

# The **+** WITNESS

NOVEMBER 25, 1965

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## SERVICES

### In Leading Churches

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## Story of the Week

### Scientist Says Space Probes May Change Our View of God

★ A Michigan scientist raised some challenging questions for church people during his appearance, in Duluth, Minn., for the northern lakes faith in life dialogue week.

Two questions posed by Leroy G. Augenstein, a biophysicist, were:

Should man "play God" and learn to manipulate the heredity of a child before the child is conceived?

Do recent space discoveries require that man change his view of God?

Dr. Augenstein, chairman of the department of biophysics at Michigan State University, indicated he feels the ultimate answer to both questions must be "yes."

Because of the population explosion, Augenstein said it is vital that man faces up to the question of who he is and why he is here.

And instead of debating which methods of birth control are acceptable, he should be discussing "which children should show up and under what conditions," he said.

"We can now predict with considerable accuracy the defects of a child," Augenstein said. "Many children are born with defects so serious that they never know what it is to

be a human. Others are not created equally."

He reported that one of every 16 births deviates from the norm and speculated whether some children "should have the right not to be conceived."

"At the moment, the most haphazard thing we do is to create children," he said. "What person would invest \$30,000 to \$50,000 in a business without thinking? Yet a child is conceived in a moment and you must invest that much in raising him."

Augenstein said one of the problems in controlling heredity would be to decide, "What's an ideal man?"

The answer to that, he suggested, must lie outside the realm of science.

The Michigan scientist said science still has a long way to go before it can manipulate heredity, but he said recent experiments indicate that it will be possible to do both this and to manipulate the thought concepts held by people.

He said space discoveries had made many persons realize that God is "incomprehensibly larger" than they had imagined.

It is now claimed that there are at least 150 billion suns in our galaxy alone, he pointed out. And it appears there are

many galaxies each with a few billion suns, he added.

The question these discoveries raise, he said, is, "Is God big enough to look after all that junk and me, too? Or am I more on my own?"

"Also, what kind of guy is God? Did he play the game of the 'ball of clay and rib bit' or did he say, 'I am going to set up the rules whereby a proton and an electron form a hydrogen atom and then everything else will evolve from that?'"

The answer, Augenstein admitted, could make an image of a less personal and less intimate God than many might wish.

Yet, he asked, "Why did God give me a brain if he is going to look after me periodically?"

Another question, Augenstein said, is whether "God is a master scientist who set up life of a variety of sorts on many planets."

He said he "would like to be around for 10 years after the Russians receive the first message from outerspace that appears to be intelligent and find the only way they can decode it is to use ancient Hebrew."

In addition to teaching at Michigan State, Dr. Augenstein is an adjunct professor at San Francisco Theological Seminary, San Anselmo, Cal., a United Presbyterian school.

Another institute speaker was Dr. Armin Grams, a Detroit psychologist, who warned that people are becoming less and

less human as they are crowded more and more into the big cities.

Grams, a former University of Minnesota professor who now is associated with an institute in Detroit which is devoted to human development and family, said there is a growing "I

couldn't care less" attitude among people today.

He decried the attitude that any behavior is all right "so long as you don't get caught."

Too many people believe it's more important to be praised than to be praise-worthy, he commented.

## Churches in Critical Situation Blake Tells Detroit Gathering

★ "If American Christians don't come to grips with the gospel soon, increasingly men of good will will not only reject the church, but much more important they will reject Jesus Christ and him whom he came to earth to reveal".

Such was the statement in an address by Eugene Carson Blake, stated clerk of the United Presbyterian Church, at the banquet concluding the convention of the diocese of Michigan held in Detroit.

Blake said that "until poverty is made a moral issue in America and in relation to the needy peoples of the whole world, Christians should not profess their faith, nor even humanitarian concern.

"These are great days to be Christians — to be in a church which is free to do what it will. It will be that if you make it so".

Wearied of partisan politics that freeze social action, he said "I am even wearier of Christians using spiritual excuses that life is more than food and clothes and shelter to justify themselves for voting selfishly and in fear of losing their own economic security or advantage. The time has come, it is long overdue, for this people to mobilize capital, private and public, to eliminate poverty."

It was to an ecumenical audience that Blake spoke. Invited

to the banquet by Bishop Richard S. Emrich of Michigan, and present were a large representation of other churches.

In business session earlier that day the Convention:

Adopted a budget of \$891,856, of which \$843,856 will be apportioned to parishes and missions of the Diocese, including \$365,933 for the General Church.

Agreed to help underwrite a joint Roman Catholic-Protestant office on race relations at an estimated expense of \$1,000 to \$2,000. Presbyterians and other denominations of the Detroit council of churches are also expected to support the office, which is to open shortly.

Approved the recommendation of the MRI committee that \$96,210 be raised voluntarily among parishes and missions in the next three years for specified projects in the diocese of Zambia, Central Africa.

Voted to fill various offices and passed a number of revisions in the constitution and canons, including one authorizing deaconesses to vote with the clergy in any vote by orders.

### ORDINATION WHY BOTHER

★ The article on page 10 is a sermon preached at the ordination of Edmund Campbell Jr. at St. James, James Island, N. C.

## CHURCH FACES PROBLEMS IN POVERTY DRIVE

★ A warning that church involvement in the federal war on poverty poses hazards for both church and religious liberty was sounded by the Rev. Dean M. Kelley, director of the National Council of Churches' department of religious liberty.

His warning came at an ecumenics seminar sponsored jointly by Duquesne University (Catholic) and Pittsburgh Theological Seminary (Unitet Presbyterian).

Kelley, a Methodist, remarked that the federal government apparently contemplates by-passing some city governments it believes ineffective in the poverty war to work with certain voluntary community groups it feels can do the job better.

This would mean the by-passing of duly elected officials who can be held accountable at the polls, he noted, for miscellaneous private individuals who are not selected or accountable in any official way. If these individuals should be churchmen, the problem is compounded, he declared.

Kelley said that when churchmen, however good their intentions, become part of the political structure, the peril of religious establishment arises. Establishment of religion can be defined in this instance as the grafting of religious organizations into the power structure of society, he explained.

The danger is heightened, he continued, by modern ecumenism and the possibility of a coordinated Catholic-Protestant-Jewish social program that would exercise authority of government or over government. "That way 'establishment' lies," he cautioned.

Efforts of churches to assist programs of social change such as the poverty program are laudable so long as the efforts remain voluntary and do not



become official, Kelley stated. He added that both the church and religious liberty will suffer if churchmen begin acting as "brokers of civil power."

"A church which performs governmental functions is to that extent operationally a

government, whatever it may call itself," he said, "and to that extent unfits itself to be a church, which has, as a church, its own unique and indispensable service to perform for society as important as that of government."

## Fears and Frustrations of Poor Spelled-Out at Newark Panel

★ An unusual feature of an Episcopal social relations conference in Newark, was a panel discussion by five poor people who told of their fears and frustrations.

A concluding consensus was that the poor themselves must have a major voice in anti-poverty programs designed to help them. Later a similar view was expressed by other speakers.

The panel discussion took place at the annual meeting of the diocese's social relations department, whose theme was "Poverty and the Christian Conscience."

Panel moderator was John Bell, chairman of the Jersey City Congress of Racial Equality and a neighborhood center director in the Jersey City anti-poverty program. The Negro leader told clergy and laymen at the conference that "nobody knows how to deal with poverty like those who are poor."

Other comments from panelists included the following:

"Don't kick the poor because they are poor, because sometimes they have much to say to you."

"You set up a program designed for men, but you haven't the slightest idea what my needs are, let alone my wants."

"We (the poor) are a very suspicious people; we have been let down by all organizations—political, social, fraternal and, yes, even some of the churches."

"For all that the people know that set up this (anti-poverty) program, the poor might like to be poor . . . maybe we would like to be just left alone, some of us."

In summing up the panel, Bishop George E. Rath said the discussion "brought us face-to-face with reality."

The Rev. Reinhart B. Gutmann, executive secretary of the national division of community services, also urged that the poor have a major role in planning and running poverty programs.

"The day for paternalism is past," he declared. The poor must have a role "not merely to satisfy their ego, but because . . . they have a knowledge of themselves not generally shared by the middle class, even by those who call themselves social workers."

There must be a major redistribution of power in American society, he said, and this is not likely to happen until the poor become organized and demand a larger share of authority.

Gutmann also contended that the churches, in spite of their traditional concern for the downtrodden, have not really identified with them. Instead, he said, the churches have been hampered by assumptions that social inequality follows some divine pattern, or that basic human dignity depends on the amount of work a person does.

## ALTIZER EXPLAINS DEATH OF GOD

★ Thomas J. Altizer, associate professor of religion at Emory University and a leader of a theology which has been termed variously as "death of God" by some and "Christian atheism" by others, said that "if there is any clear portal to the 20th century, it is a passage through the death of God."

Speaking at Duke University, he said "to cling to the Christian God in our time is to evade the human institution of our century and to renounce inevitable suffering which is its lot."

The radical Christian, he said, rejects both the literal and historical interpretation of the Bible, demanding instead "a spiritual understanding of the word."

Altizer said traditional theology is of no value in today's secular world and that Christianity can become meaningful again only through acceptance of the "death of God — the original primordial God — who no longer speaks to man."

"Above all," he said, "the radical Christian seeks a total union with the word, a union abolishing the priestly, legalistic, and dogmatic norms of the churches, so as to make possible the realization of a total redemption . . . actualizing the promise of Jesus."

"It is this quest for total redemption . . . that demands the death of the Christian God, the God who is the sovereign of the Lord and almighty Creator."

He said man has lost the sense of the sacred which marked the medieval world, and instead of trying to put God back into human life, the Christian should welcome the total secularization of the world.

"As the historical world of Christendom sinks ever more deeply into the darkness of an irrevocable past, theology," he

said, "is faced with the choice of either relapsing into a dead and archaic language or of evolving a whole new form of speech."

The radical Christian, he said, has created a "new language of faith."

## PROTEST ON VIETNAM GREETES ARCHBISHOP

★ Archbishop Hugh R. Gough of Sydney and primate of Australia, left Sydney for Southeast Asia amid a noisy demonstration against Australian policy in Vietnam.

Top representatives of various women's organizations

carrying banners and posters condemning the Vietnam war on religious grounds picketed departure sections of the Sydney airport as Dr. Gough's plane prepared for take-off.

The primate was scheduled to spend three weeks visiting Australian soldiers in Southeast Asia, including South Vietnam. Later, he was to visit Singapore and Malaysia, where he planned to confer with Anglican clergy.

At a news conference before departure, Dr. Gough said the Australian government was trying to bring peace and happiness to the Vietnamese people.

# Church of England Challenged To Put Vast Wealth to Work

★ The Church of England was urged to survey its wealth as one of the nation's biggest property owners, get rid of uneconomic assets and become just a steward and competent manager.

The proposals were made in an article calculated to arouse controversy in the Bridge, monthly journal of Bishop Mervyn Stockwood's diocese of Southwark, covering an area southeast of London.

The Rev. Stephan Hopkinson, a former director of the Industrial Christian Fellowship and now rector of Bobbingworth, Essex, took a critical look at England's Church system in a series of articles.

"Stewardship," he wrote, "is ecclesiastically popular. Naturally so; it has saved many a half-sunk ship. Good stewards are, however, seemingly identified with generous contributors; in the Bible, they are a lot closer to capable managers.

"By this standard of competent management, the Church

of England falls appallingly short. Seldom was so much spent to so little purpose . . .

"In the first place, we are, collectively, one of the biggest property holders in Britain. But no one knows the value of our resources . . . All this mass of diffused property — priceless downtown sites, great hunks of industrial areas, large mansions in Green Belts — are vaguely under the eye of the church commissioners (who look after the church's funds) but in practice they are administered by upwards of 20,000 very local authorities in the shape of parish councils, church hall committees and so on."

Hopkinson went on to suggest that a thorough survey be made of all this property which "would certainly show a large number of churches and church buildings which are economically unsound and should be sold off." In the case of buildings with sentimental associations or artistic and historic value, he says these could be offered to

the state for preservation or made available to Christian groups for use on special occasions.

Then, he added: "But, apart from actual buildings and available sites, the church has a great deal of treasure hidden away in safes, museums and the like. Again, no one can estimate the value in terms of bullion alone of the plate and other valuables which are never actually in use.

"Should not the vast majority of these — expressly excluding communion vessels in regular use, altar furnishings and the like — be handed over to the state at a valuation? This valuation might be translated into terms of money grants for the restoring and maintaining of necessary churches.

"There is neither sense nor technical 'ownership' of objects only to be seen as museum pieces."

Hopkinson concluded: "We are so haunted by the spectres of a property-owning aristocracy — where it is a sin to sell land — and by the concept of a 'church geographical,' that we find it very hard to think of the church of God in terms of human community and not of marble and stained glass . . . Let us use our bricks and mortar, as good stewards should, to win a profitable return in terms of human beings."

## JOINT CREDIT COURSE BEING OFFERED

★ Seabury-Western and Belarime School of Theology, a Jesuit institution, are jointly offering a course for academic credit.

The two-hour seminar on contemporary theology meets one evening a week, alternating between the two seminaries.

# EDITORIAL

## Bringing Vietnam Into Your Prayers

PRESIDENT JOHNSON, at the behest of congressional politicians, has proclaimed November 28 as a "day of dedication and prayer, honoring the men and women of South Vietnam, of the United States, and of all other countries, who are risking their lives to bring a just peace in South Vietnam."

No one will begrudge victims of a vast power struggle honor, pity, and sympathy. But it would not accord with honor if such concern were permitted to cast a veil of piety over the brutal realities of a situation which results in the victimization and dehumanization of people involved on all sides.

A few days before President Johnson signed the proclamation Dr. Dean Rusk, the secretary of state, reported that two additional North Vietnamese regiments — the 250th and the 32nd — had recently infiltrated into South Vietnam. These were added to three regiments assertedly brought down from the north in 1964 and earlier this year.

On the same day a U. S. military spokesman in Saigon affirmed what Rusk had reported. With these five regiments what is now the strength of the North Vietnamese in South Vietnam? According to the military spokesman the total now amounts to 7,500 troops!

In a statement accompanying the proclamation President Johnson said that it is the purpose of the U. S. government to aid South Vietnamese people "to resist unprovoked aggression". This obviously begs the question: Does it require 160,000 American troops, in addition to several hundred thousand troops controlled by the Saigon governmental clique, to combat 7,500 foreign-Vietnamese, to be sure—aggressors?

The troops of the U. S. government and the Saigon clique are surely not fighting phantoms. Who then are the hundreds of thousands against whom they are fighting if, according to the state department's own claim, only 7,500 are outside Vietnamese? They have to be South Vietnamese, and if so, how are they aggressors upon their own soil?

Among people not taken in by this sort of diversionary propaganda were the members of the

recent world order study conference in St. Louis. There it was recognized that some honest objectives should be substituted for the raw struggle for power, one which is constantly obscured by a fantastic variety of euphemisms. The conference recommended that the U. S. government seek, among other things, the following conditions for the pacification of the territories of Vietnam:

"Make clear that a primary objective of such a settlement is the independence of South Vietnam from outside interference, with complete liberty to determine the character of its future government by the result of a peaceful, free and verified choice of its people. The choices might include whether it wishes to establish a coalition of Nationalists and National Liberation Front, or whether it wishes to be united with North Vietnam (perhaps through a plebiscite) or to operate as an independent, neutral and non-aligned state, or whether it wishes to join the South East Asia Treaty Organization or be aligned with the free states of southeast Asia or elsewhere."

Had the churchmen met in mid-November instead of late-October a paragraph probably would have been added about just plain honesty. It was stated last August by the New York Herald Tribune that North Vietnam had offered to negotiate, not once but twice — the second time with the U.S. practically naming its own terms. That there had been such offers was denied in Washington at the time.

Look magazine repeated the story in its last issue in an article by Eric Sevareid about Adlai Stevenson, containing this paragraph on Vietnam:

"Stevenson told me that U Thant was furious (over the administration's rejections of the two peace talk bids) . . . So he (U Thant) proposed a cease fire, with a truce line . . . U Thant then made a remarkable proposal: U.S. officials could write the terms . . . and he, U Thant, would announce it in exactly those words . . . Again, so Stevenson said to me, McNamara turned this down, and from Secretary Rusk there was no response, to Stevenson's knowledge."

Robert J. McCloskey, state department official, now states that the offers to negotiate had been made and had been rejected. U Thant declined

to comment because "by virtue of his office he considers the conversations and discussions with representatives of member states privileged and confidential."

However other UN official said that the Sevaried account was "absolutely correct."

Will the U. S. government be willing to take the risk of letting the people in South Vietnam

make a choice — a choice it has not permitted in the past because it knew the outcome, under the 1954 Geneva agreements, would not be to its liking? When it does it will indeed be in a sound position to ask that prayers be submitted to the Almighty honoring those in the conflict, since it will then make it possible for them to achieve an honorable end to aggression.

## CLIMBING ON TEMPORARY BAND-WAGONS

By John Peacock

*Editor of The Church, Farm and Town*

REPRINTED FROM THE ANGLICAN PUBLICATION DEVOTED TO ASPECTS OF CHRISTIANITY WHICH HAVE RELEVANCE TO PEOPLE WHO LIVE IN RURAL AREAS

WE HAVE always been irritated by people who enthuse to the point of raving about people, things, movements or forms, and nearly always make us feel slightly inferior because we have not read the latest information on, book by, nor saying of, the newest "band-wagon"!

Dear friends have become near enemies simply by asking, "Isn't so-and-so TERRific?" — a decade or so ago it was Dom Greg Dix; then it was adult education — which we had been engaged in for years! — then came group dynamics — with a variety of capital-lettered abbreviations for some aspects thereof — followed closely by swiftly passing obsessions — French lessons; jazz masses; Bonhoefferisms; dialogue-itis; turn-about altars and various other "band wagons" upon which people climb for awhile in such torrid enthusiasms as to burn them up to a crisp!

Within the past three years or so, an enthusiasm we have clashed with is industrialism, industrialisation and side-issues thereof. It has been proven to our satisfaction that industrialisation, far from destroying the rural philosophers, has enriched and strengthened them.

Then came a bran new phrase, cybernation. The phrase neatly catalogues the swiftly growing fact of automation and organization, of computers and automation, together with the apparently irreversible trend toward a permanently unemployed segment of the population — the Leisure Group!

Up onto the bandwagon have jumped many

friends and acquaintances in an unconscious jump to escape — to escape objective reasoning and fear of the present. As if to prove the facts of industrialisation and urbanisation they take firm hold of cybernation and say, "This is IT & there is no escaping IT" and, furthermore, "Rurality is out, passe!"

### The Temptation

OUR FIRST REACTION is to jump aboard too, and to rush into a city, throw ourselves at the feet of a bishop and plead, "Please give me a job amongst the thousands, nay, millions, of people who throng this great place!" This is no laughing matter, for the temptation to flee is very great.

One has to do SOMETHing, or go SOMEwhere at temptation times, as we all know, for resistance by oneself is awfully difficult. Some turn to God, "Who with every temptation makes a way of escape . . .", some go to a friend, some to a priest, some to a bottle of alcohol and some go to MRA and make a spectacle — some even go to a bishop. The AA groups have a wonderful system by which their members may take out a little book, "Telephone Therapy" and call a fellow member of AA for help.

But we who are tempted to leave the rural scene, which has just about nothing left except nature — say our enthusiastic band-wagoners — and follow the trend are foiled at every turn. The small-town dweller to whom you turn says, "I can't blame you if you leave . . .", the city



rector to whom you apply says, "I sympathize, old chap, but I can hardly use a curate who is as old as I am" and the business man says, "tough."

Thus we are literally forced to be objective in our approach to our society. We become amateur sociologists and, then, theologians.

The very latest band-wagon is to be found in a book entitled "The Secular City" by Harvey Cox.

Its passengers are many and variegated but all agree that this is a must reading — for old and young, laity and clergy, urban and rural. It is a book which lays down authoritatively and with abundant proofs, apparently, the history and rules which go to make up the secular city. He does this very well and attractively. It is small wonder that this is the latest Band-Wagon. But we wish to make known that we think that it is a band wagon and is a temporary authority, not, like the Bible, for all time! Those who are enthused ought to go off somewhere and steadfastly try to resist the temptation to adopt this thesis of the author's, attractive though it may be, as "gospel"; they ought, indeed, retire to talk with God, a friend, an enemy, even a bishop, in a sincere effort to discover what lies behind this thesis and what there is for us in the rural church now.

### City Freedom

THE DISCOVERY of new freedoms by moving into a technopolitan area is truly a wonderful thing — as my son who has just entered the freshman year in a large, liberal arts university in the heart of downtown city can avouch, — despite the fact that many who make the discovery are hindered greatly by what Harvey Cox calls, "preurban norms". The glory of anonymity, the unbondage of the vague, faceless masses and the general pervasiveness of the "no one knows me, therefore — " feeling, makes for a bran new living type. We can spit on the sidewalks if there is cop in sight — we can say uncouth things to people as we walk by, we can go to night "shows", we can sneak into cathedrals for quiet prayer and we can do ever so many things simply because we want to and there is little chance of being recognized or remembered — we are one of many, many, many, and we are free.

Furthermore, we are mobile — a virtue — and need not heed the cry of preurban statusquotians saying, "You must have roots, you must have

community responsibility"; we are pragmatic — another virtue — and, like the late President Kennedy, find out what to do in any given situation and then get it done, regardless of any pre-urban norms; we are judged, not by what we say but by what we DO (Jesus).

Within the church organization the band-wagoneers are already taking hold of points which are outstanding in "The Secular City" and are making them sound like the "good old gospel".

There is ever so much of this book which is really true and good and it is, indeed, must reading for all of us so as to enable us to make a better assessment of the ideas in our day, of which this is an important one. But, it is a band-wagon! Don't climb on so much as stand back and try to make an assessment in a objective manner.

### Town and Country

WE FORESEE people in authority reading, absorbing and regurgitating these theses into action such as will affect much of our rural, our town and country committees and boards. They will say to themselves, "This — "This is IT."

Thank God the authorities are not all too easily taken in and we suspect that some of them just do not read the latest, so that it will take quite a time, we hope, for this band-wagon to ride into the center of the dioceses. In the meantime, however, there is a grave danger in the fact that many rural workers, priests, wives thereof and others, will also get aboard and really believe that for all time, everywhere, the secular city — with all the implications set forth in this book — is the normal thing, that all preurban norms must go!

One of the popular band-wagons of the past twenty-five years is that of the rural chaps who made it almost a gospel that, "soil erosion is soul erosion" and in which we have had our share of riding. The secular city has done rather a good job in shooting holes in this, one of its ancestors, by implication rather than by a frontal attack and yet it is still true that both sets of band-wagoneers must eat! — and drink! — and be clothed.

The men and women in the city are much concerned with air and water pollution; with water shortages and with sewage disposal. They are worried about the fact that more and more farms are being bought up for purposes of building projects, factories, and so on. They think like this

simply because they needs must eat and drink in order to live!

### Still Work To Do

BUT the secular city freedom is not the only valid one. There is also the freedom of those people who, still, love the small village, town and farm life. The portrayal of one freedom in an excellent book in no way negates the other as it is lived day-by-day. The church still has a tremendous job to carry on in rural areas as well as in the technopolitan areas. There are still

thousands of people in country places and indications are that the numbers will increase as people leave the technopolitan places for a new suburb in the country.

It was wonderfully refreshing to have one's bishop drop in to talk of the rural part of his diocese — of which 5% area was urban, 95% rural; 44% clergy rural, 56% urban; 75% congregations rural, 25% urban; 35% people rural, 65% people urban in 1963 — and to hear him say, "Really, they are of equal importance to God, his church and the clergy and students!"

## ORDINATION: WHY BOTHER?

By William L. Dols Jr.

*Rector of St. James, Wilmington, N. C.*

### WHEN A MAN TAKES A PARISH MUCH OF HIS WORK IS MEANINGLESS BUT THOSE WHO STICK HAVE THEIR REWARD

A HOUSE GUEST of ours who was visiting with us recently was thoughtful enough to send a small gift to express his thanks for our hospitality. It was a book by Charles Merrill Smith entitled "How To Become A Bishop Without Being Religious." If you know of the book you are aware that it is a formula for success within the institutional church — details about the way to dress, the kind of wife to choose, the model car to drive. It is a manual designed to make the path of the ambitious young clergyman smooth and painless on his way to the top.

Now I tend to be a rather analytical sort of a person, but on this occasion I spent very little time trying to figure out why this book for this clergyman. And so I settled down and tried to enjoy it. As I read I could not help but think of today, this service, what we are about during this hour. It gave me some pause. It made me wonder.

### Easy Explanation

I RETURN again and again to a disturbing observation by Mr. Smith, satirical but painfully to the point. "Surveys," he writes, "show that American young people put the profession of clergy near the bottom of the list of occupations they would like to enter, ranking it in desirability just a cut above undertaking. The fact that this

is the case is the cause of considerable research, reflection, and concern by those ecclesiastical leaders whose responsibility it is to dig up enough clergyman to fill all the vacant pulpits.

"Why they should be puzzled is difficult to understand because the explanation is obvious. The prevailing public image of the clergyman is not such as to make the American young people want to be one. This is all to the credit of our youth and speaks highly of its intelligence, ambition, and desire to do something significant in the world!"

These words haunt me as I come here this day to participate in an ordination . . . to take part in a solemn and ancient rite by which a man responds to the high calling of a clergyman. We are about to do something significant here and we should all be well aware of it. From the hour in which a man is ordained he is to all intents and purposes a different kind of person in the eyes of the world.

He may not feel any different, but this will not alter the fact that others will look upon him in a different way. Rightly or wrongly people will require different things of him. Others will approach him in a different way than they did prior to this hour. If all this escapes his notice, it will become acutely apparent to him the first

time he walks into a barbershop where he is not known wearing his collar and meets the stares and listens to the broken off sentence in the middle of a joke.

### **The Guild**

THIS MORNING I want to borrow a term out of another age and suggest to you that in the very highest sense of the word we are about to introduce a man into a "guild," a guild of craftsmen, and his craft and his art will be the priestcraft. Before we induct this man into this revered and holy guild, however, we would do well to pause and consider what it is about and what life within the guild entails. I want to ask you to consider with me for a few moments this way of life, this way that fewer and fewer men are choosing, many of whom are intelligent and ambitious and desire to do something significant in this world.

Life within the guild of priests is traditionally hidden by a religious aura something akin to incense — a kind of religious smokescreen constructed of pious words, overly sincere smiles, and black suits. It is a guild that attracts all sorts and conditions of men with a wide variety of mixed motives, not the least of which is a desire to live within the church and escape the realities of the world. I think this is often what we preachers are trying to justify when we wax so eloquently about being "in the world and not of it." One of the real proofs of the Holy Spirit in the world is the fact that so much good is accomplished with so little.

### **Preparation**

NO OTHER GUILD so inadequately prepares its practitioners for their calling. This is not the fault of the man, the seminary, or the bishop. It is just a fact that three years in an academic community cannot sufficiently prepare a man to meet all of the complex demands that will be made upon him in a parish. Much that he is taught prepares him admirably to speak to concerns of a medieval church, but are woefully irrelevant to 20th century people who do not happen to talk King James English. Day in and day out he is a man who seeks to offer himself to the ultimate of all reality, Almighty God, and very quickly discovers that he is immersed in the trivial. He is faced continually with decisions that are either ambiguous and ultimate or childish and inconsequential. No little concern to him is how to be a human being and still be a faithful member of the guild. He is well aware that how he talks and how he drinks and how he relaxes are the concern of many other folk than himself, and

he is undecided as to who or what he is in relation to his neighbor.

That's not an attractive image. It is, of course, incomplete. But you and I know that there is truth within it.

### **The Community**

CONSIDER the community in which he lives out his calling, where he practices his craft. Let us be candid and honest and admit that he finds himself ministering within a church that is today filled with much tribulation and dissention. Because of this restlessness in our society and within the church — and I am the first to admit it may be our greatest opportunity — the clergyman is always suspect.

On the one hand he is accused of being a wild eyed liberal who is determined to tear down all that is loved and cherished out of the past. On the other hand he is seen by many as a tragic symbol of the status quo and only a hinderance and stumbling block to all that is progress.

In the midst of such a group of people he wages an hourly battle to try and please everyone in the congregation — an impossible task — or chooses to stand alone as the misunderstood prophet who alone perceives the truth — a much more attractive posture but an equally uncreative one. He cannot avoid the painful truth that between himself and the layman a huge gulf exists — little understanding, less communication, fearfully little honesty. He complains constantly that the vestry has no real understanding of the mission of "his" parish; that they have no vision. But if they ask him where he is going — not, mind you, what he is doing but where he is going — he is usually lost for words other than ecclesiastical cliches.

There is no reason to be puzzled by the vacant pulpits and the fall off in seminary applicants. The causes are obvious — not nice, not pretty, certainly not meant to be discussed in a sermon like this — but obvious.

### **The Ten Percent**

AND YET despite all this and much, much more that you know and I have left unsaid, there continue to be ordinations such as this. Yet let us not deceive ourselves even here. It is not surprising that within five years of all of the men who have hands laid upon their heads this year, 10% will be selling, teaching, researching — busy in some other guild. This is an expected attrition in any guild. What is worthy of our concern, however, is that within ten years, at least

30% of those who continue to wear a collar will be ministering somewhere other than in a parish. You know this. It is common knowledge. Each year more and more men leave institutions such as this one and in their leaving look back and call it "dead." Why?

The reasons is not too difficult to fathom. It is that many despair of the endless round of business, of the parish ministry that is so often no more than busyness—busyness that is not only eternally, but daily trivial and unimportant. They literally give up on such holy places as this, places where too many bright and creative young deacons and priests have surrendered their once fond hopes and dreams and succumbed to a peaceful mediocrity. They despair of those places where thoughtful and enthusiastic laymen are too often crushed by an autocratic hierarchy and relegated to meaningless "church work." Such men call the parish an "anachronism," a thing of the past that needs burying.

### Daily Chores

AND LET US not forget that every man who thus despairs of the ordained ministry and of her institutions once had a day such as this day — a day when he too dreamed of his life making a difference. He is a man who often did not realize until it was too late that the community does not automatically look upon him as their leader, as an essential part of the power structure of the world. In a confused and troubled world where he senses some of the needs and has an inkling of some answers he finds himself as a member of a guild of priests called to stand before his altar, carry on the daily chores of the parish, and face the awful truth that as he prays the great decisions of his time are being made elsewhere by other people, that his destiny will be plotted in rooms where he is neither welcomed nor wanted. He is plagued by the fact that more often than not when he speaks few listen. He is, in essence, dramatically ineffective.

### An Image

I SAY to you more than an "image." I submit to you, after seven years as a priest, that it is the picture of a man—part of me and scores like me. It is a story that can be told again and again and again. If you disagree I am glad; you perceive more deeply than I do. I am happy for you. To me it is not surprising at all that American youth does not pine to stand here on such a day as this. For my money it is in many ways a credit to

their intelligence and ambition and their desire to do something significant in the world.

Then why brother? To what purpose do we do this thing today? We bother, and a man gives his life to God through the church today, despite all I have said and much more, because in the midst of such a world God needs men to be about his business. He needs men foolish enough to join a company reaching back to the apostles and farther back into ancient Israel — those men who presumptuously take off their shoes and risk standing on holy ground and try to talk of God.

### Why?

BECAUSE GOD needs priests, men who are bold enough to break the bread and pour the water and tell the old, old story that is neither fully heard nor fully understood in any age. God needs priests and he needs prophets, men who rather than presume to know all of God's answers see clearly enough to raise God's questions. God needs priests and prophets and pastors, men who go into the halls of joy and the shadows of suffering where they have no business going save on their Father's business, men who are aware of their own failures and hurts and who struggle by word or look or a touch of the hand to say that no man need suffer alone.

God needs priests and prophets and pastors, but underneath it all God needs a person, one who is willing to commend himself to the world not because of his righteousness or virtue or intellect or skills, but simply because he too knows the meaning of brokenness and yet has a sense of God's power despite it.

### True Freedom

HE NEEDS men who have, if ever so slightly, tested the freedom that comes with having met Jesus, and because of that meeting know that true freedom and real manhood is not won by anything he can accomplish or do, but because of who his Father is. God needs such men — those who have the faith to see the ugliness and shame and bitterness that are among us and within us, in our streets and in our parishes, and yet know that in the darkness that surrounds us and towards which we each travel hides the outstretched hand of a loving God.

That's why we bother. That's why we're here, simply because God has so ordered the world and so created his church that he needs poor and fumbling and inadequate people like us to be about his business in a world he loves.



# A Hard Night's Day

By William B. Spofford, Jr.

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

IN THE BEATLES' first film, entitled *A Hard Day's Night*, there is a poetic and graceful scene in which the Liverpoolians cavort around an athletic field full of *joi de vivre*. As directed, it came out as a ballet in enthusiasm and vivacity.

Recently, four members of the Bishops' Company came to the cathedral to put on Alan Paton's *Cry, the Beloved Country* as a benefit for our MRI responsibilities to Matabeleland in Southern Rhodesia. We took our four strolling players down to our local Little Theater which had its stage set for the current production of Steinbeck's *Of Mice and Men*. The theater was dimly lit in the gathering dusk and the back wall was painted to show the Imperial Valley in California and, on the stage, there were six rocks and a tree.

To excited cries and joyous peeps, the three men and a girl, who had been traveling across the northwest in a V.A. bus and staging their repertoire in chancels, parish halls and sundry buildings of assorted sizes, began a dance-like activity reminiscent of the Beatles' prancing in the film. Each of the company were young and each was dedicated to the art of the theater. To them, the stage was a piece of potential life. One member dashed to view the tree; another began to quote a soliloquy of King Lear, another twirled in a spontaneous dance and the last stood transfixed. Here, they seemed to say, was something to "do with" by which they could communicate that which they believed and with which they could reach out to God's world.

Each of these players had a future in mind. The leader of the troupe, who had been a Southern Baptist evangelist who suddenly had begun to read Paul Tournier's works, wanted to form a company of "clowns" to do improvisations and intimate dialogues. The girl member wanted to express herself as a singer, preferably of the folk variety. The third wanted to split his time between the theater and the civil rights movement. His stay in a southern jail on various demonstrations had turned him into an evangelist. And the fourth, quiet and young, dreamt of forming a childrens' theater in the San Francisco bay area so that neighborhoods of that metropolis might know something of the art of drama.

The sight of an open and unused stage was to

them a shot of adreniline. Suddenly they were communicating actors, spontaneously expressing what they were feeling and what they were dreaming. And, for ten minutes, we beheld committed artists doing what they wanted to do, and be, more than anything in the world.

Immediately afterward, we went to the cathedral and they became Paton's wonderful characters—Stephen Kumalo, Arthur Jarvis, the Rev. Mstumongo and all the rest. In an hour and a half, they managed to express more about MRI than our department of world mission had been able to state in two years of sending out bulletins and making speeches.

A post-drama discussion in the deanery added one more dream to the many that they had. It wasn't a bad idea . . . and we commend it to either the ecumenical forces or a single denomination. The Episcopal Church, for one, might think of it seriously.

The idea was that, somewhere in this vast land of ours, there ought to be a Christian repertory theater, dedicated to helping people write, produce and act plays of significance, which could lift out the moral dilemmas and critical opportunities of our time. This would be a spot where all sorts of persons could come and spend time learning to communicate through the art of drama and its affiliated activities. There are already a legion of plays which do not get produced or seen. There are other plays to be written.

Our society, through its political leaders, is now encouraging stimulation of the arts. On some conference center or camp ground, close to a metropolitan area, the church might get in the act by developing a theater work-shop and production center.

Ibsen, Shaw, Fry, Gheon, Aristophanes . . . the list is endless. And what a way it would be to spend that month's vacation!!!

## We Try Harder

By Corwin C. Roach

*Director, North Dakota School of Religion, Fargo*

I WAS WAITING between planes in one of our airports and I spent my time looking at the advertising signs. There was one from a car-rental agency which set me thinking. In many ways the airport and the modern methods of transportation

it represents are symbols of our contemporary culture. If we are to communicate with the world of our day, we must adopt its symbols and its strategy. It seems to me that the church takes so long in setting up a symbolism that by the time it is ready to use it, the world has outgrown it and a new one is needed. What does a shepherd mean to a city boy or to a cowpuncher for that matter?

The children of this world whether they are selling soap or soup see to it that the picture on the carton is kept up-to-date. They got rid of the mule team from the borax wrapper, the housewife from the can of cleanser, etc. The children of light should be just as wise in their generation but they never seem to be. We can achieve "the harmless as doves" bit. Indeed we are usually quite innocuous and ineffective, but "the wise as serpents" seems to be beyond our powers. We cannot match the herpetological acumen of Madison Avenue.

Certainly the church is running a very poor second best in our modern culture. But the rental agency who admits its second place also had a bowl of pins with the caption "We try harder" and I felt I would like to take the whole bowl. I might well pin one beneath my clerical collar. I know that I should try harder at this business of communication. I could sweep out a whole lot of cliches. I could tune up my all around performance as a Christian and cut down on my exhaust. Then I could pass a few along to my fellow Episcopalians. Every priest at ordination could have one pinned to his stole and a bishop might rate a whole row.

In most places the Episcopal Church is not running even second. Fifth or sixth would be more like it. We all need to try harder as individuals, as a church. Couldn't we boil down MRI and all the impressive pronouncements made in its name to this simple command? Just "try harder".

Then there was an added announcement of that car agency that really interested me. For a dollar a day I could insure that rental car against any possible damage that might occur to it while in my possession. No matter what happened, I could return it to the agency and come out scot free at least financially. It seemed like a good bargain, knowing all the hazards of driving today.

But am I as concerned about myself as I am

about a car I have rented? Thielicke raises the question in his book of sermons on Genesis "How the World Began", using this same figure of a borrowed car as a symbol of the life we have from God. When we return to the Agency to square accounts we shall have to answer for the way we have treated God's loan to us, the damage it has received at our hands.

There is no overall comprehensive policy I can take out that will cover this risk. Baptism or church membership in itself is no insurance against the demands of God. Even tithing will not take care of it. But the qualities that make a good driver make a good Christian. Knowledge of what you are doing, alertness, the capacity to meet an emergency, consideration and concern for the other person, obeying the rules of the road, trying harder, trying a lot harder. In spite of every precaution, accidents will happen to a car. Tragedy and disaster will come to the Christian. No policy, no procedure is sure proof.

Yet the answer is not to take the car back to the agency. That is like the man who buried his talent in the ground. We have a trip to make. We must be on our way. God has given us our life. We must live it wisely and well. If we do not, the fault is with ourselves and not the agency which has furnished us the instrument of human living. It is we in this case that must try harder not the agency. But this is always our tendency. If anything goes wrong with the journey of life we blame everyone except ourself.

Let us try harder, live life to the utmost and then whatever the result, the Divine Agency will indeed take us back. Whatever scratches and scars we have acquired, whatever the imperfections, these will be accepted within the terms of the policy. We have an Adjuster who will take over. There is a forgiveness clause to which we may appeal.

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## About the Holy Communion

By Massey H. Shepherd Jr.

*Professor at Church Divinity School of the Pacific*

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The WITNESS

PENNSYLVANIA

## COMBINED SEMINARIES URGED AT MEETING

★ A combination of Protestant and Roman Catholic theological education resources, in both this country and overseas, was advocated by an American Baptist authority in the field.

Lynn Leavenworth, director of the American Baptist convention's theological education department, declared at the meeting of the council on theological education of the United Presbyterian Church that by 1970 the denominational structure of seminary trainings should be changed.

"It makes no sense," Leavenworth told the group, "to have Baptist, Methodist, Episcopal and Presbyterian seminaries. I am looking for the day when seminary graduates will no longer be headed for this or that church's work . . ."

The goal to be sought, he

stated, would involve the preparation of ministers who would work "as informed Christians" in various areas.

General agreement with the seminary-merging proposal was voiced at the meeting by Fr. Roland E. Murphy of Catholic University of America, though he said he was "not optimistic" about implementation of the proposition.

"As a future goal, it is to be very much encouraged," said Murphy, the first Catholic to be appointed to the Yale Divinity School faculty.

There would be "distinct advantages" for Catholic seminarians, he said, if Catholic teaching could be blended with "a concrete knowledge of trends in Protestant theology so that true understanding becomes possible."

James I. McCord, president of Princeton Theological Seminary

and chairman of the United Presbyterian theological education organization, pointed out that all seminaries of the denomination have working relationships with institutions of other churches, and that most have faculty members from different denominations.

## NOTABLES ON PROGRAM AT CORNELL

★ An international colloquy on "Toward World Community" will be held at Cornell University, December 4-7, as part of the John R. Mott centennial celebration. W. A. Visser 't Hooft of the World Council of Churches is to give three lectures on the theme.

About two dozen authorities on a variety of subjects, coming from all parts of the world, are on the program of what promises to be one of the major events, not only of this year but of many years.

There will be news coverage by the Witness, and arrangements have been made to feature a number of the addresses, particularly those delivered at the colloquy on "The Role of Religion in a Secular Society."

## ALBUQUERQUE PEOPLE GO TO CHURCH

★ More than half of Albuquerque's citizens attend church services regularly, according to a religious census carried out here by members of 71 city churches.

The survey gathered statistics from 95,178 individuals, a little more than one-third of the population.

Data collected indicated that 59.3 per cent of Albuquerqueans attend church services weekly. Another 9.3 per cent attend monthly and 6.8 per cent attend occasionally, while 15.2 per cent seldom attend and 9.4 per cent never attend.

The survey, which covered all



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areas of the city, also gathered statistics on denominational membership. These figures revealed that slightly more than one-third of those surveyed were Roman Catholics, a total of 32,227. Next in numbers were Baptists with 12,281, and Methodists with 12,264.

## ANGLICAN CONSECRATION AN ECUMENICAL EVENT

★ Roman Catholic, Methodist, Baptist, Congregational and Church of Christ representatives attended the consecration of two newly-appointed suffragan bishops in the centuries-old Anglican Cathedral in Chester, England.

The ceremony was performed by Archbishop Coggan of York, carrying out the first consecration in the northern province of the Church of England since 1946. It was also believed to be the first occasion on which two new suffragan bishops have been consecrated together on the same day.

Consecrated were Archdeacon Gordon Strutt as suffragan bishop of Stockport and Canon Eric Mercer as suffragan bishop of Birkenhead. Bishop Strutt succeeded Bishop B. H. Saunders-Davies, who retired in September, but Bishop Mercer is the first bishop of Birkenhead as this suffragan see was only created this year.

## CAN'T GET CHILDREN IN WHITE SCHOOLS

★ A native African — an Anglican church warden and school teacher who has been trying for several years to get one of his three children into white church schools — announced here he has given up "in despair" of all hope of succeeding.

J. S. Thomas has made three attempts to get his children accepted by white schools to test the "sincerity" of the An-

glican position that racial discrimination in church schools is indefensible.

He said he had abandoned plans to have his daughter, Rona, 9, enrolled in the all-white Anglican Herschel School for girls. Another daughter, 13-year-old Nora, was denied acceptance in the same school earlier this year on grounds that she failed the entrance examination.

Thomas said he had changed his mind because "as a member of the Anglican Church I am too despondent to continue. I am convinced that the Anglican Church in South Africa is not prepared to admit non-whites to any private school under its control. I am disillusioned and disappointed."

Under South Africa's group areas act, a non-white student cannot be automatically accepted by a white school, even a church-related institution, without a government permit.

## SOUTH AFRICA EXPELS WIFE OF CANON

★ A government expulsion order cut short the visit to South Africa of Mrs. Diana Collins, wife of Canon L. John Collins of St. Paul's Cathedral, London.

No reason was given for the expulsion order which was delivered by two detectives who called on Mrs. Collins as she visited relatives. She was given five days to leave the country.

Mrs. Collins had been in South Africa for several weeks conferring with representatives of the South African defense and aid fund for which she and her husband raise money abroad.

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## - NEW BOOKS -

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E. John Mohr  
Book Editor

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### REDEMPTION AND HISTORICAL REALITY, by Isaac C. Rottenberg. Westminster. \$6.

How should we as Christians view the world in which we live? Should we embrace it with joy? Should we look upon it with suspicion? Should we seek, as far as possible, to withdraw, to shield ourselves from it? These are the questions with which this book by an ordained minister of the Reformed Church in America, is concerned. Is there, in other words, such a thing as a specific Christian "philosophy" or "doctrine" of history? Or, to use the author's more academic manner of speaking, how does redemption affect historical existence?

This study does not purport to be an original contribution. It is, rather, a competent summary of the thoughts and answers of those who in more recent years have been concerned with the problem of history. Heidegger, Troeltsch, Barth, Brunner, Dawson, Danielou, Thils, Pittenger, Van Ruler — these are but a few of those — and the list underlines the ecumenical scope of the book — whose views are considered. The section on Bultmann incidentally is especially readable as are the all too brief pages on Kierkegaard.

This reader could not but wonder if the author himself were fully aware of the importance of the question with which this survey is concerned. So many factors today contribute to a widespread confusion as to the meaning and purpose of daily existence.

One, of course, is the bewildering speed of scientific progress. Another is the upheavals of two world wars, and our inability to fashion a genuine peace. Nor, to be brutally frank, has the Christian church faced up to the contemporary world with the adequacy of which she is capable. Still too much in too many pulpits we are, on the one hand, preaching a "pie-in-the-sky" religion — are you hungry? no matter, man does not live by bread alone! — and on the other a pious disengagement from the world as an exclusive "saved" people, thereby fostering an essentially negative and escapist attitude *vis a vis* the realities of the 1960s.

In part, as Rottenberg is aware, this is due to the church's lack of understanding or conviction — perhaps both — with regard to the ac-

tivity of the Holy Spirit. But it is due, also, to a failure to recognize what the doctrine of the Incarnation means — that God in Christ has genuinely embraced and sanctified *this* world, and that we who are in Christ must, as did he, do the same. Actually, people today are far more concerned — and rightly so — with the present than with what we call the Christian hope. What *now* is the meaning of my life, and the meaning of that total context — "history" — of which my life is an integral part? — *this* is what people are asking. And the gospel of the Incarnation has the answer. There *is*, that is, a specifically Christian understanding of history. But we have been lamentably slow in recognizing this fact — and this is tragic, for the problem of history is one of the major challenges which face the church today.

Such, then, have been some of this reader's thoughts as he turned the pages of this volume, some of the implications underlying the oftentimes fruitful speculations of those thinkers whom the author has chosen to consider. And surely those who sense the essential unity of God's universe, and the essential unity of man's total experience thereof, are on the right track — those, that is, who seek to erase such man-made dichotomies as *historie* vs. *Geschichte*, secular vs. religious, the natural vs. the supernatural, profane history vs. sacred history.

It is not apart from, but in and through that total stuff of human existence which we term "history" that God makes himself known. It is not through disengagement, but by a courageous embracing of every here-and-now moment that we shall know ultimately reality. Is this not what the doctrine of the Incarnation — the eternal Logos of God enfleshed — is all about? And is this not the significance of 1 John 4:20 and Matthew 25:31-46?

This book should stimulate the thinking of all who read it.

O. SYDNEY BARR

*Dr. Barr is Professor of New Testament, General Theological Seminary, New York City, and author of "From the Apostles' Faith to the Apostles' Creed", Oxford University Press.*

**LIVING THE LOVE OF GOD**, Reflections upon the Knowledge and Love of God, by Carol E. Simcox. Morehouse-Barlow. \$3.75

This is a book heartily to be welcomed, and for three reasons: that it makes its appearance now, for what it says, and how it says it. We have been amply supplied of late with "soundings", "objections", pleas for "honesty" and "candor", as cur-

rent titles suggest, intellectual "answers" to questions asked, and very often, never asked. Dr. Simcox calls upon us to approach and meet Christ "in the heart-dimension." Midway in the book the author speaks of two approaches to Christ, that of Nicodemus and Zacchaeus. "Nicodemus seems strangely modern in his approach. He comes to Jesus seeking answers to questions rather than satisfactions of hungers; and he goes away empty . . . he assumes that spiritual hungers are intellectual problems, so he asks for the 'answers' rather than for food or drink. His is the wrong way."

To ask for "answers" is certainly a legitimate way as long as it is not the primary or only way. This reviewer, after more than thirty years' experience in the pastoral ministry, would insist that people hunger for the assurance that there is a God who cares, that life is worth the living, and that Christ can make it so. Most of us are rather like Zacchaeus, in that we long to be accepted "as a man and a child of God". "He looks to Jesus for this acceptance and he gets it."

To use the language of another day, this is a book about "the spiritual life", about the things of the spirit, sin, fear, alienation ("orphanhood"), Christ, salvation, prayer, grace and growth, old age and death.

Quite in line with what is being said by so many today the author insists that the spiritual life begins as we "come to know God's loving concern for us through, and only through, the imperfect and faulty loving concern of some people for us." A dying derelict once said to an old priest in New York, "I know that God loves me, Father, because

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— LESLIE J. A. LANG

*Dr. Lang is Vicar, Chapel of the Intercession, Trinity Parish, New York City.*

**THE CRISIS OF CULTURAL CHANGE**, by Myron B. Bloy, Jr. Seabury. \$3.95

The Episcopal chaplain at M. I. T. has written a vigorous and prophetic analysis of the calling of Christians in an age of pervasive cultural change. His thesis is that the impact of technology has caused a crisis in modern man's self-identity, and that the figure of Jesus offers an image of identity which can lead men to maturity.

The main characteristics of the norm of Christian self-identity in Jesus are his wholeness or integrity, his freedom, especially his being for others, and his joyful affirmation of life. The power of life or grace which is revealed in the person of Jesus is manifest not only among his disciples but throughout the creation. Christians are called to identify and celebrate the manifestations of this power of grace in the world. But this calling is inhibited by various attitudes of the church today. Theological imperialism, which forces the present into past forms, and privatization of Christianity, which simply adds religious decoration to the status quo, both avoid the challenge of the present.

The two best chapters in the book treat the perception of the power of grace in the modern world, especially in the realm of politics and economics, in the racial struggle, and in technology. Mr. Bloy makes good use here of his broad knowledge of contemporary social analysis and literature — he holds a graduate degree in the latter. There is a valuable critique of the existentialist attack on technology. The author maintains in opposition to this attack that technology enhances man's

freedom, nurtures his humility before the facts, and deepens his affirmation of life.

In a concluding chapter Bloy asserts that the mission of Christians is to discover, celebrate, and participate in the manifestations of grace in human life today. Christians develop and sustain their vision life by focussing on Jesus in public worship.

Being a powerful prophetic work, this book lacks the balance which would be required in a more thorough treatment, but the imbalance is certainly on the side needing emphasis today. In accord with current theological fashion the word "God" is barely mentioned. The terms "grace" and "power of life" are left somewhat vague and mysterious, and one wonders about the relation of "grace" and "Jesus" to "God". It is not only the existentialist theologians who are dubious about the gracefulness of technology but also many of the tough-minded pragmatic social analysts whom the author admires. Since according to the author grace and authentic life are manifest more clearly outside the church than inside, the pragmatic response — "Jesus' outlook is pragmatic" — would seem to be obvious. Furthermore, since the "power of life and grace is already bending history to its true end, carrying mankind into its adulthood . . .", and since the characteristics of Jesus' life — wholeness, freedom, and affirmation of life — seem to be part of the accepted consensus of western humanism, the significance and relevance of Christian faith is not at all clear. In fact this book may seem to the outsider to be a rather desperate salvage operation. Yet this insider can testify that it is in fact a moving and incisive challenge which the church seriously needs.

— OWEN C. THOMAS

*Dr. Thomas is assistant professor of theology, Episcopal Theological School.*

**THE PERSONS WE TEACH**, by Harry G. Goodykoontz. Westminster. \$4.50

The title of this book is misleading unless one realizes that an understanding of theology is essential for the understanding of the person. The author, a professor at the Louisville Presbyterian Seminary, begins with the theological context of Christian education: man's nobility and depravity, the *imago Dei*, original sin and sins, the reconciliation through Jesus Christ, sanctification, the new man in Christ, and God's forgiveness and grace. His exposition is excellent with superb illustrations from literature. He then discusses the nature of the self as being and becoming, the importance of the individual, learning theory, and finally the nature of the personality at various age levels. Although he must rely on psychological theories in the latter section, his use of sources is discriminating, and he successfully integrates the theological findings of the first section.

This book is excellent as a primer in Christian education and is recommended as a first book for teachers. Most other books in the field would then serve as commentaries on one or more aspects introduced in this book.

— LEE A. BELFORD

*Dr. Belford is chairman of the department of religious education of New York University.*

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