

The + WITNESS

OCTOBER 24, 1963

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PETER CONCENTRATES

-EPISCOPAL SCHOOL WEEK OBSERVED-

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street
Sundays: Family Eucharist 9:00 a.m. Morning Prayer and Sermon 11:00 a.m.
(Choral Eucharist, first Sundays).
Weekdays: Wednesdays: Holy Communion 7:30 a.m.; Thursdays, Holy Communion and Healing Service 12:00 noon. Healing Service 6:00 p.m. (Holy Communion, first Thursdays).
Holy Days: Holy Communion 12:00 noon.

ST. BARTHOLOMEW'S CHURCH

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

CHURCH OF THE HOLY TRINITY

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
New York
Daily Morning Prayer and Holy Communion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
NEW YORK
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Chaplain
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ST. THOMAS

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

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Near New York Memorial Hospitals
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Sundays: 8 a.m. HC; 9:30 Family (HC 3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.
One of New York's
most beautiful public buildings.

The Witness

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

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

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

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SAN ANTONIO, TEXAS
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The Rev. George N. Taylor, Associate
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Wednesday and Holy Days 7 and 10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday 11:30 to 1 p.m.

SERVICES

In Leading Churches

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CAMBRIDGE, MASS.

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

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service.
Holy Days, 6 p.m. Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter E. Neds
The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion. 11:00 a.m. Service and Sermon. 7:30 p.m. Evening Prayer.
Holy Days: 12:15 p.m. Holy Communion.
Thursdays: 7:30 a.m. Holy Communion.

TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Reverend John C. Harper, Rector
Weekday Services: Mon., and Thurs., Holy Communion at 12:10. Tues., Holy Communion at 7:30 a.m. Wed., Fri., and Sat., Noonday Prayers at 12:10.
Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

Story of the Week**Presiding Bishop on Observance Of Episcopal School Week**

★ Arthur Lichtenberger, Presiding Bishop, announced that Episcopal School Week will be observed October 27 - November 3.

In a statement urging Episcopalians to pray for the 600 Episcopal Church-related schools below college level in the U. S., Bishop Lichtenberger said:

"From every side doubts and criticisms are expressed concerning American education: there is not enough training in science; the humanities are being crowded out of our curricula; the drop-out at the high school level is increasing. Whether or not these things be true, the fact remains that it is the task of the church to promote sound learning, to inculcate high moral standards in our youth, and to give them the compassion and breadth of vision to see all men as equal before God, and all truth as God's revelation.

"Our church is emphasizing this task again this year by the observance of Episcopal School Week, beginning Sunday October 27. I ask you to pray for our schools, that students and teachers may be guided by the Holy Spirit."

The Rev. Clarence Brickman, executive secretary of the unit of parish and preparatory schools in the National Council's department of Christian

education, reiterated the importance of Episcopalians informing themselves about their Church-related schools.

"It is a matter of deep concern to both clergy and schoolmen that many faithful communicants know so little about the schools of our church," Brickman said.

He added that "in the interaction of altar and classroom, there exists a unique relationship which we believe permits the development of the whole child." At present there are more than 70,000 Episcopal pupils currently enrolled in the country's Episcopal schools.

"If education is the process by which persons are prepared for life and death, then churchmen need only be reminded of church schools as one means of meeting a common task," Brickman asserted.

He further declared that "the schools of the Episcopal Church pursue a corporate ambition to lead and teach boys and girls so that they may be at home in God's world, may accept the redeeming work of our Lord Jesus Christ, and may put themselves at the service of his Holy Spirit, who shall lead us in all truth."

No Discrimination

Episcopal Church-related schools that practice racial discrimination will be barred from

membership in the national Episcopal School Association.

This ruling was handed down by the organization's executive committee meeting at a September meeting. It reiterates and reflects the church's unequivocal position on the question of integrated schools.

The governing board threw its weight behind Presiding Bishop Arthur Lichtenberger's Whitsuntide message in which he called racial discrimination within the body of the church itself "an intolerable scandal" and summoned all diocesan and Church-related agencies, schools and other institutions "to bring their practices up to the standard of the clear position of the church" on the racial issue.

In another resolution, the executive committee declared that member schools of the Association must re-examine their admission policies and, within six months, "give documentary evidence that they have brought their admission policies into conformity" with the church's anti-segregationist stand.

The committee also requested the Association's executive secretary, the Rev. Clarence Brickman, to obtain descriptions of current admission policies of the Association's 220 member schools across the nation.

The association is an organization of Episcopal Church-related day and boarding schools below the college level. Its president is John W. Shank of Orlando, Fla.

The executive committee, in

addition to Brickman and Shank, consists of Ruth Jenkins, the Bishop's School, La Jolla, Cal.; the Rev. John Verdery, Wooster School, Danbury, Conn.; the Rev. E. Allison Grant, Grace Church School, New York City; and Robert H. Porter, headmaster, The Choir School of St. Thomas Church, New York City.

Triennial Convention

More than 500 Episcopal Church school educators are expected to converge on the nation's capital November 7-9 to explore "The Church's ministry of reconciliation in the field of education."

Opening the two-day second triennial convention — the first was held in 1960, also in Washington, — will be a service of witness in the Cathedral. Bishop Henry I. Louttit of South Florida and chairman of the National Council's department of Christian education, will preach.

Theme leader for the conference will be the Rev. C. Fitz Simons Allison, associate professor of ecclesiastical history, School of Theology of the University of the South, Sewanee, Tenn. Allison will discuss "A Christian doctrine of God for the space age" and "A Christian doctrine of man for the space age."

Leading educators — both clergy and lay — will appear on the two-day program. In addition to Bishop Louttit, others include:

The Rev. David R. Hunter, director of the department of Christian education, National Council.

The Rev. Reamer Kline, president, Bard College.

Marshall Fishwick, professor of studies, the Wemyss Foundation.

Virginia Harrington, professor of history, Barnard College.

Philip H. Rhineland, pro-

fessor of philosophy, Stanford University.

Conference participants also will take part in workshops related to all phases of church-related education.

Co-sponsored by the National Council's unit of parish and

preparatory schools and the Episcopal School Association, the conference's purpose is to re-examine the theological basis for Episcopal schools and their quest for academic excellence within the framework of the church's life and mission today.

Sees New Trend in Church-State Educational Relations

★ An authority on constitutional law said in Lafayette, Indiana that recent U.S. Supreme Court decisions on devotional acts in public schools have set in motion a welcome new trend in church-state educational relations.

Prof. Wilber A. Katz of the University of Wisconsin law school, an Episcopalian, addressing some 150 educators at an institute on religion and the public schools, said the decisions reject the concept where-by the majority may institute practices which minorities must tolerate.

He said the high court has clearly stated that equality and freedom are the leading principles of the nation. Decisions banning prayer and Bible reading, he said, develop the concept of neutrality in a way which neither inhibits religious freedom nor supports religion against irreligion.

Katz discussed the concept of state neutrality to religion in relation to a variety of problems which he said are destined to continue to confront educators.

On prayer in public schools, he said the Supreme Court has outlawed religious practices whether instituted in the classroom by state statutes or on the voluntary authority of the teacher.

A grade school teacher's authority, he said, "is such that it is equivalent to authority from above . . . so prayers initiated by teachers even with-

out benefit of authorization by the school principal or state statutes is forbidden by the constitution."

The law professor asserted that the court's definition of neutrality also forbids religious tests for the employment of teachers.

"We cannot operate on the assumption that a teacher with religious affiliation will be a better teacher than one without religious affiliation," he said.

Public education, he said, is based on the assumption that there are operating principles involved which are applicable whether one is a "believer" or not.

At the same time, Katz said, the concept of neutrality need not be interpreted to mean that no exemptions can be granted to accommodate the religious needs of students in regard to attendance requirements and the scheduling of examinations. This, he noted, could result in hostility to religion rather than neutrality.

Religious material has a proper place in the public school curriculum, when it is treated objectively and is not used for indoctrination purposes, Katz said. He joined earlier institute speakers, however, in questioning whether public school teachers are not qualified to handle religious material.

Educators now must work quickly in training teachers and preparing curriculum materials

if objective religious courses are to be established, he said.

The professor expressed a hope that the neutrality concept might eventually lead to a Supreme Court decision that would allow public school students to be dismissed at the end of the regular day, then return to the public classrooms for religious courses.

Katz said recent Supreme Court decisions have not clear-

ly defined the issue of constitutionality of financial aid to church-supported schools.

He said as yet there is no predictable answer to questions concerning aid to private higher education in relation to assistance for parochial elementary schools, aid to students as against aid to schools grants as opposed to loans and aid for special programs or for general education.

New Findings on Heart Ailments Through Experiments on Monks

★ If you have been reading articles in the papers and magazines that the levels of blood-fat is one of the major reasons for heart attacks, and have shifted to a light diet in consequence, then go back to the steaks and roasts.

Likewise, if you have been sold on the idea that the mad rushing of so many people is another major cause of coronary disease, you can forget that too — that is if a recent study proves anything.

The cholesterol levels of Trappist monks, who lead a quiet, contemplative life and follow a vegetarian diet, are not significantly different from those of laymen of the same age, a medical research team of George Washington University reported.

Some observers said the research project in which 39 Roman Catholic monks, under vows of seclusion from the world, cooperated for the good of mankind, may explode some long-held theories as to the cause of heart disease which strikes down many middle-aged American men in their prime.

Study of blood-fat levels of Trappists at a monastery near Berryville, Va., was begun with the expectation that it would uncover cholesterol levels sig-

nificantly lower than those of average laymen of the same age, who eat a diet rich with fats and rush from one task to another during a busy working day.

It just didn't turn out that way, Dr. Cesar A. Caceres and Dr. John B. Calatyud reported in an article prepared for the New England Journal of Medicine. They made the initial studies two years ago, to be sure of their results, they returned to the monastery this summer and checked the monks' blood-fat levels again.

"Despite adherence to the strict, low-fat vegetarian diet," they reported, "the majority of the subjects had serum cholesterol values that, when adjusted for age, were within or near the expected range for the general population."

It has been observed by medical researchers that Trappist monks and others who lead secluded, well-ordered lives do sometimes die of sudden heart attacks. Further study will be required to determine whether other factors enter into the development of coronary disease among them.

The cholesterol levels are only one indication of susceptibility to coronary heart disease, the researchers pointed out.

In the final analysis with a specific individual "it is the person himself, with his interrelated characteristics, that will determine susceptibility for coronary artery disease," the doctors declared. They suggest that such other factors as a person's weight, his family's medical history, and his personality may play a more significant role in his cholesterol level and his susceptibility to heart disease than his diet.

DEBATE MONEY FOR WORLD FAIR

★ Appropriation of additional funds for participation in the New York world's fair church center was approved after debate by the National Council.

It authorized \$5,000 in the current year and "up to an additional \$5,000" in 1964, bringing possible total contributions to \$15,000. An initial \$5,000 was approved in 1962.

Hugh C. Laughlin of Toledo, Ohio, chairman of the general division of laymen's work, opposed the appropriations, saying "projects like the world's fair are like sponges." He contended capital funds could be better used in areas of greater need.

Bishop Louttit of South Florida argued that "it is short-sighted for the church to spend as much as \$50,000 for General Convention exhibits for our own people" when "the church stands to gain more by letting non-Episcopalians know what our church is like."

COMING UP

MATTHEW WARREN, rector of St. Paul's School, Concord, N. H. will have an article on "The Church School Meets Current Needs" in our issue of November 7, in connection with the convention of Church School educators in Washington, November 7-9.

Hunter Leaves Episcopal Post For Important Job at NCC

By Edward J. Mohr

Witness Editorial Assistant

★ Personnel matters dominated the meeting of the National Council in Cincinnati October 10-12. The appointment by the Presiding Bishop of Bishop Bayne to succeed Bishop Bentley as director of the overseas department, effective Nov. 1, 1964, reported here last week, was confirmed by the council. The resignation of the Rev. David R. Hunter as director of the Christian education department was accepted, subject to his election as associate general secretary of the National Council of Churches. This election took place at the meeting of the general board of the council in New York last Thursday.

For the first time in its history a Negro will be a member of the council itself. The Rev. Birney W. Smith Jr., rector of St. Augustine's, Kansas City, Mo., will succeed Bishop Hines of Texas as the member elected from the 7th province. The new member from the 4th province, Prime F. Osborne, vice president of Atlantic Coast Lines R. R., succeeds the Rev. Raymond T. Ferris of Nashville.

Also leaving the council are Bishop Warnecke of Bethlehem and Bishop Hallock of Milwaukee, both having served three year terms as representatives of the 3rd and 5th provinces and are therefore ineligible for re-election. Their successors have not yet been named.

As department chairmen Canon Charles H. Perry, assistant to the bishop of Northern California, succeeds Bishop Hallock for the promotion department and Bishop Hunter of

Wyoming succeeds Bishop Hines for the home department.

Under a general salary revision those of domestic missionary bishops were raised to \$10,000 from \$8,000; those of overseas bishops having jurisdiction to \$8,000 from \$7,000. The council recommended a minimum salary of \$5,300, including utilities and major medical and hospital insurance, for home missionaries, and advocated the principle of a 10% increase every three years, up to 12 years, for those remaining in the field. The recommendations are effective only if adopted in the missionary districts.

Salaries of overseas missionaries were raised in all categories. The lowest grade for single persons was raised from \$2,500 to \$2,800, for married missionaries from \$3,000 to \$3,700. The upper levels were raised from \$3,000 to \$3,950 for single and from \$3,600 to \$4,750 for married personnel. With additional allowances these compensations are comparable to those in the domestic field.

The actions were taken pursuant to a mandate from General Convention of 1961, under which such salaries are to be kept under continuing review.

The Church School missionary offering shows an increase over the preceding year for the first time since it was taken out of the quotas. Lindley M. Franklin Jr., council treasurer, reported that to date \$274,071 had been received, some \$30,000 above last year for the period. He reported that on pledges for the dioceses and districts \$5,580,285 had been remitted, against anticipations of \$5,832,381, the lag being normal for the period.

Under a policy resolution the council instructed all its agencies to depict the racial inclusiveness of the church in all media of communications used. The objective is to show that the church membership does or should consist of differing racial and social elements.

The council offered assistance to the Philippine Independent Church in the establishment of a national center in Manila, for which \$500,000 is being raised by that body. Under the offer the council will let the land formerly occupied by the episcopal residence, destroyed during the war, at \$1 a year on a 99-year lease, and to give it outright when the improvements are paid for.

In an action also affecting the Philippines the council appropriated \$12,500 for the current operation of Trinity College, the former Capitol City College which the Bishop of the Philippines has acquired with capital funds under his control. The council has arranged for \$25,000 a year for the same purpose in the overseas budget for the next triennium.

In other personnel changes the Rev. Alton H. Stivers, rector of St. James, Watkins Glen, N. Y. becomes associate secretary of the college and university division; the Rev. Thomas W. Gibbs comes from the Virgin Islands to be executive secretary of the unit of overseas education, succeeding the Rev. Milton R. Le Roy, who becomes the first male member of the faculty of St. Margaret's House, Berkeley, Calif., as professor of education; the Rev. Herschel O. Halbert Jr., who has been associate secretary in the division of curriculum development becomes associate secretary in the division of citizenship; Carroll Greene is appointed to a newly established office with the same title in that division,

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EDITORIALS

The Obligation of Church Schools

THE PRESIDING BISHOP, in his statement on the observance of Episcopal School Week, makes the point that it is the task of the Church to promote sound learning, and within this to give youth "the compassion and breadth to see . . . all truth as God's revelation."

The discernment in Dr. Lichtenberger's observation, that all truth is revelation, indeed God's revelation, is the basis, the justification, for education in the church.

This is not to say that the Christian church, or the church of God, is alone able to provide this basis for education, nor for that matter, that it was the first to be aware of it. At least since the time of Plato men have discerned that beyond what sense could describe there are forms which, though not seen, shape the life we know, the "truth".

But public education in this country cannot take a stand that truth is the revealing of truth, that what is known is a revelation of God.

In a pluralistic society, whatever segments within it may hold, official education cannot have a philosophy since the official society cannot have one. At best it has to get along with substitutes: some form of pragmatism and a nationalistic tribalism. It must not be presumed that Bible readings and prayer exercises, where they were held, were more than substitutes for a philosophical basis for education. Even if these could be constitutionally maintained all the time in all the public schools they would not, any more than they have, provide a "religious" basis for education of the whole truth.

Public schools can and should do as well as any in providing training, technical ability, and knowledge of facts and — in a nation which every year throws out more than 50 billion dollars for "defense" while physically and spiritually depriving its teachers and children — can, and pray God, will do better. In this respect education in the church must do at least as well

lest its children, who have to stay alive in this world as well as the next, be cheated.

The schools of the church, however, can be places where it can be seen that there is an eternity in spite of time. For them this is not only a possibility but a solemn obligation. Merely providing better environment, better relationships, better teaching, is not enough. Even though these be present they will not provide the practical or moral justification for the financial and physical effort involved in establishing and maintaining the schools.

Neither are schools of the church justified because children can be herded into chapels for dreary "worship", which can be equalled elsewhere; nor because they can be taught about religion, which the public schools are permitted and ought to do; nor because they provide the means for presenting the "special" revelation of the Bible, which can often be done as harmfully here as in Sunday school.

The schools of the church have an obligation, in the discharge of which they will be blessed, to make known that that which is seen, that which is heard, that which is done, in the flux and in the welter, is the revealing in the many of the one who is all.

For this we must respond to Dr. Lichtenberger's request "to pray for our schools, that students and teachers may be guided by the Holy Spirit".

Phenomenal Growth

FEW READERS, we suppose, are aware of the phenomenal expansion within the Episcopal Church of schools below the college level. There are presently about 600, and new schools are being opened constantly.

We are glad therefore to devote this number largely to our Church-related educational institutions — seminaries, colleges and those below these levels.

We join the Presiding Bishop in urging the observation of Episcopal School Week.

We also urge a careful reading of the excellent articles by Reamer Kline, president of Bard College, and the Rev. Edward M. Hartwell, who heads the Texas Episcopal School Association.

THE STRATEGIC FRONT TODAY

By Reamer Kline

The President of Bard College

IT IS DESPERATELY URGENT THAT THE EPISCOPAL CHURCH ENLARGE AND STRENGTHEN ITS POINTS OF CON- TACT WITH THE BUILDERS OF TOMOR- ROW—THE INTELLECTUAL COMMUNITY

AN INTEGRAL PART of the church's very being and purpose is the commitment to bear witness on an expanding frontier.

In every age there is one particular point on this frontier which is especially crucial.

In our age, that crucial point is the witness to the intellectual community.

In the Book of Acts, we are told that as the apostles took up the new responsibilities laid upon them by their risen Lord, they were given what were to be the church's marching orders:

"Ye shall be witnesses unto me, both in Jerusalem and in all Judaea and in Samaria and unto the uttermost parts of the earth."

The apostles fulfilled their orders.

Within days after the command was given, Peter was standing boldly forth in Jerusalem, declaring: "Ye men of Judaea . . . be this known unto you . . . that God hath made this same Jesus whom ye crucified both Lord and Christ!"

And then, soon Philip was in Samaria.

And before the account in the Book of Acts closes, Paul comes walking up the Appian way and into the city of Rome.

Now, why did the witness sweep on so swiftly to Rome? Rome was not a place beloved of the Jews. Rome was not a focus of their national hopes. Why then Rome? Why bear witness there?

Because Rome was the place that really mattered, the place where more than anywhere else, the mortal destiny of civilized man was being determined, and would continue largely to be determined for the next one and a half thousand years. Rome was the place of decision.

This arrival in Rome had been presaged years before, when to Paul a prisoner in a Jerusalem castle, in the words of Acts, "the night following the Lord stood by him and said: 'Be of good cheer, Paul; for as thou has testified of me in

Jerusalem, so must thou also bear witness at Rome.'"

There is no place that is inappropriate for Christian witness. But the place of supreme importance for witness in every age, is the place of decision.

And just as the Lord stood by Paul and guided his eyes to Rome, so in every age the Lord stands by his church and guides its eyes to the place of decision for the time immediately ahead.

Other Frontiers

AFTER ROME had been made Christian in the fourth century, the church's horizon shifted to the barbarian tribes of northern Europe, with the result that when these people developed into the new nations of the middle ages, the Christian faith was warp and woof of their nationhood.

In the 14th, 15th and 16th centuries came the great age of exploration, as the Americas and the Far East came within the range of view of civilized man. And there too the witness was borne, and Christian insight moulded the destiny of the newly discovered lands, so that when our forefathers set forth their Declaration of Independence, it was the rights with which all men are "endowed by the Creator" that they proclaimed. Lincoln at Gettysburg could designate the United States as "this nation under God."

In the age of our grandparents, the once-new peoples of western Europe and America reached out to the remote and primitive peoples of the earth in the church's last great missionary witness which was primarily a geographical leap. Figuratively speaking, this phase might be said to have culminated when Stanley and Livingston came face to face "in darkest Africa," for after this there were no more important regions left

that were physically beyond the reach of the gospel.

What do you do about a witness to the uttermost parts of the earth, when at last you stand at the remotest point of the globe upon which you can set your foot? What then?

Right there, some of the vitality and sureness seemed to go out of the witness. In succeeding decades, such phrases began to appear as "the decline of the West," "the post-Christian era." Neither phrase necessarily need be true. But henceforth to be at issue was the question of whether the witness could be borne as effectively in the modern world's new lands of mind and intellect and new social structure, as it had been in the former ages' new lands opened up by geographical exploration. That question is still unresolved before us. It may well be the most crucial question now before the church.

Our Own Times

FOR TWO of the distinctive facts of our time are these:

- A new world is being built.
- It is the intellectual community that is building it.

This new world results from a major breakthrough of science and top-level intellect, and from the profound social change of the past two decades. The jet airplane, the space program, the almost unlimited power of nuclear energy, the unbelievable swiftness and scope of the electronic computer — these and other similar discoveries in a decade and a half have created new cities, called our sons and daughters to new jobs in far places and to totally new ways of life, have reshaped the world power structure, and changed or at least significantly affected the life of every one of us.

No less influential on the individual life is the pattern of profound social change which surrounds us. Social security has made the life of the aged very different. Urban planning and renewal have rearranged the whole downtown of most of our cities and larger towns. The American Negro has come further toward full equality in the past ten years than in the preceding seventy-five. The servant as a social type has all but disappeared, and the men of labor now bulk larger in politics than do employers, or owners of business. In the United Nations, that chief focus of much of the world's hope, more

than half the votes today are cast by nations that are new within our lifetimes.

These swift scientific and social changes express themselves in whole new forms and viewpoints in literature and the arts, so that today's most important books, pictures and musical works are baffling and confusing to those whose familiarity has been with classical music, traditional painting and pre-world-war-two writing. Collectively then this over-all change adds up to a whole new outlook and way of life for a good share of the human race, — and an equally changed environment for the church.

But just as important as the fact of the newness of this new world, is the fact of who is shaping it. For the first time in history, the power to restructure human society has passed out of the hands of rulers occupying the top structured positions in society, — whether hereditary, democratic, economic or ecclesiastical rulers — and into the hands of the highly educated. The new role of the intellectual is affecting both our social structure and the course of history. You know the old pattern, how in Greek and Roman times and ever since then, strong and purposeful men would arise and seize power, and make themselves emperors, kings, dictators, or elected officials with strong popular following; and how such a man would then surround himself with a court — artists, musicians, historians to chronicle his reign or poets to celebrate it — and how in such a situation, men of learning or culture were the ornaments of the man of power, but only that. Always the decision remained with the man of power.

Radical Change

NOW FOR THE FIRST TIME in history, that is no longer so. Decisions today are so complex and the information on which they must be based is so specialized, that the highly educated are no longer ornamenting courts, but are determining national policy. For example, consider the impact on American life today of Werner von Braun of the space agency, Robert Weaver of housing, and Martin Luther King. Now each one of these three men has an earned Ph.D. degree! Theirs is not the traditional role of Ph.D.s in America. We have grown used to them as porers over dusty learning, and somewhat absent-minded and kindly teachers of youth. Now they are making history! As President Kerr of the University of California points out: "The universities are the creators and disseminators

of knowledge, the most powerful element in the modern world."

The profound changes I have been describing are fruits of the work of the engineer, the statistician, the urban planner, the laboratory scientist, the sociologist, the modern philosophers, and social researcher, the economist — intellectuals all. As a columnist recently wrote: "The high state department delivers an important memorandum to a foreign government. But this memorandum was not written by the high state department official. It was written by a young 32 year old staff man, and that young man has a Ph.D. from Harvard."

The time has come when we all must put unstinted strength back of the church's witness to the new and fast emerging community of intellect. I believe the issue is very clear. What is happening today on college campuses, in laboratories, in social research, and among younger leaders in literature and the arts, is the modern counterpart of the discovery of new lands. (Remember, when originally discovered, those new lands were pagan!) But before today's "new lands," too many of us who are of the church, too often hold back.

"I don't understand this new book," we say.

"This picture means nothing to me."

"Men shouldn't tamper with such ideas."

"They should leave space alone."

"I thought that new symphony was terrible."

Why don't they play Beethoven?"

A few weeks ago, on the steps of a beautiful little stone Gothic Church, a woman said to me: "This dear little church is the only thing around here that is still the way it was when I was a girl." I have been uneasy over that remark ever since. The Lord did not say: "Ye shall be witnesses unto me in Jerusalem PERIOD," — that is, witnesses just in this familiar place, up and down these streets we know so well, and have walked together. No, he added: "Judaea, Samaria, and the uttermost parts of the earth." And for most of its years, the church has not been afraid of new lands or reluctant to enter them. Affirming confidently: "I believe in God the Father Almighty, maker of heaven and earth," the church has exultantly said of new lands "God made these too. They are his, and I go forward to claim them for him."

The Church Today

IT IS not entirely our fault and yet it is a fact that to much of the contemporary intellectual community and before the forces of social

change, the church very often appears to be a conservator of the past, a sort of local anti-quarian society, cherishing values that are nostalgic but essentially irrelevant, — and hence is no longer the companion on man's forward journey. For example, surely the new reaches of man's mind and personality opened up by psychology and psychiatry in the last two lifetimes, are important to the world today as was the 19th century opening up of western Canada. The church entered forcefully into the latter land, but has held back from the former. Or, for centuries the church was the recognized patron of arts and letters. But to modern artists and writers, the church too often presents a condemnatory mien, and they in turn label the church as part of the decadent and outdated "establishment."

By its essential theological nature, the church is uniquely the handmaiden and proclaimer of the divinely ordered life process by which the whole world of nature is constantly being re-constituted, and new forms of life, thought and society emerge. ("Behold, I make all things new!") Therefore it would seem that the church should be the special fosterer and sponsor of the national, social and cultural aspirations of developing peoples, the blesser of new nations. Yet in many places the church has stood before emergent peoples as the foe of their new life, rather than as its herald.

Teaching Church

THE COMMITMENT to teach is one of the chief obligations laid upon the church by the risen Lord. It is the Christian's stated destiny to know the truth and thereby to be made free. Some aspects of this teaching commitment our church has met effectively, even with distinction (e. g., teaching within parishes and development of church preparatory schools). But in the area that is most crucial for today and for the future, namely at the point of witness to the emerging intellectual community, particularly at the level of college and graduate school, we have much unfinished business. Currently there are only eight colleges actively related by charter, history, and tradition, to the Episcopal Church. This is fewer than comparable religious bodies have, and fewer than such a church as ours should have. The important result of our inadequacy here is not the affront to denominational prestige and pride. That is relatively superficial. What is really serious is the resulting absence within the

church's life of enough places of meeting between the community of faith and the community of intellect.

It is desperately urgent that the church enlarge and strengthen its points of contact with the intellectual community. This means chaplaincies in colleges and universities. It means encouraging and helping more of the church's ablest young people to continue their education all the way to the doctorate in the major branches of learning, so that in time they can set forth the case for God in the language of the learned, in terms just as intellectually respectable as are used to expound the findings of post-graduate chemistry, whenever the encounter is on that level.

Perhaps most simply (and this may be the most difficult of all), the present urgency calls

for people of belief and good-will (e. g. church-people) to work hard to recognize the new, to seek to understand the new, and wherever possible to suffuse it with Christian values.

Finally, the church should put greatly enforced strength back of the colleges it now has. For on these eight campuses, the church is not simply "allowed to work." Rather, it has a place in the very structure of these institutions. And in them, we can make sure that the meeting of faith and learning will take place continually, strenuously, and significantly.

The meeting of faith and learning is probably the most important meeting of our day.

This then is the strategic front for the church today.

This is the place to bear witness.

COMING OF AGE TOGETHER

By Edward M. Hartwell

*Rector of St. George's, Austin, and President of
Texas Episcopal School Association*

THE SCHOOLS OF THE EPISCOPAL CHURCH HAVE MANY UNIQUE OPPORTUNITIES

AT THE RECENT Anglican Congress a quote from the Archbishop of Canterbury provided the title of the Congress message: "The church that lives to itself, will die by itself." The truth of this statement is not diminished when applied to the church's schools. The "school" that lives to itself will die by itself.

A Christian prospective brings this judgment upon the church's institutional life as well as of the individual Christian in his vocation. As churchmen grow increasing conscious of the great potential in the church's schools, some yardstick by which we may measure their value must emerge. We must dare to attempt to articulate the basic purpose which governs their operation and the formulation of curriculum. "For what" and "for whom" do our schools exist?

The Episcopal School Association and its regional offspring, the T.E.S.A., attempt to raise these questions and assist our many schools in finding appropriate answers for the education of Christians in our day. These and other extra-parochial efforts have made a genuine contribution to the church's schools if only by vastly improving the dialogue between representatives from schools which have great differences yet a

common identity with the church. Slowly the machinery is beginning to emerge by which the schools which wish to enter this dialogue can receive more concrete help in evaluating their own performance. In practical terms we are involved in trying to sharpen the church's witness through her schools and academic standards are a dimension of that witness. Dr. William Hogue said this so well. "In a Church School, academic excellence is a theological imperative." The author feels a real identity with Dr. Hogue's "we" in the following quotation.

"We rightly reject the idea that a school with high academic standards is de facto a good school from a Christian standpoint. We must not fall into the opposite error of supposing that a parish school with low academic standards is justified because it 'teaches religion'".

Our efforts to adopt minimum standards are of necessity caught in the tension of these two truths. There seem to be those among our new parish day schools who are afraid that they may not measure-up academically and therefore hesitate to commit themselves to the discipline of

any extra-parochial agency which may identify rationalized weaknesses. And on the other hand, some of the established church-related schools appear reluctant to allow others to raise the question of whether their academic curriculum has been baptized by "immersion" or "sprinkling."

Varied Approaches

MANY of the newer schools have quite varied approaches to administration and curriculum development. While this variety is often the result of genuine creativity, this does make it more difficult to evaluate and share. Sometimes the differences result in an undeclared defensiveness. The recollection of an incident a few years ago is a clear illustration. The rector of a parish was telling a school group of the practice of his school to limit the school day for first graders to three hours a day. He was asked, "How do you manage to cover all the work?" His reply, "Come and see, we do it", failed to answer the question. It is reasonable to expect persons providing general education in the name of the church to have the ability to be critical of themselves, and to have the maturity to be able to identify their pedagogical pre-suppositions and methods. This is not to expect uniformity but to work for competence. Fortunately most of the persons in the young schools do recognize their needs and are eager to share and to receive insight from others. They welcome the benefits of the self-imposed standards of co-operating agencies.

Some of the representatives of the established church-related schools seem to feel that they have little to gain from co-operative exchange within the community of church schools. From a detached point-of-view they are probably right; particularly if they are identified by a status of being "independent" not only of public education, but "independent" of the discipline of the church as well. However, all our church-related schools have a great deal to gain if they are genuinely interested in being an arm of the church in the field of education and consider their work as a Christian vocation. These schools not only have much to gain in the dialogue between schools of the church, they have a great deal to give in terms of experience and proficiency. It is in this case that "living to oneself" could be most costly to the total witness of the church. Fortunately many of our well established schools are sharing not only academic

insight but contemporary interpretation of the church's role in education.

Self-Evaluation

IN TEXAS we will soon make a significant step in circulating to the members of the Texas Episcopal School Association copies of an "Instrument for Self-Evaluation". This embodies the minimal standards proposed for certification in T.E.S.A. Each member school is asked to apply these criteria to their own situation. It is anticipated that visiting teams will follow-up in another year.

Although this is a modest achievement, it is significant and encouraging to find a practical way to enter into the dialogue between the schools of the church. At least the door is open to raise the significant questions about our common purpose and mutually accepted standards.

The most difficult part of this effort is overcoming the ancient plague of "parochialism", which is older than the Book of Jonah. Because we are talking about "Episcopal" schools, we cannot expect our schools to have completely overcome this demon if our churches as a whole have not been able to do so. Our schools are caught-up in the Anglican dilemma: we sense that we are "a part of" something much greater than the local congregation but we also sense that we are "apart from" this something. We are both "bound" and "free".

We are bound to honor our particular heritage and by canon we are bound to a discipline and polity of a reformed and yet catholic tradition. Schools which are identified with the label "Episcopal" are marked by this word. To the public they represent "our Church" with all the inclusiveness of something greater than the local church.

Yet "grace" abounds. Because of the tremendous freedom enjoyed by members of our church and its institutions, there is danger that we indulge that freedom and impose upon the "Grace of God". Our heritage is sufficiently broad and the expression of faith in our communion is varied enough to allow considerable latitude to the local church and its school.

While each school must maintain its own creativity and God-given uniqueness, we must also transcend our local identity for the greater good of bearing witness to our common Lord and the task that he has set before the whole Church to teach in his name. Subsequent chapters of the history of the day school movement in

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the Episcopal Church will be greatly influenced by the degree to which parochialism is allowed to dominate our efforts.

Our churches and our schools within and related to our church are free to live to themselves. But we cannot do this without cost to ourselves and the final judgment of God. The school that lives to itself will die to itself.

For whosoever will save his life shall lose it: But whosoever will lose his life for my sake, the same shall save it. (Luke 9:24)

ARTHUR BLAXALL GOES ON TRIAL

★ The Rev. Arthur Blaxall, 72-year-old Anglican clergyman, pleaded guilty in a court in Johannesburg to taking part in, or aiding, the activities of the Pan-African Congress and the African National Congress, the South Africa radio reported. Both congresses are banned in this country.

Blaxall, who was out on \$1,000 bail pending trial, had been charged with violating the suppression of communism act.

The law, opposed by Christian groups, gives the ministry of justice extraordinary powers in national emergencies. Its opponents, however, say it was designed to buttress South Africa's racial segregation policies.

Among those present at the clergyman's trial were Bishop Leslie Stradling of Johannesburg and the Rev. E. P. Eastman, general secretary of the International Fellowship of Reconciliation, who went from London to Johannesburg to attend the court proceedings.

Blaxall has spent most of his ministerial life in welfare work among African Negroes. He was arrested last April just before he was to have attended the constituting assembly of the All Africa conference of churches at Kampala, Uganda.

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APARTMENT BUILDING FOR P.D.S.

★ Married seminarians and their families at the Philadelphia Divinity School will be provided apartments adjacent to the campus. Dean Edward G. Harris announced that the board of trustees had purchased a building located at 4301-09 Spruce Street. The school owns a full square block of property across the street from the new building.

Fifty-two apartments, now fully occupied by tenants, are contained in the brick structure. Apartments will be made available to students who heretofore had to rent facilities wherever possible. The housing of married students in the new building will provide greater convenience, and increase the sense of community living among the seminarians.

LARGE ENROLLMENT AT E.T.S.

★ The Episcopal Theological School, Cambridge, opened its 99th academic year with 133 students enrolled, coming from 28 dioceses and missionary districts.

The 50 juniors in the entering class marks the largest enrollment of first-year men in the history of the school. The student body has a decided international flavor with men coming from dioceses in Canada, Uganda, Japan, India, Germany and Europe.

Also the third yearly program of theological education for laymen started its fall term of evening courses with "The Church's Mission to our World" by Bishop John M. Burgess, Suffragan of the diocese of Massachusetts.

Dr. Peter Waring, associate professor of church music at the school, began "A Seminar Workshop in Church Music."

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The Sister Secretary.

Council Meeting

(Continued from Page Six)

with responsibility for racial matters.

Miss Emma Lou Benignus has resigned as associate secretary in the adult division of education department to join the teaching staff of the Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich. The Rev. William J. Coulter has resigned as associate secretary of the leadership training division to become director of training of the Church Army.

The council contributed, \$17,500 for the expenses of the National Council of Churches commission on religion and race, of which Bishop Lichtenberger is president.

Bishop Bentley, vice president of the council, presided at the Cincinnati meetings while Bishop Lichtenberger stayed in Greenwich, recuperating from phlebitis, which affected him following his recent hernia operation.

CANADIANS SEEK THREE MILLION

★ Responding to the plea of the recent Anglican Congress in Toronto, the executive council of the Anglican Church of Canada called on its members for \$3,000,000 to help Anglican churches in "emerging areas" outside Canada.

At the outset, the Canadian Church will make an appeal for \$500,000 during 1964. This amount will be over and above the normal budget requirements.

Archbishop Howard H. Clark told the executive council that diocesan bishops have pledged five per cent of their 1964 budget toward the \$500,000 goal.

A special committee will interpret the "mutual responsibility" plea made by the Congress in its document calling for a rebirth of the Anglican communion.

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WOMEN LAY READERS PROPOSED IN ENGLAND

★ The Convocation of Canterbury approved a proposal to give women the right to serve as lay readers, or substitute vicars, in the Church of England.

Following extensive debate, with more speakers opposing the proposal than favoring it, both the house of bishops and the house of clergy, in separate sessions, went on record as in favor of women conducting services.

In the upper house, bishops voted 19 to 6 to endorse the proposal. In the lower house, the vote was 73 to 60.

Present Anglican canons permit licensed men readers to "undertake such pastoral and educational work and give such assistance to any minister as the bishop may direct."

Lay readers may conduct or assist in conducting services, but cannot administer the sacraments. They may preach, read part of the communion service, teach Sunday school and the catechism, publish marriage banns and visit the sick.

The proposed revision of church law would grant these rights to women also.

Advancing the proposal in the upper house was Bishop Kenneth Riches of Lincoln who told his fellow bishops that in Christ there is neither "male nor female, bond or free."

He said there comes a time in the life of a church when customs and attitudes long cherished must be reappraised. Now was the time, he stressed, for women to have greater roles in serving the Anglican Church.

Leading the opposition was Bishop B. T. Guy of Gloucester who observed that many people in the church were not as forward thinking as bishops. Seeing a woman conduct a service, he said, may give "some pain"

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to the more conservative members of a congregation.

"Is the licensing of women to the office of reader the right way to repair some of the mistakes we have made?" Bishop Guy asked. "Will it help us, in fact, to use of the ministry of women more effectively?"

Revision of canons to enable women to obtain full status as lay readers in the Church of England was approved also by the convocation of York.

Offering the motion at the Convocation of York, Bishop William Derrick Lindsay Greer said permitting women to serve as lay readers would further the witness of the Church in the contemporary world.

He said there were theological as well as practical reasons for the move, which would give women a sense of equality in the Church.

Those against the move raised largely technical points, and the Rev. F. N. Keen of Beeston, Nottinghamshire drew laughter with a warning that the "overpowering aggressive" type of women should not be encouraged. He said these women seem to command much deference from the clergy and "it is time we stopped this aggression."

SCHOOL WEEK TO BE WIDELY OBSERVED

★ Episcopal School Week will be widely observed this year, according to Robert H. Porter, headmaster of the Choir School of St. Thomas Church, New York, who is chairman of the committee working on the project.

He states that twice as many committee members as formerly have been at work throughout the country. Their task has been to assist the clergy and interesting laymen in developing meaningful programs, aimed at alerting more Episcopalians to the existence, aims and purposes of the more than 600 church-related schools.

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Saint John's Parish Day School, N-6, 906 So. Orleans Ave., Tampa 6. The Rev. Dorsey G. Smith, Rect.; The Rev. G. S. Burchill, Hdm.

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St. James Episcopal Day School, N-3, 445 Convention St. (P.O. Box 126), Baton Rouge. The Rev. Ralph K. Webster, Hdm.

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St. Timothy's Parish Day School, N-K, 200 Ingleside Ave., Baltimore 21228. The Rev. George T. Cobbett, Hdm.; Mrs. Anna T. Bailey, Dir.

NEW YORK

The Episcopal School of New York, N-K, 119 E. 74th St., New York (21). Priscilla Houghton, Dir.

Jack and Jill School of St. George's Church, N-K, 207 E. 16th St., New York (3). Mrs. Rosaline B. Shen, Dir.

St. Joseph's Webster Day School, K-8, 217-55 100th Ave., New York (Queens Village 29). The Rev. William G. Penny, Rect. (Mail: 99-10 217th Lane, Queens Village 29).

St. Mark's School, N-K, 33-50 82nd St. New York (Jackson Heights 72). The Rev. L. Roper Shamhart, Hdm.; Mrs. R. D. Williams, Dir.

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CHARLES D. KEAN DIES OF HEART ATTACK

★ The Rev. Charles D. Kean, rector of the Epiphany, Washington, died of a heart attack October 16 at the age of 53.

He was secretary of the joint commission on approaches to unity and was recognized, not only in the Episcopal Church but by church people generally, as a stalwart champion of the unity movement.

He was a member of the Editorial Board of the Witness and met with the group at the regular meetings in New York whenever his heavy schedule allowed.

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