

The **+** WITNESS

JANUARY 27, 1966

10¢

Editorial

Everybody Out of Step -- But Bill!

Articles

Prayer and Silence

John E. Skinner

The Rebellion Against Conformity

Corwin C. Roach

What's in it For You?

Terence E. Finlay

NEWS FEATURES: -- Canterbury to Meet with
Pope. Action Plan for Riots.
Hot Debate About NCC

SERVICES

In Leading Churches

NEW YORK CITY THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:15 and sermon, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evening Prayer, 3.

THE PARISH OF TRINITY CHURCH

Rev. JOHN HEUSS, D. D., Rector
TRINITY
Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.
EP 3:30; Daily MP 7:45, HC 8, 12, Ser.
12:30 Tues., Wed. & Thurs., EP 5:15 ex.
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:00, MP & HC Ser. 10; Weekdays
MP & HC 8:00, HC 12:05 ex. Sat., (also
7:15 and 1:05 Holy Days); Int. 1:05 ex.
Sat.; EP 5:10 (ex. Sat., 1:30); C Fri. 4:30-
5:30 & by appt.; Organ Recital Wednesdays
12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Leslie J. A. Lang, Vicar
Sundays 8, 9, 11; Weekdays: Mon. Fri.
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed., Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.
C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Reverend William W. Reed, Vicar
Reverend Jeffrey T. Cuffee (Priest-in-Charge)
Sundays: 8:00 a.m. HC, 9 a.m. Sung Mass,
10:45 a.m. MP, 11:00 a.m. Solemn Bi-
Lingual Mass; 4th Sunday: 10:00 a.m. Mass
in Spanish; Weekdays: 7:30 and 9:30 a.m.
HC, 9:15 a.m. MP, 5:15 p.m. EP

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Reverend William W. Reed, Vicar
Reverend James L. Miller (Priest-in-Charge)
Sundays: 7:30 a.m. HC, 9:00 a.m. Sung
Mass, 11:15 a.m. Mass in Spanish, 5:15
p.m. EP Weekdays: Monday and Wednesday,
8:00 a.m. HC; Tuesday, Friday, Saturday
9:00 a.m. HC, MP before each Mass, 5:15
p.m. EP

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandles, Vincent Anderson, Clergy
John Fletcher, Student Chaplain
Lee Belford, Philip Zabriskie, Thomas Gibbs,
John Danforth, Associates
Sundays: 8 a.m. HC; 9:30 Family (HC) 3S)
Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.
One of New York's
most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman
W. B. SPOFFORD SR., Managing Editor
EDWARD J. MOHR, Editorial Assistant
O. SYDNEY BARR; LEE A. BELFORD; ROSCOE
T. FOUST; RICHARD E. GARY; GORDON C.
GRAHAM; DAVID JOHNSON; HAROLD R. LAN-
DON; LESLIE J. A. LANG; BENJAMIN MINIFIE;
W. NORMAN PITTINGER; WILLIAM STRING-
FELLOW.



EDITORIALS: — The Editorial Board holds monthly meeting when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; HELEN GRANT; COR-
WIN C. ROACHE; BARRARA ST. CLAIRE; MAS-
SEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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.

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

SHARING Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gaynor Banks, D.S.T.

This paper is recommended by many
Bishops and Clergy.

Address:
FELLOWSHIP OF ST. LUKE
2243 Front St. San Diego 1, Calif.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH Tenth Street, above Chestnut PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m. 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri.,
12:30 - 12:55 p.m.
Services of Spiritual Healing, Thurs. 12:30
and 5:30 p.m.

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and 11:15 a.m.
Wed. and Holy Days: 8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry Rector
8 and 9 a.m. Holy Communion (breakfast
served following 9 a.m. service) 11 a.m.
Church School and Morning Service. Holy
Days, 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
The Rev. Ronald D. Weaver, Canon
The Ven. Frederick McDonald,
Canon Chaplain

NEW YORK CITY

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion 9:30 and
11 a.m. Church School. 11 a.m. Morn-
ing Service and Sermon. 4 p.m. Even-
song. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints Day,
at 8 a.m.; Thursdays at 12:10 p.m.
Organ Recitals, Wednesdays, 12:10. Eve.
Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
Sundays: Holy Communion 8; Church School
9:30; Morning Prayer and Sermon 11:00.
(Holy Communion 1st Sunday in Month).

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.
Daily Morning Prayer and Holy Commun-
ion, 7.
(7:30 Saturdays and holidays)
Daily Choral Evensong, 6.

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11;
Ep Cho 4. Daily ex. Sat. HC 8:15, HC
Tues. 12:10, Wed., 5:30.
Noted for boy choir; great reredos
and windows.

Story of the Week

Archbishop of Canterbury to Meet With Pope Paul for Conference

★ The Archbishop of Canterbury is scheduled to visit Pope Paul in Rome on March 23, it has been announced. The date will be Wednesday of Holy Week.

This will be the second time since the Reformation that the spiritual head of the Church of England has visited a Roman Pontiff.

Dr. Geoffrey Francis Fisher, the former Archbishop of Canterbury who is now Lord Fisher, conferred with Pope John XXIII in December, 1960.

"My visit to Pope Paul," Archbishop Ramsey said, "will be one of courtesy, made in the spirit of the renewed fellowship between all the Christian churches.

"Since the time when Archbishop Fisher took the first step in 1960, observers from many different parts of Christendom have been welcomed at the second Vatican Council as brothers in Christ, though separated from the Roman communion.

"I greatly welcome the increase of friendship and theological understanding now evident amongst the churches of Christendom in spite of the divisions between us."

"It is my hope," the Anglican leader said, "that my meeting with the Pope will afford oppor-

tunity for speaking of some of the matters which emerged from the Vatican Council."

The Archbishop of Canterbury is recognized as titular head of the Anglican communion, which has 40 million members throughout the world.

He will be accompanied on his visit by Ralph Stanley Dean, bishop of Cariboo, Canada, chief executive officer of the Anglican communion.

Others in the party will be Bishop John Moorman of Ripon, England; Canon John Satterthwaite, secretary-general of the Church of England's council on foreign relations; the Rev. John Andrew, the archbishop's private chaplain; and John Findlow, the Church of England's permanent representative at the Vatican.

It was expected that Dr. Ramsey would remain in Rome two to three days.

His impending visit also was announced in Rome by the Vatican secretariat for promoting Christian unity, headed by Augustin Cardinal Bea, with whom the Anglican primate was expected to meet.

Press Comments

Roman Catholic and Anglican newspapers front-paged under banner headlines the announcement. Secular newspapers also featured the report.

The news was particularly welcomed by John Cardinal Heenan, Archbishop of Westminster, who said that "no Archbishop of Canterbury in modern times has been held in such esteem by English Catholics as Dr. Ramsey."

"Many of our clergy and laity," the cardinal said, "regard the present archbishop with affection. The news of his visit to the Pope will be greeted with warm enthusiasm. The hierarchy is cooperating with the Holy Father in order that the archbishop's stay in Rome will be both happy and memorable."

Dr. Ramsey will fly to Rome on March 22nd and after seeing the Pope the next day, will return to London on March 25th, traveling by way of Geneva, where he will inspect the new headquarters of the World Council of Churches.

The Anglican Church Times, greeted the news with evident gusto, saying: "Only the most passionate and blinkered Protestant extremists would be disposed to detect anything sinister in so friendly a gesture. Though it seems unlikely any formal discussions will be held on this occasion, any throwing of personal bridges across the Anglican-Roman gulf is bound to do good. And there could be no surer sign of recent improvement in the climate of relations which have been strained for centuries than that the announcement of his graces' pro-

posed visit to Rome should be accepted now as a perfectly natural thing."

The widely influential London Times commented that although Dr. Ramsey had described his visit as a courtesy one in the spirit of renewed friendship between all Christian churches, "it is not without significance that he is being accompanied by Bishop Dean."

The equally influential Manchester Guardian said the news of Dr. Ramsey's visit was less dramatic than that of Dr. Geoffrey Francis Fisher in 1960, because this established a precedent.

"However," it added, "the visit is still an important stage in the growing rapprochement between Rome and the rest of Christendom."

A Guardian columnist said it seemed likely that Dr. Ramsey and the Pope would discuss in particular four Vatican Council documents — the constitutions on the church and on the liturgy, the decree on ecumenism and the declaration on religious liberty. Also, he said, it was "almost certain that Dr. Ramsey will want to test the Pope's views on the subject of mixed marriages."

only say that the Council knows itself, and it goes without saying it does not do this. The NCC, as a representative, acts as a representative — it doesn't suppose that everyone will agree with its decisions."

The sharpest exchange, however, came over the question of the Council and its relations with labor. Lewis said the NCC was inviting "graft under the table" in supporting a situation where "labor and management deal across the table with 10,000 people as if they were chattels or cattle. It is an evil situation."

The radio commentator said the Council had "gone on record" favoring repeal of section 14-B of the Taft-Hartley act and had passed on a resolution opposing the Bricker amendment. Miller denied the statement.

The Bricker amendment would provide that a treaty, whether signed by the President and Senate or not, could not constitute a constitutional amendment or have the force of overruling the constitution.

"I deny that any action was ever passed concerning the Bricker amendment," replied the former NCC president. "Mr. Lewis said he has, in his records, proof that the National Council of Churches passed a resolution opposing the Bricker amendment. The burden of proof rests with Mr. Lewis."

Miller took the position that the new problems of the world were so overwhelming that no church group could go it alone and prove of any value to the needy at home or abroad.

He said the Communist challenge was enough to frighten anyone and is a problem from which there is no escape. He also cited the population explosion and the vast increase in human knowledge as current social problems. "Nothing is more frightening to me than to

Upper South Carolina Sponsors Debate on National Council

★ Divergent views on the National Council of Churches were expressed by nationally-known speakers at a debate sponsored by the diocese of Upper South Carolina.

Opponents in the debate were J. Erwin Miller, business leader and onetime president of the NCC, and Fulton Lewis, Jr., conservative radio commentator and columnist and Episcopal layman.

Lewis charged that the Council had "no legitimate existence," while Miller held that the radio personality's comments were "false" in assessing NCC activity in public issues.

"My contention," Lewis said, "is that the NCC has no legitimate existence in fact beyond a group of individuals representing the 38-39 churches they represent. They claim they represent all of us. Well, they represent just themselves."

He contended further that the Council had endorsed a proposal that the U.S. withdraw from Vietnam, that the Council had accepted a \$200,000 gift from the CIO, that it opposed univer-

sal military training and the House Un-American Activities Committee, and that it "supported the international Communist conspiracy."

"They are supporting the policy of the liberal left," Lewis charged, "and I contend that when this liberal left sometimes gives support to the international Communist conspiracy, then they (the Council) also support the international Communist conspiracy."

Miller, in answering Lewis, called him to task on his history of the Council and various charges he made against the body. Miller is also a member of the executive committee of the central committee of the World Council of Churches.

"We have not stated our desire to immediate withdrawal from Vietnam," Miller said. "Mr. Lewis is completely false on the Council going on record for unilateral disarmament — we call for a universal disarmament."

"When Mr. Lewis calls us down for not truly representing the 40 million Christians, I can

live in 1966. We can't go back to the good old days—they are never coming again."

Human behavior and voluntary restraint have major roles to play, according to Miller. Literally quoting from the Bible, he pointed to the words of social concern — "Ye shall love one another."

He said the churches must concern themselves with those people in the world who suffer the most, that only through joining together can the churches meet the many needs of the people throughout the world.

He described the financial structure of NCC, saying that 50 per cent of its \$16 million budget comes from the member churches. He said 55 per cent goes for relief and rehabilitation to churches in need all over the world.

The Council sends money where needed by Christian churches everywhere except behind the Iron Curtain, he said, and pointed with pride to the literacy program which he described as the best in the world.

Miller said that 95 per cent of the Council's work was done quietly—not in the newspapers. The other five per cent brings forth sharp public notice and comment, he added. This is good, he said, because it indicates someone is listening and considers what the Council says to be important. "Responsible criticism is needed but it is not good if aimed at muzzling the voice of the church and disturbing the work of the church in the community."

He also said each denomination is represented by elected officials and that no matter comes before the National Council that has not first come before an individual church.

Each speaker was allowed 45 minutes to present his views, with 15 minutes for rebuttal, and questions from the audience

were answered by the speakers. Judge John Grimbball presided.

Although sponsored by the Episcopal Church, the assembly was an open meeting.

As a result of the interchange of viewpoints, a committee named by Bishop John A. Pinckney of the diocese will report and offer recommendations to the diocesan convention

which will meet in Columbia, Feb. 11-12.

The work of this committee grew out of a resolution passed at the 1964 convention which referred to "two divergent resolutions — concerning the NCC — held by sincere Christians" and which "would require a great deal of sympathetic study" in order to be reconciled.

Episcopal Church Society Offers Plan for Action in Race Riots

★ A detailed plan of action for use by Episcopal dioceses in the event of race riots in northern cities has been drafted and sent to nearly a thousand church leaders by the unofficial Episcopal Society for Cultural and Racial Unity.

The board designated a committee of five Episcopal priests with experience in northern racial tension areas to prepare the report, "The church and the riots; guidelines for diocesan strategy in northern urban areas."

While the report stressed the need for the church to redouble efforts at removing existing causes of racial tension in northern urban areas, it asserted that a realistic evaluation of conditions in many places leads to a reasonable expectation of violent outbreaks.

"With everyone else, we hope that such will be avoided, but an ostrich-like posture will not keep a Watts from happening again and on an even larger scale," the report stated.

The emergency plan is predicated on careful pre-planning by diocesan officials. "Our bishops must have action plans set up in advance — who goes where and does what. And those plans must be ecumenical, interracial and impartial," the report said.

Central to effective church

action in the event of a riot, it asserted, is the placement of clergy "on both sides and in the middle. We should have clergy who are part of the rioting neighborhood, clergy who know the rioters and are known by them, clergy who are trusted by them. We should also have clergy who know the police, the politicians, the businessmen, clergy who will be consulted at such a time. And our bishops, and others, should be the men in the middle."

An "emergency staff" of five or six persons, one of whom is the Episcopal bishop, is recommended to deal with five major areas: government agencies, communications media, the crisis area itself, ecumenical action and pastoral care.

One member of this staff, the report recommended, should confer before a crisis is at hand with various government officials — "mayor, FBI and justice department . . . the commissioner of police, chief of police and national guard commander" to determine "what plans if any, have been made and who the key persons will be in case of a crisis." The bishop is advised to let governmental officials know of his readiness to act.

Should a crisis occur, the report continued, the bishop should issue a public statement

"as soon as possible in order to indicate his involvement" in the crisis area and with government and police officials.

"Calls for law and order are gratuitous" at this time, the report pointed out, since in such circumstances restoration of law and order usually implies perpetuation of the conditions which precipitated the riot in the first place.

If an ecumenical institution is available, the report continued, "an appropriate joint statement can be encouraged. If not, the bishop might immediately call together religious leadership and announce that in his first statement."

It is noted that "the period of crisis may be an opportunity for new institutional commitments at the top level of religious leadership and a new involvement in the affairs of the city . . . Active involvement of the 'religious community' may provide a non-partisan source of disinterested influence that can make the difference between increased hostility and bitterness, and creative use of the forces of reconciliation."

When a racial crisis develops in a city, the report said, bishops "should be prepared to get a pastoral letter into the hands of all the clergy of the diocese at the earliest opportunity. In a major crisis, most clergy will have to speak to the hopes and fears of their individual members and to their congregations as a whole — by and large without much first-hand involvement or information."

Another point of the report advises that contact be established "immediately" with the commission on religion and race of the National Council of Churches and with the Episcopal Executive Council.

The report acknowledges that the Episcopal Church tends to

be handicapped in dealing with ghetto racial minorities "by being outsiders looking in."

"We are alien to the rioters," it said. "The rioters are not 'our people.' We do not know them and they do not know us. 'Our people' are to be found among the police, political figures, and businessmen. Appeals come to us, not from the rioters about their grievances and about how we can help them, but from mayors and governors and policemen and businessmen who ask us to help put out the fires . . .

"What all this adds up to is that if we want to deal with riot in accordance with our vocation, then we must prepare to do so by repentance and reformation. We are almost helpless to deal with riot now because we have failed to minister to the whole city."

To overcome this handicap, the report maintained that "clergy must cease to be middle

class or upper class or lower class or whatever and become catholic men, men apart . . . And the bishop, who is the father-in-God to us all, the pastor of us all, must himself, personally, publicly, austere be catholic. We invest our bishops with the trappings of high standing — their homes, their automobiles, their offices, their methods of communication, their social standing. This must no longer be."

Members of the committee drafting the report were the Rev. Malcolm Boyd, a former member of ESCRU's staff, currently roving chaplain to Episcopal students on college and university campuses; the Rev. James Breeden, New York; the Rev. Morris Samuel, Church of the Epiphany, Los Angeles; the Rev. Warner White, Church of the Redeemer, Chicago; and the Rev. Layton Zimmer, representative of the bishop of the diocese of Pennsylvania in areas of racial tension.

Dr. de Blank Elected to Hong Kong Where He Will Stress Welfare

★ Dr. Joost de Blank, former Archbishop of Capetown, where he became known as a vigorous critic of South Africa's apartheid policies, has been elected the new Bishop of Hong Kong and Macao.

He will replace 70-year-old Bishop Ronald Hall, who is resigning this year after 34 years as head of the 390-square mile diocese off the China mainland. It was announced last August that the Archbishop of Canterbury had relinquished authority over the see to the council of the church in Southeast Asia until such time as the Church in China, to which the diocese used to be attached, was reunited.

Dr. de Blank, who is 56 and

of Dutch parentage, was Archbishop of Capetown from 1957 until 1963, when he resigned because of ill health and was made a residentiary canon of Westminster Abbey.

During his six-year tenure in Capetown, Dr. de Blank became one of the severest critics of the governing nationalist party's treatment of the country's huge non-white majority. In 1960 he infuriated the government when he placed a sign at the entrance to the Cathedral of St. George which proclaimed in letters a foot high: "This cathedral is open to welcome men and women of all races to all services at all times."

The prelate even brought

(Continued on Page Fifteen)

THE WITNESS

EDITORIAL

Everybody Out of Step --- But Bill!

A LIST OF FAILURES in the Episcopal Church was presented in a featured article in the Living Church of January 2, written by the Rev. E. W. Andrews, rector of St. Mark's, Plainfield, Indiana, who gets around as a reporter for that publication.

He starts off with three Presiding Bishops, all having notable gifts, "yet none of them, I believe, accomplished one thing during their tenures which the world, or even the Christian community, will much note or long remember."

Bishop Sherrill's regime saw the establishment of the Seabury Series — not much good, says Andrews — and the opening of Seabury House and the establishment of the Episcopal Church Foundation, shrugged off with a paragraph or two which add up to a "so what?"

Bishop Lichtenberger at his installation went overboard for integration, but during his first year of office, "he played his ecclesiastical cards close to his rabat", with Andrews finishing off this Presiding Bishop with "though I followed his career with some care thereafter, I never felt that in this respect any change was apparent."

Bishop Hines, wise, strong and skillful, as Andrews as a reporter has watched him preside over governing bodies of the church, and "his post-election press conference in St. Louis, like Bishop Lichtenberger's in Washington, seemed to ring with a challenge to combat social evils. But when I asked Bishop Hines at Glacier Park in September what is the most significant issue before the church, he said, 'Becoming more relevant.' I submit in all respect, that becoming relevant is not a policy, but only the fruit of a sound policy."

But Andrews, looking for somebody to lead and to come up with a policy which will send us all marching with banners, does not limit his disappointments to Presiding Bishops. Bishop Pike, wresting with his uncertainties, may "make the church seem more relevant to a few intellectuals. Me he only confuses!"

Malcolm Boyd, with his mass communications stuff, is dealing with something important but doesn't know what he is talking about.

Bishops Moore and Myers in their efforts on

behalf of the inner-city have the author's sympathy, "but when I try to react positively to their call I find myself confronted by a lack of advice from those I suspect are most informed, a plethora of advice from amateur enthusiasts, and a defensive professionalism from the social workers, in and out of holy orders."

Andrews then takes care of the special pleaders who beat drums for their own particular worthy causes — integration, liturgy, ecumeniacs, and a few others. "Perhaps such groups influence policy structure," writes Andrews, "but the existence of pressure groups in a self-governing body is not a substitute for statesmanship in the body's (as distinct from the lobbyists') leadership."

MRI has possibilities but it hasn't gotten off the ground. "Even the despair of a bureaucracy faced with the necessity of making progress reports hasn't managed to turn up a good face-saver, much less a program-saver."

Andrews does say of his article that he fears it "must sound like just another of those look-how - everything - is - going - to - hell - and - why doesn't - everybody - do - something - about - it - right - now essays to which I have so loudly objected."

But there is a difference, he says. And what do you suppose he comes up with? Bishops, believe it or not.

"The need of the church is for leadership, beginning at the top and including always those strong and able diocesans who are, in our polity, a part of a most loosely-knit but nonetheless genuinely collective leadership body, to choose some targets, assign some missions, and then with courage and vigor call the church to action. I have sufficient confidence in the virtue and commonsense of our top men to leave the choice of targets to them."

If that isn't an anti-climax we never saw one. Three Presiding Bishops have been busts, which means Andrews does not even read his own paper. Bishop Lichtenberger did issue a ringing call for action in race relations, which was published in these pages in the summer of 1963 — and was the lead story in the Living Church in the June 3 issue. What's more important, he implimented his statement with action during his term as PB — and since — all of which has been reported in the church press.

Similar records of action could be reported about all the other men who are castigated in the article. Presiding Bishop Hines had to call a special order of business of the executive council to thrash out how race and religion funds were to be used.

And at the last council meeting, reported in these pages in the Dec. 30 issue, and in the Living Church the week after the article by Andrews appeared, it was abundantly clear that that "self-governing body" is split right down the middle on some of the most important issues facing the

world — and therefore the church — today. Andrews, as a reporter, is fully aware of this.

But he came up with not a single hint of a policy or program. He merely calls for others to do so, presumably the "strong and able diocesans." To these Author Andrews gives his blessing with the words, "I will trust these gentlemen not to mislead us."

If and when these stalwarts meet, we are sure they will make every effort to come up with something that Bill Andrews wants—if they can find out what it is.

PRAYER AND SILENCE

By John E. Skinner

Professor at Philadelphia Divinity School

**THINGS THAT ARE ESSENTIAL
IF YOU REALLY WANT TO PRAY.
THREE STEPS IN THE LIFE OF
PRAYER ARE HERE PRESENTED**

CHRISTIAN people are usually perplexed by the phenomenon of prayer. Jesus was often asked by his disciples, teach us to pray? In the history of the Christian church libraries full of books on the subject have been written. One should think by now that the question of how to pray would have been answered, but seemingly it has not been. This does not mean that if you desire an answer, no one is around to furnish you with one. Experts in prayer and the spiritual life abound throughout the church, but there are a few sensitive people who find an "expert" in prayer the one person not to approach for instruction. Something incongruous lifts its ugly head when one ponders the expression, "an expert in prayer."

This is perhaps because the request "teach us to pray" is similar to the request "teach us to be wise." Wisdom is a by-product of serious involvement in life and thought and as such cannot be taught, although many modern religious educators think otherwise. In ancient Greece the Sophist was one who taught wisdom and virtue, but a perusal of the Platonic dialogues will show that Socrates made mincemeat out of the so-called teachable wisdom of the Sophists — so much so that today the term is a synonym for "phony teacher."

The sensitive Christian believer is in some-

what of a quandary. He wants to learn how to pray because everyone who is spiritual prays. The one vulnerable spot for the religious man in certain quarters is to be told that he isn't spiritual. Mediocrity in the Christian ministry is often covered by the facade of spirituality and the espousal of prayer as the specialization of the ministerial expert.

Special Prayer Group

THIS is not always limited to the priests. Laity often indulge in this too. I remember an evening Ladies Auxiliary who had a special prayer group that always met at 7 p.m. — one hour before the regular meeting. Their object: to pray for those who came at 8 and not at 7. Prayer and the spiritual life in such cases tends to become a mockery and an offense. The prayerful man in the movies is often portrayed as an ethereal dope or as a stupid fool. Good reason exists for this; many "prayerful" people are just as they are often portrayed to be.

This problem is not new. Jesus faced it in his own time. Here is what he has to say on the subject: "Be careful not to make a show of your religion before men; if you do, no reward awaits you in your Father's house in heaven. Again, when you pray, do not be like the hypocrites; they

love to say their prayers standing up in synagogue and at the street corners, for everyone to see them. I tell you this: they have their reward already. But when you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you. In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard. Do not imitate them. Your Father knows what your needs are before you ask him."

Jesus has some harsh things to say about prayer and the practice of the spiritual life. His thoughts are directed against the phoniess of much public prayer, and he suggests to his hearers the secret place for prayer and meditation. Not that the public prayer is evil, but it can be the occasion for babbling on as he says. But private prayer can also be a one-way conversation not with God but with oneself — an infernal babbling which does nothing more than confirm one's prejudices with a seal of divine approval thought to have been achieved by much talking.

Confession of St. Paul

ST. PAUL did not know how to pray. He did not approach "experts in prayer" in his own day — as a parenthesis one would think that an apostle and saint would have been an "expert in prayer" — but from what he says this is not the case. Paul states: "We do not even know how we ought to pray, but through our inarticulate groans the Spirit himself is pleading for us, and God who searches our inmost being knows what the Spirit means, because he pleads for God's own people in God's own way."

The confession of St. Paul that he did not know how to pray, but that he placed his entire confidence in the Holy Spirit who would transform his inarticulate groans into a plea for God's own people, should help those persons who demand they be given lessons in the prayer life. The classroom for teaching the prayer life is the arena of life itself. The question, "how to pray," is intimately connected with the question, "how to live." The prayer life is, then, the response of the total man, guided, influenced and animated by the Holy Spirit; it is a response to God's self-expression throughout the totality of the creation, and particularly and definitively in Jesus the Christ.

Posture of Prayer

TO BE A SLAVE to the self-expression of God is the proper posture of prayer. But the proud and arrogant man finds himself the principal obstacle in achieving such a state of bondage — a slavery that frees the spirit of man, since the Spirit of God comes to the aid of our weakness.

One of the ways in which the weak and arrogant man escapes the liberating bondage of God is paradoxically in the noisy practice of the so-called prayer life. Prayer is used as a means of projecting a screen of noise that separates the person from the tender slavery of the Holy Spirit. This observation could be made in another way. The noise without us conceals the tumult within us. As long as we orient ourselves externally to actions without, to the noise that distracts us from the inner soul, we are never aware that our soul may be a noise of multiplicity rather than a unity of silence. What are, then, the three steps in the prayer life?

The Three Steps

THE FIRST STEP is the cultivation of an external quiet, an external silence. This means that in the midst of all the noise and hubbub surrounding one, a genuine retreat into the quiet of the sanctuary, whether it be closet or chapel, the secret place or the public place, is essential. Only when the noise without is dissipated, can we begin to hear and be confronted with the noise within us.

As the first step in the prayer life is the elimination of external noise and the creation of silence without, in order that the noise within our heart can be heard, the noise that comes from our manyness, the noise that results from our legion of selves, the tumult that is insensitive to the tender and delicate work of the Holy Spirit, the inner panoply of noise that drowns out the still, small voice of God; so the second step is the cultivation of the silence within that corresponds with the silence without. The second step in the prayer life is also the crucial step in the personal life, the discovery of the self by centering the multiplicity of impulses, drives, desires, into a unity, a oneness which is the very center of the personal life. The closer a person approximates this center, the closer one comes to the inner silence; the inner quiet that is the basis for genuine selfhood and a transparent life in prayer.

The third step in the prayer life is the word that arises from the inner silence, the word that is uttered by the centered self, the word that is directed toward the source of the self's unity, directed towards the transcendent power in which each of us must find our individual oneness; the word of prayer directed to the one addressed in prayer, the Lord God, the Father of all, the one beyond the many, the holy of the holies. As Max Picard writes: "In prayer the region of the lower human silence comes into relation with the higher silence of God; the lower rests in the higher. In prayer the word and

therefore man is in the center between two regions of silence." (The World of Silence)

To sum up: The silence without reveals the noise within. The closer we come to a oneness of selfhood, the closer we approximate the silence within. From the silence within must arise the word of prayer, the word directed to the source and center of individual and corporate life. Our weakness, however, is in the fact that this word of prayer is only an inarticulate groan. But we must remember the words of St. Paul: "In the same way the Spirit comes to the aid of our weakness."

THE REBELLION AGAINST CONFORMITY

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

IN A RECENT reference in one of our church papers to a confirmation service a typographical error changed confirmation to conformation. The two words which differ by a single letter are wide apart. There is all the difference in the world between standing firm and going along with the group. That error sounds like Freudian wishful thinking. Historically as well as sociologically and psychologically we are the church of conformity.

But here there is a striking paradox. The established Church of England can absorb a wider range of nonconformists among its clergy than the so-called free churches of our own independent Episcopal Church in this country. How many American bishops would have tolerated the Red Dean or even the earlier Gloomy Dean?

Rare is the American bishop who welcomes a priest who deviates from the diocesan norm of doctrine, discipline and worship, as the bishop conceives it. Almost as rare is the parish priest who accepts with equanimity a layman who does not hew to the priest's party line, whatever that may be. The laymen in turn are as rigid in their "think alike" demands on the clergy although their areas of concern are somewhat different.

We live in a world in which man is being regimented more and more. I have an uneasy suspicion that much in the trend to union in the church today is due to this same secular drift toward uniformity and togetherness. A monochrome church would be an even greater disaster

than a totalitarian state. A clerical friend of another communion boasted that their 3,000 ministers thought and preached exactly alike. If this were true, which I hopefully doubted, it would be carrying conformity to the disaster level. Such conformation shrieks aloud for a new reformation.

The relation of the one to the many has been the perennial problem of philosophy and morality ever since man began to wrestle with the thorny questions of human existence. It is our Protestant heritage going back to Greek philosopher and Hebrew prophet that continues to stress the place and importance of the one. We surrender it for any kind of ecclesiastical organization man at our peril.

Cozy Conformity

DO WE AS PRIESTS encourage our members to think for themselves or is our confirmation instruction an indoctrination into a cozy conformity? Confirmation is a strengthening and encouragement. What are we inspiring our people to think and to do? The experience of Jesus as a boy of twelve in the Temple is often compared to our confirmation and the Jewish bar mitzvah. It is significant to note that when his parents came upon him, they found him "sitting among the teachers, listening to them and asking them questions". Jesus was confirmed, strengthened and inspired to raise questions. I wonder what questions he asked. We know those he raised

when as a mature man of thirty, he confronted the Pharisees and scribes and challenged their tradition. We know the courage and strength it took, spiritual as well as physical, to attack the entrenched conformity of the day. I would hope that our young confirmands might be strengthened to ask the same kind of questions concerning our tradition.

I know that when I held confirmation classes, I was often disturbed at the poor kind of questions I was asked. Usually they were of this variety, "Why do we have two candles on the altar?" or "Why are there purple hangings during Advent?" I think that our young people today are asking more profound and relevant questions than these. They are concerned about such things as civil rights and the whole concept of freedom, with the war in Vietnam, with the relation of personal to political morality and integrity, with the ultimate goals and purposes in life. Unfortunately most of our young people are raising these questions with little or no support from their elders. A decade ago adults were criticizing youth for their political apathy. Now they are condemning them for questioning the status quo.

How far has the church been a party to the conforming trend? How much of the questioning has been done within the church and within the context of the Christian faith? Certainly there have been bright spots. Yet at the same time the conformists have been vociferous against the theological ferment going on in our own church. Ironically enough this is at the very time that the stresses and strains within the seemingly monolithic structure of Roman Catholicism is a witness to a real power resurging.

How many priests in their confirmation instructions still use or refer to the familiar Catechism? I must confess that I approach the section on "My duty towards my neighbour" with mixed feelings. Surely there are certain high ideals toward which we should all conform, the golden rule, love of parents, basic honesty and decency. Indeed much which masquerades as the new morality seems only the old barnyard promiscuity back under a new name. Yet at the same time, there are other clauses about my masters and betters which strike a strangely archaic Tudor note, much as the Jewish kosher laws must have affected St. Paul. The church can be strong only as it repudiates these outworn patterns of past social thinking at the same time holding to the basic verities.

CERTAINLY there must be a fundamental conformity in life, certain primary rules of the game agreed upon at the start or we would be in chaos and anarchy overnight. Jesus who questioned so much insisted upon the two absolutes, love God and love your neighbor. Even the modern nonconformist has his uniform of protest, the beard and bluejeans, which raises some interesting questions. Often the doctrinaire liberal can be most dogmatic and unliberal in the way he thinks and acts. As we avoid Scylla let us not fall into the Charybdis of a conformity to non-conformity.

The danger that faces us as a church and as individuals is that we so concentrate on the non-essentials and the accompanying picayune, that we forget to conform to the really important demands. The not-so mythical high school administration, which seems more concerned about the length of the boys' hair than about the pilfering from lockers, cheating on exams and the social attitudes of the students, falls into the same category as the priest who insists that the female members of his congregation wear hats and that the members of the altar guild bow each time they pass the altar. In both cases we are tithing mint, anise and cummin and neglecting the weightier matters.

St. Paul who has been used as authority for a host of these petty conformities would be the first to be shocked with his modern disciples. In Romans he is wrestling with this same problem of conformity. In words which appear as part of the epistle for the first Sunday after Epiphany he urges his readers "be not conformed to this world: but be ye transformed by the renewing of your mind". I commend this to our bishops as an apt confirmation text. The opposite of conformity is not deformation but transformation. Man is raised to a new level of experience. He sees life from a new perspective. This is not easy. It involves testing, reasoning, a renewing of one's mind, as St. Paul points out. In the last analysis, confirmation is a reshaping, a rethinking, a re-formation. The true strength and inspiration of the Christian comes out of strife and tension, questioning and searching. We can settle for nothing less.

ZIP! ZIP! ZIP!

Post Office Rules require all stencils to carry Zip Code on a given date. In making an address change or in renewing please add your number.

The Witness

Tunkhannock, Pa. 18657

WHAT'S IN IT FOR YOU?

By Terence E. Finlay

Dean of Residence, Renison College, Canada

MANY CAUSES WAIT FOR CHRISTIANS TO GET BEHIND THEM — HERE ARE A FEW CALLING FOR HELP

WHEN WE are asked to undertake any special responsibility or when an appeal is made on our time, probably one of the first questions which the majority of us ask is: "What's in it for me? What am I going to get out of the time and trouble that may result from accepting such a request?" Perhaps an employee is asked to undertake some new project. The reasons for accepting may be many: perhaps a raise in salary, perhaps retaining the employer's good favor; perhaps the hope that it will lead to a promotion. Perhaps it is something that he has wanted to do for a long time. Regardless of what our reasons are, many of us initially look at any appeal in terms of the question: "What's in it for me?"

When we are asked to assume some special responsibility or work within the life of the community or of the church, my experience has indicated that many of the same reasons are usually considered: "If I serve on that committee, perhaps I will widen my area of interest or of friends. It might be good from a business point of view." Or some people accept, hoping that perhaps the rector will stop badgering them to do this or that. And then a person may accept for the simple reason that he may see the job as part of his duty or obligation, or just to get the job done. Naturally there are many reasons, some good, some perhaps not quite so good, which all of us consider when an appeal is made on our time or our money or our concern.

New Year's is traditionally a time when one reconsiders his motives for doing certain things. In a sense we make a personal stock-taking. We make a few new promises for the new year, hoping that, if they are not too many, it will be easier to keep them. It might be worthwhile to ask yourself the question, Why am I a Christian? Or are you quite happy just to drift along easily? Some of you may have made a conscious decision to be a Christian; but the majority of us never ask the question. We are Christians, and more particularly, Episcopalians, through our family

background. There is nothing wrong with us, in fact, it is a good thing, for, if we were left on our own to decide for ourselves, we would have no personal experience through which even to ask ourselves the question, Why am I a Christian?

Therefore, I would like us to look at this basic important question. Why are you a Christian? What is the appeal of Christianity for you? What's in it for you? This question, of course, is not new. Even that great apostle, St. Peter, asked Jesus the same question, as recorded in the Gospel according to St. Matthew, which tells of the rich young man coming to Jesus and asking him what he had to do to inherit eternal life.

The Answer of Jesus

JESUS with his usual clarity of thought saw that it was not the question of rules and regulations that was holding this man back, but that he could not let go of his property, his wealth, his possessions. He must go and sell all that he had before he could receive riches in heaven. So he went away disappointed.

"Then Peter said unto Jesus, behold, we have forsaken all and followed thee; what shall we have therefore?" Peter and the apostles had given up everything in order to serve in Christ's task force. They had left the security and the warmth of their homes; they had left the "pension plan" and the years of "seniority" behind.

Jesus could have dismissed Peter's question as being irrelevant and selfish; he might have said, "Any person who asks such a question has no idea of what following me means." Instead, with his unfailing courtesy and understanding, Jesus answered Peter; he said in effect that the man, woman, boy, or girl who sacrifices to share in Christ's campaign will share in Christ's victory. To wear the crown a man must be willing to bear the cross. Moreover, a Christian soldier will receive far more than he gives up. The rewards will be spiritual and, therefore, more enduring than material prizes which decay and disappear.

The Christian will have eternal life with all its surprises. This was Jesus' answer.

But what about us two thousand years later? Today, as followers of Jesus Christ, what are we to have? I think that there are at least four gifts for the Christian to receive.

First of all, comfort. This is not precisely the same as comfortableness. Truly to follow Jesus and to be committed to his way of life is not the easiest thing to do. In fact, for the majority of us it is very difficult. But if we do, we shall know what it means to be forgiven of our blackest acts and thoughts. We shall know that some one cares; that, in spite of all our failings, we are accepted by God, whose love is pure and holy and transforming. Today all of us want deeply to know that some one cares for what we are doing. A husband wants the strength of his wife's love and concern when he spends day after day being used by his employer. A wife wants to know that her daily round of tiresome duties is appreciated. A young boy or girl wants the concern of mother and father, even though he or she may rebel and seem indifferent to it. Nothing hurts a child more than suddenly to realize that mother and father do not really care. Jesus realized man's basic desire for care, for strength, and therefore he said: "Come unto me, all ye that travail and are heavy laden, and I will refresh you." What strength this invitation provides in the midst of our world conditions today.

The Cross is a Gift

BEING A CHRISTIAN does not mean that we have the secret, the magic cure-all for the world's problems, for the tensions of daily living. Rather it means that we have the strength to live through these problems, these troubles, these difficulties. Jesus speaks words of comfort and strength to our condition. He shares the yoke with us, and we find the load lighter; our shoulders and hearts are no longer sore. He gives us the assurance that all is well for those who put their trust in him, who obey and follow him.

"What's in it for us?" Secondly, a cross. Samuel Rutherford, an eighteenth century Scottish minister, said, "If you have not got a cross, you have not got Christ, for it is one of the first of his gifts." A cross is a voluntarily accepted burden. It is a road you may evade or an obligation you may escape. It is a cause you are not forced to support except by your own free choice. We all tend to evade crosses today. It is so much

easier to let someone else do it! Usually the person who bears a particular cross has felt that his or her life gained purpose, meaning, direction because our Lord promised that a man who is willing to lose his life shall find life. Christians tend to forget this promise of Jesus. But the person who is willing to do this will soon learn that to bear his cross is one of the greatest gifts of the Christian. People have different crosses. Some of them make the headlines in newspapers; others go unnoticed. But the Christian knows that shouldering his cross for Christ's sake and for the gospel brings Christ near.

Of course, many of us may run away from his cross. We may deceive ourselves into thinking that we are not worthy. But surely that is not for us to decide; that is up to God. What are the crosses we evade? Inter-racial understanding; neighborhood or community peace; Christian unity. This is a topic about which we hear a great deal today but how many of us are willing really to enter into a discussion of it.

Christian education is a cross that we evade today. We prepare our young people for university with a Sunday school education; then we wonder why they become agnostics and atheists. A real concern and action regarding juvenile delinquency — is this a cross you bear? Countless causes wait for Christians to get under them and behind them.

What's in it for us? Thirdly, companionship. In this era there has been a great deal of fuzzy thinking. Some people see Christianity as a cozy club where people come together and have their consciences pricked, receive some sort of warmth and fellowship from the group, and then back to the harsh, realistic and cruel world. In part this is true but what the critic usually misses is that the fellowship of the group is based on a commitment to God, to the Infinite, to God in Christ.

Committed Christians

THE MAJOR REASON why many people find so little real help from their religion is that they have never really committed themselves. Tepid commitment brings lukewarm rewards. Sideline religion is no religion at all. Commit yourself to God in Christ and you will be united to the love of God. The strength of Christ will be the living experience of every member of his church.

Christian companionship is based on our commitment to God in Christ. It is found in our saying, "God, I need thee every hour." It is

seen in a practical way when each one of us can say to the person sitting next to him, "I need thee," and know that it will not be treated as gossip or sensationalism. Christian companionship will only come when we lower our protective coats, our masks of independence, and admit that real life will only be found in life with God.

What's in it for us? Fourth and finally, certainty. We Christians will always have doubts. There will always be things we do not know. There will always be questions. But there are some facts about which we can be sure. Those who are perhaps of the more radical school of sociology may think it absurd to say that there are facts of which we can be sure. Today it seems to be the style to express doubts in all areas of religion. Just look at the books being produced. You and I are living in a "God is dead" age. It is no use shutting our eyes to the fact and trying to explain it away. But rather what we can say is that there is certainty in Christianity.

Many people experiment and dabble in Christianity as if it were some fashion of the hour to be followed; then discarded for something else. You can never test Christianity like this. If you would become aware of its meaningfulness or its relevancy for 1966, then you have to commit yourself to it to the point that you would be willing to die for it. Christianity is not a style of hair or of clothes; it is a way of living.

Belief in God

THERE HAS BEEN great discussion on the relevancy of our creeds. Much of this discussion went on back in the first three centuries A.D. I think that if many people would do a little reading or study, they would find that many of the things that are being said today were said, and were answered, back in those days. Certainly language is symbolic. The resurrection of the dead — what does that mean? Perhaps if we said "the resurrection of the person," would that satisfy some of our linguistic scholars? The creed is a great symbolic affirmation of our belief in God. It begins by saying: "I believe in God." Of this we are sure. More importantly, it is a belief in which we are willing to place our trust.

We do not say, "I believe that God exists." We say, "I believe in God." This is a completely different kind of belief. Our creeds affirm the great truths of Christianity. When you and I have placed our faith in God completely, then we shall be able to say as did Paul when he was

imprisoned in Rome, "I know the one whom I have trusted, and I have confidence in his power." When you place yourself in God's hands, no matter what pain or suffering you may pass through, you will be able to say with Job, who suffered so greatly, "I know that my Redeemer lives." Of these things, a Christian can be sure.

"And Peter said, What's in it for me?" Comfort, a cross, companionship, and the certainty that life has its fullest meaning in relationship, in communion with God in Christ.

Talking It Over

By William B. Spofford Sr.

DICK MORFORD is being honored at a dinner in New York this week, marking twenty years that he has held down the difficult job—thankless job might be better — as director of the National Council of American-Soviet Friendship.

Difficult at the beginning because lots of people didn't want friendship between the two countries so it was hard to get the money to carry on the work. Also official agencies like the Un-American Activities Committee and the Subversive Activities Control Board were so determined to crush the organization that Dick has had to spend a large part of his time fighting for its existence. The former outfit got him locked up in a federal prison when he refused to turn over the names of contributors. This business lasted about five years, with two trials and appeals to the supreme court — costly and time consuming as you may well imagine.

This was hardly over than the other agency went after the Council as a "communist-front" so from 1953 until the charge was dismissed by the unanimous decision of the U.S. court of appeals in May, 1963, the Rev. Richard Morford spent hours that ran into years defending — not himself — but the agency which he believes is making a major contribution to world peace.

"Go Where the Action is" is the cry today of church leaders all over — get out of the sanctuary and into the world. This "modern" exhortation, which I read somewhere originated with John Wesley, must amuse Dick Morford a little.

He's never done anything else. Thirty years ago he was running an ecumenical and integrated agency in Albany, N. Y., before many of our present-day crusaders got going in these vital areas of Christian action.

Next he headed the United Christian Council

for Democracy, a national federation of six social action church groups which battled for peace, civil liberties, fair employment practices, end the poll-tax, back UN and a few other things. And do you know what wrecked it? Ideologies — battles between the “right” and the “left” which have put out of business so many useful outfits, including several of recent days.

So Dick is getting a salute and as this is written I'm told there will be 1,000 on hand to do him honor. They are paying \$10 for the meal, which

I imagine won't be much in the way of food, so there ought to be something left over for the important work of the Council. There will also be a collection “for Dick”, but everybody knows what he will do with it — put it in the kitty.

So if you can't make the dinner, maybe you'll want to send in your bit to the Richard Morford 20th Anniversary Committee, 156 Fifth Avenue, New York, N. Y. 10010.

You couldn't back up a nicer or more self-sacrificing guy.

BISPOF OF HONG KONG —

(Continued from Page Six)

down the wrath of some of the clergy when he warned the Dutch Reformed Church of South Africa that unless it repudiated the government's strict racial segregation, it would “condemn itself to extermination.”

Dr. de Blank was elected Bishop of Hong Kong by about 200 Anglican clergy and lay delegates in the British colony.

Informed of his election, he said he would devote much of his time in his new post to social welfare. This, he noted, is a vital need in one of the most densely-populated areas of the world, thanks in large part to the heavy influx of Chinese from the Communist-controlled mainland.

In committing himself to this program, Dr. de Blank will be following in the footsteps of Bishop Hall, who has been responsible for hatching many social welfare projects which are now accepted features of the life of the colony. For example, he pioneered low-cost housing on the island, was one of the founders of Chung Chi College which is the Christian answer in Hong Kong to the problem of higher education, and recently launched a program for providing a meal daily for 80,000 children who, he estimated, had been going to

school daily on an empty stomach.

When he was named to the Captetown see, Dr. de Blank had served as bishop of Stepney, London, since 1952. During the last war, he was a chaplain with the British eighth army and then became associated with the secretariat of the student Christian movement for a time. He was subsequently appointed vicar of St. John the Baptist, Greenhill, Harrow, which became one of the most flourishing parishes in the London diocese.

As Bishop of Stepney, Dr. de Blank was a familiar sight in his purple cassock in the industrial and dockland parishes of East London. He has long continued to be in great demand as a speaker both in Britain and abroad. Last July he was guest preacher at historic Trinity Church in New York. He emphasized that the “family of God” transcends all natural barriers” and said that in this family “we are all brothers and sisters of those alongside of us, regardless of color or creed.”

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1965 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.
Established 1915 COHOES, N. Y. 12047

TEENAGERS TELL WHY THEY QUIT CHURCH

★ One in six youths sever all connections with the church during their teens, according to a survey reported to the national Sunday School association.

The Rev. Roy B. Zuck, executive director of the scripture press foundation, sent questionnaires to more than 2,000 pastors of conservative Protestant churches throughout the United States. He received 331 responses.

Zuck asked the pastors to have recent teen-age dropouts list reasons for leaving the church. He also asked their opinions on why they had dropouts.

Pointing out that 56 per cent of the teen-age drop-outs considered themselves Christians, Zuck said: “To me, this says something is wrong with our Sunday schools.”

He listed the reasons for quitting the church in order of

STUART HALL

Virginia's Oldest
Preparatory School for Girls

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus. Charming surroundings. *Catalogue.*

Martha Dabney Jones, M.A.,
Headmistress

Box W, Staunton, Virginia

their frequency with which the youths mentioned them:

- There are not enough youth activities in the church.

- "Adults in church are hypocrites." An 18-year-old girl in Minnesota said: "There were too many people who were so 'holy' on Sunday, but the rest of the week you would never know they ever went to church."

- "Church is boring." An Indiana high school graduate wrote: "I got bored with sermons and the Sunday school class. They did not speak to me or my needs."

- "Too many other conflicting activities."

- "Parents didn't encourage me." A Minnesota boy said: "I just quit going. It was easy to stay at home because my parents didn't attend."

- Lack of religious interest.

- Too much schoolwork and school activities.

- "None of my friends go to church."

Zuck said the survey showed that 70 per cent of the drop-outs came from homes where neither or only one parent was Christian.

Small churches suffered the most from youth drop-outs. Suburban churches had 55 per cent of the drop-outs in the survey; downtown churches, 18 per cent, and rural churches, 27 per cent.

Influence of Religion

Confidence in religious beliefs decreases as teenagers grow older, according to a survey of young persons 15 to 18 years old living in the twin cities area made by the Minneapolis Star's metro-poll.

More than six of every 10 teenagers responding (62 per cent) say they are reasonably confident about their religious beliefs. But 28 per cent indicate they have some real religious doubts.

The highest percentage who expressed confidence were 15-year-olds (67 per cent). It drops to 56 per cent among 17-and 18-year-olds.

Forty-one percent believe religion exerts "a great deal" of influence in their lives. An additional 51 per cent credit religion as having "some" influence on them, while 8 per cent believe it has little impact on their lives.

Young Roman Catholics are more inclined to think religion has a strong influence on them than teenage Protestants. Forty-seven per cent of the Catholics say religion has "a great deal" of influence in their lives compared with 37 per cent of the Protestants.

The survey said 65 per cent of the respondents believe it is better for a person to set out on an independent course, rather than to keep the religion he was reared in, when he is dissatisfied.

But nearly seven of every 10 youths who believe an individual should stick with the religion he grew up with are confident of their own religious beliefs.

Two-thirds believe churches are set up to be of help to young persons: this feeling declines slightly as youths grow older.

Of those who feel that churches are of help to youth, 36 per cent list organizations and activities provided by the church as primary reasons. One-third say churches help youth solve problems through guidance and counsel. Twenty-one per cent point out that churches help youth to understand religion better through religious education. One per cent say the church inspires them.

"We serve those who serve the Church"

Church Life's slogan...a slogan with meaning

It means service through a full portfolio of life insurance and annuity plans carrying a low guaranteed cost.

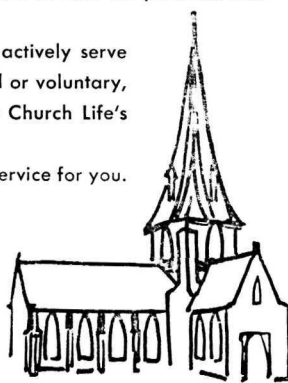
It means service in determining the amount of insurance needed for personal and family protection and how best this can be carried.

It means service specifically available to those who actively serve our Church...the clergy, the layworkers, whether paid or voluntary, and members of their immediate families. These are Church Life's eligibles...none other.

Completion and return of the coupon will initiate our service for you.

CHURCH LIFE INSURANCE CORPORATION

20 Exchange Place, New York, N. Y. 10005



NAME _____ BIRTHDATE _____

ADDRESS _____

FAMILY BIRTHDATES: WIFE _____ CHILDREN _____

POSITION IN CHURCH _____

Presbyterians, Anglicans Weigh United Church of Scotland

★ Proposals aimed at the creation of a United Church in Scotland which would eventually be in full communion with a similar Church in England were carried a step forward at a conference of top Church representatives in Edinburgh, Scotland.

The conference was attended by more than 100 representatives of the Church of England (Anglican), the Church of Scotland (Presbyterian), the Episcopal Church in Scotland and the Presbyterian Church of England. Observers also attended from the Methodist, Congregationalist and Roman Catholic Churches.

Although the sessions were closed, a preliminary report was issued which revealed that the Church of Scotland and the Episcopal Church in Scotland had been urged "to try to find a way forward to unity."

At the same time, the Church of England and the Presbyterian Church of England were asked "to engage in direct conversation to develop the understanding already achieved between them."

The preliminary report was expected to be followed by a 40-page document early in March which will detail the moves towards closer relations between these churches in the past few years and outline specific proposals for further action towards the creation of single autonomous churches in full communion with each other.

Proposals will not be binding until ratified by the parent churches themselves. However, as one observer put it, "it is considered that the first stage of the more intensive dialogue on unity, begun in 1960 between

the four, is now ending amid substantial areas of agreement."

Conversations in their present form began in 1960. Previous conversations among the four churches had been halted for a period of reflection following rejection by the Church of Scotland in 1959 of a report which sought to find a way of transforming presbytery moderators into bishops.

In 1962 another conference of representatives of the churches was held in Durham, England. This led to establishment of four regional study groups through which the conversations have continued. Reports from regional groups formed the basis of much of the discussions at the 1966 conference.

Subjects groups had been asked to study and report on included the meaning of unity as distinct from uniformity in church orders, the meaning of "validity" as applied to ministerial orders — there being a widespread feeling in the Church of Scotland that Presbyterian ministers are regarded as quite "valid" in the eyes of Anglicans — the doctrine of Holy Communion, the meaning of "Apostolic Succession" as related to all these matters, the place of the laity in the church and the church as royal priesthood.

Representatives of Churches were Bishop Oliver Tomkins of Bristol, a noted ecumenist, chairman of the Church of England panel; Dr. J. W. C. Dougall, convener of the Church of Scotland's special committee on Anglican - Presbyterian relations; Bishop F. H. Moncrieff of Glasgow, primus of the Episcopal Church in Scotland; and the Rev. E. W. Todd, secretary of

the Presbyterian Church of England panel.

Their preliminary report advocated appointment of a joint committee "to explore the way forward to a United Church in Scotland."

- NEW BOOKS -

E. John Mohr

Book Editor

THE HERMENEUTICS OF PHILO AND HEBREWS, by Sidney G.

Sowers. John Knox. \$2.75

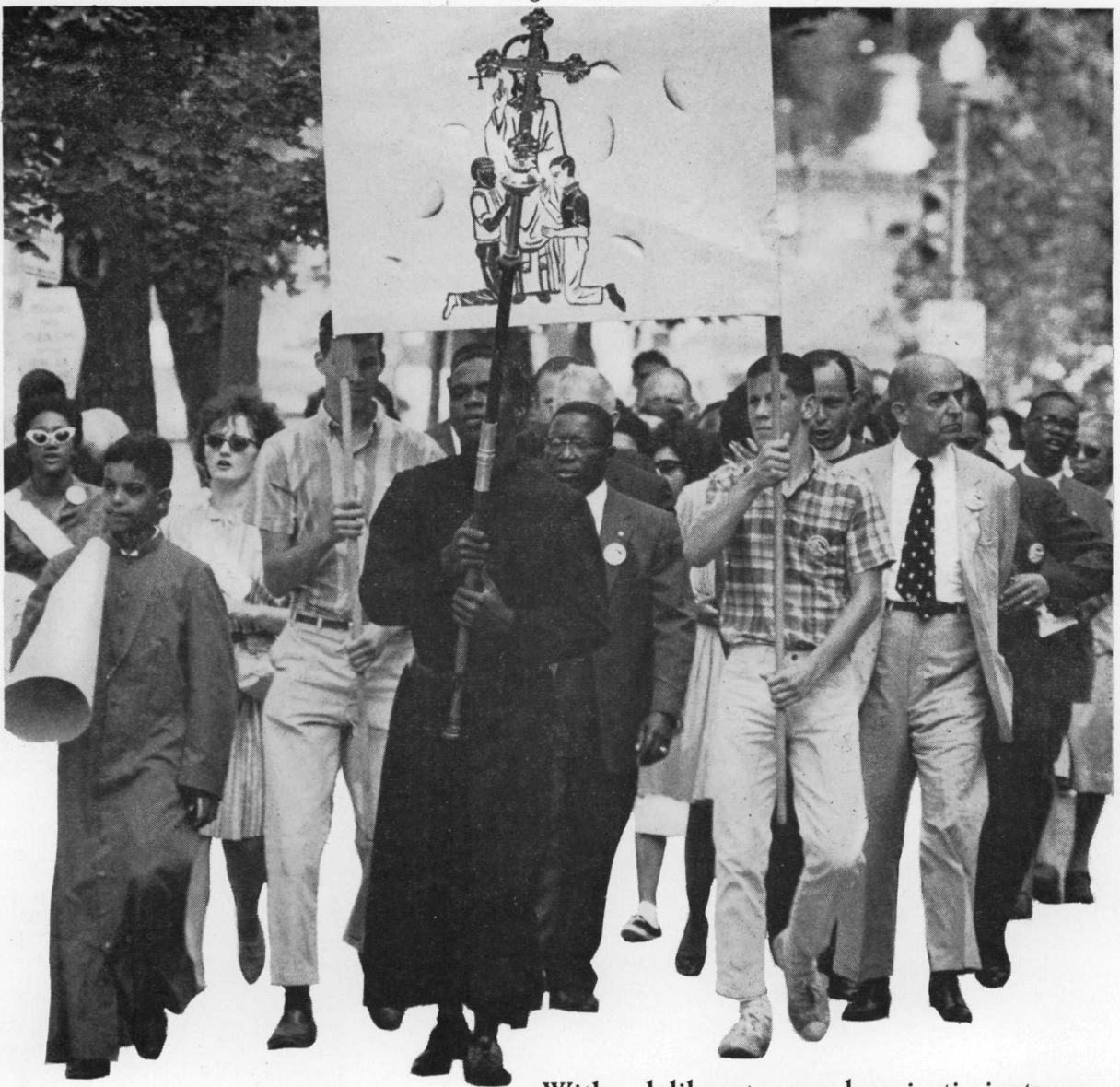
The Epistle to the Hebrews is undoubtedly one of the least understood of the books of the New Testament and therefore is usually recognized with only a polite nod or else avoided altogether. The present book, arising from a doctoral dissertation, is thus to be warmly welcomed. The author sets himself to compare the methods of interpretation used by Philo of Alexandria with those employed by the writer of Hebrews.

He places them both in the allegorical tradition and states boldly that the New Testament writer has come from the same school of Alexandrian Judaism as did Philo. To prove his point he adduces an imposing number of parallel references. However, he proceeds to characterize the Epistle as an attempt to prevent a Christian congregation from lapsing again into Judaism. Whereas Philo desired to show that Judaism was not opposed to Hellenism but rather supported it, the author of Hebrews is seen to set forth the finality and uniqueness of Christianity. Except for the fact that it was composed in the Greek language the Epistle has nothing to do with the Greek world. It is thoroughly Hebraic even as it is anti-Judaic. Judaism is the necessary but imperfect fore-runner of Christianity, which both fulfills and supplants it.

This study by Dr. Sowers provides much help for a fresh reading of Hebrews. His positions regarding authorship, provenance and purpose will still be debated, but they must be considered. If he is right, then Hebrews is a basic document for defining a sound view of the relationship between the Old and New Testaments, and it merits a more central place in current Christian thought and practice than it now enjoys.

— HENRY M. SHIRES

Dr. Shires is Professor of New Testament, Episcopal Theological School.



With...deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

Every Church person, of every race, is involved in this American revolution. You can make your involvement count. Your gift to the Church and Race Fund helps the Church participate so that all men may benefit from this move toward freedom. Please send your contribution today.

CHURCH AND RACE FUND
Executive Council, Episcopal Church Center
815 Second Avenue, New York, N. Y. 10017

Enclosed is my contribution to the Church and Race Fund.

Name

Address

City & State

Please make your check payable to Lindley M. Franklin, Jr., Treasurer, and mark it "Church and Race Fund."

- BACKFIRE -

Carlson Gerdau

Clergyman of Manistique, Michigan

Procrastination and the Backfire from Albert E. Allen of Eastern Oregon prevented me from completing my long blast against your Dec. 9th editorial in favor of proportional representation at General Convention. Mr. Hood has stolen some of my thunder when he came out for a sense of stewardship and against the banquet circuit at General Convention and when he spoke of the need for each diocese to have at least two delegates at General Convention because of the role which seniority plays.

But though I am aware of some of the hazards of General Convention — I was a delegate at St. Louis—I wonder whether some proposed revisions might either cure nothing or create a whole new set of problems. First the matter of size. I don't see that a reduction in size to 472—New England synod proposal—or to 560 — Allen proposal — from 678 would make much difference in the effectiveness of General Convention. Certainly Convention would be no more effective a debating society nor would there be much change in the ability to legislate. I don't see that these reductions in size would cure much.

Most important though the proposed proportional representation scheme of the New England synod might make General Convention less representative of the life of the church. Doubtless proportional representation would make Convention as far as numbers are concerned more representative than now, but would it make it more representative of the life of the church than at present. What evidence is there that the change of method of election

might not make General Convention older, more conservative, and more representative of just certain areas of the church's life than at present.

There is, in fact, evidence that at present General Convention is representative of the church as it is. In the report of the joint commission on structure of convention as recorded in "The Green Book" for 1964 there was a study made of the delegates as to background, size of community and size of church from which they came. The following two conclusions were made "... there is good proportional representation when number of communicants is considered ... their geographic distribution is representative of the whole church".

To be personal, at the last Convention, I always felt that I did not just represent the clergy of Northern Michigan or my churches, but also all the other younger clergy — I was 31 in 1964—from all the smaller churches who never seem to be elected from the numerically large dioceses but who are elected from the numerically small dioceses. If proportional representation became "the cry" in the Convention would it not also be consistent that delegations be elected from within dioceses on some form of proportional representation as to age,

type of ministry, nature of congregation, etc. so that enlarged delegations do not mean larger numbers of the same kind of faces.

Like everybody who attends General Convention I have my pet ideas about how the present system can at least be improved. Like Mr. Allen I would like to see the side shows cut out of the program. By side shows I mean not just the dinners but also the trips to seminaries, the speeches of visiting firemen, and the needlessly long ceremonial occasions. I would also assume that the National Council — as it was called in 1964 — has been heard of by all who attend Convention and so there would be no need for long hours explaining to delegates what it is. Such stream lining could at least make the present system more effective.

Basically though I wonder what proportional representation would prove and solve. Might not it either solve nothing as to size or actually reduce the present representative nature of Convention as a body.

ANNOUNCING A NEW EDITION
(with certain revisions)

of the
BISHOP PAGE MANUAL
FOR

CONFIRMATION
(nearly 93,000 copies sold)
now available

\$1.00 a copy

Also
THE BISHOP PAGE MANUAL
FOR HOLY COMMUNION

Address:
BISHOP PAGE PUBLICATIONS
1505 First Street
Menominee, Michigan

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn,
N. Y. delivered a lecture on
marriage at Trinity Church,
New York.

25c each

\$2 for ten

THE WITNESS
Tunkhannock
Pennsylvania 18657

--- --- Schools of the Church --- ---

ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLASS JEFFERSON, *Headmistress*
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envyable year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue

164 South Lake Shore Road.

Shattuck School

The oldest Church School west of the Alleghenies integrates all parts of its program - religious, academic, military, social - to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write
DIRECTOR OF ADMISSIONS
665 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

SAINT ANDREW'S SCHOOL OF BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Individual attention. Work program. Olympic-size pool, all sports. Dormitories and classrooms air-cond. Healthful climate of Florida's southeastern coast. Also Summer School program.

Write for catalog.

Mr. Eugene J. Curtis, Jr., *Headmaster*
P.O. Box 130-W. Boca Raton, Florida

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent
Grades - 5th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.
Boys Choir - Religious Training

CHARLES W. SHREINER, JR.
Headmaster
Post Office: Box S, Paoli, Pa.

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. - A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

DeVeaux School

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 9 thru 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitories for 130, School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M.A., *Headmaster*
THE RT. REV. LAURISTON L. SCAIFE, D.D.
Chairman, Board of Trustees

SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, *Headmaster*
SAINT AGNES SCHOOL
Box W., Albany, N. Y. 12211

St. Mary's Episcopal School For Indian Girls

SPRINGFIELD, SOUTH DAKOTA

For Indian girls of any tribe, state, religious denomination or degree of blood. Grade five through high school. Small classes. Enrollment limited to 90. Accredited. Boarding only.

Headmaster: Kenyon Cull

HOLDERNESS

The White Mountain School for boys 13-19 Thorough college preparation in small classes. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, *Headmaster*
Plymouth, New Hampshire

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS