others were eligible for discipleship.

Pappy Passes

By William B. Spofford Jr.

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

DURING THE PAST YEAR, three elderly men died. Each of them had significant roles to play in the current status of the church. Two of them were recognized as world figures, and through their intellectual insights and positive witnesses as people, helped to set a lot of the climate in which we exist theologically. We think of course of Martin Buber and Albert Schweitzer.

But, recently, another elderly man died at the age of eighty-nine. His name is not known everywhere, as Schweitzer's and Buber's rightly are. And yet, his entrance into the church triumphant should not be a mild foot-note on the obituary page. A large number of clergymen today are a bit more mature and secure because this man had a schizophrenic break. The illness confined him for several months to a mental hospital and, being a genuine scholar, he viewed his own case clinically and critically. Sick as he was, he observed and evaluated himself and his fellow patients. Upon his release from the hospital he enrolled in Harvard to study what this experience meant to him as a person and, with the help of Richard Cabot, Macfie Campbell, William McDougall and Elwood Worcester, he prepared himself for a ministry to the mentally ill.

And then he moved to Worcester state hospital in Massachusetts to exercise a full-time pastorate, not just of services, but of relating to the hospital as a total community where much could be learned of man and much about God. Then, in June 1925, he took four seminarians into the hospital for the summer. These men came to know the patient but left knowing themselves—their inadequacies, their needs for growth, their defenses, their strengths. What started as a ministry to the unfortunately ill turned into a process of growth in insight as to what a minister is.

Thus, one phase of clinical pastoral training was started due to the interest, determination, and dedication of Anton T. Boisen. Since that moment his discoveries have compelled a change in all ideas about theological education on the seminary level. Since that time, in mental and general hospitals, as well as penological settings, students in the theological disciplines combine their academic discipline with clinical work under supervision. The emphasis was on God's people, and not books.

In 1950, he emphasized what he had tried to do very simply: "Let me also emphasize the fact that this movement, as I have conceived of it, has no new gospel to proclaim. We are not even seeking to introduce anything new into the theological curriculum beyond a new approach to some ancient problems. We are trying, rather, to call attention back to the central task of the church, that of 'saving souls', and to the central problem of theology, that of sin and salvation. What is new is the attempt to begin with the study of living human documents rather than with books and to focus attention upon those who are grappling desperately with the issues of spiritual life and death."

Since those beginning days, which Boisen shared with Dr. Richard Cabot and Dr. Wm. Keller of Cincinnati, clinical pastoral training and education has become a bit more sophisticated and, perhaps, knowledgeable. "Pappy" Boisen, up until a month ago, was generally around helping it to define, explore, evaluate and grow. Seminarians and clergy, going through clinical pastoral training, find that they, themselves, are the ones who are forced to grapple desperately with the issues of spiritual life and death, as they meet and "read" the living documents. To pass through that crucible, most have found, has made a whale of a difference in the kind of padre

— and man—the ordained minister, whatever the denominational label he may wear, is.

So, "Pappy", always kind, always reflective, always person-oriented, has joined the company of saints. The total church of Christ can thank God that this fellow passed this way.

Centers, Egocentrics And Eccentrics

By Corwin C. Roach

Director, North Dakota School of Religion, Fargo

ACCORDING to a recent news item South Dakota has been guilty of a false claim. It seems that the authorities in that state have set up a marker designating the geographical center of North America. However, according to the 1931 U.S. geological survey the center was actually in Pierce County, North Dakota, just southwest of Rugby. The South Dakota claim was off by 300 miles but those responsible for the error brushed off their misguided boast, "a few degrees one way or another won't make any difference". A miss is now as good as 300 miles in South Dakota.

This geographic center of the continent is a rather hollow distinction to lay claim to in any event. Much more significant would be to determine the religious, cultural, or industrial center of our country or the world. The meaningful centers are always those that lie beyond us. It is the sign of immaturity to find the center in ourselves. Yet everyone of us, like the South Dakota authorities, are tempted to place ourselves in the middle of things. Ancient Israel thought of Shechem as the navel of the earth. The Greeks made it Delphi and the Babylonians, Babylon. Medieval geographers gave the honor to Jerusalem. We could add to the list of claimants.

The baby in the cradle acts as if all the world revolved around him. When he cries, there is a major crisis. When he smiles, peace and quiet prevail once more. As the baby becomes a child and then a man, his growing maturity is reflected in the way he has shifted the center of his life. First he learns of the larger circle of the family with a common center for all its members. When he goes to school he sees that center receding to include larger and larger circles of interest and concern.

Indeed education consists in learning to accept these new centers and to relate one's own activity to them. It is difficult to make the change. The heliocentric theory, for example, was first advanced by a Greek astronomer, Aristarchus, 1800 years before Copernicus, and it was several centuries after Copernicus before the general public began to accept it.

But the egocentric in religion and ethics is even more stubborn than the egocentric in astronomy and physics. We are all self-centered egoists putting our own interests and those of the little groups to which we belong at the center of our concern. We need a Copernican revolution in the church which will see the center of our religious endeavor not in North Dakota or South Dakota but through out the world, in Asia and Africa as well as America.

A 15th century Renaissance philosopher, Nicholas Cusa, described the universe as a sphere "whose circumference is nowhere and whose center is everywhere". That is the kind of world we are living in today. There is no limit or bound to man's concerns. We need to get off our smug centers, stop going around in our cozy

little circles. We must break through our neat pattern, thrust out into the larger reality. To put it in technical terms, we must make the shift from circular to rectilinear motion. In mechanics this is accomplished by an eccentric, an off-center device which the dictionary describes as "converting the circular motion of the shaft into back-and-forth motion of the rod".

Religion has its eccentrics also who have converted the circular to the rectilinear. They are the prophets, apostles and evangelists. We think of Amos who widened the interest of God to include Ethiopians, Philistines and Syrians as well as the people of Israel; of St. Paul who saw the partition wall between Jew and Gentile broken down; of Wycliff who freed the scriptures from its little circle of learned Latin readers; of Wesley who claimed the world for his parish.

Cusa was right. The world is exploding in so many directions before our very eyes that the focal point is universal. The centers of need are here but they are everywhere. There is no end or bound. We can no longer circumscribe the problem. Eccentrics are demanded, not egocentrics, to deal with it.

THE SELF-MADE MAN

By G. A. Studdert-Kennedy

..... THE BOX ON PAGE THREE

EXPLAINS WHY THIS ARTICLE BY

THE FAMED PADRE APPEARS

THERE is many a deep truth hidden away in the old nursery rhymes and stories we learned in the days of our youth. Cinderella, Snowy White and Sleeping Beauty were all born in the soul of Jesus Christ.

And Humpty Dumpty, too. One of the deepest of Christ's truths is hidden away in that funny old rhyme. Humpty Dumpty is the living world of men and women, and that world has had a great fall. The Garden of Eden may be a fable, but the truth it contains is a fact.

The world of men and women is broken and wounded. It lies bleeding and sick while round it stand all the king's horses and all the king's men, all the great powers of the earth, and they

cannot put Humpty together again. All their massed might and panoply of power is useless because it cannot give what Humpty Dumpty needs, new life.

God, and God only, can give new life. That is the master truth which Jesus taught. He did not believe that any man however strong, or any nation however powerful, could save the world. He did not believe that any man apart from God could do anything but make an unholy mess of things.

Therefore, when he was scouting round for his followers he did not choose men of genius or exceptional powers, but strong, simple, vigorous

child souls that could grow great by the grace of God.

He himself has sketched with a master hand the kind of man he wanted and still wants. The opening of the sermon on the mount is a character sketch drawn in fine, firm lines. It is the portrait of the kingdom man or kingdom woman that Jesus sought to make.

Blessed are those who feel poor in spirit,

The kingdom of heaven is theirs.

Blessed are the mourners,

They will be consoled.

Blessed are the humble,

They will inherit the earth.

Blessed are they that hunger and thirst for goodness,

They will get their fill.

Blessed are the merciful,

They will find mercy.

Blessed are the pure in heart,

They will see God.

Blessed are the peacemakers,

They will be ranked as sons of God.

We inevitably misinterpret and misunderstand the meaning of these sublime sentences if we look upon them as separate and disconnected, and therefore pay no attention to the order in which they are arranged.

Poor in Spirit

THE FIRST FOUNDATION is poverty of spirit. What does that mean? "A poor-spirited person" does not sound good to us. We think of a man too weak or too lazy to fight either his own battles or any one else's, the sort who would not say "boo" to a goose. If that is the first qualification for the members of the kingdom, it looks like a poor sort of a kingdom.

But we must get away from that idea of the poor in spirit altogether. The poor-spirited man and the man who is poor in spirit are two entirely different people.

The man who is poor in spirit is the man who knows that he is utterly dependent upon God and his fellow men, and can never become independent of them either in this world or the next. No one who imagines that he is, or can ever become independent, and bases his life upon the idea of independence, can be a member of the kingdom.

Why? Because the idea of an independent man or woman is a lie, and to base your life upon it is to base your life upon a lie.

That is one reason why riches are a danger to manhood. The rich man is specially tempted to

think of himself and to behave as though he were independent of God and man.

A Soul in Hell

I MET A CHAP of that sort just after a general strike. I was traveling by night, and some kind people paid my fare and insisted on my traveling first-class. I will not say where the self-made man got in, but he got in, and soon made me want to get out.

I gathered from his conversation — or rather, from the speech that he made to himself about himself, for I was so stricken with wonder and amazement that I could hardly say a word to stop him — I gathered that he was a self-made man. God made him a pit-boy to start with, from what I could make out.

I dare say he was once quite a decent pit-boy. But then he took himself in hand, and, my goodness, he had made a mess of himself. He had gone and stuck his stomach where his chest ought to be. He was hard in the heart and soft in the head. I gathered that he had bought up the chapel his father used to attend, with the soul of the minister who preached there thrown in. The minister had expressed some sympathy with the poor, but he was soon cured of his "soppy socialism" by the withdrawal of a fat subscription.

It must be a queer feeling that comes to a man who thinks he has bought Jesus Christ and paid cash for him.

Of course, the man was a monstrosity. He was a blatant, ignorant, vulgar fool. There was no subtlety about him. He had not the brains to disguise his ugliness. I said some terrible things to him when I got going — but even as I said them a kind of pity for him came into my heart.

Not that he was hurt. He had a hide like a blessed rhinoceros. But you cannot help pitying a soul in hell. The awful part of him to me was that he represented perfectly the rotten side of our civilization. He was a walking, talking, acting lie, because he was eaten up with the idea that he was independent.

There he was, fed, clothed, housed, pampered by the toil and skill of thousands; preserved in the possession of his gains by the law of a powerful community. Any man in decent condition could have knocked him gaga and grovelling with one body blow.

If the poorly paid man at the wheel of the powerful engine which was rushing us through the night had blundered, his miserable little soul

would have been flung, naked and shivering, into the biting cold of a loveless eternity. Yet he believed that he was independent of God and man, and there was no gratitude to either in his heart.

It is the curse of our industrial civilization that it produces men like that, spiritual parasites that suck the life-blood from the soul of the world.

What's Wrong With Sunday Schools?

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

OUR RELIGIOUS CLINIC held last spring on the subject: "What's Wrong with Sunday School?", created quite a stir in the nation's secular press in all parts of the country. To be sure, comments made by speakers were lifted out of context and given a sensational twist, but the widespread interest in the subject was quite clear. (Witness, 6/24)

Numerous letters were received from clergy and lay people of our's and other churches, a few of them critical but most of them showing an equal concern with the problem in their own parishes, and wanting to know what answers we had come up with.

The clergy staff and others have given a great deal of thought to this during the intervening months and some of our conclusions will soon be tested in our Sunday School. Answers often seem good in theory or on paper, but only experience can prove them right. These, however, are the convictions we hold as we begin our new year of Sunday School instruction.

- Our school must be placed squarely in the center of parish life and interest. In recent years it has not been so considered. This means the wardens and vestrymen, whether they have children in the school or not, must know what its aims are and consider its needs as important as anything in the parish program.

But it must go deeper than that as we enlist the concern of the entire parish in our educational program. A school which operates solely as something which is expected of us, and is therefore either tolerated or treated with indifference by the childless, can never be a good school. It is a sad commentary on the depth of Christian commitment when a large parish has a small

school because the great majority simply don't care.

- Our school must be a "team" project of the clergy. In recent years we have made the serious mistake of "dumping" the entire responsibility for the school on a succession of curates fresh out of seminary who normally stay only two years and have little or no experience or training for this difficult and important job. This is no criticism of the curates, each one of whom has tried his hardest, without very much help from the two experienced priests on the staff.

We are changing this this year. Two of us will be downstairs each Sunday. I have had personal conferences with all teachers. Regular teachers' meetings will be held with the emphasis on training and a united approach to our task.

- Our School must have the real support of parents. This involves several things.

Parents who "send" their child to church on Sunday at 10:30 need not be surprised if the child gets the impression that being in church is not too important. The purpose of the combined hour for church and school is to enable the whole family to come to God's house together.

Parents' attitudes toward Sunday School are important factors in the discipline of the school. Sunday School does not operate as secular schools do, where attendance is compulsory because society requires it. Therefore, regularity of attendance depends upon parental interest and planning so that school and church become part of the normal pattern of a Sunday morning.

Also, when we have disciplinary problems we must expect co-operation from parents in solving them. In all fairness, we cannot ask and expect volunteer teachers to give several hours of time in preparation only to have the class disrupted week after week.

What I mean by all this is that we can have a better Sunday School if all of us want it enough. Dozens of children in the neighborhood have no religious instruction whatsoever; thousands in the city. What are you doing about those you know who might attend? We of the staff are determined to have a better school this year, but it will take more than a few of us to do it.

May God lead us in a firmer intention as a parish, that his "little ones" may not be caused to stumble because we don't care. Jesus put it very strongly once: "It were better for such to have a stone tied around his neck and thrown into the sea."

Hard words, these. Think on them!

LAITY'S MISSION IN WORLD AFFAIRS

By Katherine S. Strong

Director of Christian World Relations

United Church Women

LATIN AMERICA is a continent of monumental contrasts. The large cities rival any in the world for beauty and high standard of living — yet often they are surrounded by masses of people living in poverty and dire misery. There are great universities which are centers of advanced research and learning — yet the illiteracy rate is higher in Latin America than in any other area of the world, and inadequate education drains the potential from each new generation. There are countries where nine percent of the population earn more than half of the national income, the balance being reserved for the remaining ninety-one percent.

Latin America has a population increase of over four percent a year; its 200 million inhabitants in 1960 will have almost doubled in number by 1980. It is a changing, restless, vital continent where governments can quickly rise and fall, where Communism's promises can seem attractive to the slum dweller, the landless peasant, the underpaid worker, and where young people, eager to escape backward rural areas, are streaming into the congested cities.

Change isn't always for the better. The hills and valleys of southern Chile once were covered with thick forests. These were recklessly cut off, and the land was cleared for huge wheat farms. Until recently this area was the bread-basket for all Chile. But continuous harvests without fertilizing and scientific technology have played out the land. Productivity is declining. Land holdings have become smaller as fathers divide land among their sons. The rolling hills are now cut by erosion and many are bare of vegetation.

The Offering This Year

UNITED CHURCH WOMEN have chosen this corner of the world as an area where the 1965 World Community Day offering can be significantly invested. Church World Service, in cooperation with the Association of Evangelical Churches of Chile, already has started an ambitious project to reclaim these barren hills. Calling upon American surplus foods to help maintain the families of the workers, they have regimented the able-bodied men of the villages

into teams to carry out a plan of reforestation and community development.

In each area, once the tree-planting is well underway, the team of experts has set about helping the people to improve living conditions in the villages by building roads, drainage ditches, bridges, schools. They go from village to village, spending several weeks in each, organizing leadership to start people working on the crucial problems in each community.

United Church Women funds this year will pay the salary of a woman staff member who will join this team of experts, a woman who will work with the women of the village while the men are teaching their husbands to plant trees. She will talk to them about their responsibilities as parents, about child care and nutrition, about health and hygiene, about family planning. She will train women leaders to assume a significant role in the total planning for community betterment.

As United Church Women came together on November 5, 1965, to observe World Community Day and to think together about their mission as Christian women in today's world, some asked why we should be concerned with the distant poverty-stricken masses of southern Chile — even if the people there are Christian. Is it not because as we come into a deeper consciousness of being the "laos" — the people of God, his church — we feel a new sense of responsibility to carry out his mission in the world wherever it presents itself to us. We know the church is not just the organized institution; the church is a fellowship of individuals made into a "people" by the saving power of Jesus Christ. Its problems and needs in any particular part of the world are the problems and needs of the church everywhere, and therefore are our problems.

Chile and Haiti

THE PEOPLE of southern Chile are not just so many mouths to be fed, impersonal masses which create a social problem. Those communities are composed of distinct human persons, each of whom is loved by God as we are loved by God, and each of whom is of infinite value in God's sight. The real goal of community development is to help men reach a clear vision of their own

dignity as persons, and to give to each individual an understanding of his worth and responsibility as a child of God.

It is to achieve this that we will try to free people from ignorance and superstition so that they can think freely and creatively. It is for this goal that we will try to free them from crippling poverty, not simply by filling their hungry mouths — keeping them ever in a state of dependence—but by trying to lead the people themselves to create conditions wherein they can support themselves.

World Community Day funds will reach out far beyond the boundaries of southern Chile if the offering collected on November 5, 1965, at observances across the country, is large enough. Other projects will have our support. First, it is hoped that a woman expert can be provided to form part of a team in Haiti to work with the women there where social and economic conditions are more desperate than in Chile. Also, the Christian World Relations national committee, which selects these projects, has asked that a token amount from the offering be set aside to show Christian concern for children born in countries under Communist domination.

A small amount of United Church Women funds will go to a poverty-stricken district of southeast Yugoslavia where the rocky mountainous soil makes it hard for the people to eke out a living. In this district the Red Cross, in cooperation with Church World Service and the Lutheran World Relief, has setup a school feeding program to provide warm meals for the children from poor families who come a long distance to spend the whole day in school. Much of the food for these meals is now grown by the children and teachers themselves in the school gardens. Other supplies are obtained through U.S. surplus foods. But the United Church Women contribution will enable them to buy a large refrigerator for each of the five schools in

the program, so that milk can be included with the meal.

For a number of years some of the World Community Day funds have helped pay the salary of Miss Margaret Jaboor, director of refugee services of the World Council of Churches. Miss Jaboor's work is making a vital contribution to solving the problems of the world's many displaced persons who are the victims of war, political crisis or natural disaster.

Material Aid

ANOTHER very important part of World Community Day observance is the United Church Women's material aid offering, a project chosen each year to supplement our offering of money. Women across the country have been gathering to sew the children's and women's smocks which they have obtained as cut-outs from Church World Service. They have made and equipped sewing kits for the women in the villages of Chile to show their fellowship and concern for their welfare. They have collected yard-goods and yarn. On World Community Day, all these were gathered, packed and sent to the nearest Church World Service center for shipment overseas.

These are exciting times to be a Christian. We live in an era overshadowed by the possibility of catastrophic failure and destruction of the human race. But we can also feel the quickening throb of life in the church and in the world. We are part of it. As we seek to carry out our mission as laity in the affairs of our world, let us realize soberly that perhaps we have in this particular place in history one of the few really creative opportunities to move ahead with great progress towards God's goal of unity, reconciliation, renewal and fullness of life for all mankind.

He has no hands but ours. Let us move ahead to carry out his mission.

A Reply to the Right

By Burke Rivers

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

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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News Notes

(Continued from Page Six)

dens" will be relieved when lay people take on their share of the church's job. Idea is that if the laity say grace at banquets, visit hospitals, cheer lonely people, then parsons can give priority to preaching and the sacraments. Other panelists agreed with Wedel that clergy must speak out courageously like the O.T. prophets. Better be careful though about endorsing political candidates—"more resented than appreciated and can do more harm than good except in rare instances," declared a R.C. prof. of theology.

Urban Training Center for Christian Mission, Chicago, got a \$600,000 grant from the Ford foundation. The center, headed by Episcopalian James Morton, is an inter-church set-up to train people to cope with poverty, unemployment, racial conflict, delinquency. The foundation also gave \$80,000 to the NCC commission on urban life to hold conferences with religious leaders on work being done by churches in anti-poverty and urban fields.

Apartheid will go on for years in South Africa according to Bishop Stradling of Johannesburg. He told the multi-racial synod of his diocese that a lot of people thought it would disappear because of local protest or pressure from the UN or through violence. He said that

many anti-nationalist had given up the fight as hopeless. "The church," he said, "might yet one day be the last stronghold from which Christian ideals of racial understanding might be defended in South Africa. The church with its immense history can take a long-term view and regard this tyranny as only a phase which will pass." On the other hand, he cautioned, there were those inside the church who argued that to survive, the church must give way to government pressures. He said fear of government action was growing among practicing Anglicans of all races. "Some African clergy," he said, "tell me the presence of informers in their congregations discourages them from preaching anything more than a pietistic gospel." At the same time, he said, some white lay members complained that Anglican Church leaders were too liberal, "that we are always sticking our necks out."

Worker-Priests, to get going again with Vatican approval as we reported last week, are going to be carefully picked. Their jobs, the French bishops have made clear, "is essentially sacerdotal" and to be present among workers "to preach the

gospel." They are to live in religious communities and keep in close touch with the church. In other words, no going off the deep end in enthusiasms for the causes of labor, either industrially or politically, like a lot of them did after world war two. They were ordered back to their parishes — some went and some quit the priesthood and stuck by the workers. The revised movement is taking care that this does not happen again.

R. M. Flowers, Alabama attorney general, got a pat on the back from the race commission of the Presbyterians for standing up "for the integrity of the law and for human dignity." They praised him for his part in the trials of Coleman for the murder of Jon Daniels, and Wilkins for the killing of Mrs. Liuzzo. Coming up in Dec. is the trial of three for the slaying of the Rev. James Reeb, in

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The WITNESS

PENNSYLVANIA

Selma, but the prosecutor, Blanchard McLeod, has said that he doubts if a conviction can be obtained. "I have a very weak case. The FBI gave me all the evidence they had, so they can't have a very strong case either."

A Service patterned after 2nd century forms of worship used before Christianity was divided, is to be held at St. Paul's, Milwaukee. The Nov. 21 service will "demonstrate that there is actually one church with no denominations," according to Miss Elisabeth Doepke, director of the Mimmers, a religious drama group which will assist in the production. "Religious ritual is often taken for granted," she said. "By demonstrating its early beginnings, we hope to bring a realization of its rich and colorful background." Seven clergy of city churches will appear in the roles of a bishop, elders and deacons. The bishop will lead the prayers, deacons will read from the scriptures, and elders will interpret scriptures in short sermons. Assisting them will be members of St. Paul's male choir — a reflection of the fact that women were barred from church choirs in the 2nd century. Four or five women in black dresses will appear as spectators. There will be no costumes except the black cassocks of the clergy and choir to preserve the seriousness and solemnity of the service. Participants will sit on rough wooden benches around a cross made of two saplings stripped of their bark and tied together.

Archbishop Coggan of York completed a visit to the Evangelical Church in Germany by crossing from West Berlin to East Berlin where he addressed 60 theological students. In his talk, the archbishop stressed the need for better understanding between all Christians. Before returning to West Berlin, he also spoke before a group of Bible workers.

Flags Flew at half mast and all businesses, offices and schools were closed in Liberia as a tribute to Bishop Bravid Harris who died of injuries received in an automobile accident at Fredericksburg, Va. (Witness, 11/4). The mark of respect was ordered by President William V. S. Tubman who, with other high government officials, attended a requiem service at Trinity Pro-Cathedral on the same day funeral services were

held for Bishop Harris in Washington Cathedral. Churches throughout Liberia were asked to toll their bells every hour on the day of the funeral. In Washington, Presiding Bishop Hines conducted the funeral service. During the military procession to Arlington National Cemetery, Bishop Harris' body was carried on the same caisson that was used in the funeral of President Kennedy.

Patriarch Athenogoras, spiritual leader of Eastern Orthodoxy, was reported by a Milan daily, as having told its correspondent in Istanbul that he intends to visit Pope Paul. The 79-year-old "first among equals" of all the Orthodox patriarchs was quoted as saying: "Yes, a journey to Rome is on our program for the near future. I am near to Paul. I am enthusiastic about his decisions. We have been separated for 911



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years and it is now time to find ourselves together again."

Women got together this month in Italy to work on programs for cooperative jobs between Protestants, Catholics and Orthodox. They talked about the family, the world, jobs in the church, marriage vs. celibacy. Cynthia Wedel, executive of NCC was on hand, along with a couple of others from U.S.



CYNTHIA WEDEL: —took part in the ecumenical dialogue in Italy

- NEW BOOKS -

E. John Mohr
Book Editor

THE PSALMS, A New Translation.
Translated (from the Hebrew)
by a team of Hebrew scholars.
Westminster. \$1.45

This is a version of the Psalms based upon a French translation from the original Hebrew made by two French scholars, Tournay and Schwab for the Bible de Jerusalem which first appeared in 1950. Gelineau and Chiffot collaborated on a second edition in 1955. The translators had paid special attention to the rhythmic structure of the psalms and their version was set to music and used for congregational singing by French Catholics as early as 1953. The present English translation was made from the Hebrew with the help

of five additional scholars but on the same literary principles as the French version.

There is an introduction by Gelineau, who is credited with the psalmody. There is no detailed discussion of the nature of the Hebrew poetry nor any treatment of its varied rhythmic patterns. To say that these verses in the original Hebrew "scanned rhythmically in three, four or five feet" is misleading. This would force Hebrew poetry into the Procrustean bed of classical meters which is certainly not the case. Whether the original Hebrew chants have been preserved in Jewish or Christian psalmodies, as Gelineau suggests, is an unanswerable question. The present volume gives no indication of the musical settings or what kinds of pointing have been used with the present English text. The Psalms are numbered in the text on the basis of the Hebrew (followed in the King James and Revised Standard Version) and there is a note to that effect on p. 255. However in the introduction, the references are based on the Septuagint numbering.

We are grateful for every new translation of the Scriptures, and the Psalter is a book that has had more than its share of versions. The present translation is fresh and vigorous. It uses language which is modern without becoming colloquial. "You" has replaced "Thou" in the address to God although this has resulted in several unmusical "you whos". "Happy" is used for "blessed" in sixteen passages but the latter is retained in three, 2:12, 65:4 and 128:1, seemingly for no good reasons. The authors have felt free to make minor changes in the text and

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York. This lecture is now available as a leaflet and is being used by clergy in marriage counselling.

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have occasionally rearranged verses. The traditional rendering of 23:4 has been changed to the more probable "valley of darkness" which the R.S.V. could put no further than the margin. On the other hand the new version translates 8:5 "less than a god" for the R.S.V.'s bolder "less than God". Both versions miss the point in Ps. 49 in equating the two refrains and thus removing the Psalmist's riddle. The R.S.V. assimilates the second to the first and the new version just the reverse.

We might point out other inconsistencies and infelicities but these are more than balanced by an oratorical happy turn of phrase, for example "lingers in the way of sinners" 1:1, "love what is futile and seek what is false" 4:2, "I will lie down in peace and sleep comes at once" 4:8, "all honey their speech" 5:9, "sin speaks to the sinner" 36:1, "his words — are naked swords" 55:21, "the lands of sunrise and sunset" 65:8, "stilled the storm to a whisper" 107:29, "I have no love for half-hearted men" 119:123.

We should be grateful for the scholarship and devotion of those who have given us this new version of our familiar Psalter.

— CORWIN C. ROACH

Dr. Roach is Director, North Dakota School of Religion, Fargo, N. D.

(Other Reviews on Inside Back Cover)

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- NEW BOOKS -

E. John Mohr
Book Editor

ARCHITECTURE IN WORSHIP, by Andre Bieler; with an Essay by Karl Barth. Translated by Odette and Donald Elliott. Westminster. \$3.75

This small volume is attractive in format and well illustrated with simple floor-plans. It deals with a topic in which there is now wide interest. The factual contents of the book leave something to be desired, however.

The history of Christian church architecture is described as an alternation between times of enlightenment when round or centralized buildings — with pulpit and holy table in the middle — were used, and periods of renascent paganism which preferred the typical elongated plan — with raised sanctuary at one end. The latter is understood as intended for the performance of sacerdotal rituals by a priestly caste who monopolize access to the deity. The author takes no cognizance of the fact that a raised sanctuary usually makes it easier for the congregation to see and hear. Nor does he give heed to the fact that round churches have in fact often been inspired by pagan models — notably the Pantheon at Rome.

The worship of the early Calvinists is seen as "rediscovering the missionary outlook of the primitive community", as the "joyful rediscovery of Sunday, the day commemorating Easter", and as the "community of Christians gathered together around the holy table in communion with the Risen Lord". Such statements put the reviewer in a quandary. The motives and ideals of the author are admirable, and one hopes that he can persuade other members of the Reformed Church to revise their worship in terms of such an outlook. Yet as historical descriptions of the Calvinist sabbath, such statements are rather surprising. In short, this author has an interesting thesis, but the arguments he employs, and the historical oversimplifications in which he indulges, will seriously misinform the reader who has no background in this field.

What the title page describes as an "essay" by Karl Barth proves to be only a brief note, used as a kind of *imprimatur*, affixed to the conclusion of the book.

— H. BOONE PORTER, JR.

Dr. Porter is professor of liturgics, General Theological Seminary.

PLANNING FOR PROTESTANTISM IN URBAN AMERICA, by Lyle E. Schaller. Abingdon. \$4.50

Lyle Schaller is an unusual man, being city planner, political scientist, and clergyman. This book reflects the knowledge of a city planner, and in it the author seems to look at the issue of planning with both political and theological insight. The book is filled with many useful facts and helps to convey a sense of the urgency of planning in a period of tremendous dislocation due to urbanization change. The book altogether provides stimulating and challenging reading. More books seeking to relate planning to the church's future need to be written; for there are all too few evidences of a wanted change-in-depth in the church's adjustment to our new and vastly different times and situation. This book, is, then, of importance as being a part of a much-needed and incessant hammering at the door.

The book can help the clergy in two significant ways. It is filled with historical city planning facts which may be of real positive value in affording clergy a broad background for confronting planning issues. The book is marked, on the other hand, by many naive theological assumptions which are sufficiently serious as to distort the church's task, and are therefore worthy of reckoning with.

Lyle Schaller still speaks in the old-fashioned and once-liberal terms of "serving Christ" as a primary objective of the church. There is little, if any, sense of Christ as seen in most current theology as not the "man out there", but as one in whom the Christian lives and finds his life. Commitment to the "man out there" takes the place of what ought to be for the Christian a participation in the already inaugurated reign or kingdom of God.

The author, again, declares: "The decisive form of the New Testament church is one of servanthood." From this he argues that the clergy therefore should become increasingly skilled in a wider variety of specializations so that the clergy — whom he repeatedly equates with the church — may serve the needs of people better. The church is thus seen largely as a clericalized organization designed to meet the world's and the laity's ills.

There are missing here two significant aspects of the church. There is no vital sense of the church as the body of faithful — of whom the clergy are a small, although highly significant, minority. There is an absence of the Pauline conception of the clergy as "enablers" and equippers and edifiers of the faithful who then in turn should exercise

as the *laos* — or family of God — their tasks of discipleship, the fulfilling of their life in Christ.

The lack of a sense of the church's redemptive purpose in the author's thinking comes out most clearly in his treatment — or mistreatment — of the inner city. He seeks a furthering of the same self-defeating pattern of pouring into the inner city suburban largesse in order that the church might "meet the needs" of inner city people. There is not the slightest hint that the people in our inner cities are not to be used as tools. There is no suggestion that good stewardship approaches in our inner cities might create both a sense of pride and a base upon which local leadership might build locally inspired programs to meet local needs as local people see them. His prescription for the inner cities represents a newer form of a continuing suburban imperialism in regard to those "less fortunate" than themselves.

The spirit of the book is at heart positive. Isolated statements here and there serve as corrective contradictions to the evident import of many uncritical assumptions which the author makes.

Throughout one senses a concerned and dedicated heart. The fact that the author writes without dogmatism draws one closer to him. If knowing him through his book will draw those who read it closer to the concerns which he bears, then the reading of his book will be well worth the undertaking.

— NATHAN WRIGHT, JR.

Dr. Wright is director, department of urban work, diocese of Newark.

FREEDOM AND FAITH: New approaches to Christian Education, by J. Gordon Chamberlain. Westminster. \$3.95

The author, who is a professor at the Pittsburgh Theological Seminary, has analyzed the writings of the three philosophers of religious education whom he considers the most influential in the last two decades, Randolph Crump Miller, Lewis J. Sherrill, and James D. Smart. Then he develops his own themes with emphasis upon man's creativity and freedom in the context of the whole world; the relation of education and theology in the developing interpretation of the teacher, the appropriation by the student, the responsible interpretation of the continually changing situation, and then discusses the ends and forms which are appropriate.

He concludes with an expression of confidence that the Christian faith can validate itself in open encounter with the world and emphasizes the necessity of freedom if man's faith is to be genuine.

— LEE A. BELFORD

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