

The **+ WITNESS**

NOVEMBER 18, 1965

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EDITORIALS: - The Editorial Board holds
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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year, in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock
Pa., under the act of March 3, 1879.

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Story of the Week

Bitter Church-State Controversy Touched Off by Archbishop

★ Archbishop Ramsey of Canterbury started a major controversy in Great Britain by telling the meeting of the Council of Churches that any unilateral declaration of independence by the Rhodesian government must be resolutely opposed.

He delivered a long speech in favor of a pronouncement which called for firm action, which was approved by a large majority of the delegates, who represented most of the Protestant and Orthodox churches.

What the ruckus in Rhodesia is about is the fear that the white citizens, comprising five percent of the population, will set up a government along the lines of South Africa.

In his address Dr. Ramsey said that "if Rhodesia goes over the brink, then it is not for us as Christian churches to give the government military advice as to what is practicable or possible. But if the British government thought it practicable to use force for the protection of the rights of the majority of the Rhodesian people then I think that as Christians we have to say that it will be right to use force to that end."

His remarks touched off the nation's most bitter church-state controversy in decades.

Religious papers of all churches stepped into it, with the majority backing the archbishop. It immediately became hot news, with front pages of daily newspapers using their largest type for heads.

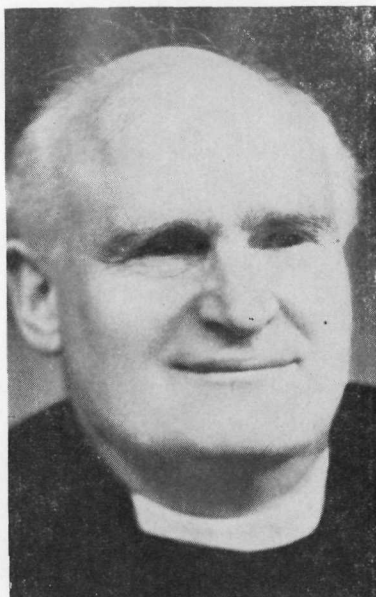
Significant also, as an indication of how the public can rise in matters involving Christian attitudes, the letter columns of some newspapers have been filled with many thousands of letters from readers. Their comments, like those of the religious and secular press, have used such

words as "valid", "courageous", "shocking", etc.

Dr. Ramsey, in a television interview, said he had no second thoughts about his statement because "what I said was entirely right." He added: "I regret misrepresentation of it, because I haven't advocated the use of force; good heavens, no. I was pleading for all the forces of reconciliation led by the prime minister to do their work. I was talking about what might be necessary in certain eventualities and that I can repeat and explain more fully if need be."

He said the British Council of Churches was a responsible body representing nearly all the churches in this country, charged with forming a moral judgment over the whole ground. It was the duty of the church to speak plainly on matters of Christian consciences and "it is for the Christian conscience to say in what circumstances it might be necessary to use certain kinds of force, unless of course we're just merely pacifists."

Religious journals took up the theme from this point. The Methodist Recorder, in a two-column editorial, wrote: "If plain words have any meaning, it is a grotesque misrepresentation to describe this careful argument" (by Dr. Ramsey) "as an irresponsible and bellicose call to arms. It is true that it implies condonation of the ultimate sanction of force,



ARCHBISHOP RAMSEY:—stirs up a lively debate throughout Britain

which convinced and earnest Christian pacifists cannot accept. The alternative may be the imposition of an increasingly harsher white minority rule, a counter-reaction of African guerilla sabotage, and possibly war in Africa."

The Catholic Herald referred to the "enduring validity and relevancy" of Dr. Ramsey's "courageous statement" and says "all the huffing and puffing of the archbishop's outraged critics will not change" the fact that Rhodesia is a Christian responsibility. "The actual terms of the archbishop's speech have been widely — and perhaps deliberately — misinterpreted. Quite clearly, he was not advocating force. He was saying that if it came to police action by British troops to uphold the constitution, Christians would accept that as the lesser evil — the alternatives being continued injustice to the Africans or the risk of a major war in Africa . . ."

The Church of England Newspaper, said: "Since the statement has been widely misunderstood, it is relevant to point out that Dr. Ramsey was careful to leave practical politics to the politicians. He delivered his judgment on the basic moral issues without committing himself to a particular policy. An archbishop may properly be expected to set possible political decisions within a moral framework in this way."

The new ecumenical journal, *New Christian*, declared: "The suggestion that Christian leaders should not make pronouncements on political issues is, of course, a pernicious heresy, the acceptance of which would spell the death of the church. Better that Christian councils and archbishops should make mistaken pronouncements than that they should remain

silent in the face of injustice and hatred . . .

"The argument that Christians should in no circumstances deal firmly with their 'kith and kin' — in this case the white Rhodesians — is a blatant expression of the racialism which underlies the current crisis . . . If right and wrong are to be determined by the color of a man's skin or his ancestry the whole basis of Christian morality is undermined."

A sidelight to the controversy has been the publicity given to the British Council of Churches. One writer observed that the council was hardly known to the mass of the people before the furore over Dr. Ramsey's statement and another said it had never before made news so dramatically.

Criticism since the meeting of the council's activities in political affairs was answered in a lengthy statement by John Weller, its acting general secretary, and Noel Salter, executive secretary of its international department. Rebutting one charge that the council's resolution on Rhodesia was "full of political detail which

was not suitable either to the British Council of Churches' nature or to its knowledge," they declared:

"The council's knowledge of Rhodesia is at least equal to that of anybody in this country as successive governments have long and gratefully recognized." They also said that missionary societies with which the council is associated had been "up to their necks" in the Rhodesian situation for generations and were entitled to speak about the subject as few others. The African secretaries of the missionary societies concerned had recently returned from long visits to Rhodesia and the council's statement "derives not least from their knowledge and concern," they added.

Weller and Salter also declared: "The British Council of Churches has never been in doubt that the issues involved concern the freedom and well-being of every Rhodesian. This includes the five per cent who are white . . . We are desperately concerned that justice and peace should come to all Rhodesians."

World Council Will Reexamine Role in Ecumenical Movement

By Arthur J. Moore Jr.

*Religious News Service
Correspondent*

★ The World Council of Churches is planning to reexamine its role and function in the ecumenical movement in the light of changed conditions, according to W. A. Visser 't Hooft.

In an interview in the Geneva headquarters of the council, its long-time general secretary discussed the ecumenical scene today. There have been great changes since 1948 when the WCC was established, among

them the new approach of the Roman Catholic Church to the subject. At the beginning, Rome was "far away" and did not enter greatly into the thinking of Protestants and Orthodox involved in the ecumenical movement. Now, there is in existence a joint working group of the World Council and the Roman Catholic Church. Consultations on such subjects as the role of the laity, the place of women, and Christian missions have been held and others are planned.

As a result of this and other

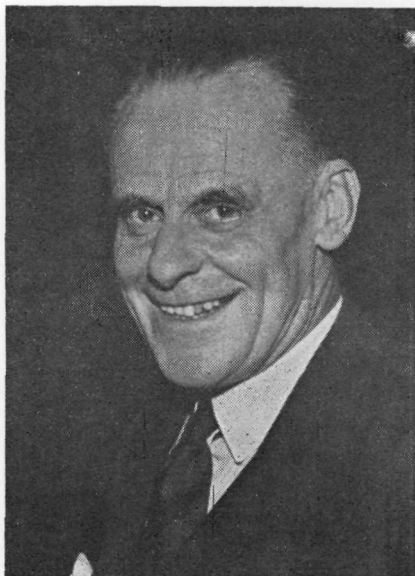
changes, the central committee of WCC will be asked at its meeting in Geneva in February to try and reinterpret what is the WCC's role and function today.

Asked to give his own thoughts on the subject, Visser 't Hooft used an illustration from Pope Paul's speech to the United Nations. The Pope said, "You are not equal, but here you make yourselves equal." Visser 't Hooft used this quote as an example of his feeling that the ecumenical movement must be polycentric, rather than being grouped around any single center. He mentioned the 1961 statement stressing local Christian unity which was passed at the WCC's third assembly in New Delhi.

Any such reevaluation of the council will come at a time of ferment in the organization. The council has moved into new headquarters buildings. At the central committee meeting in February, a successor to Visser 't Hooft — who is retiring — will be named. There has been much speculation about who will be nominated, with several names prominently mentioned. Among them are two Americans — Eugene Carson Blake, stated clerk of the United Presbyterian Church, and the Rev. Robert Bilheimer, senior minister of the Central Presbyterian church, Rochester, New York, and a former WCC executive.

Visser 't Hooft declined to comment on a possible successor but did confirm that he has been informed that a nomination will be presented in February.

In commenting on the present session of the Vatican Council, the general secretary noted with appreciation the passage of the statement on religious liberty and the statement on the Jews. He said that some Protestants, chiefly in Spain, were worried about possible loopholes in the



DR. VISSER 't HOOFT: — talks about what's coming up due to world changes

religious liberty statement but stressed that the importance of the document is that it indicates a whole new way of thinking about the relationship of the church to the world on the part of the Roman Catholic Church.

Visser 't Hooft indicated that he was not as happy about the other sections of the statement on Non-Christian religions as with the section on the Jews. He feels that the text is too general and does not sufficiently take into account the gulf between Christianity and other religions and does not sufficiently guard against the dangers of syncretism.

Speaking of the Vatican Council in general, Visser 't Hooft pointed to the decree on ecumenism, the constitution on the church and the constitution on the liturgy as major achievements. He questioned whether the spirit of the decree on ecumenism is sufficiently reflected in other council documents, such as the schema on missions.

In speaking of possible future relations between the World Council and the Roman Catholic Church, he pointed to the suggestion that the proposed secretariat for the operation of

Catholic welfare agencies and a proposed new Catholic organization for world development and aid for underdeveloped countries be located in Geneva as being partially motivated by a desire for closer relations with the World Council. Visser 't Hooft indicated that he felt that joint consultations involving experts, such as are now taking place, were a useful line of development and should be continued. He feels that, even among the Orthodox churches that are members of the World Council, there is no expectation of any immediate reunion with the Roman Catholic Church.

When questioned about the current status of the ecumenical patriarch of Constantinople, Athenagoras, who has been under pressure and restrictions from the Turkish government as a result of the Cyprus crisis, Visser 't Hooft stated that his position remains precarious. There is no indication as yet what the attitude of the new Turkish government will be.

Asked to assess the current world scene in terms of church union negotiations, the general secretary said that a more hopeful period was now here. For twenty years, the Church of South India was the only example of a united church formed from churches with differing beliefs and forms of church government. On January 1, 1966, a united church will be formed in Nigeria in which Anglicans, Methodists and Presbyterians will join. Church union proposals in Ceylon and North India are progressing despite setbacks. Together with negotiations not so far advanced, such as the Anglican-Methodist union plan in England, these indicate a more positive atmosphere for church union.

When queried about his estimate of the establishment of the synod of bishops by Pope

Paul, Visser 't Hooft said he felt that it was not yet possible to make judgment. He pointed out that its meetings and agenda will be determined by the Pope but that many Catholics with whom he has talked feel that its establishment and the increased powers given to the national episcopal conferences will have a healthy effect.

I asked Visser 't Hooft if he felt there was any possibility that *aggiornamento*, by reinvigorating the Roman Catholic Church, might paradoxically weaken the cause of ecumenism.

He replied that this could happen if the spirit of triumphalism reentered Catholic thinking but that this spirit was notably absent in such men as Cardinal Bea.

In conclusion, Visser 't Hooft stressed his strong conviction that it is not the role of the World Council of Churches to react to events such as the Vatican Council but to determine its own course and to stimulate a process of interaction among all the churches and among groups interested in Christian unity.

tasks of the church," Cox emphasized. "The central calling of the church is to prophesy, to a discernment of the sense of the times and a summoning of man to accountability."

Such a talk, he added, requires the church to raise up a "new kind of prophet." He called on the church to start producing, through theological training programs, leaders "who can understand the idiom, the problem" of urban life, so they can "clarify for the entire community the human issues involved." In addition, he said, the task "will demand that the entire church participate in this prophetic function."

Since the publication of his book, *The Secular City*, early this year, Cox has been hailed as something of a prophet in delineating the role of the church in the city.

Cox identified for his listeners the two outstanding forces in urban life. One, he said, was the "urban technologists" — highly trained and skilled persons involved in long-range planning of the urban environment.

He called the other force the "participating democrats" — organizations such as the industrial areas foundation of Saul Alinsky, the students for a democratic society, and others, "whose objective is to organize those who have been disfranchised into political sources of power so that they can once again have a role in making the decisions that affect their lives."

These groups — "step-children of the church" — were, he said, on "something like a collision course." According to Cox, the technologists hold that "planning is a science that can't be done by people who haven't learned how. One finds among this group a gentle cynicism

Churches Have Important Role In Planning Modern Cities

★ Whether the cities of the future will become the "new Jerusalem" or a "nightmare worse than 1984" is up to the churches, a Protestant spokesman for church involvement in secular urban affairs declared.

Harvey G. Cox, professor at Harvard Divinity School, warned at the annual dinner meeting of the society for the scientific study of religion that increasing pressures and complexities of urban technology threaten a "necropolis" made up of two classes.

"The first will be made of those who make all the decisions," he explained. "The second class will be those who are done for, who are cared for, who have lost all power over their own lives."

It is to the latter people that he urged the church to address itself in an effort to help them regain power. This is a new role for the church, he pointed out; in the past, the church "has dealt with power either by refusing it or acting as if it didn't have it."

"Poverty, chastity and obedience," he continued, "have been

the traditional ways in which the church has dealt with money, sex and power."

In the past the church in its social ethic has "adopted the model of the marriage counselor who speaks to the wife and speaks to the husband but not to the total situation," he said.

"Large groups of people are cut out from the decision-making process" in much of urban life today, Cox said. "Is it really fidelity to the church's calling to remain neutral when power is so unequally divided; when there is such a gulf between the oppressor and the oppressed?"

"Isn't it the task of the church to be the advocate of man — to speak for those who have no one to speak for them — to seek the restoration of man to his manhood?"

"How can man be restored to his manhood if he is not restored to his community? And how can he have dignity as a person if he is not restored to his manhood?"

"The restoration of man to his essential dignity as a child of God is one of the central

(Continued on Page Fifteen)

EDITORIAL

Robert Raikes Remedy To Relieve Rectors

THE PRAYER BOOK has a few sentences on page 295 about ministers instructing the youth of their parishes — something too about fathers, mothers, guardians and sponsors seeing that they are there to get the instruction. But many years ago Robert Raikes invented something called the Sunday School, thus relieving the rector of this responsibility. Did Mr. Raikes succeed — and how?

With the aid of departments of religious education — they were invented later — and Christian nurture series — they came later still — the rector is now entirely relieved of the task. Under this thoroughly modern, efficient system he has only to secure the services of an array of men and women as teachers. They should have some pedagogical training. Find people who will admit it and you will have a new one for Believe-it-or-not.

The material one finds — after study of the catalogues — costs more than the total budget items for Church School and contingencies. The teachers meeting brings forth four or five prospective teachers. The material promptly gets itself all mixed up, and is given to children who fail to return after one Sunday. The teachers manual calls for several reference books; but since the rector's library does not have these particular books, Mrs. "A" promptly resigns with, "You can't expect anybody to teach a course like that if you do not furnish the material with which to get the lesson." Mr. "B" quits with, "Gee, parson, I can't read all that stuff, I haven't the time."

So the parson bravely announces a teachers meeting each week, to help the teachers with the task, and gets for his trouble two more resignations on the ground, "I can't come on Friday nights; that is my bridge club, lodge night, etc."

A little later the superintendent calls up to announce that the course is too complicated; could the parson write one that would be simpler and easier for the teachers. The parson anxious to please and to keep the school going, remembering with a sigh of regret the old Prayer Book ideal of catechism, proceeds to work for hours on a

course of lessons for the teachers. When Sunday arrives only about half of the regular teachers do; and as the new lessons have been sent out by mail, it is too late to get more copies for substitutes.

Mrs. "C" who tried to help by teaching the fifth grade boys, just could not handle "Charles D" and sent him out of class. Of course it just had to happen that way, Mrs. "C" and Mrs. "D" never did like each other, so the rector had to listen to Mrs. "D" wail that she was not going to send her son to any class taught by such a creature as Mrs. "C."

Lateness, lack of teachers, inability to keep material, discipline, and all the rest of the problems, are solved by the department of religious education by the simple expedient of changing the name, a popular process in the P.E.C. of the U.S.A. It is now a Church School and no longer a Sunday School. That lets Mr. Raikes out for he did not invent the Church School — but the poor parson still feels that "a rose by any other name —"

There are some good teachers and certainly that ought to be a reason for gratitude and hopefulness; but is it? Mrs. "E" telephones to say that her child must be put into the fifth grade; they have such a good teacher and the fourth grade teacher is no good. The rector carefully explains that the school is graded and that he cannot disrupt it in that way; besides it is better for the child to take the courses as they come. His explanation, however, is of no avail — "the child is simply learning nothing." He is not surprised at that — he learned last Sunday that she had lost the lesson material — it cost two dollars and twenty cents — so with that patience with which the clergy are supposed to be endowed he said, very quietly, "I will see what I can do."

He knows from long experience there are several possibilities; the teacher of the fourth grade may not be present; even the teacher of the fifth grade — good as she is may be absent next Sunday. Then again the particular child is not any too regular in attendance; or it may rain and the whole thing be forgotten.

No, he cannot treat it lightly, it is important, even if some parents do not think so. The whole problem is one of "worthwhileness." If parents appreciated the school and its purpose, tardiness and discipline would be corrected, lessons would

be prepared, and teachers encouraged. But how to reach the parents? Ah, he has it: A letter to all the parents in the parish. But what a sad awakening for the poor parson; he was to learn that most of the parents felt they were doing him a favor in getting their children to the church school — "his Sunday School" they called it.

Woe betide the poor parson, he is sorry for himself again; and he is satisfied that the old fashioned Prayer Book idea of "the minister of

every parish shall diligently upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine the youth of his parish" would at least equal in efficiency the modern notion of the Church School.

Would parents cooperate? Would the time so spent be worth while? We do not know, but it's worth a try. It is the law of the church, we wonder if a rector could get away with keeping it.

NEW THEOLOGY AND OLD RELIGION

By James A. Carpenter

Professor of Theology General Theological Seminary

ABOUT THE NEW RADICAL THEOLOGY WHICH SAYS THAT WE HAVE TO LEARN TO GET ALONG WITHOUT GOD

COMING AS I DO from what many of you doubtless feel to be one of the most staid, hide-bound and theologically conservative preserves of Anglicanism remaining in America today, it will not surprise you that I have chosen to speak a few words on the new theology vis-a-vis the old religion. By new theology I have in mind not the Robinsonian version, with which I am — more or less — in agreement, but the new Nietzschean school, which purposes to conduct the theological enterprise apart from reference to God—the new radical theology which is best characterized not as theology at all, but as atheology, the fundamental presupposition being that we have to learn to get on without God, for in actual fact we seem to be without him anyway. What I shall have to say will be largely in favor of the old religion. This will perhaps not surprise you, but what might cause a least a mild ripple of surprise is that some of us at G. T. S. are profoundly sympathetic with some phases of the new school of atheological radicalism, and not only appreciate its efforts, but positively applaud them, while not being able to share, at all fully, the atheological stance.

Although the atheologians are clicking their heels together a little too precipitously with regard to the presumed demise of God, and are surpassingly positive that we can no longer speak

meaningfully of him, their diagnostic view of our society's having succumbed to secularity, and their testimony to what Schleiermacher would more accurately call the loss of the God-consciousness among us, rather than the death of God, are of enormous import. We should not only not ignore them, but welcome them warmly — welcome them as striking and powerful attention-getters, signposts of the times, causing us to lift our ecclesiastical skirts to see if we have any ground under our feet, to see really if we have legs to stand on at all.

This concerns something of course we should ask ourselves much more often than we do, but in actual fact rarely do ask ourselves, with, that is, the seriousness and urgency required. We tend to assume so much, to imagine that we know so much, while in very truth we are simply, and I can only say somewhat stupidly, confusing imagining with knowing. If the new movement does nothing else, it will force us to realize in no uncertain terms that the theologian is under the discipline of ignorance — and a tight discipline it is too — and that in large part we do not know what we are talking about.

Real Mysteries

FOR EXAMPLE, how long have theologians serenely and confidently spoken of the nature of God, much as though the meaning of the term

An address delivered at the Philadelphia Divinity School.

was crystal clear, indicative of a precise fundamentum in re, something easily definable. Yet we do not even know that human nature is, much less the nature of deity. Human personality is mysterious in the highest degree, and the more we learn about ourselves through modern scientific and humane research, the more elusive the self becomes, the more we discover that there is to be discovered. Certainly we know a vast deal more than the ancients did, but the well-spring of human personality in its manifold relationships threatens us with virtual bottomlessness. The question, however, we are at the moment concerned with is not "What is man that thou art mindful of him," but the inverse question: "What is God that man is — or was — mindful of him?"

Certainly we do not have our finger on God's pulse. We do not know what his precise nature is. We are not able to come to him with a ready-made notion respecting his nature, though I am enough of a traditionalist to believe that we can in a measure know what he is not and that at the very least natural theology is to this extent valuable and valid. Classical theology has never—in its best representatives—claimed more; not really. The new atheologians tell us that every concept of God is only an approximation and that only God can know God. But this is hardly new. If we want a lesson on the symbolical character of language and its limits, we have only to read Augustine on the Trinity. "I use the term person in regard to the Trinity," he says, "in order not to remain silent, in order not to say nothing."

Still the radical atheologians, these "quiz kids" of modern American Christian thought, have tellingly reminded us of the truly radical limits of our knowledge and how truly radical our questionings must be. They have pointed with considerable effectiveness to the idolatrous character of our notions of God and called upon us to recognize afresh that every theological idea of God, be it ever so rarified, has an idolatrous aspect.

Honest Men

THE MEN who belong to the new school are, we can only feel, deeply honest men. They are not simply trying to gain a little attention, to win a reputation or to whip up a little excitement. Their motives are somewhat mixed — are there any that are not — but their essential sincerity can-

not be impugned. They are stating their basic convictions, even if in terms of non-conviction, concerning, that is, the basic issue of theology: the being and reality of God. And they are forcing theology to direct itself with vigor to the doctrine of God, a lamentably neglected feature of much, not to say all, of modern Christian thought.

They themselves are conscious of the loss of God, a personal, poignant and deeply affecting loss, a loss they share with the great bulk of western man. That we live post mortum dei, in an age in which the veil between God and man has thickened to a degree hitherto unknown, to a degree that amounts to the death of God for the greater part of our people, is a fact so patent, so obvious that it is almost needless to comment upon it. What is needful, however, is not comment but perceptive analysis. But analysis presupposes genuine recognition, and what the new radical school has done for us to make us aware of it — has caused us to move from a top-of-the-head awareness, which we all had before, to an awareness that affects us to our very guts — to use an indelicate but quite Hebraic expression.

A further contribution of the new movement is that it has done a good deal to lead us to see the values resident within the secularity that engulfs us; to regard it less as a threat, and to see the wonderful possibilities that it holds for man. Any sneering attitude on the part of Christians in the face of the onward and increasingly effective march of scientific endeavor is plainly silly, and any condescending pity towards those who are captive to scientific-humanist understanding of reality is wholly misplaced. Not only is it off-putting to the secularist and an indictment of our love for him, it is a slam at truth itself — not the ultimate truth itself perhaps, but at least at the proximate truth.

Barthianism

THE MAIN complaint of the radical group revolves around the loss of transcendence, which means to it the loss of God. I suspect that this loss is due not only to contemporary secularity but to a certain theological view with which we have had to do in recent decades. I refer of course to the radically transcendent "Wholly Other" of Barthianism. The God of this theology is so utterly unknown, so silent, so remote — apart, that is, from saving history, from heilsgeschichte — that he might as well be dead as far

as the secular world and secular history are concerned. Who can care about a "Wholly Other" anyway? Especially one that manifests itself only in a tiny, remote corner of history and has nothing essentially to do with the common life and affairs of men, apart, then again, from that saving stream of history amidst the vast universe and the general history of mankind.

But the curious thing is that the new theologians remain narrowly Barthian in their attempt to cleave to Jesus, only the Jesus they cleave to is not the Christ of Barth. He is rather a "place to be," the source of inspiration for action among men, for plunging into the secular world in all its dimensions, and committing oneself to the love and service of men. "The time of the death of God," we are assured, "is a time of obedience to Jesus." Why this should be seems, at least to me, somewhat obscure, except that "something" has been found in Jesus what is not found in others.

What is it? In Bonhoeffer's felicitous phrase it is "existence for others," a being available for others and acting on behalf of others. This seems slightly inconsistent with the declared doctrine that Christianity as a problem solving and need-fulfilling religion is dead. Apparently Jesus solves some kind of problem and fulfils some sort of need or he would not, could not be chosen. He serves as example and paradigm of conduct, which both solves a problem and fulfils a need, for our problem is not just taking action for others. Our problem is the motivation behind the action — whether love, paternalism or just sociological meddling. And behind the motivation and conditioning it, to its roots, is the problem of being empowered to act. Jesus for the new school is both exemplar and inspirer, though only historically and heroically and not divinely. But this is a peripheral point.

What Is Love?

THE MAIN QUESTION is whether we are constrained to admit candidly that transcendence is irretrievably lost, whether we are to clap our hands joyfully at the death of God, dismissing him altogether, and to devote ourselves as Christians to the really important matters before us, matters strictly limited to "the human, the historical and the empirical." Faith and hope, we are told, must be left behind. We have only love left. But perhaps this provides a clue to our dilemma. Only love left?

What does it mean to love? Why is man a loving being? Why is love the basic ingredient of his life. Why is the dictum "love or perish" true for us? What does the Augustinian assertion that a man is what he loves, that he is best defined in terms of that upon which he sets his heart, ring a bell for us? And, moreover, why is love, manifested as human fellowship, the problem of problems for society — not just a problem, but, as Brunner indicates, the problem that lies behind and in all social, economic and international problems?

These are questions that seem to take us beyond the human, the historical and the empirical, for the human, the historical and the empirical, when looked at "in depth", point ineluctably beyond themselves — not to a "god up there" or anywhere else, but to a ground, a basis in being, an "undergirding reality" that is active in all things.

This is, I know, to raise the hoary head of metaphysics. And have we not been told that metaphysics is impossible, a useless and meaningless endeavor? Well, we have been told that before, and more effectively than we are being told it now.

Yet this is still not quite the main concern. It touches on the main concern but does not state it with sufficient precision. The case in point is whether the anthropological is not inseparable from the ontological, whether man can know himself apart from some inkling, as Schleiermacher has it, that he has been posited; whether, in other words, he is not in some sense aware of a "Whence" of his being, which is not to be identified either with God or with the world, but which he can experience apart from neither.

Relation With the Divine

NOW I REALIZE that Schleiermacher did not speak in ontological categories and that he shunned them with all the power of his mind, and that he has been accused of sheer immanentism and all that. Yet his idea of a "Whence" of man's existence and the sense of absolute dependence that is its co-implicate, do point nonetheless to a transcendent reality — not a being, even a divine being, but to a relation which, while it can be had only within the context of our relation to the world and to each other, is yet a relation with the divine.

To state the issue somewhat differently, do not our personal existence, our social existence

and our natural existence involve us in a relationship that is not exhausted by the relationships entailed in the human, the historical and the empirical but given with them, so that we do not have God apart from them but in them?

Now if you think that I am suggesting that you take up your Glaubenslehre and read Schleiermacher, you are entirely right. He has been done justice by neither the neo-orthodox nor the new radical school. But do not stop with him. Schleiermacher, despite his defects, is in a great tradition of Christian theological thought. He can lead us through Calvin to Augustine, to the incomparable Augustine, whose peculiar insights can still form the basis for viable "talk about God," although the human situation has drastically — not, however, absolutely — changed since his time.

Religious Being

MAN IS a religious being and he will have a religion of some kind, even if it is no more than awe and worship before "the generalized Other," or Society itself. "Religionlessness" as such is impossible to him.

Can then the old religion have anything to say to modern man? The old religion is concerned

with love, with something at the core of man's life and society and history. It can show man that finding himself means and involves finding the love of God — nothing less. It can reveal to man the meaning of his essential religiousness and thus reveal man to himself. And in that very revelation the divine discloses itself.

According to the definitions currently being passed out, most of us, I suppose, are at least "soft radicals." We have trouble not so much with the message, which is the case with the "hard radicals," as with the medium of the message, the way or ways in which it is communicated. But we must never suppose that the message has been easily delivered. It was tough going for the ancients and we shall perforce find it vastly tougher.

If, however, we believe, as I hope most of us do, that the veil between God and man was once, finally and completely ripped apart — which is the very essence of the old religion — then we may have the courage to hope that we can do a little to make the veil less impenetrable for some of those about us. We can be theologians and not simply Jesus-lovers. We can know the love of God in Christ and confidently commend the same to our fellows.

PLEASE GOD --- LET'S HAVE SOME RAIN!

By Benjamin Minifie

Rector of Grace Church, New York

CAN WE FEEL JUSTIFIED, RATIONALLY AS WELL AS EMOTIONALLY, TO PRAY FOR THE BENEDICTION OF RAIN?

WE PRAYED for rain, but we revised the wording of the Prayer Book collect which asks that God will send a moderate rain and showers. What is desperately needed at this time are not showers or rain of a moderate quantity, but rather a solid week or more of heavy and sustained rain that would soak and saturate the earth, and bring the shrinking reservoirs of New York up above the 50% mark or better. Day by day we have helplessly watched the figures of their ever dwindling supply, 38%, 37%, 36% of capacity, afraid to think too much of the catastrophe that might well overtake the city early next year.

In former times our ancestors were quite ac-

customed to pray for rain and for sunshine and fruitful seasons, but nowadays we have tended to take these for granted. I must confess I haven't called upon congregations to pray for rain very often in my ministry.

And looking back far enough, in the Old Testament for example, we find that whenever there was a drought or any kind of natural disaster or calamity, it was interpreted as the act of an angry God. God was displeased with a wicked people, and in his wrath he was punishing them.

It was this way when the twin cities of Sodom and Gomorrah were destroyed — quite possibly

by the sudden eruption of a volcano raining down upon them burning rock and molten lava.

Or in the famous story of the flood in the same book of Genesis. Here it is believed we are dealing with the recollection of an ancient deluge that brought death and destruction to the world of the Tigris-Euphrates rivers in the middle east. The magnitude and the terror of it were never forgotten, and it was seen as God's judgment on a race which had ignored and disobeyed him.

One other example of this comes to mind, where Elijah the prophet warns the king of Israel that the drought which has come is an act of God. He has sent it because of the idolatry of that infamous royal pair, Ahab and Jezebel.

How Does God Work?

I WONDER if any of us still believe that God acts in this way. That in order to punish and chasten a wicked generation he gives command to the winds and the clouds or, as it were, presses a button, and it comes to pass immediately that there is a terrible famine or a colossal earthquake or, as with us, a four or five year drought?

I must confess I cannot believe that this is the way he works. It seems to me all the evidence is against it, the testimony of the New Testament, and the observation of any of us day in and day out. No, I don't believe in that kind of an angry God, and yet, let me insist, the expression, the wrath of God, stands for a profound and abiding truth. In modern terms I would try to explain it this way — God has so ordered and structured life that if and when men consistently flout the moral law they surely get into trouble, they come to grief. As the prophet Hosea put it, whosoever sows the wind will reap the whirlwind.

Is not the core of the tension and violence of America today an example of this? 300 years ago and thereafter English and Yankee and other captains of those notorious ships brought their human cargoes of misery to these shores, men and women torn asunder from family and culture and sold into slavery often by their own kind. And it went on and on, the horror and cruelty of it, and the bloody war that was fought because of it with its 500,000 youthful dead, and the long aftermath up to now with its burden of injustice and exploitation. And today the crisis is upon us as a people react in anger and hatred.

Yes, sow the wind, and reap the whirlwind.

There is a moral order within which men live their lives, a moral order which insists that we are members of each other, yes, all of us without exception, a moral order in which our sins are found out and men are judged later if not sooner.

The Wrath of God

THIS it seems to me is what we mean by the wrath of God. It is not as we become angry and mete out punishment to a naughty child. It is not that God becomes enraged over our long selfishness and hardness of heart and thereupon orders some kind of blight or plague to teach us a lesson. Let us beware of making him in our own image, or thinking of him in childish ways or in ways which do violence to the teachings of Christ.

No, the wrath of God stands for the fact that he is not indifferent to what we do in this world. Indeed he has so established his creation that no man can take the laws of truth and justice and mercy into his own hands and get away with it for long. As somebody once said, This is the kind of universe that will not tolerate a lie. That which is false cannot and will not endure.

This brings us back to droughts and flood and earthquakes and hurricanes and all such violent phenomena of nature. As we were saying before, we do not believe they are deliberately sent by one who presides over and determines the weather hour by hour. In the Book of Lamentations we are told that he does not willingly afflict or grieve the children of men. And in Christ he withholds his blessings from none of us. Indeed while we were yet sinners Christ died for us, and his mercy is the measure of the everlasting mercy.

All in all he has made this an orderly world, a dependable and predictable one in the way it functions, a world in which we are generally well cared for and where life prospers and burgeons on every side.

And, again, it seems to be that God works through it, not by constantly intervening and intruding, sending a storm here and indicating fair weather there. No, he seems to work through the laws and the design and the order with which he has endowed heaven and earth.

We cannot explain or account for every natural disaster which occurs. Perhaps it is that the world was not meant to be too comfortable and totally lacking in risk and hazzard. I heard of a child once whose development was very slow.

The parents were worried. They feared he might be a backward child, until it was finally decided that they had so anticipated his every need and so cushioned him against every disappointment that they had just about destroyed his initiative. Men need to live in a world which challenges them and keeps them alert and calls out every faculty.

We are not saying that every cyclone or tidal wave is deliberately brought on to this end. We are saying only that in the providence of God perhaps it was intended that this should be a world in which the unexpected and the dangerous are present.

Taking Things for Granted

MIGHT WE not also say that such things happen lest we become too presumptuous and take for granted the blessings of God? We make much ado over Cadillacs and Continentals, over skyscrapers and jet planes, and ordinarily we don't give water a second thought. But there it is, always, or once upon a time always, ours for the asking or the turning of a faucet, lovely, refreshing, satisfying, cleansing, cooling, absolutely necessary and essential water without which the greatness of New York is as nothing.

And now all-of-a-sudden when it is scarce and lacking we come to appreciate, at least a few of us, how precious and how all-important it is. Could it be that God himself is reminding us of simple truths like these through the prolonged drought which has brought the city's resources to a starvation level?

What about prayers for rain? If, as we have said, God seems to work in nature through the laws and the pattern men of science have discovered and set down for us, not intervening in and interrupting an orderly process as our ancestors believed, how can we pray for rain? How can we ask God to do what apparently he ordinarily refrains from doing?

Let us confess, of course, that we must not presume to know or to limit too much the ways of the creator. If it is a world which is governed by observable laws, the laws were established by him who made it and is back of it all. The stars move inexorably in their course, and the rising and setting of the sun can be precisely timed to the particle of a second, but from this we are not to be put off. For it is our faith, our deep conviction, that over-ruling the vast system and process of nature is finally not impersonal law but rather one who in the utmost sense is per-

sonal, a spiritual reality, the God and Father of our Lord Jesus Christ.

Therefore we feel entirely justified, rationally as well as emotionally, to pray to him for the benediction of rain. We do so in the open acknowledgment that in a final sense we are all completely dependent on him. We do so after Jesus' example who taught us, did he not, to pray, give us this day our daily bread. And we do so in the belief and assurance that the one who holds the creation together and made it to operate orderly and dependably is one who knows us and cares for us, even as a father for his children.

Colored Chicken Caper

By Wm. B. Spofford Jr.

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

OCCASIONALLY, we get absolutely brilliant and astounding ideas for the work and witness of the church. We push them with excitement and vigor and, to our horror, discover that a stroke of genius leaves us standing with egg all over our face. We train seminarians at the cathedral and, periodically, they enthusiastically come up with something that is worth trying, and then are shattered by the negative results. There is much of educational value in the old "live and learn" method.

Years ago, we suggested that, at Easter, instead of giving a potted plant we give each child a baby chick. The child was to take the beast home and then, on Rogation Sunday, bring the fattened product back to church so that we could have a community fried chicken feast, with the proceeds to go to some missionary project of the congregation. You know — good training in stewardship and responsibility.

The only chicks we could find the week before Easter were, unfortunately, some green-purple-red-orange chicks peeping loudly and vociferously on a counter in Katz drugstore in North Kansas City. At the time, we lived, ignorantly and inefficiently, on an eighty acre farm north of Kansas City. I proudly toted the rainbow poultry home to meet a horrified wife . . . and eight barn cats which salivated as they heard and smelled a potential free-dinner. Each cat, I swear, looked just like Sylvester confronted by Tweetie-Pie in the movie cartoon!

And then, the dye, which was to make the

chicks acceptable to the pagan aspects of a commercial Easter, began to poison the chicks. One by one, they started to heel-up in the corner of the box and the panic was on. Somehow, we managed to save enough to take to worship on Easter Sunday and, one by one, the kids came forward and got their chickens. I know they got them home because . . .

The phone started to ring . . . and ring . . . and ring. On the other end were outraged, bewildered, lynch-minded parents. Some lived in apartments in suburban Kansas City and they had as much space and interest in going into poultry-farming, even on a one-to-one basis, as they had in playing tackle for a professional football team. Others said that, when the child returned home, the chick was dead and, now, they had a bawling kid or two on their hands and what kind of trauma were we trying to bring into their home. Still others said that, along with the chicks, they were cashing in and, henceforth, they would be going elsewhere to church.

Came Rogation-tide, and those who had managed to nurture the chicks to plump frying-size, were ready to bring them back. That is, the parents were ready to bring them back. The kids . . . no! By now, each surviving chick, off of whom the dye had worn, had received a name and strutted around his or her master like a faithful dog. In home after home, once again, there were bawling kids. "You're not going to take Peeper or Caledonia or Tarzan to church to be eaten"! And so, again, the telephone company's stock rose because of increased utilization.

Three chickens got back to the church and we had no fried chicken feast. And, as we wiped the egg off our face, as it came off the fan, we vowed never again. We have managed to keep that promise.

So, let's have the new ideas come from the seminarians and all others but, on occasion, pardon us if we duck!

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS

Tunkhannock, Pa. 18657

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

BEING a most incompetent engineer even at a rudimentary level, I am completely baffled by machines of all kinds. I am sure I might have been happier in the age of the horse and wagon and the clipper ship. When it comes to mechanics my comprehension does not reach very far beyond the principle of the can opener. I am always surprised that an airplane manages to get off the ground, and the electronic devices of our century are more of a mystery to me than the miracle at Cana of Galilee.

A few years ago a beautiful stereophonic tape recorder was presented to me and my family by members of my former parish. Under the instruction of an electrical engineer from V.M.I. my wife mastered the instrument in a matter of ten minutes, and was granted a license. I still have only my learner's permit.

But in the course of my study with my electronic friend I discovered a most unusual and mysterious truth about tape recorders. When you record sounds upon an electronic tape you do not leave anything tangible upon the tape. There are no little grooves as when you record sounds on a Victor record; there are no little holes, such as those in the old fashioned rool we used to put in the player piano. There are no scratches, marks, pin-pricks, slits, slots, or any thing-a-majigs whatsoever.

As near as I can figure it out there's nothing there except some kind of a wave or a pulse, or maybe a fever. And, mirabile dictu, when you compare the tape with the recorded sounds with a new tape that has not been used you can't see or feel or smell or taste any difference whatsoever. If you subjected the two tapes to chemical and physical analysis you still couldn't tell the difference. But, scandalous as it may seem, there is a difference. One has sounds on it and the other has nothing at all. It's about as mysterious a thing as you can find anywhere around in the normal routine of an average work day.

But though I am not mechanical I can put two and two together after a fashion. This mystery of the tape recorder is like the mystery of the

Real Presence in the sacrament of Holy Communion. The tape used for the recording is no different in substance from the tape that is unused; but it has a new meaning and significance; something new has been added. It is different. It plays waves of sound.

The bread and wine used in Communion are no different in substance from the bread and wine in the sacristy cupboard. Subject them to chemical and physical analysis and they are exactly alike. But within the corporate action of the service they take on new meaning, new power. Something has been added; in this case not waves of sounds, but the waves — so to

speak — of the presence of the Risen Lord. They are no longer simply bread and wine, anymore than the tape with the recorded music is simply a piece of physical tape. Both burn with a new fire. Both are instruments of spirit. And as in the one case the music that comes through the tape is the important element rather than the tape itself, so in the other the Presence of the Lord through the bread and wine surpasses the value of the bread and wine to such an extent that the faithful communicant no longer speaks of them as bread and wine, but receives them as the Body and the Blood of Christ by which the soul is fed.

CHURCHES AND CITIES

(Continued from Page Six)

about whether democracy is really possible in a technological era." This disillusionment and cynicism is often fed by actions in which the participating democrats thwart the long range plans of the technologists.

Cox pointed out parenthetically that most of the "really beautiful cities of the world have been built by tyrants" whose will was not subject to veto by the populace. "Those beautiful, straight wide boulevards of Paris," he observed, "were built that way to make it easier to haul in the cannon with which to blast the participating democrats from the barricades."

For their part, the democratic groups are increasingly disillusioned "with bureaucrats and planners of technology—especially urban technology," he said. There is "a deep suspicion of research and planning in any city ghetto area."

In his call to the church to reconcile these two forces, Cox apologized for "sounding like a preacher" at the scientific gathering. But he stressed that he is a preacher and "the task demands the return of the church to participation in her prophetic function."

News Notes

Edited by
William B. Spofford Sr.

Thomas Altizer, one of the "God is dead" men (11/4), is taking a beating from alumni of Emory University where he is a professor. In the picture are people being asked to contribute to a \$25-million building fund. One alumnus felt so strongly he paid for an ad in a paper saying that "if this disturbs you like it does me and a few other Emory alumni, write the office of president of Emory and tell them why you, like me,

are not donating to the \$25-million building fund." Chairman Henry Bowden of the trustees talked about "fouling his own nest." William Bowdoin, university trustee, chairman of the drive, expressed fears that some contributions would be lost. He accused Altizer of being "an irresponsible individual" who used "powerfully bad judgment." He portrayed the professor as "just one of those individuals who wants to exercise his freedom

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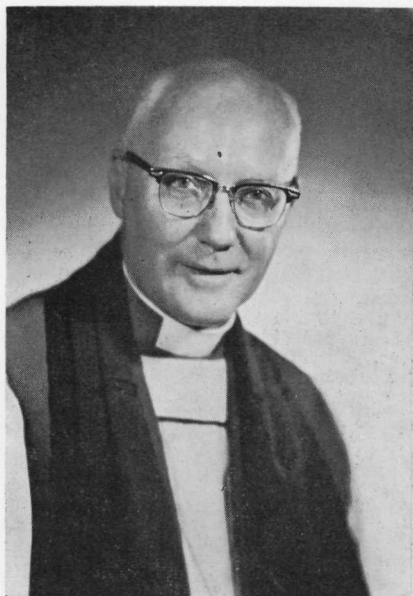
of expression with no sense of responsibility." Bowdoin, who is affiliated with the Coca Cola interests in Atlanta, a major contributor to the school, also declared, "I wish he'd leave and leave promptly." Retired Bishop Arthur J. Moore maintained that there is no place in a college based on Methodist principles "for a man who denies the basic tenets of that faith." He was aware that Altizer had tenure and commented: "That's part of the problem." Dean William Cannon of the college's school of theology said that "lay people, business men, church women and the parents of students" were filled with 'righteous indignation.' There was nothing that his school could do about it since Altizer did not teach there but at the university which hired him. The dean stressed that Altizer is neither a Methodist nor a clergyman but a layman and "therefore he is free from ecclesiastical direction." Altizer says he is confident that the university will back him, adding that he was "a little embarrassed" that the situation developed just when the fund campaign was getting under way. President Sanford Atwood of Emory called Altizer "a professor who feels he has an idea worth discussing", adding that "he has the right to do so."

Episcopalians, as far as we know, haven't had much to say about the radical theologians. Prof. Carpenter's address at P.D.S. you'll find potent.

Theodore Ferris said at his Trinity, Boston, that the traditional observance of Sunday and traditional thinking of a personal God have largely disappeared from American ways. "The God who deliberately sends sickness and death as a punishment for our sins — that God has died," he said. "The

God who took all joy out of Sunday and draped it in black, that God, I am glad to say, has died. It is not so much that he died as that he changed his name and thereafter was quite different for us . . . He may have withdrawn for a while to teach us how to get along without him, to grow up, to make our own decisions, — not to depend on revelation from on high to teach us not to lean too heavily upon him. Yet once in a while the clouds break through and he appears when we least expect him — in one of the stables of the world."

Bishop Higley of Central New York has joined the R.C. and Methodist bishops of Syracuse in backing a plan that provides bus transportation to relieve racial imbalance in the schools of the city. The plan includes closing two predominately Negro schools with the kids going to schools in other parts of the city. Said the three bishops: "While this proposal is but a first step in combatting the evils of school segregation and discrimination, it is deserving of the prayerful support of every citizen. We earnestly



BISHOP HIGLEY: — backs plan to relieve racial imbalance in Syracuse schools

urge the families of the children who will be bussed to give this plan their fullest cooperation. These families are asked to make sacrifices which should not be necessary, but which are dictated by conditions in our community. We plead for cooperation with our public school authorities, first, that every child may receive the best possible education our community can offer, and secondly, that those children who live in more advanced neighborhoods might derive the benefits which spring from associating with pupils from cultures different from their own."

Editors, whose mistakes are in black and white, are cagey about pointing to the boo-bos of others. Once in awhile one comes along where the temptation is too great. There's a new book on Fund Raising which has a plug for "the late Bishop of Western Massachusetts, the Rt. Rev. William Appleton Lawrence." As founder of the Church Pension Fund, Bishop Lawrence, etc. Says Author Scott Cutlip, "the Bishop built his campaign upon a platform of public opinion conditioned by persuasive publicity." That applies to the present very-much-alive Appie, but in other fields than pensions where his father served notably fifty years ago.

Alfred W. Price, rector of St. Stephen's, Philadelphia, and warden of the Order of St. Luke the Physician, is conducting a healing mission at All Saints, Brooklyn, Nov. 21-23. It is for the clergy and laity of the N. Y. metropolitan area with a clinic a part of it.

Festival Of Faith was held in Kansas City auditorium Nov. 7 when about 4,000 Protestants and Catholics worshiped together. Bishop Welles of W. Missouri and Msgr. Richard Schumacher, vicar general for

Catholics in the area, were on hand to talk about growing together in fellowship, friendship and love. About 120 clergy took part, representing about everybody. It was front page the next day, with pictures, with papers calling it "probably the first in the nation." They sang a lot of hymns, including "A Mighty Fortress is our God" which is in the new Catholic hymnal, even though it was written by Martin Luther. Papers put this under the heading of progress in the ecumenical movement.

Richard Allen, rector of St. James, Texarkana, was named clergyman of the year in the diocese of Dallas for his work in social relations and missions. Bishop Bayne was there to talk about MRI. He had just returned from Brazil where some folks had told him that they thought the time had come for them to send missionaries to the U.S. "This makes me nervous," he said, "because I'm not sure we're able to receive this well. We think we know all the answers."

Seabury-Western is one of 13 seminaries of all denominations to be cited for its contribution to race relations. National Institute of race and religion did the citing following a survey. Dean Charles Harris got a letter stating "your theological school, along with 12 others, stood head and shoulders above the rest in its program of education for life in an integrated society."

All Saints, London, has ended segregation — this time, of the sexes. For a hundred years or so, the church has observed the strict rule of requiring men and women to sit on opposite sides of the aisle. It applied to King Edward VII and T. S. Eliot, who frequently attended services there. In recent years the rule

was eased to permit couples to sit together in certain parts of the church but to stay segregated in other parts. Now, quietly, the ban has been lifted altogether by the simple removal of a segregation notice which has hung in the church for so many years. Said the vicar, Kenneth Ross: "We have so many more married couples coming nowadays. Nobody has actually been encouraged to

desegregate — the removal of the notice simply means that those who sit on the other side will no longer be persecuted or made to change their place."

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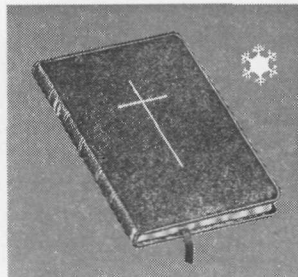
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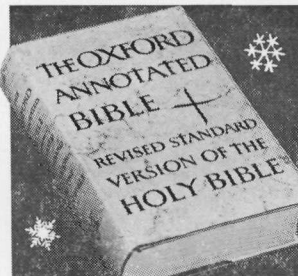
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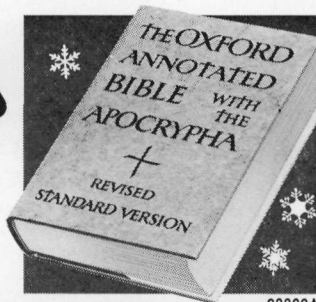
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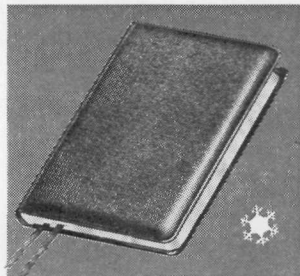
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The clergyman

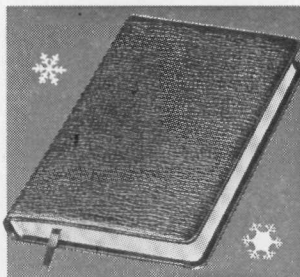
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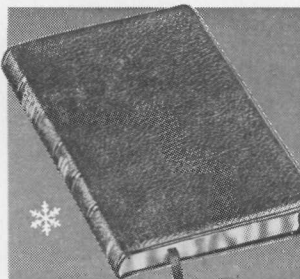
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Regardless of which side one is on, I believe it should be apparent that the very confused question of Bishop Pike and the Virgin Birth or lack thereof, would be greatly simplified if there were a plain and simple statement of what he actually believes, in simple terms not overladen with theological expressions which are not too precise.

Judging from the tone of articles in *The Witness*, I suppose that I am justified in assuming that you may be considered an apologist for the bishop, or at least that you are in close touch with him or with those who support him. I was amazed at your prediction that eighty per cent of the bishops would stand with him, and I can only say that I was dumbfounded when it turned out that apparently one hundred per cent were with him.

If the bishop believes that the Virgin Birth is only a "meaningful myth", then it would be greatly helpful if you could secure and publish a statement based somewhat upon one or another of the following propositions:

Jesus of Nazareth was the unacknowledged illegitimate son of Joseph.

Jesus of Nazareth was the illegitimate son of some unknown man.

Jesus of Nazareth was the Son of God, "conceived of the Holy Ghost, born of the Virgin Mary" as so stated in the Apostles' Creed and based upon the statements in the Gospel according to St. Luke.

Jesus of Nazareth was born

in some other yet unexplained way.

Jesus of Nazareth was a complete hoax who never existed at all.

I feel that these propositions are perfectly fair and reasonable ways of stating the various possibilities, and I am greatly desirous of finding out just what Bishop Pike and his followers actually believe in the matter. The whole question of "disciplined liberty" of thought and inquiry and most particularly the question of whether he is being persecuted by people who do not believe in integration and other progressive movements, seems to me to be quite unrelated. I was working for complete integration while Bishop Pike was still an avowed atheist, and I don't see what that has to do with the question of the validity of the Christian doctrine.

You may well ask, "Why don't you ask Bishop Pike himself?" The answer is that I have, and can't get anything out of him or anyone else.

Reuel Lahmer

*Organist and Choirmaster
Ascension, Pittsburgh, Pa.*

Your recent school issue of *The Witness* prompts several questions about which I wonder if any research has been or is being done.

As a musician I am interested in the quality of music

and music teaching in our schools and the effect it has upon our students. In ancient Greece, music was the number one subject in education and it is claimed that music formed the character of the nation.

Is there any information about the effect of daily worship services, with or without music, on the students? What would be the effect on a student body that learned and used in its daily services a repertoire of the 100 finest hymn tunes, those with the most noble characteristics? Are there any comparative studies of students from choir schools where music is an important part of the curriculum and schools where music plays only a minor role?

I wonder if we are not neglecting to use one of the most powerful vehicles for the development of character when we place so little emphasis and importance upon music study and participation in our school curriculums!

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A REPLY TO THE RIGHT

BY BURKE RIVERS

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

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

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