

The **+** WITNESS

JULY 21, 1966

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Story of the Week

Executive Council has Sharp Clashes on Several Issues

By E. John Mohr

Witness Editorial Assistant

★ A sharp clash over an economic boycott of South Africa marked the meeting of the Executive Council at Seabury House, Greenwich, Conn., June 21-23, while long strides were taken in ecumenical approaches in the church's missionary enterprises.

The controversy arose over two resolutions first offered by the Christian social service department through its chairman, Bishop Marmion of Southwestern Virginia, and considered in revised forms presented by Charles Bound of Mt. Kisco, N. Y., when they came up on a special order of business. Both resolutions were based on citations of condemnations of "the racist doctrine of apartheid" by the Lambeth conference, General Convention, the U.S. government, and most United Nations members.

The first resolution, directed at the church itself, was adopted after a modifying amendment offered by Hugh Laughlin, of Toledo, O., was rejected. The other, to which Mr. Laughlin objected strenuously, was tabled.

The tabled resolution urged the U. S. government "to apply a firmness towards" the South African government, and to use such political and economic

pressures as "may more effectively lead to dissociation of the United States and its citizens from implicit support of South Africa's denial of rights to non-whites."

Mr. Laughlin, visibly moved, asserted that for the Episcopal Church "to assert that the United States implicitly supports apartheid is irresponsible", going on to say that if the council adopted such a resolution he could not "any longer associate myself with such an irresponsible body." He contended that it was one thing for the council to address itself to members of the church but quite another to prescribe a course of action for the government in matters affecting foreign trade, capital investments, balances of payments, and other complexities.

Saying that he himself favored trade with continental China and all other areas regardless of their internal political or economic systems Mr. Laughlin held that the resolution was discriminatory in singling out South Africa for an economic boycott. He pointed to the General Convention resolution opposing apartheid in principle, and said that it would be irresponsible for the council to go beyond this. In Mr. Laughlin's view the 1964 declaration, calling "upon the United

States of America to continue and increase its efforts to persuade the governments in southern Africa to purge themselves of their racist laws and practices and to work for free and democratic societies", did not support the phrases of the proposed resolution.

Bishop Burrill of Chicago gave some support to Mr. Laughlin's contentions, saying that while the church had in fact spoken against apartheid in principle "we are here telling the United States government what to do". Mrs. Harold Sorg of Berkeley, Calif., took issue with Mr. Laughlin, saying that if she were to take his position she would not dare to vote in elections, since at best she could have only a partial knowledge of the issues on which voters make choices. She held that there was ample information available on South Africa and asked Mr. Laughlin whether he had ever read anything on it, to which he replied that he had read all there is.

It was apparent to observers that the council had reached an impasse, Mr. Laughlin having taken a fixed position, while a majority of the council, if forced to a decision, tends to support policies and practices which purport to eliminate racial discrimination of one kind or another. In the rather tense atmosphere the Hon. Herbert Walker of Los Angeles, pointing to the deep division in the council, moved that the resolution be tabled, an

action which carried with little dissent.

Ecumenical Ministry

In the strongest step the council has ever taken in support of an ecumenical ministry on the local level it authorized a \$200,000 loan for the joint development of churches in Columbia, Maryland, an entirely new city planned for Howard County, between Baltimore and Washington. Under an agreement between the diocese of Maryland and the local bodies of other churches presently participating the "Congress of the Columbia Cooperative Ministry" will administer a united ministry in the area and through a subsidiary corporation will own all the church property, some of which will be used in common for various purposes, including worship. In addition to the Episcopal Church denominations taking part are American Baptist, Lutheran Church in America, Missouri Synod Lutheran, Methodist, United Presbyterian, Quakers, Evangelical United Brethren, and United Church of Christ. Although not all details have been worked out the congress, which has been joined by Episcopal parish and Methodist church presently in the area, will be consulted on the call or appointment of local clergy and will pay uniform salaries. Altogether the participating churches have pledged loans totalling \$1,300,000, including \$50,000 from the diocese of Maryland. The loans are expected to carry interest of 5½%, and will be paid back over a 12-year period. Funds to meet the council's pledge will be drawn from its revolving loan fund. Columbia is expected to have a population of 100,000, when completed, with each stage of development taking in about 10,000.

Under another agreement authorized by the council local church bodies will be given as-

sistance in sponsoring low-cost housing financed with government assistance. The service will be given by a division of an existing non-profit organization called "Urban America", whose operation is presently financed by a grant from the Ford Foundation. Other churches presently supporting the new service are the Methodist, United Presbyterian, and the United Church of Christ. Up to now requests for assistance in the field of housing have been met by the home department with volunteer staff assistance. The council appropriated \$25,000 for the current year for its share in the project.

Fund of \$50,000

In another action the council set up a fund of \$50,000 for the current year for financial assistance for local community or neighborhood organizations concerning themselves with problems in housing, education, employment and discrimination. The report of the home department, presented by Bishop DeWitt of Pennsylvania, its chairman, pointed out that the church now has some form of involvement in such groups in Chicago, Detroit, Rochester, Washington East St. Louis, Kansas City, and Louisville. Among the criteria established in the council's resolution for grants from the fund one provides that priority "be given to those requests which indicate that the Episcopal Church is not acting alone, but, rather, in concert with other Church and concerned community groups."

The resolution offered by Bishop DeWitt provided that the final decision on grants would rest with the director of the home department, Bishop Corrigan, after consultation with the director of the Christian social service department. Bishop Marmion offered an amendment providing that the grants be made by a committee

including the chairmen of the two departments, on the supposition that the fund is not a part of a departmental budget, which is administered by the director. Bishop Corrigan asserted that once the fund was established it would become budgetary, a view with which Mr. Laughlin, who is chairman of the finance department, disagreed. By mutual agreement the resolution finally provided that the grants would be made jointly by the directors of the two departments involved.

The elimination of domestic missionary districts and the erection of dioceses in their places was recommended to General Convention in a resolution which also encourages these districts to apply to the 1967 convention to become dioceses. Prior to 1964 General Convention interpreted the constitutional provision that no diocese be erected without "satisfactory assurance of a suitable provision for the support of the episcopate" as requiring an endowment fund of at least \$500,000. The 1964 convention did not hold to this interpretation, a factor cited in the council's resolution, which was offered by the home department with the support of the overseas department.

Overseas districts, with the possible exception of Alaska and Honolulu, are excluded from the recommendation since they are potentially dioceses of provinces or independent churches in their areas. While missionary districts receive financial assistance from the national church this does not any longer put them in a distinct category inasmuch as most dioceses, as the resolution points out, also receive such help for various purposes.

South Africa

The resolution which was adopted on South Africa asked that the council itself, all di-

ocesan councils, and all parish vestries "consider the moral dilemma in which we are placed by our present investment policies whereby we profit from investments in South Africa; and to this end we ask members of our church, including those who hold responsible positions in the financial and industrial world to consider what steps can be taken to deal with this complex situation."

Mr. Laughlin sought to have the words "moral dilemma" replaced by "complex situation," saying that the choices, while difficult, were not in the category of morality, a position with which other members did not agree. The amendment was lost, and the resolution adopted by about two to one, some 30 council members voting.

The position of the conscientious objector engaged the attention of the council when it was asked by the Christian social service department on advice for implementing a 1961 General Convention resolution asking the council to provide an "agency to protect the rights and interests, under the national selective service act, of members of our church who hold the Christian pacifist position." The department suggested two alternative forms of such an agency. One provided a committee appointed by the Presiding Bishop, responsible to the council, reporting through the social service department, whose staff would assist it. The other would be a committee appointed by and responsible to the department, reporting to it through the executive secretary of the division of Christian citizenship, a post held by the Rev. Arthur Walmsley.

On motion of Bishop Louttit of South Florida the council adopted the second alternative. Later in the meeting Bishop Coadjutor Murray of Alabama,

saying that upon reflection he felt that the council's choice was not in accord with the convention resolution, which had made a reference to a joint commission, asked whether the matter might be considered further. Since he had not voted on the motion he could not move for reconsideration, which was done by Prime F. Osborn of Florida, who had voted in the majority. The motion to reconsider, which required two-thirds in favor, passed. In the discussion on adopting the first alternative for the agency Dr. Wilbur Katz of Milwaukee said that he wanted to point out that there was no evidence that the department would promote the conscientious objector position as such. The council then adopted the plan for a committee appointed by the Presiding Bishop.

Draft Document

In response to a request from the Episcopal Peace Fellowship for the reissue of a pamphlet entitled "Choosing Your Draft Classification" the council authorized instead the preparation of a new pamphlet dealing with all forms of service. The earlier pamphlet was withdrawn from circulation because it was held that some phrases in it made it appear that conscientious objection to military service was better from the point of view of Christianity or the church.

In its place the social service department prepared a leaflet addressed to clergy with information and advice to give to persons who might seek counsel on the question. Bishop Murray held that this procedure was preferable to the one of putting a pamphlet in someone's hands, saying that the church should not "offer this easy an answer". The Rev. Birney Smith of Galveston, Texas, pointed out that the second pamphlet was not generally available and that

something which could be offered on tract racks "would serve a very real use." The Rev. C. Howard Perry of Tacoma said that the council should "face this thing squarely", present all the alternatives available to persons subject to military service, and then "let the Holy Spirit lead them." The proposal was adopted with two dissenting votes.

On other matters the council:

Met the new director of the promotion department, William G. Moore, Presiding Bishop Hines when introducing him saying that as an old South Carolinian he was reluctant to use Moore's middle name: Grant.

Was informed that Windham House would end its present training program June 30, 1967 partly because no funds would be provided in the national church program and partly because seminaries now provide for training of women for church work.

Heard that the Girls' Friendly Society has proposed that it dissolve itself, with the council taking over the publication of material.

Program for Peace

The council made a supplemental appropriation to the National Council of Churches for 1966 for that body's \$200,000 program for peace after hearing a brief statement in opposition to it by Charles M. Crump of Memphis, Tenn. The program, which has the support of the council's committee on ecumenical relations, of which Bishop Burroughs of Ohio is chairman, and of Dr. Peter Day, the council's ecumenical officer, was described as one which would seek "to help the churches to understand and deal wisely with a wide range of international policy issues, economics, and the needs of de-

veloping nations, stressing the need for 'a sounder and more basic involvement of the laity'".

Mr. Crump maintained that the NCC already has agencies engaged in the pursuit of these objectives, making additional positions and programs superfluous, that the program itself would only lead to "more pronouncements of advice to government," which he is known to disapprove, and that in respect to these and similar matters the views of Episcopal Church representatives in the council do not necessarily prevail. In

the last point he was apparently referring to a 1964 General Convention resolution instructing the church's delegates on the NCC general board to seek to restrain it from attempting to influence specific legislation on which the Episcopal Church has not taken a stand, though he gave no examples.

The \$10,000 appropriation, described as "a little more than the Episcopal Church's normal share, representing our strong interest in this program", was made with only 2 or 3 dissenting voice votes.

concerning the future development of society.

The first assembly of the WCC at Amsterdam in 1948, he recalled, was mainly concerned with economic justice within nations. Today, he said, "we have come to see far more clearly that the crucial issue now is that of international economic justice.

"We know that the hopes we entertained concerning the rapid closing of the gap between affluent and non-affluent societies are not being realized. We know that unless a profound change takes place in the thought and action of the developed nations the world will become increasingly divided between a northern part getting richer than is good for its soul and a southern part which will continue to be plagued by poverty and probably even by widespread and acute famine."

"And we know," Visser 't Hooft continued, "that this must lead not only to increasing bitterness but sharp conflict of international dimensions."

The WCC executive, who will retire at the end of this year, pointed out that people have been unwilling to face the fact that the "present forms of governmental aid of giving by the churches . . . are not really coming nearer to a solution of the problem."

"What is lacking," he said, "is a dynamic moral conviction about our inescapable duty. We need to proclaim that in this world of our time we are our brothers' keeper and keeping does not mean keeping in our pockets or under our thumbs..."

While lip service is paid to the thesis that something must be done about famine and poverty, Visser 't Hooft said, there is "little awareness that nothing less than radical structural changes in international economic relations is required."

(Continued on Page Sixteen)

Conference on Church and Society Tackles the Hard Questions

★ The world conference on church and society opened in Geneva, Switzerland, July 12 and will be in session for two weeks.

There are over 400 delegates from all parts of the world, with more lay people than clergy. Also it is the first ecumenical meeting at which there are more representatives from Asia, Africa and Latin America than from North America and western Europe.

The task of the conference is to tell the World Council of Churches, the sponsor, where Christians should stand on the major issues of the day.

How important the conference is in the eyes of the communications industry — press, radio, tv — is indicated by the fact that 150 persons representing these agencies have been accredited by the public relations office of WCC, with many turned away because the office is not equipped to handle more.

The Witness has a reporter present who will write exclusively for us. Also the Rev. Joseph Fletcher of Episcopal Theological School and a contri-

buted editor, will write at least one article from Geneva.

A challenge to churches to define not only their own roles in the world but also to find their places in the interreligious and world-wide communities was issued by W. A. Visser 't Hooft, general secretary of the WCC.

In an opening address he expressed hope that the sessions would bring forth a "relevant common word on urgent social questions and . . . demonstrate that in the gospel we find the force to transcend national, racial or ideological concerns or interests."

The WCC leader also cited a hope that "in these matters we may increasingly find a common language between the churches in the World Council of Churches and the Roman Catholic Church."

Attending the meeting are eight Catholic observers named by the Vatican secretariat for promoting Christian unity.

Visser 't Hooft declared that "nothing less than the meaning of human life is at stake" as the churches seek ways to become responsible partners in making the decisive choices

EDITORIALS

Lots of Money So Lots of People

HOW MANY officers and staff should be working for the Executive Council? For that matter, how many people should there be on any given diocesan or parish staff?

Slightly under a hundred officers are now engaged by the council, along with several hundred employees, not including those in the field. The precise number is not the question, but whatever it is at a given time can be expressed in the budget figures in which they are represented.

It is not uncommon to hear expressions of astonishment or concern when a given number is mentioned, or a given dollar figure cited. The basic question which should be considered, however, is the desirability or effectiveness of a given program or service, rather than the number of people involved or the number of dollars spent.

At its last meeting the council began a series of deliberations which, through various stages, will lead to the adoption in February, 1967, of the entire three-year program it will present to General Convention next year. The council will solicit suggestions on tentative program items from bishops and others for consideration in the course of the next eight months.

Generally speaking, a given program or service takes a specific amount of personnel and money. Assuming that these are eventually available, the pertinent question that must be asked is whether the program itself is desirable, and, if effective, beneficial in proportion to the effort and money spent on it.

Department A has X number of personnel and spends Z number of dollars. If the program is not desired it makes no difference how small X and Z are. They should be eliminated. Contrariwise, simply because X and Z are large is not by itself a basis for questioning the desirability of the program.

The council's program will eventually be considered by the convention's committee on program and budget, which may modify it in the light of its evaluation of it and the means which appear available in the Church. Now, however, is the time when judgments on old programs

and new are to be made. If one holds that any given X or Z should be less, then one should advocate an adjustment of the program. If one advocates additional programs and services one must expect corresponding increases in personnel and expenditures.

There is of course some sort of Parkinson's law which says that where money is available means will be found to use it. There is another one about programs once getting a foothold expanding inexorably, or something about the nose of a camel.

These matters too should be evaluated on their merits, and at the right time. After that it is both too late, and out of order.

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SUNDRY AND MANIFOLD CHANGES

By George T. Masuda

The Bishop of North Dakota

A CHALLENGE TO FACE UP TO THE CHANGES WE FACE FROM AN ADDRESS TO THE CONVOCATION OF NORTH DAKOTA

A COLLECT includes the phrase, "among the sundry and manifold changes of the world". This prayer comes from a 5th century liturgy and although it still has current meaning for us, we would hardly classify the present changes of the world by the mild adjective, "sundry". The Hollywood term "colossal" or "stupendous" seems to describe more accurately the changes we face today. And here are a few of these "manifold changes";

- Nuclear fission: every polaris submarine carries the firepower equivalent of all the bullets, shells, and bombs exploded in world war two by all of the combatants put together.

- Population explosion: formerly it took 500 years for the world's population to double — now it happens in 30 years.

- Mass communication: the breakfast food jingle reaches more people in a 30 second television commercial than all the old time orators reached in a lifetime.

- Automation: it is predicted that in the year 2000 all the goods needed can be produced by five percent of the workers.

- Color revolution: Hattiesburg and Watts and Rhodesia and Dunseith — keeping in mind that 2/3 of the world is colored.

- Jet-speed transportation: on the drawing board is a hypersonic jet capable of flying from New York City to Los Angeles in 27 minutes.

- Urbanization: one solid strip city from Boston to Richmond.

- Mass education: one person out of every three will soon be in school, either as a pupil or as a teacher. At the same time 70% of the North Dakota schools — 2500 — have been closed by consolidation since world war two. A battery of buses at the school curb is the symbol of our day.

- Agriculture: a thousand farms disappeared from the North Dakota scene since convocation last year.

- Knowledge: it is calculated that the last ten years has added more knowledge than mankind had accumulated in all the thousands of years of recorded history and that knowledge in the next ten years will quadruple.

And there is much more that is changing on the American scene. We may not like it; we may be nostalgic about the good old days; we may resist or welcome these new conditions. But one thing is certain. We cannot ignore them. Things are not what they used to be. No community is quite the same as it was a year ago. Every community will be even more different a year from now.

"Among the sundry and manifold changes of the world" the Church is in ferment too. There is liturgical ferment, the most notable example being the abrupt and radical reversal of Rome with the vernacular mass and the free-standing altar.

There is the discovery of the laity. For centuries the Church has been the private domain of the clergy. Suddenly we recognize that the Church is 99% laity and that there is a ministry of the laity, but we are not quite sure just what that ministry is.

There is moral ferment — what shall be the Christian attitudes and decisions in politics, war, business ethics, sex, race, freedom?

There is theological ferment, with the left wing, "God is dead" variety making radical and bewildering statements. Perhaps these phrases are deliberately exaggerated and calculated to shock. If it is necessary for some religious truths to be repackaged in 20th century space-age language, very well — but let us insist that the product is more important than the wrapping. God does not change — only our understanding of him. The faith does not change — only the way we describe it. So when some adventuresome theologians come along with some startling phrases, let's not panic. It may be a bold groping to make our religion relevant.

Indifferent Christian

I AM not nearly so disturbed by the "new theologians" as I am about the indifferent Christian. Catchwords like "Christian atheism" do not bother me half so much as "uncommitted theism". What should scare the daylights out of us is the fact that the world does not consider the Church's theology so much untrue as irrelevant. The effectiveness of any cause, religion included, can be measured by its impact on contemporary life — and by this measurement the modern Church is not very impressive. It is not so much a matter of vigorous opposition or vocal antagonism to the Church, as it is a matter of shoulder-shrugging indifference. The most devastating thing you can say about the Church is "So what?" For the masses the Church has only marginal relevance. For them it is not really a matter of life or death, as we proclaim at Easter — It is merely a matter of a pretty setting for the family wedding. A legend describes the Devil instructing his lieutenant: "Don't waste your time arguing with a Christian about the existence of God. Admit it and add quickly, 'but what difference does it really make?'"

All this means that you and I cannot just toy with religion; we dare not just "play church". We risk blasphemy when we act as though Christianity were an optional flavoring

to life. To be a true follower of Christ requires commitment and involvement. Commitment means not belief that, but belief in Jesus Christ — unconditional and total trust. I pledge myself to him and that pledge includes not only my time and talents and treasure — not only what I have, but also what I am. Involvement means more than spending some time at vestry meetings or rummage sales; involvement means more than an hour at worship on Sunday mornings. It means that this is God's world — all of it—and we are to represent him — in the store and office on Monday; at the political rally on Wednesday; at the bowling alley on Thursday; and at the dinner table on Friday.

We are thankful for the committed few who try earnestly to reflect God in their decisions and attitudes. But then — is it not what we all promised at our baptism and confirmation? When we acknowledge allegiance to Jesus Christ and his Church, it means being serious about the promises and vows that bind us to him. By tradition the font is placed near the door of the church building to symbolize that we enter the Church through baptism and become his loyal servant. This we all know. But are we also aware that as we leave the church building we pass this same font — a silent reminder that I am still God's soldier and servant as I live and work and play in his world during the week.

CHRISTIAN MEDDLING: A REPLY TO MR. PEW

By David Hill

Rector of All Saints, Carmel, California

OFFERING SEVERAL INSTANCES WHERE THE CHURCH IS REQUIRED TO MED- DLE TO BE TRUE TO ITS TRUST

THE ARTICLE in an issue of the "Reader's Digest" by J. Howard Pew, chairman of the board of the Sun Oil Company and prominent Presbyterian layman is based on two seriously erroneous assumptions. "Should the Church 'Meddle' in civil affairs?" is first of all a criticism of clergy involved in political and civil affairs. Mr. Pew identifies the Church with the clergy. Secondly, he perpetuates a false distinction between sacred and secular, between spiritual and profane things

and events which continues to produce a schizophrenia in modern American life. Mr. Pew's denomination does not take these errors lightly. To overcome them the United Presbyterian Church has elected a layman to be the stated clerk of the Church, the highest office available. Meeting in Boston a strong confessional statement of involvement in affairs of the civil order was adopted.

"... the Church is called to bring all men to

receive and uphold another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellow men, however subtly, resist the spirit of God, and bring contempt on the faith which they possess . . . The Church cannot condone poverty whether it is the product of social structures, exploitation of the defenseless, lack of natural resources, absence of technological understanding or rapid expansion of population . . . ”

The Church which Mr. Pew loves is not the clergy. The Church creates her clergy to serve her. The Church is the “people of God.” Inheriting the vocation from ancient Israel through Jesus Christ, the Church is his body. He, the risen and reigning Lord, is ruler of all life. What is “profane” is what is outside the temple. There too he is Lord. Christian men and women are expected to be active in civil affairs. On Monday morning we read of the president and his family attending religious service the day before. Fortunately since the presidential election of 1960, church-going is less controversial but ever more basic and important for the morale of the nation. There is still unease in political life about a professed atheist presenting himself as presidential candidate.

Clergy and Laity

THE FIRST followers of Jesus were not clergy, but fishermen, a tax-collector, a tent-maker, a woman of the streets — all were the agents by whom the work of God was done. Through all his people his work is done in the contemporary world. How the distinction between clergy and laity grew is a subject for a history lecture, but sufficient to say that the distinction nowadays is seen to be one of function. The Church is alive today, reforming her life, learning to speak in new and exciting ways. Not speaking from a distance but from the heartbeat of modern life, witnessing to the resurrection of all life through Christ, casting off insincerities, shop-worn confusions. The Church is the body of Christ and we sinners have been given grace to do what is to be done. When we betray our vocations engaged in at baptism, then humility

and confession can set us straight just as Saul of Tarsus was brought to his feet and led into the city where his sight was restored. There is a tremendous outpouring of enthusiasm and love which enflames Christians in these days.

Some clergy, however, cannot tolerate the lethargy, apathy and hostility of status-seeking, self-centered pharisaical congregations and so they place themselves in the front lines of marches, bear banners of protest. Why? Because laymen have often buried their consciences and drastic action must be taken to stab consciences awake, to cauterize wills so that the fire of the holy spirit may alert congregations to the wonderful workings of reconciliation which God will accomplish in our time and place.

Mr. Pew and other busy executives like him need places and times for quiet and rest. They must have them. And church building doors ought not to be locked. Our restless, energized society needs focus in quiet and in collectedness before God. Silence and retreat are necessary for life. They are not separate from living. The transfiguration narrative clearly shows this. Sacred and secular, spiritual and profane, are only words describing facets of life all of which God has created, which have been restored and renewed through Christ, and filled with vitality in each generation. Politics is a necessary element — the science of people, aiming at “what keeps human life human in the world”, to use Harvey Cox’s fine phrase. This is incarnation. This is good news. Look how the world seeks for the influence of Christian moral and social molding for the foundation-stone of good news!

Example One

A GROUP of young Republican scholars, known as the Ripon Society, will soon publish a study of new goals for American political life. The two major political parties are far behind American industry, universities, and most American institutions in comprehending what the 1960-70s are about, and even more lacking in a readiness to adapt to the new times. Great growth on state and county and local levels are not being matched with intelligence and moral earnestness equal to the task. Would Mr. Pew have Christians avoid the challenge?

Example Two

RECENTLY in Minneapolis a prominent professor of sociology from Drew University stated that the welfare state is hurting religion. Once

the government takes on the role of finding meaning for lives then the Church is pushed into the margins of life. The Church should be the bastion of resistance to depersonalizing mass society and show a genuine concern for persons and for the quality of personal life. Does Mr. Pew wish to step aside here?

Example Three

THE GREAT ISSUE of war and peace needs increasing enlightenment. "A new era is upon us. The destructiveness of the war potential through progressive advances in scientific discovery has in fact reached a point which revises the traditional concept of war . . . The problem is basically theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all material and cultural developments of the past 2000 years. It must be of the spirit if we are to save the flesh . . ." Would Mr. Pew avoid this opportunity presented by General Douglas MacArthur at the signing of the Japanese surrender in 1945?

Example Four

JUST a few weeks ago Secretary of Defense MacNamara surprised journalists at the conclusion of a speech given in Montreal. ". . . Mutual interest, mutual trust, mutual effort; those are the goals. Can they be achieved? The answer to these questions lies in the answer to an even more fundamental question. Who is man? . . ." Would Mr. Pew, himself, avoid "meddling" here?

Our faith intersects life at all points. The vigorous, resilient, stable Catholic faith — grounded in historical reality, built on the lives and efforts of so many. Now it's our time to be "fired-up" to become enthused for the living of these days. Bishop Ziegler of Carmel Highlands, the Bishop of Wyoming retired, calls attention to the great joy with which the disciples saw our Lord depart from them, not downcast and worried, anxious and afraid. They went back to Jerusalem with joy and spent their time praising God. Then the event of Pentecost gave them the ability to go forward and persevere unto the end.

"Come, Holy Ghost, our souls inspire
And lighten with celestial fire."

Michmash and Mishmash

By Corwin C. Roach

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

I HOPE the printers do not confuse the two terms. Michmash is a place and mishmash is a state of mind. The one is an opportunity, the second is a danger. Michmash commands a strategic pass through the hill country of Palestine. It was there that Jonathan and his armor bearer put to flight a Philistine outpost. Isaiah in his vision of the approaching Assyrian army sees them bivouacking at Michmash, laying up their heavy accoutrements in preparation for the final march against Jerusalem, "at Michmash he stores his baggage".

The Church today, as in the period of the Reformation, is at Michmash. The terrain ahead is changing. We must travel light. We cannot afford to be burdened down with the impedimenta in the conflict that lies ahead. We must strip down to action and get rid of the unnecessary and the useless in doctrine, discipline and worship. One of the anomalies of the Church is that so much of the luggage we got rid of at the Reformation seems to have crept back in again.

Michmash can become a mishmash by going to one extreme or the other. We can hang on to all the baggage with which general staffs in particular like to surround themselves. Or we can do the opposite and get rid of all armor, even the essential weapons. The Church today seems to be milling around at Michmash, speaking not so much in an uncertain voice as in several voices all at once and most of them in a language the foot soldier cannot understand. As a result the directives are not getting through. We are missing out at Michmash on the opportunity to check our armament and reform our lines.

The Assyrians established their empire because they knew how to use their armor. They were the first great military power to take advantage of iron weapons. They marched stripped down to essentials but they still had the essentials. Similarly the early Church won out because its faith was a weapon which enabled it to out think as well as out live and out die its rivals.

It seems to me that our new strategy too often tries to out-appease our rivals, out-secularize the world. I become a little disturbed at

the new theology and the new morality. It seems to me what we are doing is really dressing up the enemy in our uniform. We think we can win our victory by going over to his side. Wherein lies the distinction of the Church's witness? You really need a program to tell the teams apart. Actually the new theology goes back to the fool in Psalm 14 and the new morality is based on the time-worn phrase of St. Augustine "Love God and do as you please". The new theology has come to the aid of the new morality by removing God from the picture. What is left them is merely the "Do as you please" which is only the old hedonism of the Greeks slightly warmed over. As a matter of fact it is a low grade hedonism at that with little real concern for the other person or for society as a whole. These are pretty poor weapons to furnish a man, confronted with the problems of our modern culture.

A wise friend made a comment about the new morality, "Actually if we take it seriously and really love God, we would have a much more rigorous morality than the traditional Christian ethic". Of course, this is true, for we would be back with the Sermon on the Mount. Jesus' ethic is concerned with the inner thought rather than the deed which is motivated by it. Not adultery but lust, not murder but contempt. On this basis what would happen to our modern pornographies, our credibility gaps and all the rest? Most of the Christian expressions of the new morality I have seen seem to me to be softer not harder. They seem to rationalize and condone rather than to relate more realistically to the standard of Christ. When St. Augustine was converted to Christianity he did not use his famous formula to gloss over past sins but he made a clean break with the past.

Situational ethics can be as tricky as circumstantial evidence. In the hands of a tyro it can hang a man even faster. As an army marches along it does not have opportunity to fashion its weapons. That was the advantage of iron over bronze and stone. It kept its cutting edge longer. In the midst of conflict one cannot very well excuse oneself and go fashion a new weapon. The enemy will not wait. Nor is the ordinary footsoldier able to fashion a suitable weapon. He can be taught to use it, however, if we furnish it to him and instruct him in its handling. This goes for moral as well as military

conflict. Dr. Blaine made good sense in a recent Witness article when he said the back seat of an automobile is no time "to study the situation in the context of the love of God".

The Church must either speak up or shut up shop. We cannot afford to turn Michmash into mishmash. We need an overhauling and a streamlining of our fighting gear. Let us not throw away all our weapons and fight the enemy barehanded.

The prophet Habakkuk faced his Michmash by saying "The righteous shall live by his faithfulness". When all else is gone there is steadfastness, integrity. A century ago F. W. Robertson the great English preacher met his Michmash, too. "In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet even then, it is better to be chaste than licentious, better to be true than false, better to be brave than to be a coward."

Rabia, a woman mystic among the Moslems, streamlined the faith, "O God, if I worship Thee in fear of hell, burn me in hell; if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting beauty".

I do not agree with Bishop Robinson that we should declare a moratorium on the term God. I feel, rather, that we need to come to grips with the question of ultimate concern at the heart of reality with the intensity of the Moslem saint. If we do so, I am confident that with Habakkuk and F. W. Robertson we shall find that there are still weapons which will serve us, on which we can rely. Michmash does not need to be a mishmash.

A Dash of Holiness

By Brian F. Nurding

Rector of Grace Episcopal Church, Ellensburg, Wash.

ONE of the seeming ingredients of a minister's job is that of offering invocations at various functions in a community. He will often have more requests than he can accommodate, especially if he is new in the town and program chairmen are looking for new faces to fill in at head tables.

During my ministry I have offered countless invocations at such varied events as baccalaureate

services, annual meetings of community and civic groups, service club luncheons, and even the dedication of a new little league baseball diamond. I never have been forced to do these things and have enjoyed meeting people and becoming aware of the inner workings of organizations with which I normally would have little contact.

But through these experiences I have come to two conclusions:

- Most invocations are like so much window dressing. They are tacked on to the meeting. They add that "dash of holiness," evidently an ingredient necessary to a successful meeting or program.

- Most invocations need not, and should not, be given by a minister.

When attending an event to which I have been asked to deliver an invocation, I usually ask a member if the offering of a prayer is a normal part of their routine. Usually the answer is, "No." When occasionally I have the nerve to ask, "Why tonight?" the answer given is that "some of the members thought it would be nice." And because the offering of a prayer does not grow out of the normal life of the group, it is doomed from the beginning to being an addition, and yet as routine as the reading of minutes of the last meeting. We listen, but very rarely do we listen well. Prayers offered at a function should reflect the normative practice of the group rather than be something imposed from the outside.

And why is it that a minister is always the one who offers the invocation?

I fear that the answer is to be found in the general attitude of people who consider him to be the "professional." He is the ecclesiastical equivalent of the kicking specialist on a football team who pops off the bench periodically to perform his speciality. When invited out for dinner to a private home, the minister is always asked — out of courtesy, I am sure — to say grace or offer the blessing. But is it not more natural for the head of the household, the host, to offer the blessing? After all, it is his home, his family, and this is something he normally does each day. And if the saying of grace is not a normal routine of the family, why institute it for the visit of the minister? This becomes hypocrisy of the highest degree — something the children become aware of very quickly.

An invocation offered by a member — who is also a Christian — of a group or organization would be much more meaningful and would provide a greater witness than importing a minister for the affair. This is the policy of one service club in my town and is such a rarity that it deserves special mention.

I think we commit utter blasphemy when we use God as a "dash of holiness" to round out the agenda. Hopefully, program chairmen, with the assistance of the ministers of the community, can begin to apply some creativity to what has become a sterile and meaningless practice.

- NEW BOOKS -

E. John Mohr
Book Editor

THOMAS CRANMER'S DOCTRINE OF THE EUCHARIST by Peter Brooks. Seabury. \$3.75

This slim but scholarly book is a welcome addition to the list of Thomas Cranmer studies which have been appearing recently. Thomas Cranmer, Henry the Eighth's Archbishop of Canterbury and personal friend, is acknowledged to be the architect of the Book of Common Prayer and one of the principal architects of the Articles of Religion. Hence, if Luther is the father of Protestantism, Cranmer could quite reasonably be considered the father of Anglicanism. He, and not King Henry, was the real founder of the English reformation.

Cranmer was burned at the stake

at Oxford in 1556 for his alleged "heresy" regarding the nature of the real presence of Christ in the eucharist. In view of the fact that he was a meticulous student of the Fathers of the Church and avowed himself to be an orthodox Catholic to the end of his days, it is interesting to explore the specific nature of this so-called "heresy." This Mr. Brooks undertakes to do, with thoroughness and with skill.

Quite early in his career, Cranmer apparently considered the received papal doctrine of transubstantiation an "opinion" and not an article of Catholic faith. He felt, as do most modern Anglicans, that the real presence in the Eucharist can be held without the necessity of the scholastic doctrine of transubstantiation. It is important to remember the shifting values of theological terminologies as we endeavor to understand these controversies.

No one disputes the fact that Cranmer agreed with Luther in teaching justification by faith. Was

there also a period in which he agreed with Luther's view of the real presence? Scholars have seen both positive and negative evidence. Brooks reviews the evidence of both sides, and he considers it in the light of recent Luther studies by men like Kattenbusch and Vajta. Luther did not teach "consubstantiation" nor did he ever use the word. "The Lutheran stand in this matter was to cleave to the word of Christ as recorded in scripture, and Cranmer evidently felt able to adopt this approach for himself"

After 1548 Cranmer cautiously moved toward a more functional and instrumental view of the presence. In other words, the presence is a presence for communion. Brooks notes that, "it would seem that his understanding of the eucharist is carefully related to the doctrine of justification by faith." This seemed to bring him somewhat closer to the eucharistic doctrine then being taught in Switzerland. Dom Gregory Dix and Professor C. C. Rich-

ardson have seized upon this in an attempt to make Cranmer out to be a Zwinglian, while Brilioth sought to make him a Calvinist. Brooks is understandably impatient of all these attempts to oversimplify a complex theological situation by pasting ready-made labels on poor Cranmer.

While Cranmer agreed with both the Germans and the Swiss in rejecting the idea of the mass as a propitiatory sacrifice for sin, he did hold the eucharist to be a memorial of Christ's sacrifice for sin as well as a "sacrifice of laud and praise." Certainly the motif of sacrifice is clear in the liturgy of the Book of Common Prayer. The sacrifice of Christ upon the cross was all-sufficient, and this full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world is the basis of our justification.

The Reformers, Cranmer included, took the doctrine of the Ascension very seriously, and thought of the risen Christ as being exalted, even in a physical sense. Hence both Calvin and Cranmer developed what Brooks calls the *sursum corda* doctrine of the presence of Christ in the eucharist: namely, that in the eucharist the faithful communicant is lifted up so that he is mystically exalted to where Christ is. "The faithful must lift up their hearts and minds to seek out the Lord in heaven, there to receive life through faith in his flesh and blood." It would be a misunderstanding of Cranmer to think of his doctrine as merely figurative or symbolist; it is a spiritual realism and testifies to a definite work done in the believer. "In this transaction, the Holy Spirit is the bond of participation, making available by faith the benefits of Christ's passion, and so comforting, sustaining and nourishing his people with 'the food of immortal life.'" Cranmer firmly believed that his doctrine was grounded upon scripture and the Fathers, and was, in consequence, Catholic.

This book has been carefully worked out, and its scholarship is admirable. Certainly Thomas Cranmer has been neglected long enough by Anglicans whose understanding of him has been distorted by controversial misinterpreters; it is to be hoped that after reading this thoughtful and fair-minded presentation by Peter Brooks they will be moved to go on to the writings of the great martyr-archbishop himself.

— GEORGE MORREL

The reviewer is Adjunct Professor of Anglican Theology, Bloy House Theological School, Los Angeles.

MINISTER'S SHOP-TALK by James W. Kennedy. Harper and Row. \$3.95

One of the theological seminary courses that stands out in my memory is the one in pastoral theology given at General Decades ago by the ancient Frederic Lauderburn. I can see him even now writing on the black board in large chalk letters, Answer Letters Promptly. He was an unusual man, as some of the religious verse he wrote indicated. It has often surprised me that more hasn't been made of the latter.

Dr. Kennedy's book is a course in pastoral theology in printed form, and it is a very good one. So good, that I gave a copy to a young cleric I'm fond of, and passed my review copy on to my son who was recently ordained a deacon.

The author was a near neighbor here in Manhattan till the Forward Movement lured him away. I always knew he could speak alive-ly and with excitement; now I know he can write in the same way. To what is essentially a book of advice and counsel to the parish minister, Dr. Kennedy brings 33 years of his own experience as rector of churches not only in New York, but in Lexington and Richmond, and even in Texas. And it has been a diligent, conscientious, dynamic ministry, as those of us who know him well can testify. He has practiced what he preaches in these pages in his conduct of public worship, his preaching, pastoral care, etc.

The book is full of quotable passages. For example, where he speaks of types and kinds of preachers: "the shouters, the between-you-and-me-ers, the drama merchants who vary their tones and drop their voices like amateur reciters, the hearties, the mincing aesthetes, the unemphatic voices providing their congregations with a weekly ration of the abstract."

On this same subject of preaching I agree with his stress on the Word and devout preparation by the preacher for its delivery. "Whatever it takes he must do: endless study and reading; ceaseless drafting and editing; keeping in constant touch with the people preached to and with the world in which they must live and work; and whatever else is essential to those who would persuade men from the pulpit."

There are amusing and apt pages where Dr. Kennedy describes the varieties of church members one is likely to find in any and all congregations. The clerical reader will quickly recognize sorts and conditions he has known well in his own ministry. I thought, too, the pages on right and wrong ways to read

the scriptures and the liturgy were delightful and, again, the kind of thing a young parson ought to read, and some older ones too.

Minister's Shop-Talk is a mine full of rich ore pertaining to a clergyman's calling, his reading, his being a pastor and door bell ringer, his conduct of church services, his life in Christ, etc. The author indicates the breadth of his own reading with references of a catholic range, from Josephine Tey to Martin Luther King, from William Temple to Arthur Miller. It is, shall we say further, a deeply personal book in which a distinguished presbyter speaks with refreshing candor and honesty about his own faults and failures in a vocation where all of us fall far short.

I recommend this book. A bishop might do well to give a copy to each of his clergy, particularly the younger ones, or at least to those who don't think they have all the answers.

— BENJAMIN MINIFIE

Dr. Minifie is rector of Grace Church Parish, Manhattan, New York City.

THE SECULARIZATION OF CHRISTIANITY by E. L. Mascall. Holt, Rinehart and Winston. \$6

Much irresponsible carping has arisen in response to current trends in theology. An exception to this, however, is *The Secularization of Christianity* by the distinguished professor of theology at London University, Dr. E. L. Mascall. In this book he openly and honestly — and I might add, from his own conservative position, fairly — attacks the tenets of certain modern theologians, particularly Paul Van Buren and Bishop Robinson.

In regard to the latter, Mascall states: "The impoverished secularized versions of Christianity which are being urged upon us for our acceptance today rest not upon the rigid application of the methods of scientific scholarship nor upon a serious intuitive appreciation of the gospels as a whole in their natural context, but upon a radical distaste for the supernatural." Through a meticulous and at times tedious examination of the respective positions of Van Buren, Robinson and several other thinkers, he calls into question many of their theses and in some instances reveals inconsistencies of reasoning and argument. It seems to me that he is weakest in his criticism of John Knox's Bohlen Lectures, *The Church and the Reality of Christ*.

Professor Mascall's book should be seriously studied as a possible antidote from a conservative standpoint

to many of the theological voices now being heard. The following words of Mascall should be sufficient incentive for reading his work: "All I can hope to have done is to show that there is no valid ground for the failure of nerve which has stampeded many contemporary theologians into a total intellectual capitulation to their secular environment."

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, Philadelphia Divinity School.

THE NEXT CHRISTIAN EPOCH
by Arthur A. Vogel. Harper and Row. \$3.50

The professor of apologetic and dogmatic theology at Nashotah House criticizes the "God is dead" and the "secular Gospel" emphasis with charity, insight and cogency. He knows that the proponents of the "God is dead" school are dealing with matters of the utmost importance, and he never denigrates their attempts to bring the Christian gospel into a relevant position in contemporary culture.

But he thinks that they have often neglected to do their home-work in history, and thus to discover that what they are saying is as old as the Bible and patristic thought.

If you are trying to discover what Hamilton, Altizer, Van Buren et al are trying to say, and find it to be an intellectual "foggy night in a muddy swamp", Dr. Vogel writes with clarity and admirably keeps the discussion going. I certainly would recommend this book for lay study groups in theology.

— WM. B. SPOFFORD, JR.

Dean, St. Michael's Cathedral Boise, Idaho

THE FOUNDATION OF NEW TESTAMENT CHRISTOLOGY,
by Reginald H. Fuller. Scribner's. \$5.95

This is a book of special importance. Its concern is the question, "What did the first Christians believe, and why?" The author's careful analysis of the biblical and contemporary sources is an example of New Testament scholarship at its best.

This study is not for the insecure who still, misunderstanding what the doctrine of the incarnation — that God meets us in *real* history — means and demands of us, persist in seeing historical analysis of Christian origins as both an impertinence and a threat to the faith once delivered. For the "given," Dr. Fuller insists, is not a set of propositions, but Jesus of Nazareth himself; all else is man's response. Thus, as the author says, "it follows that Chris-

tology [the faith once delivered] is not itself a part of the original revelation or action of God in Christ. Jesus does not hand out a ready-made Christology on a plate . . . The church's Christology was a response to its total encounter with Jesus, not only in his earthly history, but also in its (the church's) continuing life."

So, Fuller continues, "it follows that the church made its response in terms of whatever tools lay at hand" — which means, of course, that we have not only the right, but the obligation to scrutinize, to challenge and to find, if we can, better ways of proclaiming that one reality which is Christ. At the same time, to understand the "what" and the "how" and the "why" of the faith of the first Christians is of crucial importance, not because the first century way of proclaiming Christ is necessarily in every instance the best way for us today, but because the Apostolic faith-language remains the key to our apprehension of that truth and experience which first impelled it.

What, really, do we know about the earthly Jesus? And how was it that the Christians of New Testament times came to know and to hail him as no less than an unparalleled action of God himself? In his search for answers Dr. Fuller uses all of the tools of modern critical scholarship. He does so, however, not with the over-scepticism of the earlier Bultmanians, but rather with the positiveness of those more recent scholars — the "new quest"—whose basic concern is "to find a point of contact in Jesus' history for the subsequent kerygma of the church."

In other words, the nature of our sources is such as to make impossible the writing of a biography of the earthly Jesus. We do, however, know enough about him to understand why the church made the claims for him that she did. For example, to hail him as the Messiah was a human judgment, a human response. Moreover, according to the author and many other historians today, Jesus made no such claim for himself. And yet the church's proclamation of him as such was not an arbitrary response, but one impelled by eyewitness experience and testimony.

His life and teaching, that is, they found to be "actualizations" of all that essential Messianism in the Jewish tradition meant. Moreover, this "actualization" continued as a present experience of Christ in the post-resurrection church. So Fuller speaks generally of an "implicit" Christology: "An examination of Jesus' words — his proclamation of

the reign of God, and his call for decision, his enunciation of God's demand, and his teaching about the nearness of God — and of his conduct — his calling men to follow him and his healings, his eating with publicans and sinners — forces upon us the conclusion that underlying his word and work is an implicit Christology. In Jesus as he understood himself, there is an immediate confrontation with 'God's presence and his very self', offering judgment and salvation".

And it is not specific claims for self which Jesus may or may not have made — actually this is something about which we can never be certain one way or the other — but this Christology implicit in the totality of that which Jesus said and did which impelled the church's explicit Christology, her attempt, that is, to detail her response. Between the earthly Jesus and the kerygma there is a clear line of continuity.


The biblical historian and theologian, then, can make a highly significant contribution, not only to scholarship as such, but more important to the living faith of countless people. For while he cannot prove that the conclusions reached by the first Christians with respect to Jesus of Nazareth were the right ones, he can show the reason why the faith-response took the shape which it did, which in turn is to suggest the reasonableness of that response. The historian, that is, can lead people to the edge of that faith which, of course, ultimately must authenticate itself in the lives of those willing to take the chance.

The details of this book—to some of which the reviewer would take exception — we leave to the reader to discover for himself. The methodology is sound, and makes it easy to follow the development of the author's analysis. The documentation and footnotes — which incorporate an extensive bibliography — are excellent. The author writes well aware of the inseparable relationship between the disciplines of history and theology.

The result is a study which is frequently suggestive for anyone concerned with contemporary problems of apologetics and preaching. Anyone who wants to know about the latest developments in the field of New Testament scholarship will find a careful study of this book both exciting and rewarding.

— O. SIDNEY BARR

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



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CHURCH AND SOCIETY

(Continued from Page Six)

Citing challenges posed by the welfare state tendencies and advancing technology, he said that questions of the future deal with "the very destiny of man" and that if the churches have nothing to say "they can no longer pretend to represent the Jesus of Nazareth who warned us that the spiritual integrity of man as a responsible being is vastly more important than the winning of the world."

Technology

Technological advance, while feared by many as "enslaving, degrading and destructive of man's cherished values," should be seen as a liberating power which promises "new freedom, enhanced human dignity and unfettered aspiration," delegates were told.

"The malaise of our age," said Emmanuel G. Mesthene, executive director of Harvard University's program on technology and society, "is that our power increases faster than our ability to understand it and to use it well."

"But that, surely," he suggested, "is a challenge to be wise, not an invitation to despair."

The question of the effect of technology on work and employment, said Mesthene, is less a matter of whether people will be employed than of "what they can usefully do, given the broader range of choices that technology can make available to them."

WILLIAM G. MOORE HEADS PROMOTION

★ William G. Moore now heads the department of promotion of the executive council. He comes to his new job from a large advertising agency. He is a communicant of Christ Church, Rye, N. Y.

Former Chairman of FCC Says Churches Should Speak-up

By Frederick H. Sontag
Exclusive to *The Witness*

★ "Churches have every right and duty to speak up and tell broadcasting stations and the Federal Communications Commission what is right and what is wrong about broadcasting", E. William Henry, formerly chairman of the FCC told this correspondent in a private interview in Chicago.

The interview was not published until Mr. Henry's retirement from government, and on the understanding that it would be made available for church use only after Mr. Henry had returned to Tennessee from the National Association of Broadcasters convention in Chicago.

Chairman Henry was asked about the church charges that have been filed against WLBT-TV, Jackson, Miss., by church broadcasting officials. Although he voted originally against the station, Chairman Henry obviously seemed to have had a change of heart since the matter was taken into federal court by the Protestant church groups, headed by the United Church of Christ broadcasting commission.

Because the case is now before the federal courts, Mr. Henry could not officially comment on this individual case but he could talk about the general principles involved. The TV station has been accused of slanting news against Negroes and civil rights workers. Its license to broadcast, a federal grant in effect, has been withdrawn and is subject to court battles. However, the station continues to broadcast since it is owned by the Lamar Life Insurance Co. Public hearings will be held about the station's news and public service policies.

Mr. Henry stated, "Church leaders and groups should bluntly join others (like the civil rights organizations) in documenting their complaints or outlining what the government policy should be. I admit government often should start these hearings, not waiting till church groups spend their money, time and effort to enforce the laws" (FCC regulations on fair division of broadcast time).

During the one year in which the station can broadcast on a temporary license, the people who live around Jackson (over 50% of the state's total population) can help church leaders and organizations either prove

their case or not, Mr. Henry admitted.

Mr. Henry had no view for publication on whether churches have the legal right to protest against bad broadcasting practices, something which was discussed quietly during the National Association of Broadcasters convention. However, it was learned by the Witness that if the case is taken to the US Supreme Court by the Rev. Everett Parker and the United Church of Christ, hopefully joined by the Episcopal Church's Executive Council broadcasting division, a historic decision regarding civil rights and the right of fair play by broadcasters would most likely be the result.

Mr. Henry and other FCC commissioners have reportedly privately expressed doubt or confusion about why other



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church groups like the Roman Catholic civil rights units, the Jewish free speech organizations, and the large National Council of Churches had not made a "major splash about this matter".

Mr. Henry said to the Witness that he now could see no objection whatever for churches and their representatives to take a most active part in challenging broadcast standards.

Mr. Henry was succeeded by a long-time commission member, Rosel H. Hyde, who as the new chairman will have considerable influence on what the FCC does on its own without church prodding. Mr. Henry could not state whether after handling a Tennessee Democratic primary campaign, he would reenter the broadcasting law field.

STEVENSON, HALL, BARNDs ELECTED

★ Dean Stevenson, archdeacon of Bethlehem, was elected bishop of Harrisburg. Dallas named a second suffragan by electing the Rev. William P. Barnds, rector of Trinity, Fort Worth. Robert B. Hall was elected coadjutor of Virginia and said in Chicago, where he is rector of St. Chrysostom's, that he will accept, subject to the necessary consents.

URGES SCRAPPING ON 39 ARTICLES

★ The Rev. David Edwards, soon to be dean of King's College, Cambridge, told the conference of the Modern Churchmen's Union, that the 39 Articles, ought to be abolished.

Declaring that they were partly the cause of the present sharp decline in the number of candidates for Anglican ordination, Edwards said the continuance of the clergy's obligation to assent to the articles "is an unseemly farce which damages the good repute of the ministry of the word and sacraments and

mocks the consciences of most Christian laymen."

He reminded the congregation that the clergy were required, and the laity encouraged, to adhere to the articles, but added that they were last revised in 1571 and said the time had come for the church to abolish the requirement altogether.

"The end of compulsory assent would not alter the theological position of the Church of England as this really is. But it would alter the church's image," he said. "At present sophisticated people know that any clergyman of the Church of England is allowed to disagree with the articles. I have never concealed my own disagreements. I have observed that bishops themselves disagree with the articles, privately and publicly. It is commonly said that the articles make sense only as a document of history."

Edwards said some leaders of Anglican thought had urged that the articles should be replaced by a new declaration of faith. He himself suggested that the Church of England and the Methodist Church, in their present approaches to reunion, should draw up a joint declaration to replace the legal use now made of the articles and of John Wesley's sermons.

EPISCOPAL BISHOPS CONFER WITH POPE

★ Bishop Donegan of New York had an audience with Pope Paul on July 7. Among things discussed were problems of unity.

Earlier in the year Bishop Moore, suffragan of Washington, had a similar meeting when he was in Rome on a brief vacation.

WASHINGTON PARISH CUTS QUOTA

★ The diocese of Washington may meet with some difficulty in reaching its mission quota as

the result of a letter sent by the vestry of a large church to other diocesan churches.

It announced that All Souls was paring its contribution to the diocese from a requested \$11,800 to \$6,000. The 1,250-member church, the letter explained, did not want its funds used to help influence legislation or to foster public demonstrations.

The Washington Post said the vestry's letter "apparently" had as one of its major objections the activities last winter of Bishop Paul Moore in promoting the "Free D.C." movement.

EPISCOPALIAN TEACHES IN CATHOLIC SCHOOL

★ Kenneth W. Paul, Episcopal chaplain at Centenary College, Shreveport, La., is to teach at St. Vincent's, a Catholic school for girls. Approval had to come from the Vatican, and this was another "first" according to the head of R. C. schools in the city.

Episcopal Bishop G. M. Jones also approved.

ROBERTSON CHAPLAIN AT SWEET BRIAR

★ A. M. Robertson, rector of St. Paul's, Lynchburg, Va., has accepted the chaplaincy of Sweet Briar College. Before his ordination he was in business and had a part time job as organist at Calvary, Pittsburgh, Pa. At Virginia Seminary he was the organist, taught music at Episcopal High School and was minister of music at a Baptist church in Washington.

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- BACKFIRE -

Frederic S. Burford 3rd
Rector of All Saints Church
Galena Park, Texas

The June 23 issue of the Witness was excellent! It was worth the price of the subscription in and of itself. It was wonderful how the three lead articles complimented each other.

I would take some exception to the editorial, "Block that Suffragan". It was disturbing to read an assumption that the major function of one in Episcopal orders was to confirm! I would grant you that we seem to treat our bishops as confirmation machines, but I see hopeful signs in the church that perhaps our vision is broadening. Might it not be true that a suffragan bishop will share the pastoral burden of the diocese? Might it not also be true that a suffragan might share the administrative burden, thus freeing the diocesan to function more effectively in the pastoral role? As a member of a large diocese which has had two suffragan bishops for some time I have found that each of the above happens and has happened effectively.

I also wish to express my appreciation for your entering the lists on behalf of the Cathedral in New York. I am a relatively new subscriber to the Witness for two reasons; one is the level of controversy revived by the present editor of "brand X", and, two, the enormous price increase in "brand X" over the past few years.

Thank you again for the June 23rd issue, please keep them coming like that issue.

Benjamin Minifie

Rector of Grace Church, New York

Isn't Robert Haven a bit hard on Billy Graham and his London crusade (6/23)? Like so many others now-a-days, Mr.

Haven would have it that preaching is a thing of the past, likewise the parish church, indeed the church as we've long known it. It is just about dead in England, and in its stead must come, is coming, new ministries such as those of worker-priests, cell groups, etc. This being so, Billy Graham is an anachronism!

I'm convinced we must be more imaginative and experimental than we've ever been before in communicating the gospel. New approaches, new structures, a new liturgy too, are called for. But I see these as additions to, not necessarily substitutes for the church and its worship and ministry in the more conventional sense. It puzzles and disturbs me to have people glibly write off what have been "means of grace" to generations of faithful people. Is preaching really out of date? I have the feeling people will ever be moved by the decisive, eloquent word. Think of the effect of Hitler and Churchill in their respective nations! And as I travel about people still come out to church services in goodly, even large, numbers where the preacher has something to say and says it with power.

I talked with an English churchman who is a great admirer of Billy Graham, and from his account the London crusade is not the failure Mr. Haven says it is. And let's stop all this decrying of preaching. More than a few parish churches I know would come alive if it were better done, and if the clergy would bestir themselves among their people, dismissed now-a-days.

David S. Harris

Organist-Choirmaster, Our Saviour,
Akron, Ohio

Thank you for publishing the article about music and the BCP by Mr. Schmidgall in the June 23 issue. Perhaps there is a misprint on page 13, first

column, second paragraph. Shouldn't it read: "...one finds that all but a few hymns are of an unenduring nature"?

It is interesting to hear a cleric suggest that there is a time for silence in public worship. May his tribe increase. Just so that the church remembers that silent moments in public worship are not the same as no comment about human affairs and needs.

The sacred "musak" which surrounds many of us on Sunday mornings would do well to be displaced by room to think before the opening sentences call us to common prayer. This is not a suggestion to put organists out of business, but merely a reminder that musicians, too, would like to go into church without always having to perform, or shout their way down the aisle, before the service begins. How good it would be to sit a moment, like the rest of the congregation, in meditation and anticipation of what is to follow. Then what a joyful Hosannah could we let out! And all together, too.

While I hail Mr. Schmidgall's discerning comments about music and the services, I wish that he, and all others greatly concerned, would ask that the Gloria in Excelsis be placed again after the Kyrie. It seems weak to suggest that the Gloria might be sung between the epistle and gospel, just because such placement is rubrically possible, when what is really needed is an overhaul of the whole service.

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