

The **WITNESS**

APRIL 21, 1966

10¢

Editorial

Fletcher on New Morality

Articles

Ministering Through Work in the World

Clarissa Start Davidson

Is the Church Doing Enough?

Frederick M. Morris

The Battle of the Sexes

Oscar F. Green

NEWS: ---- Name Problems Facing COCU
Session. Structure of General Convention
and Provinces. Why Missionaries Quit

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In Leading Churches

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Story of the Week

Problems Facing COCU Session Spelled Out by Officials

★ Some of the problems to be discussed at the consultation on church union (COCU) when representatives of seven churches meet in Dallas, Texas, May 2-5, were spelled out at a press conference by Bishop Robert F. Gibson, chairman, and Eugene Carson Blake, vice-chairman.

The plan, which these leaders said might result in a United Church in a decade or two, lists five "cardinal steps in the path of unity." Each of these are broken down into stages.

- Establishment of the consultation. This has been effected.

- Acceptance by the consultation of an outline of a possible union plan. The consultation, at its Dallas meeting, could accept what has been recommended, amend it, accept only part of it, call for an altogether different approach, or even dissolve the consultation itself. Repeatedly, the spokesmen talked of the Dallas conclave as a "crucial one, considering a crucial step."

- Adoption of the plan by the churches. The outline states. "We feel that it (the adopting stage) cannot be less than four years long; we hope it will not need more than 10 years." Besides the intrinsic problems of content in the

plan, there also are differences in governmental procedure followed by the various participating churches.

- Preparation for unification. This should take from one to three years, depending largely on how well the groundwork has been laid in the previous steps and stages.

- Preparation of a constitution for the new church. This is considered less crucial than the steps that intervene.

"... The writing of a final, formal constitution is, in our view, of much less crucial a character than the process of mutual discovery and sharing which should characterize this stage.

"We do indeed feel that a better and wiser constitution can be written after a period of experience in unity, for we shall then have had the change which only time can give to solve small problems, learn other ways, discover one another, lose suspicions, and gain a sense of the single mission which commands us all—gifts we must have if the constitution is to be anything save a safeguard of compromise and prejudice."

In regard to the "writing" stage of the constitution, which may be a generation or more removed from the actual adoption of the union plan by the

new church's constituents, the commission cautioned: "... the heart of this stage should not be an exercise in argument and negotiation, but a carefully-planned program of deep and deliberate involvement in one another's affairs and life, adequate to make all aware that the center of gravity for all of us is in our common, corporate life and activity, not in our separate identities — though, in some shadowy way, these will remain.

"Only so, can we avoid the paralysis which has so far gripped such experiments in intercommunion and parallel jurisdictions."

As the commission envisions this stage of the proposed church's development, it would be safeguarded by an earlier acceptance of a "provisional" government, where each of the participating denominations accedes on the major points and does not take "any significant action separately."

Bishop Gibson, speaking of the structure of the new church, said the commission was "by no means settled in their minds" on just what form it should take or altogether how it should be ruled and administered, but a "hypothetical scheme" coming to grips with major matters was proposed as a framework for "conversation and planning."

The outline, which is the basis for discussions in Dallas, acknowledges that certain functions of government and order

"must clearly be reserved to appropriate units and officers." Among questions to be worked out by the new church the following were cited:

Should "parish-congregations" be responsible for election of their own pastors and lay representatives?

Should district units be responsible for approving the installation of pastors?

Should the pastors be responsible for what they preach, or should others have this responsibility?

Should bishops be responsible for appointment of ministers in parish congregations and of directors and staff to the specialized ministries?

The proposed church would be divided into four sections under present plans;

- Local units. This not only includes neighborhood, parish or community places of worship, but specialized functional units, such as ministries to the elderly, teenagers, prisoners or coffee house habitues.

- District. This roughly parallels such concepts as diocese, presbytery and the like, representing, in the case of populous counties, one or more, or, in sparsely populated areas, even an entire state.

- Regional. This parallels provinces, synods or conferences, and would embrace one or more states.

- National.

In all the divisional and the national units the outline appears to provide for maximum feasible participation in government to both the ordained and unordained.

A national convention or some other similarly designated body would consist of representatives of each regional council, including all the bishops of the church exercising jurisdiction. It would be equal in number between ordained ministers and unordained men and women.

This group would be organized to perform legislative, judicial and executive functions. All the bishops, collectively, would have certain reserved legislative functions, "consisting generally of the right of approval or disapproval in areas of defined issues of faith and order."

The outline is specific that the governing assembly should be ecumenical in its outside relations, saying: "The convention will be obligated to do its work in ecumenical cooperation, insofar as possible, rather than separately."

The national convention would elect a general council (or some agreed-upon name) which would meet at least twice a year to supervise "all executive functions of the church, and exercise limited legislative functions between the meetings of the convention."

Once the participating churches have ratified the new church union, and even in the absence of a constitution, the commission says "... all major undertakings from this time, including ordinations, the exploration of new forms of ministry, establishment of new parish-congregations or task groups and the like, would be planned and executed in the name of them all, together."

Dr. Blake said adoption of a constitution is not to be placed above actual union. "When you do adopt the plan, you are in fact a united church," he commented, and the "total process" is only a matter of time and growing accustomed to each other.

Before the constitution is written and adopted, under the plan, a provisional council would be set up. This is considered vital. The outline states: "This step would create the bones of a united church, with universally-accepted ministry and sacraments, a single

standard of membership, and a central planning and administrative authority competent to assume responsibility, in behalf of the now-united ministers and members, for all their significant corporate activity from that point on."

Until the constitution was finalized, however, each of the participating churches would retain a residual identity "and such continuing autonomy" in various areas as might be agreed upon by the approving plenary session.

The provisional council, as the outline visualizes it, would seek to have its delegates so named as not to allow one church to dominate the proceedings. Representation according to size with a uniform minimum delegation from each church is suggested.

In matters involving "key issues" such as faith and order, it was suggested that unanimous votes be required, with each denomination casting one vote.

The provisional council, as proposed, would be charged with drafting the constitution. But the outline suggested that the council not become involved with "minor, internal matters" of each church's property, discipline and the like, "save as those matters materially affect our united obedience to mission."

JAPANESE CRITICAL OF NCC'S STATEMENT

★ A policy statement on Vietnam issued by the National Council of Churches in the U.S. in December was criticized by a Japanese Christian group for failing to acknowledge the civil nature of the conflict in South Vietnam.

The Japan Christian council for peace in Vietnam, a non-denominational body, maintained

that the war in South Vietnam is basically a civil conflict rather than one precipitated by an invasion from North Vietnam. In a comment on the Dec. 3 statement adopted by the NCC's general board, the Japanese group said, "As long as the United States adheres to its position — that the war is the result of aggression from the North — it is not unreasonable that the U.S. peace offensive be regarded as solely for propaganda purposes."

The NCC statement called for peace negotiations over the Vietnam conflict which would include the National Liberation Front (Vietcong). It urged the U.S. to take the initiative in a call for unconditional discussion and negotiation and to refrain

from bombing population centers in North Vietnam.

A NCC suggestion that the UN be involved in the Vietnamese peace efforts was rejected by the Japan council because "neither North Vietnam nor Communist China are members" of the UN.

The Japanese message included a denunciation of the use of poisonous gases and chemicals — such as the herbicides used to destroy rice crops — declaring that "such inhuman practices besmirch the dignity of a civilized nation."

Last summer, five representatives of the Japan Christian council for peace in Vietnam visited the United States to talk with church and government leaders.

Plans presented by the commission give various choices and would permit us to keep the House of Deputies at approximately its present size, or to give downward revision of the size in varying degrees.

It should be understood that these issues are truly separate from one another, but each of great importance.

Another major concern of the joint commission is the role of provinces. Growing dissatisfaction with provinces as an unnecessary organization is evident. Two dioceses have already withdrawn from their respective provinces and others are discussing such a move.

The joint commission recognizes that provinces will never have a proper place in our life unless we are willing to yield true authority to them in certain areas. This will mean a yielding of authority from dioceses, or from the national church.

One suggestion which will certainly be considered is on the whole matter of the entrance into the ministry — the possibility that applicants for postulancy should be interviewed by provincial boards and examined by provincial chaplains. It is certain that there will be other suggestions for authority on the part of the provinces.

The next meeting of the joint commission will be held in Chicago June 14-15. Some letter-writers have suggested that commission meetings be open to those who wish to express directly their concerns or suggestions. Members of the commission would prefer that these concerns be put in writing to the chairman, so the time of the meeting is given for that purpose.

Bishop Craine should be addressed at 2847 North Meridian St., Indianapolis 8, Ind.

Structure of General Convention And Provinces being Discussed

★ The following communication has been received from Bishop John P. Craine of Indiana who writes as chairman of the joint commission on structure of General Convention and provinces.

Never in recent history has there been so much concern and correspondence regarding the structure of General Convention and provinces as is evident today. The joint commission on structure was reactivated in 1955, and the evidence of this growing concern comes from letters and resolutions all over the church now being presented to the commission. The commission chairman, as the only one on the present commission who has served continuously since that time, expresses gratitude for the response and suggestions the commission is receiving.

The commission has now

submitted alternative plans for proportional representation to the presidents of the provinces for discussion at synod meetings prior to the 1967 Convention, as mandated by the St. Louis Convention. The commission itself has avoided expressing any preferences in the hope that honest discussion by the synods will bring some anticipation of how much reform the church is ready to consider.

Two separate issues are really at stake in the discussion of proportional representation. One is the obvious matter of having the House of Deputies represent in its members more clearly the numbers of communicants in the different dioceses. Our concern with this in our national life brings this particular issue into clear focus.

The other issue is the size of the House of Deputies itself.

Why Missionaries Quit Fields Revealed in Extensive Study

★ Why do missionaries — persons of deep religious motivation and commitment — sometimes abandon their careers before they are well started?

A comprehensive study seeking to answer this and related questions has been completed by the missionary research library and its findings are now being weighed by Protestant mission executives.

The study explores 36 Protestant mission boards and the experiences of their 1,409 missionaries who withdraw from mission service for reasons other than retirement, death or completion of contract. It covers the decade from 1953-1962.

In percentages, these 1,409 missionary drop-outs represent 6.8 per cent of the total mission force of the 36 boards under study. Herbert C. Jackson, director of the study, finds that figure remarkably low in light of "the hazards of overseas service and the extensive confusion, uncertainty and fluidity" of the segment of history under consideration. He points out that it compares favorably with the peace corps, which has an 8 per cent early termination rate.

Problems of health, both physical and psychological, accounted for the largest number of missionary drop-outs. Information on withdrawals was secured from both the missionary and his board. According to board records, 25.9 per cent withdrew because of health, while 30.7 per cent of the missionaries responding cited health problems.

Family considerations — children's health or education problems, responsibility for parents, economic factors — formed the next largest category. Here again, more missionaries than

boards — 16.2 per cent and 10.1 per cent respectively — gave family matters as the prime reason for withdrawal.

In third place was marriage; fourth was the decision to enter homeland positions — sometimes as mission executives. According to testimony of the missionaries, 6.6 per cent left because of political or social changes in foreign lands; the board said only 3.7 per cent left for such reasons.

The boards listed emotional immaturity in 5.3 per cent of withdrawals while only 2 per cent of the missionaries gave this cause; 4.3 per cent of the returned missionaries said they were forced to resign but boards gave this reason for only 0.4 per cent of the withdrawals. A similarly wide discrepancy emerged over general incompatibility, which was cited by the boards in 4.8 per cent of withdrawals but by only 0.6 per cent of the missionaries.

Both groups were in agreement that disagreement with board policy accounted for 4.3 per cent of withdrawals. But 5.5 per cent of the missionaries said they left because of dissatisfaction with work assignment, while the boards gave this reason for only 2 per cent of withdrawals.

None of the missionaries responding admitted to indiscreet conduct, but the boards said this accounted for 3.9 per cent of all withdrawals. A very high percentage — 83.6 — in this category involved married missionaries — and 70.9 were evangelistic missionaries as compared to educational, medical or other specialties.

The largest percentage of physical health breakdowns — 48.6 — occurred in Africa, but

Asia accounted for the largest proportion — 50.6 per cent — of psychological problems.

Asia was also the locale of most withdrawals because of disagreements with both board and field policy — 83.3 per cent of the early terminations because of field policy disagreements which took place there. And a vastly larger proportion of married persons voiced such disagreements. Jackson's comment was: "Perhaps married people are more vocal!"

In terms of training and education, there were fewest withdrawals among the highest trained (M.D.'s and Ph.D.'s) and those with the least education (high school graduate or less). The largest proportion — 59.5 per cent came from those with two to four years of college.

The largest number of withdrawals came in the fourth, fifth, sixth and seventh years of service. But at least four missionaries in the study dropped out in their 19th year of service.

The greatest number of withdrawals came from those engaged in evangelistic work — a number out of proportion to the total number of missionaries engaged in evangelism. With 35.8 per cent of all missionaries in the field at the time of the study primarily responsible for evangelism, 47.3 per cent of the drop-outs were evangelistic workers. Education workers, represented in the total missionary force by 11.3 per cent, accounted for 17.9 per cent of the withdrawals. Medical personnel, 9.4 per cent of the total missionary force, had a 13.9 per cent drop-out rate.

A disproportionate number of withdrawals — 33 per cent — came from African missions; 25.9 per cent of the total missionary force was deployed in Africa at the time of the study. Asia, on the other hand with 52

(Continued on Page Fifteen)

EDITORIAL

Fletcher Writes On New Morality

BISHOP ROBINSON in his shocker, *Honest to God*, introduced a vast public to the new morality. What was needed was a thorough and systematic exposition of what it means and that is now provided in exemplary fashion by Joseph Fletcher, the professor of social ethics at the Episcopal Theological School.

Situation ethics are discussed in the context of the Bible, the classical moralists, and contemporary moral philosophers and theologians, the array being too great to enumerate. Most were able to recognize in part the contextual nature of ethical decisions but were unable to accept the full implications. The new morality is not so new even though it may seem that way to those who are more comfortable with conventional guidelines to action.

There are only three approaches to making moral decisions:

- The legalistic as exemplified in Orthodox Judaism with the Talmud and its codes; in Roman Catholicism with its emphasis on natural law and its moral directives; and in Protestantism with its Biblicism and moral norms.

- The antinomian which is directly opposed to the legalistic and is a lawless or unprincipled approach. St. Paul opposed it, it existed in Gnosticism, and it is advocated by some of the nihilistic existentialists.

- The situational, which stands between the other two, armed with the ethical maxims of the community and yet free to set them aside in a situation if love seems better served by doing so. Situation ethics presupposes four working principles: pragmatism, relativism, positivism (in the sense that faith propositions are "posited"), and personalism. The one general proposition is the commandment to love God through the neighbor. The working propositions are that:

- Love alone is intrinsically good. It is a predicate, something we do, and not a thing.

- Love is the only norm.

- Love and justice are the same and cannot be separated. Law can encourage higher standards but is never ultimate.

- Christian love is a matter of attitude, of the will, and not of feeling. Not everyone can be liked but all can be loved for God's sake.

- Love justifies its means for the means ought to fit the end.

- Love's decisions are made situationally, not prescriptively.

Fletcher knows that situation ethics will be criticized on the assumption that it calls for more critical intelligence, more factual information, and more commitment to love than most people can bear and "fallen" man cannot be trusted to do what is right. He rejoins that selfishness and greed have often led to an exploitation of law with the legal being equated with the moral. The Christian must use his head and calculate his duties, obligations, opportunities, resources, and the implications of the means and the ends, but the dilemmas of conscience are just as baffling to the legalists as the situationalists. The Christian has been made free and cannot escape the necessity of making his own decisions responsibly and with love.

Lying, premarital sex, abortion, adultery, and murder can be right on certain occasions according to situation ethics and Fletcher's illustrations are convincing. But if they are right and good in particular circumstances rather than being the lesser of two evils, then there is no reason to speak of sin, and if you do not speak of sin, there is no need to think of atonement, it would seem.

This does give us pause and we would like the implication of the new morality for theology more fully drawn.

SITUATION ETHICS: The New Morality, by Joseph Fletcher. Westminster. \$1.95 paperback; \$3.95 clothbound

MINISTERING THROUGH WORK IN THE WORLD

By Clarissa Start Davidson
Columnist, St. Louis Post-Dispatch

ONE OF THREE ADDRESSES GIVEN BY WOMEN AT ST. MARK'S CHURCH, ST. LOUIS. THE OTHERS WILL FOLLOW

I GREATLY APPRECIATE the invitation to speak from your pulpit this Sunday. I do not know how much my husband appreciates it. We regularly teach a class of 11th and 12th graders at our church and this morning he's going it alone. Many of them are those examples of "Sixteen in Webster Groves," the tv documentary which was not seen last week, so the class may not exactly sparkle.

But for my part, especially as a member of the governor's commission on the status of women, I think your rector, Murray Kenney, is to be commended for his vote of confidence in women as a voice in the church, no matter what St. Paul had to say about it.

The other day I saw a news item which related that someone, a union official I believe, was asking that women have the right to do dirty jokes — I'm not sure I want to be as equal as all that — but I do appreciate this opportunity for equal time.

We first met, your rector and I, on the advisory committee of the planned parenthood organization. My own attempts at planned parenthood were an abysmal failure. I planned to have nine children. I have one. But sometimes I console myself by rationalizing that if I'd had my way I would have missed out on a great many things, one of them being an interesting and rewarding job on a newspaper.

It is of my work that I've been asked to speak.

"How do I minister through my work in the world?" This is the topic suggested for exploration.

It is flatteringly assumed that I do minister through my work in the world, which consists of the writing of a column which appears three times a week in the Post-Dispatch, and which ranges in subject matter from how Bishop Cadi-gan has proclaimed a quiet day to how we defrosted the deep freezer in our basement.

It is a job which lends itself perhaps more than most to Christian witness, in that the columnists

does have a soapbox, a pulpit in print. Admittedly, mine is nothing in scope compared to that of such columnist as Louis Cassells who writes the column, "Religion in America," and has written those helpful books, "Christian Primer" and "What's The Difference?" — my constant texts in teaching and preaching.

But I do have a free hand in subject material and the Post-Dispatch imposes no restrictions on what I must think or which causes I should espouse or eschew. As with all communicators, the most tyrannical limitations are set by the public itself which prefers to be entertained rather than educated.

Mine is intended to be a lighthearted, frankly light weight column and cannot be ponderous or preachy, at least not too often. It must be varied. Some readers are interested in the true meaning of Advent and others would rather learn how to make decorations out of styrofoam and sprayed seaweed.

Ways to Serve

OBVIOUSLY one way in which the communicator can minister is to publicize religious causes, groups and events. Another obvious way in which the writer puts her skill to use for the church is to comply happily when asked to write a commentary for the film on inner-city missions or the educational slide program about the metropolitan church federation. And still another is to convey some of the ideas, the values in life in which one believes, and this I try to do with some degree of regularity under the fluff of an otherwise frothy column.

One of my favorite theses is that the life of today's woman does have meaning and purpose and that the criers of doom who tell us that we are love objects or trapped housewives or embittered enviers of the masculine world are looking on only one side darkly.

It is rather popular today to tell woman that she must find her true identity in the worldly

careers, that if she confines herself to the role of wife and mother and churchworker and volunteer she is squandering her potential and courting melancholia — that true happiness lies in being someone, more explicitly someone with a paycheck to prove her worth. The idea that a good woman is more valuable than rubies and that children can be one's jewels is definitely not "in," or "camp" to use a more "in" word.

I have quarrelled with this view in print and in public. I don't doubt that there are women at home who feel like the "trapped housewife" of the "feminine mystique," which maintains that women have been sold a bill of goods on the joys of matrimony and motherhood. I know some of them. But then I also know some high powered and high paid career women who feel trapped, too, and speak morosely of having reached the point of no return and feel that happiness has eluded them.

I'm not convinced that happiness, 100% personal perpetual happiness, should be our goal, but I am convinced that happiness does not come from such externals as the typewriter versus the washing machine. Both, in the final analysis, are just machines. Happiness, or a sense of satisfaction comes from a philosophy of life, from a sense of one's own worth, and very often, from thinking of others more than of oneself. Women find it difficult not to think of themselves first. All too true is the old story about the man who complained, "Women take everything so personally," to which his wife said, "Why Henry, I do not." We can be too subjective. I agree with writer Joyce Kissock Lubold who, in her book, "This Half of the Apple Is Mine," describes the introspective trend of "me-me-me-who am I?" as following the path of Zen isolation. Writes Mrs. Lubold, "Den mothers may not represent women's highest fulfillment but Zen mothers are from Nowheresville."

Difficult Job

BEING A WOMAN at home can have some depressingly dreary moments. As one who, like Phyllis Diller, sometimes feels "17 years behind on the ironing", I've known them. But life in an office isn't all fun and games either — for a wife or a husband. Viewing problems with a little humor and a sense of perspective helps in either place. My "perspective" over the typewriter consists of a series of pictures to rest my eyes — postcards from the Black Forest, the Swiss Alps, a picture of a robin, a Siamese cat — and my son.

Which leads me astray from my assigned topic, "How do I minister through my work in the world?"

It's a little difficult for a woman to confine herself entirely to work in the world. Maybe men find it easier to divide life into compartments — this part work, this part home. Women's worlds overlap. The woman in the scientific laboratory must still think of what to cook for dinner and the woman on her way to an important press conference may cancel the trip if her child gets sick.

And, when you get down to basic facts, none of us does his or her most effective ministry through work alone. We do our most effective ministry as individuals wherever we may be.

I recall once at a conference — or panel discussion—on how the communicator can be a good Christian, tv commentator Max Roby saying rather quietly that he thought the best way we could serve was to be active in our own churches. And, incidentally, he is. This strikes me as an eminently sensible view. Woman-like, I would add, "and in our own homes."

Importance of Home

THERE IS much emphasis today on big things — world concerns, world councils, all encompassing ecumenicity. Good things, all of them. I do not mean to play down the great concerns and the causes which make headlines. I think it is wonderful that we are warring on poverty, worrying about peace, attempting to implement integration. Some people must play leading roles in these great dramas and thank heaven that some of the people who are doing so are church leaders.

But there is work to be done behind the scenes, too, as well as on the world stage. I often wonder if some of the young people who demonstrate so eloquently their convictions against man's inhumanity to man, have written their grandparents lately. Or their parents. There are forgotten people in the best families. There's a lot of discrimination and neglect practiced by the young against the old. And old gets younger all the time — I suppose you know that if you're over 28 you're in the older half of the population in the United States.

We all know people who are sitting on the sidelines of life, often in nursing homes. Sometimes you can perform a Christian service at the telephone simply by listening and occasionally making a comment to indicate you're still there.

Young people, of course, yearn with all the idealism and emotion of youth to do things for the world. We try to tell our church school 11th and 12th graders that the world includes your backyard and that you can practice Christian kindness on the widow who lives in your block — the one identified as “the old crab.” Or the odd-ball who sits alone in the cafeteria while others gather in groups. Or the cleaning woman who is as much an individual deserving of dignity and respect as if she lived in Rhodesia.

Those of us who are busy on boards and committees, spinning like big wheels get so busy we fail to practice this personal Christianity. Even organized Christianity can be sterile and impersonal.

A friend of mine who works with men and women released from prison recently told me that she is convinced that Christians must be willing to become involved personally with the inadequate members of our society. Not remotely by making contributions in the extra envelope or listening to interim reports at the annual banquet, but by person to person contact. She said, “Too often we think we have to take on massive problems to help the world when all we have to take on is one.”

Job at Home

WE DON'T even have to wait to inch down the expressway to the city to start our ministry each day. We can do it at the breakfast table.

As Thornton Wilder suggested so memorably in “Our Town,” we sometimes are so involved with the routine of living that we fail to look at the faces of those we love the most. Certainly in this world of television and telephone and PTA and hi-fi and hi-Y and fellowship and music lessons and civic betterment and beautification, we have precious little time to discuss life's problems and promise with our young. My son brought me up shortly recently by asking me where I was born. There must be a lot of things we haven't discussed.

We can't change the clock and calendar system on which our world is run but we can take time — make time for talk with our children — not just “Do you have homework tonight?” or, “Are your white socks clean?” but the “This I believe” kind of talk. If we can't stay together much we can pray together regularly. We can love one another, as Christ told us to do, and say so often, not just with a clever card on Valentine's day. And we can take time to be alone, to contemplate

— not our ministry to others but our personal relationship to God.

As usual, Louis Cassells — my ideal — has said it better than I can:

“How long does it take to become a Christian? A moment — and a lifetime.

“It would be much easier,” he adds, “to get ‘saved’ all at once and be done with it, so that we could turn our attention to other things. But Jesus did not say, ‘Come to me and get it over with.’ He said, ‘If any man would come after me, let him take up his cross daily and follow me.’”

Christianity is a daily job, a part of daily life, as much as office work and housework. Often it's as filled with frustrations as either.

It doesn't have to be as complicated as we try to make it.

Two remarkably great men, who have inspired me, had remarkably simple answers to how to be a Christian.

If you know me at all well, you might suspect that one of them is Pastor Martin Niemoeller. It has been said that God sends a witness to every generation of men, and I am persuaded that he is among the candidates for our generation. I was in his home in Wiesbaden, Germany, one July evening when a visitor from the United States dropped in, as many do, to meet him. In the course of conversation, he asked the question, “What does it mean to you to be a Christian?” Niemoeller replied: “To be a Christian means to me, to ask this man we call the Christ what he would have me do with my life, how he would have me behave in every situation which comes up. To ask it as Paul did on the road to Damascus, ‘Lord, what wilt thou have me to do?’”

Another great man, Dag Hammersjold, was once asked to what he attributed his serenity in the face of great problems and challenges. His reply was, “One day I said ‘yes’ to God. And from that day on, I was never disturbed again.”

Happy People

IT NEED NOT be as complicated as we try to make it. And for many of us, brought up in the rigid, solemn, “Thou shalt not cough or wriggle in the church pew” tradition, it need not be as deadly serious either.

Not long ago I heard a speaker say, we Christians should be the happiest people in the world. We should radiate joy. Instead of looking at life with long gloomy faces, we should proudly pro-

claim to hesitant, uncertain unhappy people how wonderful is our faith. We have the same good news to tell that rejuvenated the disciples after the first Easter.

This is true. This is the ministry of us all.
It is a ministry which requires neither talent

nor typewriter, soapbox nor sounding board, facile fingers nor glib tongue. Only one human heart speaking to another.

Lord God, help us to open our hearts to Christ and his love, in our daily work and in our daily lives.

IS THE CHURCH DOING ENOUGH?

By Frederick M. Morris

Rector of St. Thomas Church, New York

ANSWERING SOME OF THE QUESTIONS BEING ASKED ON EVERY SIDE THESE DAYS

FROM THE BEGINNING of her life, the church has been under fire and quite properly so. It is entirely in order to expect the church to justify her existence and to make clear her purpose. It is the church's business to be forthright in the proclamation of her message and to meet the onslaughts of her enemies and detractors without compromise or concessions. The church has no right to be harsh in her attitude toward critics unless their aim is purely hostile and destructive. It is the duty of the church to seek constantly to make her purpose and her message relevant to the ordinary, run-of-the-mill man-on-the-street while at the same time making no peace with expediency or dilution. And when we say it is the church's business, we mean, of course, your business and mine. And that's very important to remember. You and I have no right to stand apart and judge. We have a right to judge only in love and from the posture of loyalty and faithfulness. If there ever comes a time when the church is not under fire, it will be because she has temporized and catered to the desire for popular approval. Let the church as a whole or let any one parish or let any preacher of the gospel or any single Christian layman beware when the voices of criticism from outside cease, for that can be a sign of apostasy or cowardice or circumvention. If the voice of self-criticism within the life of the church ever ceases, it is a sign of fatal complacency and lethal contentment.

Our day is marked by a great surge of self-analysis and self-criticism within the church itself. It ranges all the way from downright silly

proposals for change, through hand-wringing pessimism and unhealthy introspection, to sober and intelligent insistence upon re-evaluation, renewal and reform. It is most important for us to distinguish between what is silly and hopeless and what is sensible, constructive counsel. If the criticism appears to seek only a more palatable message or a less demanding standard or a dilution of the spiritual loftiness of purpose in order to have a more practical, activist program of social service or group dynamics or whatever may be "the thing" in any one decade, then the criticism must be resisted and refuted. But if the purpose is to clear the decks of clutter, to jettison unnecessary baggage, to reveal the real content of the ship's cargo and to make clear her intended destiny, then it must be heeded conscientiously.

Face Facts

WE NEED to be made to face up to the fact that our religion in its traditional ecclesiastical forms and expressions seems terribly incomprehensible and irrelevant to people without the background of familiarity and without training. And there are more and more such people all around us all the time. We need to be required to look up and out, to refuse to be lost in a ghetto of ecclesiasticism, to stop being disproportionately concerned about little, internal matters of churchiness, to think through, to clarify and to sharpen the intended impact of our religion in the lives of people generally. Anything which stimulates and challenges and demands clarification is good. But the danger lies in the human tendency to oversimplify what is fundamentally complex, to make

appear shallow what is in reality profound, to reduce what is spiritual and eternal to the confines of the material and temporal.

A good example of this is the story of an overheard conversation between two men on an airplane. One stated to his companion the old cliché, "My religion is very simple. It is just being kind to my family and friends, living by the golden rule and behaving like a decent citizen." The other man was thoughtful for a moment and then asked, "But what does your religion do for you when you know that you have been unkind or neglectful toward your family and friends, when you have forgotten or failed miserably to live by the golden rule, when instead of being a decent citizen, you have been a hundred percent, freewheeling stinker?"

As we reflect along such lines we become aware that a religion which is only an advocate of decency and respectability is not enough. Much more is needed to fill the deeper needs of a person. There must be the assurance of divine concern, the message of love and acceptance, the pledge of forgiveness and atonement.

Some Questions

NOR IS IT ENOUGH for the church to be more instant in serving the cause of social justice or in taking up arms in behalf of public morality. Much more is needed if she is to take her rightful place in society and to proclaim the vision which alone gives life and without which a people perisheth. On every side, the question is asked, is the church doing enough in community service to avoid the epithet of irrelevancy? Is she being practical and earthly enough to be understood by the ordinary citizen? Is she concerning herself sufficiently with the problem of daily bread and desire for temporal good here and now or is she too exclusively concerned with what she calls the bread of life and the need for salvation in the world to come? Is she doing enough to command the interest and loyalty of the citizenry at large?

Yes, these are the sorts of questions being asked on every side these days and I believe they need to be answered. But along with them, other questions also need to be asked. Too seldom do we hear the question, is the church doing enough to proclaim and to convey the message of light and love and comfort and meaning to individual souls? Is she doing enough to indict, to condemn, to convert and to save people one by one? I suppose the conflict of emphasis is as old as the history of the church. But since our day is

characterized by a runaway emphasis upon social justice and by accusations of irrelevancy, the need for presenting the other side of the story is immense.

What the Church Does

IT IS THE church which has preserved and proclaimed from the beginning the faith which the critics seek to enhance and to apply. It is the church which implanted, germinated and nurtured the religion which prompts and motivates her critics from within, even of her angriest young men. It is the church which has kept alive the standards that make criticism valid and which make the critics dissatisfied with anything less. It is the church which has always insisted that human beings are important enough to be free, that human life is precious enough to have dignity, that society's first obligation is to protect the rights of individuals, that the governments of this world are subject to God's judgments.

It is the church which speaks to such experiences as birth and love and marriage and death and which dignifies them with rites and ceremonies and which sanctifies them with the assurance of God's care and concern. It is the church which insists that the death of the body is not the last experience of life, that there is more to life than meets the eye, that men are citizens of heaven as well as denizens of earth and that all mankind, regardless of position or wealth, regardless of race or color, regardless of success or achievement or intellectual level is accountable before the throne of Almighty God for what is done with one's life and one's talents and one's possessions. And if all that is not relevant to human life and human need and human destiny then I have not the remotest idea of what the word relevant means. And if that is not enough of a task or enough of a responsibility to justify the church's place then she is indeed irrelevant though she proceed to destroy every evidence in the world of discrimination and prejudice and injustice among men.

It is the church which holds up Jesus Christ as exemplar and master, as the living revelation of the nature of Almighty God, as the judge and redeemer of men and nations, as the truth which alone shows, the meaning of the creation, as the indispensable catalyst of all the strivings and strugglings and endeavors and enterprizes of human life in its movement toward the final purpose of God the creator, offering the only

ultimate means of healing and stability and unity to a society otherwise headed for extinction. If that be not practical and relevant then nothing is.

Let the church be under fire. Let the voice of criticism be loud and clear. Let the church be required to defend and to justify her place and her purpose. Let the church be called to task for complacency, hypocrisy, smallness of interest, blindness and all the sins to which she is subject. But let there be also clear thinking, clear vision and unapologetic insistence concerning her total purpose, her total history, her total accomplishments.

Important Tasks

LET THE CHURCH not be a gymnasium for ritualistic exercises nor a temple for anachronistic liturgical ceremonial resurrected from a dead past. Let the church not be just a haven for self-appointed defenders of what they choose to call orthodoxy or catholicity. Let not the church be a garden of retreat for the initiated few to indulge their nostalgic preferences for the language and terminology of their grandparents.

But neither let it forget the rock from which it was hewn, nor let it abandon the base upon which it was established from the beginning. Let it not be swept away by every wind of doctrine nor by every new emphasis that happens to blow upon it. Let not the clergy deserve to be accused of speaking only little homilies of middle-class morality and little lessons of good manners in church. But neither let them suppose that they have a unique competence for solving the political, military and economic problems of the whole world. Let the clergy be strong and forthright and unintimidated in proclaiming the relevancy of the gospel of Christ to every aspect of life and to every pursuit of men and to every problem of society. But let them not speak as though they had a divine mandate to make decisions for every member of the president's cabinet.

The church has something to say to every individual person — something that is liberating and ennobling. The church has something to do for people who realize that they have been "hundred percent, free-wheeling stinkers." The church has a message for the socially oppressed and exploited people of the world but also for all who are oppressed with the awareness of sin and heavy-laden with grief and suffering. The church has a message for all who are burdened with the guilt of consciousness that they share in the

world's injustice and repelled by the sight of man's inhumanity to man and frightened by the evidence of a blind and heartless universe.

Agent of Christ

IS THE CHURCH doing enough? Probably not. Is the church above criticism? Not by any means. Does the church create a kind of ghetto for upper middle-class, prosperous refugees from reality? Frequently. But the church is still the chosen agent of Christ for the inspiration of human beings, for the sanctification of human living and for the redemption of human society in his name. And even as it is being berated and cudgeled and condemned and its doom being predicted, it shows signs of moving toward a unity of purpose and a reality of fellowship unparalleled in our memories. It is perfectly possible that the Lord of the church may cast it aside if it persists long enough and stubbornly enough in refusing to follow his voice. It is perfectly possible that God may turn to a new chosen instrument just as he found it necessary to turn from the holy nation of Israel to the new community as heir and successor in order to find messengers for the new revelation.

But those who are ready to hear and ready to obey will never be outside the fold of the elect and never will the gates of the fold be closed to any who seek to enter. So long as we strive above all to stay close to him, to listen and to follow, to return again and again, to evaluate all our aims and pursuits in the light of his judgment, to hold up him, and him only, as supreme, to worship him and to trust him, we shall be guided to see and to do what is our part. And the rest we can leave to him.

The Christian religion is relationship to Jesus Christ. The Christian message is the truth in Jesus Christ. The Christian gospel is the promise of redemption through Jesus Christ. Christian morality is dedication to the standard of love taught and exemplified by Jesus Christ. The Christian enterprise is the enthronement of Jesus Christ as the acknowledged king of every nation. For God hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

For only in him can the church find her reason for existence and the truth to be preached.

The Battle of the Sexes

By Oscar F. Green

Rector Emeritus, All Saints, Palo Alto, Calif.

AS A SOCIAL DIVERSION the battle of the sexes is most diverting. We all enjoy a little friendly rivalry. We all need things to joke about and to argue about. When we find ourselves in one group we almost instinctively make wisecracks about other groups. The Highlanders and the Lowlanders exchange "compliments;" the fat people and the skinny people; the blondes and the brunettes; the white people and the variously colored people; the town and the gown; the city folk and the country folk; the arty crowd and the phillistines; the business and the professional classes; the Southerners and the Yankees; the socially elite and those who live on the wrong side of the tracks.

These jokes add spice to life as long as we don't take them seriously. But when we come to feel that our group is inherently better than other groups, then we are denying the basic principle of Christianity that all human beings are children of God, and that he holds in derision our worldly standards of superiority. "The first shall be last and the last shall be first." We can not remind ourselves too often that when God chose to become incarnate in human flesh he selected for that purpose a young small town Jewish boy from the wrong side of the camel tracks.

One of the fundamental differences between human beings is that of sex. By birth we fall

A Reply to the Right

By Burke Rivers

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

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

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The Witness

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into one group or the other, male or female. There is no evidence that one group is superior to the other. Some civilizations have been matriarchies. Our western civilization has been patriarchal. So western man has assumed that he is superior to the female of the species. It is pure assumption, beneath the dignity of our vaunted intelligence. We ought to give up the idea.

And there is no place where we should abandon it more quickly and completely than in the Christian church. Jesus made no difference in his treatment of men and women. They were equal in his sight. St. Paul when he was "in the spirit" saw this. "In Christ there is no male nor female." But he wasn't always "in the spirit." He was a man and by training he was a Pharisee; and when his Pharisaism got the upper hand, he spoke with authority and said that man was the head of the woman. He just made that up. Then unfortunately the church declared that his writings were inspired, thereby fortifying masculine pride. It is high time that we gave up this foolishness. It is Jesus who is the word of God, not St. Paul.

There is no earthly nor divine reason why women should not be ordained to the Christian ministry, or have full representation in our legislative and administrative bodies. Prejudice against women is on a par with prejudice against Orientals and colored people, against Yankees or Southerners, against capitalists or laborers, against long-haired or short-haired people.

The battle of the sexes adds immeasurably to the gaiety of life. Without it the comic magazine would have to go out of business. But when it comes to building the kingdom of God and making the church strong and effective, we had better forget about it.

An Open Letter to a Friend

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS

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WHY MISSIONARIES QUIT

(Continued from Page Six)

per cent of the total missionary force, had only 44 per cent of the drop-outs. Latin America, with 19.6 per cent of the total, contributed 17.7 per cent of the withdrawals.

The study of missionaries who withdrew from service probed the motivations which had led them into mission work. The vast majority indicated deep religious motivation, although, as Jackson pointed out "any study of motivation is of a very elusive nature, which makes it difficult both to be scientific and to evaluate elements in motivation or to relate motivation satisfactorily to what follows by way of action."

About one-third of the board personnel secretaries responding indicated they thought motivation for missionary service had changed appreciably in the past ten years. They cited such factors as greater concern with personal security, desire to go abroad, and generalized humanistic desires to serve underdeveloped nations and deprived peoples sometime supplanted religious motives.

Some indication of drop-out missionaries' motivations may be found, however, in their post-missionary occupations and attitudes. Of the group of 345 missionary drop-outs studied in detail, 65 per cent were still engaged in full-time religious work, or were married to persons so employed. And 93 per cent said they are still supporting missions through gifts and missionary leadership in their local church.

Missionary boards included in the study are as widely diverse theologically as the world missions board of the Lutheran Church in America and the Open Bible Standard Missions, Inc.

Anglicans and Presbyterians Act on Formal Discussions

★ Steps to initiate formal conversations on unity between the Anglican Church and the Presbyterian Church of England will be taken at the Anglican convocations of Canterbury and York in May. Similar moves will be made at the next Presbyterian general assembly.

The moves were disclosed by Bishop Falkner Allison of Winchester and the Rev. E. W. Todd, secretary of the Presbyterian Church. They spoke at a press conference marking publication of a report on unity discussions involving not only these two churches but also the (Presbyterian) Church of Scotland and the Episcopal Church in Scotland, which is in communion with the Anglican Church.

It was described as "a vital document in the dialogue by which the churches in Britain are seeking the way towards unity." The result of four years' work by 150 lay and clerical members appointed by the four churches in 1960, it gives, in the words of one observer, "the first whisper of the kind of ecumenical marriage ultimately envisaged."

Briefly, the report envisages an ultimate United Church in Scotland and a United Church in England but not a United Church of Great Britain. In giving the four churches an account of their stewardship, the committee:

• Asked the churches to recognize, within the framework of their conversations, the development of bi-lateral conversations between the Church of Scotland and the Episcopal Church in Scotland, looking towards a United Church which would include both Episcopalian and Presbyterian essentials.

• Asked the Church of England and the Presbyterian Church of England to engage in direct conversations to develop the understanding already achieved between them, at the same time keeping in mind the progress of their conversations in which they are engaged (Anglican-Methodist and Presbyterian-Congregational), "with a view to the fuller unity we seek."

It was in the contest of this second point that Bishop Allison and Mr. Todd, members of the panel, disclosed the next moves to initiate direct conversations between their churches.

The report also asked the four churches to take action to

What would you do—if

■■■ you were a German wife and mother in a Soviet prison camp — and you learned that the only way to be freed and reunited with your family was to become pregnant, by a stranger?

■■■ you were in command of a polar expedition, and you faced the choice of leaving an injured man behind to die or endangering the lives of your entire party?

■■■ you had an incurable, tremendously expensive illness — and you could either remain alive for several years, thereby bankrupting your wife and children, or commit suicide and free them?

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see that such issues as intercommunion and full communion were included in instructions for future conversations. They also asked that these instructions should "include a more positive and forward-looking attitude, in which attention would be concentrated upon the character of the United Churches into which they feel that God is calling them."

Members of the four churches will receive copies of the report for "study in depth." In asking for this study, the authors declared: "There is no way towards Christian unity which is without a costly readiness to change, and this will be demanded of us in two ways: first, each church which is party to union negotiations is called to sacrifice in order that a church united and enriched in God's truth may emerge, and second, each church is called to costly support of churches of its own confession which enter into new relationships with other churches."

The report underlines, however, that while Rome and Canterbury may, as one observer put it, "exchange the kiss of peace, ecumenical courtships, even among Protestants, are difficult and protracted affairs."

Thus it lists six vital questions which have been discussed by committee panels but on which there is not yet full agreement, although a broad basis for agreement within the churches reportedly exists.

Major questions at issue are the making of "unity" as distinct from "uniformity" in church order; the meaning of "validity" as applied to ministerial orders; the doctrine of holy communion; the meaning of the apostolic succession as related to these matters; the church as royal priesthood; and

the place of the laity in the church.

In reporting on the discussions so far held on unity and uniformity, the report said, "It would be premature to suggest that definitive results have been achieved . . ." It then details several areas whereon agreement has been reached and warns that all four churches "face enormous tasks and problems in the present day."

"No church as it now exists," the report says, "is adequately prepared and equipped, in its theological formulations or in its forms of worship or in its methods of evangelism, for the tasks to which the Holy Spirit is summoning it in the future."

"The unity which we seek is above all a unity which will enable us all to be open to the promptings of the Holy Spirit in the modern industrial world, in the new residential areas, in the rural parishes, and for the specialized forms of ministry which are increasingly seen to be demanded if the church is to fulfill its role of servant and its ministry of reconciliation to all."

On the validity of orders, the report referred to points of agreement and difference between the churches and within each church on the doctrine of the ministry, and mentioned, for example, that Anglicans are not altogether agreed on the precise place of episcopacy in the faith and order of the church.

The report cited the possibility of an impasse between Anglican insistence on the three-fold ministry — that is, bishop, priest and deacon — and the Presbyterian insistence that there is no way forward without full Anglican recognition of Presbyterian orders, adding: "But there are signs that it may soon be possible to reach a situa-

tion in which this impasse is overcome."

Of holy communion, the report said, "The practice of the four churches in regard to holy communion differs considerably, and the differences create an impression of more deep-seated divergence than has appeared actually to exist. It was considered that further careful study on certain points would be of great benefit to the churches concerned." Intercommunion was an issue "so central and so complex that it must be discussed in any future conversations," the report added.

As regards the position of the laity, the report said, "It was widely if not universally agreed in the discussions that in the past the church has been far too much dominated by clerical attitudes and actions, and that this is still true today." The subject was one in which all the church had much to learn, it added, and there was "no reason why the churches should not, and every reason why they should, join in much closer and more intensive consideration of the task which faces them all."

The report stressed, for example, that most Presbyterians would have great difficulty in accepting that any purely clerical body, whether a college of bishops or some other, should have a final or independent voice in the determination of doctrinal matters.

In a forceful introduction to the report, the panel members wrote: "We met in consciousness of our participation in a wider ecumenical movement, which seeks both to submit to the judgment of God and to respond to his mercy. We see his judgment upon the churches for slowness to respond to the cry of our age; a world which is increasingly unified, yet torn by bitter conflicts, presses upon

us the demand for Christian unity to meet more adequately men's needs. We see his mercy in the way in which his spirit is leading us to seek new patterns of church life, new formulations of the unchanging gospel, and new ways of serving mankind."

Of the future pattern of talks, which now becomes a subject for further study, the committee said: "We were not disposed to consider either the absorption of one church by the other or the creation of a new church of Great Britain; none of our members were prepared to argue that this was either desirable in the light of history or theologically necessary."

CAMBRIDGE PARISH HAS MANY CANDIDATES

★ The five men and two women making up the committee to select a new rector for Christ Church, Cambridge, Mass., have received 107 names of possible candidates. They also reported early in April that nominations are still being received.

Bishop Stokes of Mass., at the first meeting of the committee, gave the names of eight men he believed worthy of consideration.

Presiding Bishop John E. Hines and Charles L. Taylor, former dean of Episcopal Theological School, have also offered names, along with others interested in the welfare of the parish.

The committee reported to the parish through the Weekly Leaflet that "after gathering considerable information about these suggested candidates, the committee selected the names of those clergymen who appeared to be the most likely possibilities and now are in the process of visiting them in their churches and home environment."

NEW BISHOP FACES TOUGH JOB

★ Bishop P. H. F. Barron, suffragan of Capetown has been elected bishop of George in the same South African province.

Bishop Barron, who received his theological training at the College of the Resurrection at Mirfield, England, has spent most of his career in South Africa.

The diocese of George is one which the SPG has helped financially. Founded in 1911, it has an area of 61,000 square miles and a population of about 250,000, of whom 35,000 are Anglicans. One major problem facing him is the provision of new churches, halls and rectories in areas to which the non-white population is being moved in accordance with the government's apartheid policy.

UNITY EXPERIMENT IN NEW ZEALAND

★ Methodist and Anglican churches in the Christchurch suburb of Marshland, New Zealand, have held their last separate services and embarked on a trial year as one almost fully combined church, both in worship and in parish activities.

The Methodist building is now being used for a joint, fully integrated Sunday school and for clubs, fellowships and other meetings. The Anglican building is being used for worship.

On the first Sunday in each month a combined family service will be held, with the two ministers, the Rev. Bruce A. W. Beckett, Anglican, and the Rev. Frank Glen, Methodist, alternating in leading worship.

On the other Sundays, services according to the full Anglican order and the Methodist order alternate. These services are intended mainly for members of the particular denomination whose turn it is, but those of the other denomination are welcome to attend.



He Didn't Wait for "Voices in the Night"

Like most young men searching for a career, he gathered all the facts he could, talked it over, thought it through and made up his mind. But instead of deciding to be a lawyer or an engineer, he decided to be a minister.

He didn't see the "light flash" or hear "voices whisper." Neither have most young men in seminary!

Because the call to the ministry is much like the call to any other profession, it doesn't always bowl you over. Usually it grows on you until you suddenly realize you couldn't be happy doing anything else.

To help you in thinking about the profession, we'd like to send you a free copy of "Live Option for You?" and "Are You a Many-Sided Man?". These practical booklets describe the ministry as a career, help you decide whether it's for you, and tell you what steps to take if it is.

We hope you'll send for the booklets even if you're not considering the ministry as a profession. Reading them will make you a more understanding, better informed layman.

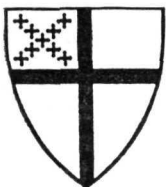
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- BACKFIRE -

Richard G. Preston

Clergyman of Wellesley, Mass.

Magazines have devoted considerable space, with magnificent pictures, to the outer-space program, the moon-shot and all the rest. The public seems to be resigned to this as inevitable, without pressing official sources for a reasoned and valid answer to the very fundamental question, "Why is this gigantic effort currently justified?" When one talks to the "man in the street" one encounters not only an almost complete lack of enthusiasm but quite often downright opposition. But any protest appears to them to be futile.

There are those who maintain that the projects should not be undertaken until we have tackled, more successfully, our problems here at home. This is not necessarily an "either-or" proposition. Whether it is a "both-and" matter depends quite a bit on our involvement in other and more important activities, demanding increasingly more of our time and money and effort. One can argue that ultimately we should explore outer space but can we justify 50-billions of dollars — plus time and effort and materials — now in the face of world conditions. In presenting the current national budget President Johnson re-

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joiced that the deficit had been cut to 1½ billion dollars—but there was still a deficit. He went on to say we cannot afford the “luxury of decreased taxes”. And we know how much has been said and written as to the possibility of our handling the “great society” projects and the Vietnam war at the same time. And still during all this discussion we calmly accept the 5½ billion dollars a year budget item earmarked for the moon-shot. The question of priorities must be faced.

How do its advocates try to justify this whole enterprise? I attended a symposium of supposed experts in this field, held on one of our college campuses. We were given some interesting data on developments to date and we came away proud of American valor and scientific know-how. But when it came to the point of trying to justify this whole enterprise, the presentation was discouragingly weak and unconvincing.

Commonly three arguments are advanced. The first is scientific. The point often made is that it will give us much more accurate weather forecasting, valuable no doubt but hardly sufficient to justify the enterprise. Other possible scientific advantages, and truly significant ones which might accrue, have not been widely or clearly set forth.

Secondly, we hear advocates point to the military need, maintaining that whoever controls outer space controls our world. This has not been proven. Let us hope it is not true. If we cannot find a way of controlling global wars, as currently we seem unable to do, but must needs extend our military operations to the far reaches of outer space, God help us. We seem to be doing our best in certain ways to make this planet unlivable. If we contemplate the necessity

of upsetting the universe in the interest of self-protection we hardly deserve to survive and it may very well be that we will not.

The third professed reason is that of conquest and adventure. We must master outer space for the same oftquoted reason that moved those who conquered Mt. Everest, “because it is there”. That such an argument contains romance and courage and adventure we will all admit. But it certainly does not answer the problem of priorities. There are plenty of fields to be conquered, plenty of challenge and adventure all around us which are much more relevant to our current needs. We are seeing that in the realm of race relations, in the rising tide of backward nations challenging the old order, in the worldwide problem of poverty and ignorance and disease, in the widespread breakdown of morals, in the population explosion, in the colossal growth of armaments, just to mention a few.

What bothers me perhaps more than anything else is that none of the three arguments just advanced for the outer-space program appear to be paramount. There is plenty of evidence that actually pride and prestige and unhealthy competition play a very large part in this whole program. I submit that this is absolutely indefensible. Any exploration attempted and any achievement made is always compared with what the Russians are doing. Let me illustrate.

When our first astronot made his triumphant flight I passed a newspaper store that evening. Blazoned across the top of the evening edition were these words in three inch bold face type, “U.S. TO RACE SOVIETS TO MOON”. That was laying it right on the line. That was being utterly and brutally frank. Our flight

proved, not that some important facts about our universe had been or now could be discovered, but that we could successfully compete with the Russians in a dramatic and prideful conquest of the moon.

Again in the recent two-men flight while our astronot was floating along outside the ship, the commentator made three comments in the space of as many minutes: 1st, The line by which he was attached to his ship was, I believe he said, either 6 or 9 feet longer than the Russian astronot had used sometime earlier; 2nd, we were using the propellor gun which the Russians had never used; 3rd, the ship had already made a good many more laps of the earth than the Russians had. Here we see pride and prestige boldly asserting itself.

The attempt has been made to justify this penetration of outer-space by stressing the peripheral benefits which will accrue as a result of the research being undertaken in connection with these flights. In one such account—and it was intended to be a serious one—we were told that a new and improved fabric, made for use in the missile would revolutionize the making of women’s bras. How ridiculous can we get and to what extremes must we go to try and justify this whole enterprise. If this is a truly scientific venture, if pride and prestige and unhealthy competition are not playing a large part in this whole project, we should make every possible effort to get Russia to join us in a joint moon-shot effort.

I wish very much that some magazine with a wide circulation would get someone thoroughly cognizant of all phases of this undertaking, to write an article with the sole purpose of justifying, for the average man, this moon-shot objective.

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