

# The **+ WITNESS**

NOVEMBER 9, 1967

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## Editorial

Here are the Tough Ones

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## Articles

Doctrinal Difficulties:  
The Urban Scene

Walter Witte

Elements of Penitence

Robert W. Cromey

Christianity's  
"Teleological Optimism"

William S. Hill

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NEWS: Pastorals over Disagreements. Violence  
for Social Change. Civil Disobedience on  
Vietnam. U Thant Talks About Buddhism

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### In Leading Churches

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## Story of the Week

### Pastorals Issued by Two Bishops Over Sharp Disagreements

★ Bishop George L. Cadigan of Missouri issued a pastoral explaining why he had asked for the resignations of two St. Louis clergymen. He requested that it be read in all the churches of the diocese on Sunday, October 22.

Bishop Robert L. DeWitt of Pennsylvania also sent a pastoral letter to all the clergy and key laymen in the diocese to clarify his position on civil disobedience.

In St. Louis Bishop Cadigan asked for the resignations of the Rev. Walter W. Witte Jr., rector of St. Stephen's, and the Rev. William L. Matheus, curate of the parish.

According to Religious News Service, both clergymen have been militant leaders in the civil rights drive and have participated in several demonstrations. Recently Witte was arrested outside Kiel Auditorium while participating in a protest against the Veiled Prophet Parade and Ball, an annual institution in St. Louis.

The clergymen are white. Their parish is located near the Darst-Webbe housing project, which is in the Negro section touching the south side of the downtown business district.

They have asserted that their involvement in civil rights programs was the reason they were asked to resign. Bishop Cadi-

gan said in a prepared statement that "misunderstandings about procedural matters and the inability of Mr. Witte to relate to the program of the diocese" caused his request for resignations.

Witte and Matheus said they were informed in separate letters from Bishop Cadigan that their resignations would be expected. Witte was given until June 1, 1968, to resign, and Matheus was given until Jan. 1.

Both clergymen stated that they held a personal conference with Bishop Cadigan, following receipt of the letters, and informed him that they did not intend to resign. They have retained attorneys conversant with canon law, and intend to defend their canonical rights, they said.

"As a priest in the Episcopal Church, and the duly instituted rector of a parish, I am not subject to removal by the bishop without canonical procedure," Witte said.

Matheus is a perpetual deacon and can be removed by the bishop if due cause is shown, he said.

The pastoral states that the considerations leading to the requests for the resignations "have stretched over a long period of time — in fact, several years. It would be wrong, as

well as inappropriate for the bishop to catalogue in detail the reasons why he thinks these men are wrong choices for the responsibilities they now hold. The review of their performance in this diocese leads the bishop to conclude that, on balance, they are inadequate in both ability and temperament to the tasks we have set for ourselves here. Thinking this, the bishop is obliged to say so to them. The bishop said so to them and, not through the bishop, the fact of his having said it has become public property. This addition of a public dimension to a private relationship between his bishop and his clergyman does not change the bishop's evaluation and does not lead him to withdraw his request."

"We have been asked to resign for two main reasons," Witte said. "The first is our continued involvement in the freedom movement, particularly Action, and our involvement of the youth of the parish in civil rights programs."

"The second reason is our continued protest against the Veiled Prophet Parade and Ball as a discriminatory institution," the clergyman said. "It is an institution which involves many Episcopalians of wealth and position who are friends and neighbors of the bishop."

"There is a basic difference between us and the bishop in our attitude toward the freedom struggle," Witte said. "He feels that the Church's role is one of

reconciliation, and we feel that it must be one of active involvement in the name of the Church."

### In Pennsylvania

In Philadelphia, again according to Religious News Service, the pastoral by Bishop DeWitt was prompted by the appearance of the Rev. David Gracie, urban missionary to areas of tension for the diocese, at an anti-draft rally. Several youth burned their draft cards, and Gracie commended "the courage of youth who refuse to cooperate with the immoral draft law."

In his pastoral letter, Bishop DeWitt took responsibility for Gracie's remarks and "for what seems to have been the exceeding of authority."

"Close consultants," said Bishop DeWitt, had advised him that "in their opinion, Father Gracie has gone beyond the scope of" a 1964 statement on civil disobedience by the House of Bishops.

"While it is clear that he, as an individual, could exercise civil disobedience, they (the advisers) see no authority in the statement of the House of Bishops, or elsewhere in the canons of the Church, which authorizes an official of the diocese to encourage others to violate a law.

"Inasmuch as Father Gracie's contemplated remarks were known in advance by me, I assume responsibility for what seems to have been the exceeding of authority and will be guided accordingly."

Bishop DeWitt defended Father Gracie's work in the peace groups as "consonant with his calling by the diocese of Pennsylvania to minister to areas of tension . . . I personally respect Father Gracie's integrity and understand what he is doing."

But, the bishop added, "Let me make one thing perfectly clear: this particular posture of

civil disobedience is not the official policy of the diocese. The diocese, like our national Church, has no official stand on Vietnam. Our membership reflects too many differing points of view to have a clear policy on this issue."

The bishop further noted that "it is clear in all of this that the Church has an awkward stance in reference to its new and specialized ministries.

"Church involvement in the civil rights movement of the

past decade, and the new movement toward Church-sponsored community organization efforts obviously raises many of the same issues, which the Church must resolve if its ministries are to be effective and relevant."

Bishop DeWitt held that he had been misquoted in a front page report by a Philadelphia newspaper as backing civil disobedience. "I have not urged anyone to engage in civil disobedience," he said, "or young men to burn their draft cards."

## Role of Violence for Social Change Debated by Churchmen

★ Several participants in the United States Conference on Church and Society in Detroit suggested that the time may have arrived when the Church must consider violence as an alternative means for trying to solve some of the world's problems.

The position was set forth in a study group on "The Role of Violence in Social Change," one of the 30 units making up the conference agenda.

The meeting, called by the National Council of Churches, saw 800 delegates attempt to map strategy for solving the modern social and economic dilemmas which face mankind.

The Rev. T. Richard Snyder, director of church and community affairs for the presbytery of Philadelphia, noted that he thought advocates of non-resistance might be naive since "our U. S. society is a violating society."

At a press conference later, Snyder said the present structures of society "are violating structures maintained by violent means. We need a restructuring."

Calling for a thorough economic revision in the U.S., he stated that "we need to move

into a communal existence" which cannot be equated with any existing economic system. He said he favored an evolving state with man "emerging from the total dehumanization he is in." In order to accomplish that goal, the minister said, that the Church must be "open-minded" about the use of violence. While he did not advocate violent means to obtain a restructured society, he maintained that the Church must be willing to be sensitive to the possibility.

The Church "has been associated with violence in the past," said Gayraud Wilmore, director of the commission on religion and race of the United Presbyterian Church. He recalled that the German theologian, Dietrich Bonhoeffer, was hanged in 1945 for his attempt to assassinate Hitler, and he said that the Church had association with the violence of the American Revolution. The question of violence, he added, "is very pertinent."

Calling violence an "inherent fact in our society," the Rev. James Lawson of Memphis said there is greater violence in urban areas than that of looting stores.

"There is brutality in the



ghetto every day," the Methodist clergyman said. "There is violence against the poor, against Indians and labor. It is our violence that has taken us to Vietnam and our philosophy of violence that will take us after Vietnam to South America and to Africa."

Specifically referring to ghettos, Lawson declared that loan sharks who charge 18 to 400 per cent interest are "looters and criminals by a moral code if not by law," who destroy the "dignity and property of people." He, however, said that he did not think rioting or violence was the way to eradicate violence or produce social change.

When asked if the Church should take the side of the looters or of the police in riots like those in Detroit, Snyder replied, "Certainly not the side of the latter (police) but I can't say about the other."

Kyle Haselden, asked the representatives of the study group on violence if they were really talking about "force," such as boycotts.

Wilmore said that a discussion of violence is just what it implied. Violence, he said, "certainly implies force that inflicts bodily injury and suffering, and mental anguish and also affects property."

"It is premature today for the Church to make a decision about violence or non-violence for restructuring society," Snyder said. "I am not saying the Church should take up bombs and grenades, but I don't think we can preclude this in the future, if all non-violent means prove ineffectual."

An Episcopal minister, the Rev. James Breeden, director of the Massachusetts Council of Churches' department on religion and race, stated that the Church will be forced to evaluate violence regardless of the

course it chooses. He also warned that America is moving from "racism to fascism" and claimed that the use of police and the military in city riots "tend to push America in that direction."

### Buddhist Speaks

Thich Nhat Hanh, Buddhist author and educator, said that last year he asked Pope Paul to visit Vietnam in an effort to bring peace there.

He said he suggested that the pontiff go to Hanoi as well as Saigon. "Nobody would bomb Hanoi with the Pope there, and it would create a spirit to resolve the war."

"The idea was a surprise to him, but he said he would think it over," the poet said.

Hanh addressed a workshop but did not release the text of his remarks to the press. Following the session, he said that "the most important thing we want in Vietnam is to be liberated from liberation."

Claiming that communism and anti-communism are the two forces destroying Vietnam, he stated that more destruction

is "caused by the anti-Communists acting out of a lack of understanding of the Vietnamese people . . . We are victims of goodwill to save us."

"The people being killed are non-Communists who believe they are fighting for independence, and the more they are killed the more anger and hate is created."

He advocated "some form of socialism in Vietnam but not communism. It also cannot be capitalism. We are an undeveloped country, and we cannot afford a big gap between rich and poor." It was his opinion that the talk of North Vietnam taking over the South if U.S. forces withdraw is "an oversimplification and propaganda."

Hanh said that he is a spokesman for no political party but that he has been subject to censure. He said that two years ago a book of his poems was banned by the Ky government after it sold 4,000 copies in two days.

"To talk peace even in poetic form in Vietnam is frowned upon and suppressed," he said.

## Civil Disobedience on Vietnam Policy Urged at Conference

★ A blueprint for a massive Church-backed program of civil disobedience to protest the war in Vietnam was developed at the conference on Church and Society.

The comprehensive 10-page report maps tactics for various degrees of protest that range from stepped-up programs of education for local congregations on the issues of the conflict, to plans for a nationwide protest strike.

Since the conference was not a delegated body, the proposals are not binding on any Church group. The majority of partici-

pants were officially appointed by their denominations.

The Vietnam proposals were produced by a small study group that concentrated its attention throughout the five-day gathering on this subject. In addition to some 30 U.S. churchmen with varying degrees of expertise on the subject, resource leaders for the group included a representative of the U.S. department of state and a Vietnamese Buddhist monk, Thich Nhat Hanh.

The action plan called on the National Council of Churches, under certain circumstances, to

"announce and coordinate the proclaiming of a program to say 'no' to escalation" in the Vietnamese war. It was proposed that the NCC "announce to the Churches and to the nation escalation measures where the line must be drawn, such as the use of nuclear weapons, the land invasion of North Vietnam, intentional direct military offensive action against China or the bombing of the major Red River dikes in North Vietnam."

"Should any of these actions be taken," the proposal continued, "the Churches must then be prepared to say immediately that under such circumstances 'business as usual' is no longer possible."

The plan proposes that under such circumstances "the religious leaders of our country should call upon the people of faith within 36 hours to close their businesses and industries, their transportation facilities and schools for one full day, calling on all sympathetic citizens to join in this action."

In addition, an "emergency convocation," to be held at the Washington Cathedral and to include national leaders from all segments of society, was visualized. It was also recommended that "the people of faith must seek a massive visible presence at all the places of government on the 'no business' day to dramatize the protest." Fasting on the day of protest was also urged.

A list of less drastic strategies to be implemented under present circumstances was also put forward. These included:

- Urging every local congregation to set aside a time during its regular weekly worship service for a brief presentation of "current ecumenical views on Vietnam, information and historical background."

- A proposal that the NCC publish and distribute "a balanced weekly bulletin of news,

interpretation and documentation" on Vietnam.

- Purchase of "prime time" on television by the NCC for presentation of the Vietnam issue.

- Support by the denominational press of a "pool" reporter in Vietnam in the interests of "better coverage of total Vietnam news."

- Organization of "selective, timed and national boycotts" of the consumer products marketed by manufacturers who also produce war material.

- Nation-wide picketing of war plants.

- Cooperation with efforts to bar the use of college and university facilities for war research and development and to prevent recruitment on campuses by the armed forces, the central intelligence agency or war industries.

An end to national conscription and the establishment of a volunteer army was called for "so that each soldier would be a conscientious participant."

Greater support from the Churches was urged, under the present draft law, for both the conscientious objector and for the selective conscientious objector. The latter status is not recognized by the present selective service law. Many Churches and Church leaders have endorsed this stand and have urged a change in the law.

Churches were urged to "make their buildings available as sanctuary" for men who would resist the draft on the grounds of conscience. It was recommended that a defense fund be raised and administered by the NCC to help selective conscientious objectors with legal battles.

A "free pulpit fund" was proposed for clergymen "and others threatened with financial handicap for speaking out on Vietnam."

## CATHEDRAL A MONUMENT TO CITIES AGONIES

★ The Cathedral of St. John the Divine, largest French Gothic cathedral in the world, will remain unfinished as a monument to "the present agonies in our cities," Bishop Horace W. B. Donegan announced.

On the 20th anniversary of his consecration, the bishop said that the urban crisis in the metropolitan New York area, notably last summer's riots, prompted him to cancel plans made a year ago for completion of the building.

The Cathedral is on the edge of Harlem. It was begun in 1891 and no major work has been done on the structure since 1941. Steel scaffolding from the pre-world war two construction remains atop two unfinished towers.

Last November, Bishop Donegan and the Cathedral trustees approved plans to complete the edifice. The plan called for addition of a central dome, instead of a spire as originally planned, abbreviated towers at the West and modified transepts.

"The Cathedral church will for the immediate future remain as it now stands unfinished," Bishop Donegan said at a Eucharist service attended by several hundred diocesan clergy. "There will be no fund-raising drive for its completion so long as I am Bishop of New York, until there is greater evidence that the despair and anguish of our unadvantaged people has been relieved.

"It is my desire that while the present agonies in our cities prevail, while the barriers of hate, prejudice, injustice and inequality, which keep men apart from one another and embitter life exist in our land, this unfinished Cathedral . . . shall be the prophetic symbol that our society is still as rough-hewn, ragged, broken, and incomplete, as the building itself."

# EDITORIAL

## Here are the Tough Ones

OUR PLAN is to feature what we consider the most significant news story on page three and call it The Story of the Week. Occasionally however the choice is tough, what with two bishops issuing pastorals because of sharp differences with priests and the conference on Church and Society dealing with two highly explosive subjects; the role of violence in bringing about desirable changes in society; civil disobedience as a means of protest.

We put our bishops in the top spot simply because it is an Episcopal Church story and not because it is more important than the other two — as a matter of fact the three are complementary.

Bishop Robert L. DeWitt, in saying that the Rev. David Gracie exceeded his authority in commending youth for refusing to go along with the draft law, also stated that the Church must clarify its positions on a lot of issues if it is “to be effective and relevant.”

One of these obviously is civil disobedience and in this area those attending the Church and Society conference came up with a plan that really is comprehensive — including a church-sponsored one day strike under certain circumstances. It is a blueprint for anti-war action which makes the protests of the students — burning and turning in draft cards — look rather mild.

Quite as obviously the Church needs to clarify, if it can, just what it is to do in civil rights programs. It was this area that prompted Bishop Cadigan to issue his pastoral explaining to his people and the public why he had asked for the resignations of two of his clergy. He says that the posture of the diocese on civil rights is good. This he spells out by innumering instances where both he personally and the diocese officially have acted. But involvement in picket lines, demonstrations, violence, being arrested, is not the way to bring about reconciliation between groups in society — hence the pastoral explaining why he asked for the resignations.

Well if this be so other bishops will doubtless issue pastorals. For direct action will continue

to be taken by the dispossessed and there will be violence, however much it is deplored.

Bishop Hines has a good deal to say about this in his General Convention address. Speaking of the poor throughout the world, he said that “They know that change is wrought not by pious exhortation but by the exercise of power, and they know that in the long history of the dynamics of change the instances of a voluntary orderly transfer of strongly entrenched power, individual or institutional, are so rare as to impart more of despair than of hope.”

In the address, which resulted in the \$3-million annual budget for ghettos, he said that people trapped in them have despaired of attaining “justice through structures and institutions which they see as channels of the white man’s power! The grim consequences of the rioting indicates a tenaciously held conviction that any relief that comes will have to come by acquisition of, or seizure of, sufficient power on their own part to enable them to shape their own destiny, taking their place equally alongside other men. This they are prepared to do — even if they have to die in the attempt. Further, and this touches us at a sensitive point, these unfortunate people — many of them have written off the Churches as possible allies in their quest for justice for they have seen little concrete evidence that Church people are concerned about their plight or will take the necessary risk to help redeem it.”

We now have the 800 delegates to the Church and Society conference adopting a report which criticizes the Church for giving tacit support to the violence in American society which protects “unfair privilege” and states that it must be met by moving “beyond mere marches or picketing to massive campaigns in civil disobedience, non-cooperation with the state, strikes, economic boycotts, with physical disruption of the machinery of oppression and with the combination of political and direct action.”

Non-violent efforts, all that, according to the report which was adopted unanimously.

Recommended reading, we say, particularly for those who are called upon to determine what positions the Church should take to be effective and relevant.

# DOCTRINAL DIFFICULTIES: THE URBAN SCENE

By Walter W. Witte

*Rector of St. Stephen's, St. Louis*

## WORKING WITH THE ECONOMICALLY DEPRIVED IN THE INNER CITY

THE RESIGNED bishop of California, in company with other theologian interpreters, have rightly emphasized the contemporary need for doctrinal reconstruction. He has, himself, engaged in considerable iconoclasm and essayed restatements of some of our most venerable doctrines. The slogan "More belief, less beliefs" points to that dimension of faith which is forever being lost in a morass of doctrinal and moral didache. Belief is trust and commitment and hope dependent upon basic historical events and assertions. But the heart of it all is the act of the whole man in response to the reality and message of and about God himself: belief, not more beliefs.

There is another side to the problem of belief; a side which manifests itself quite clearly to those who work in the inner-city. The immediate problem is not the intellectual one of swallowing quantities of petty doctrine. In the urban context, the setting forth of classic Christian faith is obstructed by the conditions of existence which cripple the lives of those who come within range of the message. If it be true, as Thomas Aquinas suggests, that man cannot pray on an empty stomach, it is also true that he cannot believe very healthfully in a situation plagued with impossible dilemmas.

Several examples may suffice. The classic Christian doctrine of creation asserts that the world and man are essentially good. This goodness is reflected in nature and in man in so far as he reflects the image of God in freedom and love. But this essential goodness is obscured by conditions which destroy both freedom and love in man and everywhere breed ugliness and filth and pollution in nature; in what one sees and feels and smells day by day in his world. Public housing projects are not conducive to credence that, "there lives the dearest, freshness deep down things." Moreover, the vitalities of human nature are immeasurably corrupted. Sexual relation seldom carries commitment be-

tween persons. Such commitment is too risky and anyway, its possibility is reduced by the role assigned and taken by the male, especially in Negro culture.

"The goodness of man's created nature", writes Paul Tillich, "is that he is given the possibility and necessity of actualizing himself and of becoming independent by his self-actualization in spite of the estrangement connected with it."

### Economically Deprived

BUT, one must ask, if the estrangement is so deep and so destructive are not the powers for self-actualization inoperative? It is precisely the self-actualizing process which is so noticeably blunted among economically deprived peoples. Hence, the patterns and goals for life are distressingly neurotic and unreal. The very emotion which ought to be operative in all this frustration is, itself, turned inward. I refer to the feeling of rage which explodes in riots and in internal conflicts and has yet to find its proper locus in attacking the surrounding suburban white community, or the political power centers or the business-industrial complex.

One of the cardinal tenets in the Christian view of man and God in relation is the doctrine of justification by grace through faith. Most of us do a verbal remythologizing and express the doctrine as "acceptance by God in spite of being unacceptable." How does one expound this cardinal doctrine to the black man today? All down the years we have been saying, in one form or another, "you are unacceptable because you are black." We have made circumstance the occasion for rejection. Tragically, we have been believed and the black man carries an enormous burden of inferiority for his race. Then when we try to say that man is unacceptable to himself and before God for other reasons than the reasons he uses to reject himself, we encounter great difficulties in reception, in belief.



## The Incarnation

BEHIND the radical belief that God accepts us in spite of our acts, thoughts and circumstances, is the doctrine of incarnation. God, we say, participates in the extremities of life by dwelling through his word in our very history. His spirit has been let loose in our lives — we are, indeed, first fruits of a new creation. But where are the signs of this divine involvement? Those who speak most of the spirit perceive his workings in conversion experiences or uncanny disclosures of future events. We who make much in liturgy and creed of the incarnation and the spiritual presence even now do not evidence this ecstatic reality in our Church life. In fact, the Church, for all of its claims of kinship to the incarnate event, is most non-ecstatic; that is, she very rarely steps outside institutional maintenance and cultural functions as a sanctifier of the way things are.

What is inflicted on the poor of our cities is either a distorted religiosity (sectarian) or a middle-class type Church, seeking not liberation but acculturation of the “unlettered, culturally (sic) deprived peoples.” Look at all the programs for betterment sponsored by the Church. Then look for signs of a spirit-filled, ecstatic leadership, intent on justice and righteousness. Of course there is Father Groppi. But how long can the Church tolerate him?

How then, if we are loyal to biblical pictures of incarnation, spirit and Church, can we present these doctrines to oppressed and exploited peoples? It appears that we cannot as Church or as clergy, teach a faith which demands our own involvement in God's liberating work without getting into it ourselves. We have to be wounded in battle before lecturing about divine strategies for renewing the earth. It is in such hitherto mundane functions as confirmation instruction that one realizes the impossibility of communicating Christian faith without willingness to be, oneself, in the front lines of the “mighty acts” of God's battle for the re-humanizing of life.

“The only doctrine of Christianity that can be empirically verified”, says Bertrand Russell, “is the doctrine of original sin.” This may be the case, unless of course, we in the Church are willing to become agents for the realization of other doctrines: doctrines which tell of acceptance, of participation in the unacceptable — irresponsible and non-respectable are perhaps better terms — of the Church as the earnest of

Shalom and the kingdom and the locus for renewal in power and justice of a soiled creation.

## Judgement on Church

UNTIL WE are open to such a possibility and act upon it, we may as well have a moratorium on the attempted propagation of the faith in the usual ways. Until we can affirm that creation is good (“black is beautiful”) or that the spirit which brooded over the waters of chaos now broods over our chaos and afflicts us with ecstasy, until the institution of the Church seriously contemplates the selling of cathedrals or the junking of dead paraphernalia in order to put its money where its doctrines are — we should forgo any special or unique claims to being God's Church.

Today we are so brainwashed into instituting ways and schemes to “better” the poor, especially the black poor, that we have, as Christians, forgotten how we have vitiated the faith and the tools of faith for millions of people by making serious commitment to God very much like all the other dilemmas that are encountered: impossible. The judgement on the Church is a terrible one. It was spoken of in the 23rd chapter of Matthew. “Woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, now allow those who would enter to go in.”

Indeed, we have made it virtually impossible for people to believe in the true God and to find the doctrines about him a source of strength and healing.

## Elements of Penitence

By Robert W. Cromeey

*Vicar of Saint Aidan's, San Francisco*

WHEN WILL the police and politicians ever learn how to handle demonstrations. Oakland's police, loathed in the flatland black ghettos, showed exactly why they are hated when they brutally beat demonstrators on the morning of Tuesday, October 17, 1967. The slow steady phalanx of police and highway patrolmen could easily have pushed the crowd back without breaking heads with clubs. The police used beatings rather than arrests to clear the doorways of the induction center. Their action was stupid as well as brutal. The fact that they handled even larger crowds Friday, the 20th, indicates the contrived brutality used on Tuesday.

I went over on Wednesday morning at 5:30 a.m. to walk the picket line and join in the service of Holy Communion celebrated across the street from the induction center. The loaf of bread and bottle of wine on the crude altar set upon the littered pavement uttered the primitive character of the Eucharist. The elements of penitence for failures in a world torn by war and strife; of unity with cops, picketers, newsmen, inductees, and those fighting on both sides in the war in Vietnam; of ecumenism as Roman Catholics, Methodists, Presbyterians, Lutherans, Episcopalians, and others ate bread and drank wine together all spoke to the common life of the human family proclaimed by Jesus' life and work as summed up in the Lord's Supper.

After the service, the clergy took position near the doorways in which the demonstrators were sitting. We hoped to act as witnesses if beatings were to take place. When the police did come to arrest those sitting down, they very unceremoniously pushed right into the crowds without even asking people to move. They were obviously angry because of the heaps of criticism cast on them by the press for their action the previous day. It was good to see Bishop Richard Millard Wednesday and Friday observing the action and making a fine statement.

There is a certain hopelessness about the demonstrations. They will not end the draft nor will they end the war. But each person must protest as he sees fit. If he breaks the law, he

takes the consequences of his action. The Rev. Haven Doane who passed the cup when we had the Folk Mass was arrested on October 16th, and the 17th was sentenced to ten days in jail with no option of paying a fine. Earlier sit-inners were fined rather than jailed. Haven was arrested with the group led by folk singer Joan Baez. I visited him last Sunday and he spoke of the strength and dedication of the people who took a strong stand.

The Christian seeks peace for all men in the world. The tactics and methods used for accomplishing that goal vary. Some are clearly immoral, some a shade of gray, some are good. Each individual in light of responsible love makes his decisions about his behavior. He takes into account the law, the traditions and corporate wisdom of the ages, but finally he makes his own lonely choice. But decide he must if change is to take place. Grab for the gray and you stand still. Make a decision and you shall move. The words of Albert Camus, addressed to the Church in 1948, seem appropriate at this time:

"What the world expects of Christians is that Christians should speak out loud and clear . . . in such a way that never a doubt, never the slightest doubt, could rise in the heart of the simplest man. That they should get away from abstraction and confront the bloodstained face history has taken on today. The grouping we need is a grouping of men resolved to speak out clearly and pay up personally."

## CHRISTIANITY'S "TELEOLOGICAL OPTIMISM"

By William S. Hill

*Rector of St. Paul's, Lansing, Michigan*

HOWEVER DARK the hour, however depressing the situation however desolate the circumstances, the Christian is never to lose heart. He is to go on — confident that light will break through the darkness, that the depression will lift, and that the desolation will give way to the fruitfulness and fulfillment.

This is one of the basic teachings of our religion, and it was unforgetably expressed by St. Paul when he said:

"All things work together for good to them that love God."

This attitude of expectant helpfulness — the

conviction that all things work together for good to them that love God — has a technical name; it is called teleological optimism. This is one of the phrases used by religious philosophers to compress a great idea into a few words.

In the phrase, teleological optimism, the word "optimism" gives no trouble. It describes the mood of buoyancy, of expectancy, of the unshakable assurance that things are going to turn out all right, and all for the best. Optimism is the attitude described by the poet George Cooper when he wrote:

"Hopeful hearts will find forever

Roses underneath the snow."

Because it is used more seldom, the phrase "teleological" is likely to give pause. Teleology refers to the purpose for which the world and everything in it were made; it comes from a Greek word meaning consummation or fulfillment, and thus it has to do with the design which the created order is in the process of fulfilling. The mood of teleology is expressed in the familiar lines by Tennyson:

"Yet I doubt not thro the ages one  
increasing purpose runs,  
And the thoughts of men are widened  
with the process of the suns."

Teleological optimism, then, is the conviction that things are going to work out well because God has a purpose for the universe, as well as for every creature in it, and that this purpose is without fail going to be fulfilled. Teleological optimism is the attitude of trusting hopefulness which is rooted in God.

The mood of teleological optimism is dramatically expressed in the very first book of the Bible, in the familiar story of Joseph and his brothers. These brothers, you will recall, were extremely jealous of Joseph, and they sold him into slavery. He was taken to Egypt, where, in the course of time, he became prime minister and administrator of the nation's food-supply. The day came when Joseph's brothers, starving in Palestine, went to Egypt in hopes of obtaining food, and great was their consternation when they discovered that the man with the power either to give or to withhold food was their own brother upon whom they had performed such an injustice! Joseph, however, reassured them by saying, "Fear not . . . ye thought evil against me; but God meant it for good . . . God did send me before you to preserve life."

Men and women do stupid things, uncharitable things, evil things; moreover, men and women meet with pain, with trials, and with torments; but God transforms them so that they are made to serve a good purpose. This is why the apostle could say with confidence:

"All things work together for good to them who love God."

### The Blessed Sin

TIME without number the great Christian teachers have echoed and reechoed this teaching. And their teleological optimism — their hopefulness rooted in conviction of God's purpose — was expressed first of all in their view of sin.

Augustine wrote of the *felix culpa* — the blessed sin which makes a person aware of his own weakness and of his need for God. Eckhart said that often God "causes people to sin when he foresees that by sinning they will move to higher things." And these are but two of many passages which could be cited to express the idea that, under God, even sin becomes a means toward a higher, finer quality of life.

An illuminating example of this is provided by an active member of Alcoholics Anonymous. This person has gone down into the depths; he has sunk down into the gutter, and even lower. But this experience, bad in itself, has had results that are good: this person now reaches out toward a power greater than himself; he now lives in a conscious relationship to God. Moreover, he has a first-hand knowledge of the temptations and the problems of the alcoholic; he can understand an alcoholic and speak to an alcoholic as no one who has lacked the experience ever can. His own encounter with alcohol is a *felix culpa*, a blessed sin, by means of which he has become a far wiser and compassionate and more useful member of society.

To apply this in your own life: whatever mistakes you have made, whatever follies you have committed, whatever sins you have fallen into — whether you have failed in school, or failed in business, or failed in marriage, or failed as a person — you can be sure that in the very thing which has brought you to such shame and humiliation there is the potential for a new and finer life. This is implied in the phrase:

"All things work together for good  
to them who love God."

### Suffering and Sorrow

THE TELEOLOGICAL optimism of the great Christian teachers has been expressed not only in terms of sin, but also of suffering and sorrow.

Julian of Norwich had an experience in which she envisioned God saying to her: "You shall be tempest, you shall be travailed; but you shall not be overcome!" Jakob Boehme spoke of his persecutors, saying, "They think they do me harm, but they do me good." Here again, these are but two of numerous passages which could be quoted to set forth the idea that, under God, suffering and sorrow become the means toward a higher, finer quality of life.

A compelling illustration of this is to be seen in the life of a woman, one of whose youngsters dies in childhood. Her other children grow up

and go out of her life; but the youngster who died always remains, so to say, her little child, and out of her sorrow she develops a compassion, an imaginative concern for all children. Her encounter with bereavement is a *felix dolor*, a blessed pain, through which she has become a far more sensitive, imaginative, and generous human being.

To apply this to your own life: whatever sadness you have had to bear, whatever suffering you have had to endure, whatever anguish has been your lot — whatever damage has been done to your body, your emotions, or your reputation — you can be sure that in the very thing which has brought you such pain and distress there is the potential for a new and finer life. This, too, is implied in the phrase:

“All things work together for good  
to them who love God.”

### New Life Possible

AMONG THE MEN who prepared the way for the reformation was a thoughtful, fourteenth-century banker named Rulman Merswin who acquired the attitude of teleological optimism in an interesting way.

He had a vision of being taken into a disreputable part of town and shown a dilapidated, broken-down building that for years had been used as a storehouse and then finally had been permitted to fall into total disrepair. In the

vision he was asked if he could do anything with the building, and he replied that indeed he could — he could shore up the foundations, reshingle the roof, paint the walls, and landscape the grounds; in short, he could turn it into a thing of beauty.

Having said this, he heard in the vision the voice of God saying to him, “O you miserable creature, how inconsistent you are! You can see how an old and ugly building can be transformed, but you cannot see how a fallen human being, can be raised to new heights! Surely if an edifice, made by man, can be rebuilt, all the more can a person, made in the image of God, can have his life renewed!”

To apply this to life in our cities: at this time, as part of the urban renewal effort, a number of old buildings, which have long since served their purpose, are being torn down; and in time their place will be taken by new and beautiful and thoroughly functional buildings. But if this can happen to a city, how much more can it occur in a human life! If there can be urban renewal for a town, how much more can there be inner renewal for a person! Whatever your sins, or whatever your sorrows of the past, a new life can rise on the place occupied by the old. This was the apostle’s meaning when he said:

“All things work together for good  
to them who love God.”

## BOOK REVIEWS

E. John Mohr  
Book Editor

**WE JEWS AND YOU CHRISTIANS**, by Samuel Sandmel. Lippincott. \$3.95

Rabbi Samuel Sandmel is one of the most learned and most effective champions of friendship and goodwill between Christians and Jews — indeed between Jews and all other religions that deserve the name. His recent “We Jews and Jesus” is another example of his careful and persuasive efforts. So also is an earlier book of his, “A Jewish Understanding of the New Testament.” He knows what he is talking about. For one thing he conducts a seminar at Hebrew Union College in Cincinnati in the study of the Synoptic Gospels, and has a full attendance of both Jews and Christians. He

brings out the good points in both Christianity and Judaism, and also the difficulties and blemishes in both.

This is the only kind of “dialogue” that will get anywhere today. Powerful apologetics, all on one side, might just as well be stowed away in the attic. We *know* there is more to any religion than just its sunny side! And if we are to live peaceably together, we must stop trying to make converts and begin to understand each other and the real principles of each other’s faith. This would be an admirable text for a study group, for say 7 or 8 sessions: fresh, suggestive, and inviting further study.

— FREDERICK C. GRANT  
*Professor Emeritus of Biblical*

*Theology, Union Theological Seminary, New York City.*

**THE CHURCH AS A PROPHETIC COMMUNITY**, by E. Clinton Gardner. Westminster. \$6

This is an important book. In two statements of the introduction, the author states his thesis: “That the renewal of the Church and the recovery of its relevance to modern life depend upon its learning to understand itself once again as a prophetic community.” “That the Church can preserve its integrity as a community of faith while at the same time giving itself for the world only if it maintains a creative tension with society.”

The author succeeds very well in



developing this thesis. His book is divided into three parts: First, a sociological study of the present crisis within the Church as it seeks to witness prophetically to society; secondly, an excellent scholarly analysis of the prophetic tradition of the Old Testament, and its fulfillment in the New Testament and the tradition of the Church; and finally, a section on the relationship between the Church and Culture in our current society.

This author has digested well the new theology, and is quite conversant with the "secular city", but at the same time sees that only a truly biblical and decidedly orthodox theology can meet our real needs. It was necessary that somebody relate the prophetic witness of today's Church to the mainstream of biblical and Church tradition — and to show that true renewal must be prophetic renewal. This book is recommended to clergy who seek a sound theological basis for activism, and for lay people who wonder why the Church "doesn't stick to the Bible and spiritual matters and keep out of secular affairs."

— J. ROBERT ZIMMERMAN  
Rector, Calvary Church, Danvers,  
Mass.

**THE GREEK ORTHODOX CHURCH: Faith, History, And Practice**, by Demetrios J. Constantelos. Seabury. \$3.50/\$1.95

A major theme of this valuable book is that Christianity is forever indebted to Greek culture. Indeed, Christianity is itself very largely a Greek datum. The Bible of the early church was the Greek Septuagint; the New Testament was written in Greek; the first European country to hear the Gospel was Greece. More important still, the ideas underlying much of Scripture are of Greek ancestry. Christian theology as it matured and became more sophisticated was moulded by Greek thought. A certain type of crypto-fundamentalism would limit the viable elements of Christianity to that which is only of Palestinian origin, but this poverty-stricken genetic fallacy completely fails to grasp the full richness of Christian doctrine.

Dr. Constantelos' book, however, has much to say in addition to this thesis. It gives us a fascinating sketch of the life of the great Orthodox Church of the East, which, of course, is at work in many countries and is now Greek only in the sense that Anglicanism is English. Indeed, one of the few defects of the book is Dr. Constantelos' relative neglect of the great Slavic Churches, some of which, such as the Russian Orthodox Church, have contributed

and are contributing significantly to the theological and spiritual culture of modern times.

One perceives, as one reads this book, that Orthodoxy and Anglicanism are uncannily similar in terms of temperament and spirit. Orthodoxy is intensely liturgical, sacramentally oriented, sensitive to beauty and form, and yet with a prophetic edge and a surprisingly lively tradition of freedom. A spirit of Christian humanism, of Godmanhood, pervades Orthodoxy. The book's concluding chapter on the Orthodox Church in America will be an eyep opener to many.

The ecumenical movement is going to impel Western Christians more and more to an awareness of Orthodoxy and a coming to terms with Orthodox thought and spirituality. The more we look to the sources the more we shall find ourselves in Orthodox territory. Anglicans who wish to acquaint themselves with this rich and important tradition will find Dr. Constantelos' book a great help.

— GEORGE MORREL  
Adjunct Professor of Theology,  
Bloy House, Pasadena, California.

**PROTESTANT FAITH AND RELIGIOUS LIBERTY**, by Philip Wogaman. Abingdon. \$4.75

Anyone concerned about religious liberty will find this a valuable and stimulating volume. Dr. Wogaman elucidates not only the philosophical basis for religious liberty, but also treats some of the practical problems which result from the effort to maintain liberty in our society. Noting in the first chapter that many people are committed to the idea of religious liberty without having determined wherein lies the real roots of their belief, Dr. Wogaman proceeds to show why he believes certain frequently held bases are inadequate. The inadequate theories are religious liberty based on (1) National tradition and Constitutional Authority, (2) Pluralism and Social Peace, (3) Spiritual Dignity and Spiritual Freedom, (4) The Ethical Argument, and (5) The Limited State. After reviewing the positions of several Protestant theologians, the author finds the "Protestant Principle" of the late Paul Tillich the most fruitful insight into the ground of religious liberty. In the final analysis Dr. Wogaman believes the most dependable basis for religious liberty is to be found in "Protestant Christian Faith", negatively in its criticism of idolatry and positively in its affirmation of the direct access of man to God. Both negative and positive aspects sustain the principle

of the responsible state, although the latter concept is not exclusively Protestant or even Christian.

The idea of the responsible state is that the political order should consciously reflect the participation of all its citizens. The corollary of this idea is "freedom of expression and access to the conditions necessary for participation in the life of society." A considerable portion of the book is devoted to such practical questions as arise in the relations between Church and State and in the field of public and private education.

Of particular interest to Episcopalians is Dr. Wogaman's discussion of how heresy should be treated. He rightly declares that "the heretic or person in error may very well be more in earnest, more alive religiously, more willing to face important ultimate issues than a person who is willing to conform to this or that Orthodox Creed simply in order to avoid trouble." Not only does heresy frequently compel the clarification of truth, but heresy may itself comprehend certain higher aspects of truth than Orthodoxy, or lead to insights into truth which need fresh emphasis. Citing the example of Servetus' discovery of the pulmonary circulation of the blood, the author points out that heretics may make contributions to society in other areas than that in which there heresy is considered to lie, and also that religious heresy may be attacked by the establishment because some of its vested social interests are threatened by the heretic. In a word, heresy is often rooted in sociological rather than in theological causes, even though the heresy itself may be expressed solely in theological language. Dr. Wogaman reminds us that "the barbarian of today, as the Assyrians of old, may be God's messengers of a truth which needs perceptive understanding."

— GARDINER M. DAY

**THE FACE OF THE DEEP: THE RELIGIOUS IDEAS OF C. G. JUNG**, by Charles B. Hanna. Westminster. \$4.95

Sigmund Freud said some uncomplimentary things about God and religious beliefs and also talked of sex in a way that was at one time not common practice, which alienated some persons with a religious inclination. In contrast Carl Jung said in a widely publicized statement that "Among all my patients over thirty-five there has not been one whose problem in the last resort was not that of finding a religious outlook on life." As the son of a clergyman, the nephew of two, and the kin of at least six others, he knew the Bible

and Christian theology and terminology and used his knowledge continually although he is highly critical of our modern interpretation of Christianity.

Jung is not easy to read. He prided himself on being a scientist but is not concerned as much with cause-effect relationships as synchronicity—the fact that things otherwise unrelated occur at the same time. He claims that he is empirical in approach but is not concerned with replication. He says that spirit and instinct are not separate, that we have tried to find God through intellectualization which will not do, and that if we keep in touch with our instincts, God will become real to us again. We will understand that he has his dark side just as there is evil and darkness (the shadow) in the life of every man.

Hanna has provided an excellent introduction to the religious thought of Jung. In each of eight chapters he has distilled the essence of the religious ideas found in one of Jung's books. Jung wrote about twenty books in all but for anyone other than a Jungian devotee, the treatment is sufficient for a fairly clear understanding. Although the reviewer feels more at home with Freud and thinks he is closer to the Biblical tradition, Jung offers an approach that gives one an insight into the mystical quest.

— LEE A. BELFORD

*Chairman of the Department of Religious Education of New York University.*

**THE DIALOGUE OF CHRISTIANS AND JEWS**, by Peter Schneider. Seabury. \$1.95

Let me say it straightway — what readable and handsomely printed books the Seabury Press is getting out these days! And this one is a good example of what I have found to be true the last couple of years or more.

And if you are asking, Who is Peter Schneider? — he is an Anglican presbyter of the Diocese of Jerusalem, and therefore geographically close to the subject of this book.

Stated briefly, his main thesis is that Christians have generally misunderstood, even distorted, Judaism. This is a legacy of the New Testament itself where the religion of ancient Israel is interpreted as scarcely more than strict adherence to a code of laws, the Ten Commandments expanded into no less than 613 Thou shalt and Thou shalt not. And the Pharisees, pillars of the synagogue, are made to appear as hypocrites, respectable and outwardly conforming, but inwardly smug and self-righteous. These are

false, or at least one-sided, pictures of Judaism and of its most devout people, the Pharisees.

On the other hand, as the author acknowledges, Jews have usually persevered in a warped, prejudiced view of Jesus, and perhaps understandably so remembering what they have had to endure from some of his followers.

Anti-Semitism is one of those principalities or powers which is ever with us. Even after the horror of Dachau and Buchenwald and other such infernal places, it still raises its head in our own country and elsewhere. I have been tempted to question the thesis that Anti-Semitism, at least in its modern expression, has a strictly religious basis. More often I have thought of it as coming out of our inherent suspicion and dislike of whomsoever is different from us — peoples of other races, tongues, creeds, manners and customs. And I have concluded that much modern Anti-Semitism is also of an economic root. The Jew is able, he is enterprising, he is successful out of all proportion to his numbers, and this galls the covetous, the have-nots and the failures.

But Peter Schneider and Jewish scholars in general are persuaded that deep down Anti-Semitism comes out of religious sources, out of the ancient tension between synagogue and church over the meaning of Christ. Anything that contributes to better understanding and communication between our peoples should be welcome. Schneider's book will be helpful in this respect, and I hope it will be widely read.

— BENJAMIN MINIFIE

*Rector, Grace Church, New York City.*

**A CHRISTIAN CRITIQUE OF AMERICAN CULTURE**, by Julian N. Hartt. Harper and Row. \$8.50

This huge book (445 pages) is an attempt to cut a way out of the fatal entanglement of current thought, with its preposterous "religionless Christianity," its "God is dead" nonsense, its total despair of the church which has "failed and betrayed" its once-high mission — and so on. The church must of course do something to retrieve its lost ground and get out of the hostile encirclement. Dr. Hartt wants a total reevaluation, doctrine by doctrine, view by view, of the Christian conglomerate of beliefs. He has full confidence that the task can be accomplished and will be worth making. "The hour is always later than we think: the power of God's Christ is always richer and mightier than we dream. The night draws on: God reigns in the dark-

ness as in the noonday . . . . With God all things are possible . . . . Let the church find unity, peace, joy, and power in loving Him above all else" (Page 320 f.).

FREDERICK C. GRANT

*Professor Emeritus of Biblical Theology, Union Theological Seminary.*

**THE NEW DIALOGUE BETWEEN PHILOSOPHY AND THEOLOGY**, by James A. Martin, Jr. Seabury. \$5.95

Professor Martin has written a penetrating account of the current dialogue between British and American analytic philosophy and its relevance to theological thinking. It is an excellent introduction to the basic problems involved in such a dialogue, and he goes beyond other studies of a similar type, such as Ferre's *Language, Logic and God*, when he traces the importance of philosophical analysis in the history of thought, and how this analytic tradition has come to be focused today in the works ranging from Russell and Wittgenstein to Ryle, Strawson, and many others.

Martin is both critical and appreciative when he clearly describes the beginnings of the movement in the twentieth century as being somewhat narrow and myopic, but at the same time furnishing a needed corrective to much fuzzy thinking both in philosophical and theological circles. He carefully discusses the important issues involved in the early period, and how through action and interaction of ideas, at present there is again a "prospect for metaphysics" developing within the analytic tradition itself. But this new metaphysical possibility is limited for the moment to the descriptive analysis of Strawson, but in a caution characteristic of this brand of thought, even revisionary metaphysics focused on self, world, and God, may be a future event. In this context Martin is very sceptical of the works of van Buren, Cox, and other anti-metaphysical theologians, who unwittingly make judgments with metaphysical implications, but who seem unwilling to recognize these tendencies in their own work.

This book will be invaluable as a textbook for courses in philosophical analysis and religious language. I should think that also any person who is frightened by analytic philosophy, due to what may be misconceptions of it, would profit greatly from this sane and clear account from the pen of Professor Martin.

— JOHN E. SKINNER

*Professor of Philosophical Theology, Philadelphia Divinity School.*

THE WITNESS

# Seminarians Among Draft-Agers Surrendering Draft Cards

★ Over 200 draft age men surrendered draft cards in New York as part of a protest against the war in Vietnam.

The demonstration at Foley Square in front of the federal court house was one of several held the same day in other cities by a loosely organized group called "The Resistance."

In addition to those who gave up their draft cards, nearly 500 persons — including women and men over draft age—filed "anti-draft certificates" expressing sympathy and "complicity" with those who returned their cards.

Among the men returning cards were 28 students from Union Theological Seminary, headed by Bruce Tischler, president of the student body.

In a statement, the students said their move was "an act of conscience based on opposition to our government's unjust involvement in Vietnam, and to the present inequities of the draft."

They said they undertook their "act of non-cooperation" to express "our love of and deep concern for our country which we feel is pursuing an immoral and unjust war, to the detriment of the nation's own best interests and the cause of world peace; our compassion for the suffering of all of our brothers in Vietnam — Vietnamese, Americans and others," and to protest the selective service system.

Selective service, the statement said, "is unjustly discriminatory in its process and through deferments and exemptions, increases the already-present inequities of our society." The seminarians charged that selective service also "refuses to respect the right of an

individual to follow the dictates of his conscience."

A number of Union faculty members took part in the demonstration and submitted "complicity statements." A statement of "agreement" with the students, signed by eleven Union faculty members, was also distributed. Included among the group were dean of students Lawrence N. Jones; the secretary of the faculty and assistant to the president, Robert I. Miller; and two full professors — Tom F. Driver and Paul Lehmann.

The faculty statement said, "We believe that there comes a time when good citizens, having done what they can to influence national policy through normal means, must find themselves unable to continue normal co-operation with policies that are abnormally unwise and immoral . . . We believe that the students of Union Seminary who are today turning in their draft cards are acting not only out of conscience but also with proper judgment, and we offer them such moral and tangible support as it is within our means to give."

The original plan called for a box to be placed at the top of the long flight of steps leading to the federal court house as a receptacle for draft cards. The box was then to be turned over to the U.S. marshal.

This plan failed on both counts: police refused to permit the receptacle to be placed on the steps, holding that such action would block access to the building, and the marshal refused to receive the cards when they were collected.

After considerable deliberation, the group's leaders decided to march to the post office to

send the cards by registered mail to the U.S. attorney general in Washington. The march, complete with banners and protestors chanting, "Hell no, we won't go," began a few minutes after noon and attracted maximum attention but little reaction from spectators who lined the streets during the lunch hour.

Leaders reminded the demonstrators to keep moving, in compliance with New York laws on picketing. They were generally successful in efforts to make sure the entire protest was carried out in good order.

When it became apparent that the demonstrators would not be permitted to march up the court house stairs to deposit their cards, another system was devised. The box was placed at one end of Foley Square, a police bullhorn was borrowed and the protestors marched past, depositing their cards and announcing their names and draft board as they did so into the amplifying unit.

Most of the men returning draft cards also attached a statement explaining why they were taking the action. A few insisted on reading their statements to the crowd as they deposited their cards.

Once the cards and statements were deposited, four men in clerical garb were drafted to carry the boxes in the fruitless effort to present them to the marshal. Two were Union Seminary students engaged in full-time field work. They were Robert Price, now working as an assistant to the chaplain at Columbia University, and Bruce Anspach.

The other ministers present who could be immediately identified by clerical collars were the Rev. Ralph B. Thompson, assistant minister of First Presbyterian church in Mineola, Long Island; and the Rev. Robert Castle, rector of St.



John's Episcopal church, Jersey City.

A Unitarian-Universalist church in Boston was the scene of a dramatic anti-Vietnam War protest when some 67 college students set fire to their draft cards from the flame of an altar candle and 214 others gave their cards to clergymen to be forwarded to the justice department in Washington.

Protestors included theological students and others from New England colleges "who cannot keep faith with themselves and their religious convictions" without taking a stand against the draft system.

In Oakland, Calif. 119 persons were arrested as they sought to block the doorways of the selective service center. They failed to halt the processing of some 300 draftees.

In Berkeley, Calif. a judge's restraining order directed the University of California to bar an all-night "teach-in" set at the Berkeley campus. He said he feared disorders would result. Nevertheless hundreds met on campus.

In San Francisco five hundred gathered near the federal building to denounce the draft. Young men dropped draft cards

into a wicker basket. The U.S. attorney refused to accept them. Sponsors of the demonstration left the baskets, containing about 300 cards, at a door to the building.

In Portland, Ore. three were arrested as disorderly when a group of about 200 protested the war and the draft.

In Chicago jail sentences ranging from one day to ten days were meted out to five persons, one a woman, after they refused to leave the federal building. One hundred and forty persons demonstrated under the sponsorship of the Chicago area draft resisters.

In Cincinnati an anti-war demonstration produced 150 marchers, 27 of whom reportedly turned in draft cards to authorities.

In Philadelphia five youth burned their draft cards as 175 demonstrators opposed selective service and the war in Vietnam.

In Ithaca, N. Y. fifteen Cornell University students turned in their draft cards to selective service headquarters following a demonstration by 200 men.

But he said the outspoken chaplain must be allowed to voice his views in the interest of maintaining "a free university."

Addressing some 3,000 fathers and mothers of Yale students, Brewster said: "The chaplain's effort to gain spot news coverage seems to be unworthy of the true trial of conscience which touches most of your sons and pre-occupies so many."

Coffin's counseling of civil disobedience, he said, "is especially distasteful when those who urge the resistance are too old to be able to share fully the personal and moral consequences of refusing to serve, and thereby making it necessary for the nation to call someone else."

By openly advocating his position, Mr. Coffin takes the position that he is making himself liable for the same penalties for violating the Selective Service Act as the young men he advises.

Brewster's comments were his first public response to the protests of Yale alumni against Coffin's activities.

He told the gathering of parents that "we must not suppress or soft-pedal the toughest moral problems of our times out of timidity or in the name of public or alumni relations. I have great confidence in your sons' ability to keep their own counsel and to sort out the true from the false if they are allowed to make up their own minds.

"I am sure your sons will look back upon Yale as a better place to have lived and learned because of the controversies, which so tax the patience of so many of their elders, including their president."

Coffin was present during the address. He said: "I am grateful for a president with whom one can disagree profoundly and still remain friends."

## PRESIDENT DEPLORES CHAPLAIN'S STYLE

★ The anti-draft position of Chaplain William Sloane Coffin Jr. was sharply challenged by Yale's president during a parent's weekend.

Kingman Brewster Jr., said he disagreed "with the chaplain's position on draft resistance and in this instance deplore his style."

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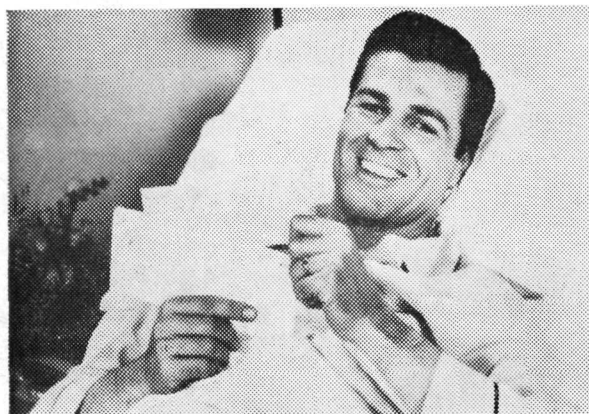
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## NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

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☐ YES ☐ NO If "yes" explain fully.

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following: Arthritis, hernia, venereal disease, apoplexy?

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Epilepsy, mental disorder, cancer, diabetes?

☐ YES ☐ NO

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# U Thant Cites His Religious Beliefs in Teach-in Talk

★ In a rare public discussion of his religious feelings and his interpretation of Buddhist doctrine against the present international reality, Secretary General U Thant of the UN called on world leaders to pause and reflect on their actions, adding that "if they wish to have an honored place in human history they must appear as men of peace and not as mere victors in war."

Recommending as remedy to present world ills the doctrine of Dhamma — universal principle of truth — the Burmese statesman blamed many an international dilemma of today on "false attitudes" and "narrow nationalism."

His remarks, centered on "Faith and Peace," were filmed for the international teach-in at the University of Toronto.

U Thant did not mention the Vietnam war although he had previously acknowledged that his particular religious faith and attitude toward world problems played a decisive influence on his interpretation of the causes of the Vietnam war.

The teach-in dealt with the issue of faith and religion against the backdrop of war, revolution and intolerance. Among the invited participants were former Indian defense minister Krishna Menon and former president of the UN general assembly, and Alex Quaison-Sackey, who was later imprisoned by the Ghana revolutionary government following the downfall of President Nkrumah.

The question put to U Thant by the "teach-in" was: "To what extent have your religious convictions motivated your concern for peace and human well-beings?"

In his reply U Thant said he would not normally discuss the

role of his faith in his way of living and his approach to work. But he saw "special circumstances" to make an exception.

He stated that Buddhism "offers absolute truth." Its principle doctrine, the Dhamma, is at once philosophy, science, ethical teaching and the supreme way to spiritual perfection. "It is all these things and more," U Thant said. He noted that Buddhism was different from other world religions inasmuch as it did not concern itself with the idea of a Creator-God and the principle of the soul.

The Secretary General then stated: "It is through the ignorance of the law of Karma that men do evil to one another, and thus to themselves. If each of us were to realize that whatsoever he does to another he does in effect to himself, through the law of reciprocal action, this world would become a happy and peaceful place. There would be no more crime, no more injustice, no more wars and no more hatred between one nation and another."

But the Burmese diplomat agreed that "we shall never be able to produce a perfect paradise on earth; all we can do is to mitigate the suffering whenever possible, strive to make our fellow men a little happier — no matter how bad their Karma may be — and at the same time seek to purify and ennoble ourselves. This is the only certain way to happiness, in this life and in lives to come."

The UN leader added "I believe that it is only in the Dhamma (the absolute truth) that we can hope to find a solution to the problems that beset us." He noted that according to Dhamma "violence will not resolve any of our conflicts."

Later on, he discussed the universal principle of Metta, which he called "unbounded love and compassion for all living creatures."

Turning to "false attitudes" and "narrow nationalism" such as "my country, right or wrong," U Thant said, "It is lack of truth in international relations that leads to the conscious or unconscious adoption of double standards. It is therefore essential that, in international relations as in human relations, we should practice, as we preach to others, the universal principle of truth."

In discussing the principle of non-violence, and therefore by implication also the Vietnam conflict, U Thant told the conference that "history teaches us that no durable solution can be found for any human problem except by persuasion and by common consent. The use of violence is double-edged, as violence is bound by the doctrine of reciprocal action, to provoke violence in turn."

He thought it "understandable" that major powers should pursue objectives which seem to them to be in their own national interests. But he insisted that such powers should "not be blind" to the existence of a larger goal, the common interest of all countries, large and small, "in the survival of the human race."

U Thant concluded by saying that if the principle of love and compassion should become a reality, a "veritable mental renaissance" was necessary. Only then, he said, national and international problems "will fall into perspective and become easier to solve. Wars and conflicts, too, will then become a thing of the past, because wars begin in the minds of men, and in those minds love and compassion would have built the defenses of peace."

## SEMINARIANS STUDY CHURCH UNION

★ A student level conference on Church union was held as a part of the centennial celebration of Episcopal Theological School. More than 300 students from Protestant and Roman Catholic seminaries in the Boston area attended.

Focus of attention was on study of documents from COCU and the Vatican Council.

Four speakers made presentations. James I. McCord, president of Princeton Theological Seminary and past president of COCU discussed the movement of the ecumenical movement from its Protestant beginnings into the world arena. He raised the question of whether efforts for union among Churches can actually allow the Church to be "truly Catholic, Reformed and Evangelical."

He suggested that such efforts as COCU must soon move from the area of internal agreements to deal with the critical issue of developing a framework which will allow the Church to "break out into the world."

Responding to McCord's major address were Harvey Cox of Harvard Divinity School; Fr. Gregory Baum of St. Michael's College, University of Toronto, and the Rev. Charles Spivey Jr., dean of Payne Theological Seminary, Wilberforce, Ohio. The remarks of these theologians gave direction to the discussion which followed among the students.

## ARCHBISHOP COGGAN URGES CHANGES

★ Older clergy and congregations, were told, in effect, to "get with it" when Archbishop Donald Coggan of York urged modernizing church music and worship in his address to the York Diocesan Conference.

Declaring that many hymns should have been abandoned

long ago, he asked elder Anglican clergy to adapt themselves to modern methods. "Why," he asked, "should we make lusty young men and women refer to themselves as 'frail and trembling sheep,' or sing hymns which make them tell the Almighty that they desire to flee this world of tears and arrive on heaven's doorstep forthwith?"

To the congregations he was just as forthright. Saying that their heads should not be buried in their arms during prayers, he added, "Such sloppiness induces sleep and leads to a muttered 'Amen.'" Congregation participation could make all the difference between a live service and a dead one, he said.

Archbishop Coggan said that for years complaints had been made that the work of the Church was inhibited by old forms and antiquated methods of expression. "I do not think we have gone far enough in meeting these complaints."

## FREEDOM CITY FAMILIES WILL BUILD OWN HOMES

★ Freedom City, near Greenville, Miss., will be expanded during the next year by 50 families who are expected to build the houses they will occupy.

The new community will be situated on 80 of the 400 acres purchased last year to settle families of displaced cotton hands. It was initially sponsored by Delta Ministry, a project of the NCC.

Funds for the expansion will come from a \$199,805 grant from the Office of Economic Opportunity to the Delta Opportunities Corporation, and \$176,000 given by private sources. Government funds will be used for administration and training while the private funds will go to building costs.

First phase of the undertaking will involve the teaching of skills needed in building the

houses. Courses will be given in such skills as blueprint reading, handling materials and in the use of tools. A team of construction personnel will teach the essentials of each construction trade.

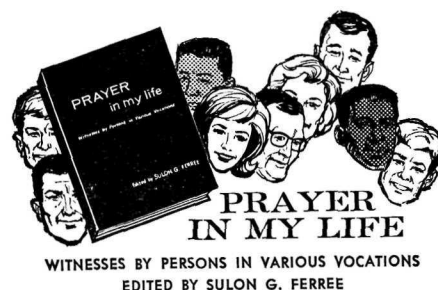
The 50 families who will build are to be recruited from those already living at Freedom City and from Mississippi Delta counties.

During training and construction, each family will receive a stipend and live on or near Freedom City land.

Plans for the community include the construction of shopping and recreational facilities after the homes are finished. It is anticipated that skills learned during the training will enable each man to become economically self-sufficient.

Freedom City was begun in 1966 for a group evicted from their homes on cotton farms after participating in demonstrations at the Greenville Air Force Base.

The people lived at the Delta Ministry's Mount Beulah Conference Center for a time. A \$75,000 loan made the purchase of the land possible, and a \$100,000 mortgage is being paid off from profits from wheat and soybean crops cultivated by the residents.



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