

The **+** WITNESS

NOVEMBER 7, 1963

10¢



WASHINGTON CATHEDRAL CHORISTERS

SERVICE OF WITNESS is being held this Thursday in connection with the convention of Episcopal Church Schools. Featured this week are articles by two distinguished Headmasters.

- DR. WARREN ON CHURCH SCHOOLS -

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.

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 (7:30 Saturdays and holidays)
Daily Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
NEW YORK

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday), 12 noon; Sunday, Holy Communion, 9 and 12:30; Morning Prayer & Sermon, 11 a.m.; Wednesday, Holy Communion, 4:30 p.m.

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.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals
Hugh McCandless, Lee Belford. David

Wayne, Philip Zabriskie, clergy

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.

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.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, *Chairman*

W. B. SPOFFORD SR., *Managing Editor*

EDWARD J. MOHR, *Editorial Assistant*

O. SYDNEY BARR; LEE A. BELFORD; KENNETH

R. FORBES; ROSCOE T. FOUST; RICHARD E.

GARY; GORDON C. GRAHAM; DAVID JOHNSON;

CHARLES D. KEAN; HAROLD R. LANDON;

LESLIE J. A. LANG; BENJAMIN MINIFIE; W.

NORMAN PITTINGER; WILLIAM STRINGFELLOW.

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



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIRE; MASSEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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



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

HOLY MATRIMONY

By Hugh McCandless

ABOUT THE

HOLY COMMUNION

By Massey H. Shepherd

SHALL I BE

A CLERGYMAN?

By Gordon T. Charlton Jr.

THE PRAYER BOOK

Its History and Purpose

By Irving P. Johnson

25¢ a copy

Ten for \$2

THE WITNESS

Tunkhannock, Pa.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

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

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector

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

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.

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Too Many Speakers & Viewpoints Slows Down Vatican Council

By Edward Duff, S.J.
*Religious News Service
Special Correspondent*

★ Vatican City, Oct. 28: — “Who is in charge here?” was the endemic, if publicly unasked, question of the fourth week of the second session of Vatican II.

As 61 speakers from 31 countries moved to the microphone to develop their ideas on the status and function of the laity and then slowly turned to chapter IV of the schema *De Ecclesia* (concerned with “The call to holiness in the church”), the difficulties of directing a deliberative body of 2,300 members, each with an uninhibited right to speak, became cruelly clear. Vatican I, it was noted, had merely some 750 participants.

The speakers, it must be remembered, were only commenting on a draft document. Their observation, along with a multitude of written suggestions, must be taken into consideration by the editorial committee, which is the Council’s theological commission, and incorporated into a revised text.

On the first three chapters of the schema *De Ecclesia* more than a thousand suggested emendations have been made. To these must be added 350 other comments forwarded in writing earlier. To compli-

cate matters, new material is being proposed for inclusion in the schema. On Oct. 22 a vote was taken (an affirmative outcome is being assumed) to add an additional chapter on the place of the Blessed Virgin Mary among the people of God rather than to relegate that consideration to a separate schema. Moreover, the hierarchies of Asia and Africa are determined that the essentially missionary character of the Catholic faith be explicitly set down in the schema on the Church whether as a new chapter or as an extra series of paragraphs to be called, say, “The missionary obligation of the people of God,” and inserted in the present texts.

(The Council voted Oct. 29 to discuss and debate the schema on the Blessed Virgin Mary as a part of *De Ecclesia*. This decision was reached in the closest vote registered in either session of the Council, 1,114 to 1,074, a majority of 40. Five votes cast were ruled out.

Closeness of the vote naturally stirred speculative comment by non-official observers. Some observers saw it as a “narrow victory” for “the liberals” among the Council fathers, stating that “conservative prelates had sought a long, separate theological document on Mary.

These observers held that a separate treatment of the subject would widen the gulf between Protestants and Catholics because of the great doctrinal differences in regard to Mary.)

Missionary Obligation

The logic of this last proposal is illustrated by the action of the World Council of Churches at its Assembly in New Delhi in 1961 in absorbing the former International Missionary Council into its organizational structure, permanent scope and program, to indicate that the life of the Churches and the missionary imperative are inseparable.

So crowded has become the material clamoring for inclusion in the schema *De Ecclesia*, so dilatory has the theological commission been in reviewing the new suggestions and proffered emendations, that Bishop John J. Wright of Pittsburgh, a member of the commission, conceded at a press panel that he thought it “unlikely” that any final text would be ready for a definitive vote by the end of the present session of the Council.

The schema of the liturgy is also encountering difficulties. The only document adopted, although in general terms, last year, its amendments are currently being voted by very large majorities when presented individually. But, when joined to the chapters they modify, they are often meeting heavy “juxta modum,” i.e. approval

with reservation, votes (seemingly the accumulation of individual objections to parts of the chapter) that deprive the text of the needed two-thirds majority.

Moreover, the 1964 session of Vatican II will be a shorter one. Cardinal Gracias has been told that his planning for the international eucharistic congress which opens in Bombay on November 25, 1964 should go forward, that the bishops of the Catholic world, their labors at the projected third session of the Council concluded, will be free to attend in large numbers.

The Second Vatican Council is promising to become the task of this generation of the church. Historians are recalling that, with interruptions, the Council of Trent lasted 19 years, from 1545 to 1563.

Two-Fold Problem

The problem is a two-fold one, at once a question of procedure and also a confrontation of differing points of view. There is a tension, even a conflict, between the desire for complete freedom of speech in the Council and the need of efficient direction of its work.

There is also a difference, certainly in emphasis, between those holding a static conception of the church as an ecclesiastical institution of clear juridical structures, with a neat division of labor and a clear chain of command, a sort of supernatural insurance company of a spiritual army whose commanders must maintain constant vigilance over its troops because the city of God is under attack, and the other conception of those who prefer to see the church as a divine mystery, beyond human categories of thought, but certainly the prolongation of Christ and his work in time, a spiritual ferment and a saving word sent to heal a wounded world. From these two different emphases

will be different conceptions of the function and the proper scope of the Council.

The two different emphases were voiced in the Council by Cardinals Leo-Jozef Suenens and Giuseppe Siri. The Belgian cardinal opposed the impression that the church is no more than an administrative machine completely cut off from the influence of the spirit of God. The church is built, he remarked, invoking St. Paul, not only on the Apostles but also on the prophets. The gifts of the Holy Spirit are given not merely to pastors but also to the faithful. It is not only in the time of St. Francis of Assisi, the Archbishop of Malines-Brussels argued, that the church had need of these charisms, it is today, it is always.

Broader Representation

Without "the testing" of these special gifts of the Spirit, admittedly there would be disorders. On the other hand, any government of the church which would ignore them would be poor and sterile. More scope for the freedom of the children of God in the church was the chief revision of the schema Cardinal Suenens envisaged. For if the faithful owe respect toward their pastors, the pastors in their turn must respect the faithful and the gifts of the Spirit that are theirs.

"To show the world that we practice what we preach," the cardinal concluded, "we should provide for a broader representation of the laity in the Council, giving them an active part to play, making place for women, since they constitute one-half the human race, and for members of the great congregations of religious brothers and sisters who contribute so significantly to the work of the church."

Two days later Cardinal Siri of Genoa arose in the Council to caution that the action of special gifts of the Holy Spirit,

unless controlled by ecclesiastical government, would give rise to a church within the church. Twice he insisted on the obligation of obedience of the laity toward the hierarchy.

The faith of the laity, he pointed out, is the result of the preaching of the hierarchy. He opposed use of the term "the people of God" as confusing and adding nothing to the concept of "the church." He deprecated talk of "the universal priesthood of the faithful" as deceiving and as a distortion of scripture. In short, the negative observations of the Italian cardinal condemned the present schema as "too optimistic."

In Victorian times, it was said, every British baby was born a little Tory or a little Whig. To inborn differences of temperament must be added the personal experience of intellectual formation, cultural conditioning and political preferences, all making for distinct points of view, manifesting themselves in the Council.

East vs West

History, too, has aggravated these differences, as was pointed out at a press conference by Archbishop Neofito Edelby. "The western church," the auxiliary to the Melchite Patriarch Maximos VI argued, "is still too clerical in its (direction) and in its behavior. Its perspective is quite other than that of ours of the east. In its conception Christ fixed upon Peter as the supreme commander, a sort of Roman Emperor in Soutane. Then Christ gave him assistants, then subjects, clergy and laity. Our conception in the Eastern Churches is the contrary. Christ first of all joined himself to the human race in which his chosen faithful have the right to the preaching of the gospel. Next he gave them apostles and, so that this college of the apostles may have unity, he chose for it a head."

As to expediting the procedures of the Council it is anticipated that the authority of the moderators will be clarified to give them a firmer control of the debate and of the agenda. Specifically, they will be authorized to submit for a vote of the bishops the four propositions which propose to disengage, for the guidance of the theological commission, the main consensus in the Council on Chapter II of the schema *De Ecclesia* on the episcopate. Heretofore, there has been confusion on the relative roles of the secretariat of the Council, the coordinating commission, the board of presidents and the moderators.

African Archbishop

The dynamic 48-year-old Archbishop Denis Hurley, O.M.I., of Durban, South Africa, has again urged as he did last year the suggestion that the national hierarchies should meet apart to discuss the agenda and then depute a majority and a minority spokesman to address the general meetings of the Council which could convene, under this plan, only twice a week.

The fear is that the bishops, weary of the prolonged, inconclusive and largely unmanageable discussion in St. Peter's Basilica, will lose interest and begin to drift home. As an index of the physical proportions of the present meeting of the Catholic bishops of the world, it is pointed out that Vatican I took place entirely in the single transept on the Epistle side of St. Peter's, whereas the bishops attending Vatican II fill the longest nave of any church edifice in the world, an overflow being assigned seats in the tribunes. Nor did Vatican I attempt to meet more often than two or three times a week.

Radical Proposal

A more radical proposal is contained in an appeal of the hierarchies of the ecclesiastical provinces of Africa and Madagascar addressed to Pope Paul VI in order to improve the efficiency of the Council "so that the immense hope born in men's hearts by this event will not be disappointed." The concrete suggestions are:

- That the membership in the conciliar commissions be subject to new elections and new appointments so far as the one-third quota reserved to the Pope is concerned.

In question here principally is the theological commission which prepared the document presently under scrutiny. Does its current membership adequately reflect the views of the majority of the Council?

But for all the commissions there is need of giving thought to filling vacancies caused by deaths, five bishops having died in Rome alone since the second session convened.

- The chairman of a Council commission should be someone other than the prefect or the assessor of the congregation of the Roman curia concerned with the issues under discussion. Thus, Alfredo Cardinal Ottaviani is simultaneously head of the holy office and of the theological commission.

Bishops from Africa and Asia have noted that Gregory Peter Cardinal Agagianian is at once chairman of the Council commission preparing the draft document on the missions of the church, prefect of the sacred congregation for the propagation of the faith, the department of the curia in charge of the foreign missions and, also, one of the four moderators of the Council.

- The vice-presidents and the secretaries of the Council

commissions should be elected by the members of the commissions. According to present regulations the vice-president is named by the chairman with the consent of the commission but in the selection of the secretary the chairman has the entire say.

- That new experts be added to aid the work of the commissions. This proposal endorses the suggestion of Giacomo Cardinal Lercaro, one of the moderators, on Oct. 3, that outstanding speakers in the general debate might well be co-opted to the commission involved, particularly for the revision of material where their competence has been demonstrated.

- That the commissions meet regularly and frequently. While the bishops have met in general sessions 15 times, the theological commission has had only six desultory sessions. Twelve subcommittees, each composed of two bishops and three periti (experts) have been formed to appraise the mass of proposed emendations.

Other Problems

Among the other problems is the inevitable one of conflicting dates. A general meeting of the theological commission was called for Monday, Oct. 28, when the American hierarchy was meeting, thus making impossible the attendance of the three U.S. members, Archbishop John Deardon of Detroit, Bishop Wright, and Auxiliary Bishop James H. Griffith of New York.

In a couple of weeks the annual meeting of the American hierarchy takes place in Rome, an event forcing the absence of the same three bishops from the theological commission for several days.

Upon the attitude and activities of the Council commissions,

it has been noted, depend the tone and the phrasing of the document that is presented to the Council. President Kennedy is similarly learning the reality of extended hearings as he follows the fate of the administration's bills for tax reforms and reductions and for civil rights at the hands of Congressional committees.

The political processes of the American government, to be sure, have no direct claim on the assistance of the Holy Spirit. On the other hand, the

lines of influence of the Holy Spirit in the work of the Council are not easy for the human eye to discern.

It is, as one journalist remarked, like watching an enormous cloverleaf under construction where several highways will meet and cross. One senses immediately that something gigantic is being built but exactly what is not clear. At the end of the fourth week of the present session the Council gives a similar impression.

some of us will be required to continue the dialogue."

The goodwill generated by the Council has produced the gains experienced by Spanish Protestants in the past year, he added.

Stuber, an American Baptist minister, is observing Council action as a guest of the secretariat headed by Cardinal Bea. He also attended the first session last year.

No Vatican source has indicated when the secretariat's draft on religious liberty will be discussed before the Council. Stuber's report was the first to suggest that the Council may not take it up for discussion until the third session.

The bishops of the United States, in a special meeting at Chicago before the reopening of the Council, went on record as endorsing a Council pronouncement on religious liberty.

Religious Freedom in Spain Is Far Off says Observer

★ A Protestant guest of the Vatican secretariat for promoting Christian unity said that while Protestantism in Spain is making "real gains" because of the Vatican Council it will be "some time" before it can win full civil rights in that country.

Stanley I. Stuber of Kansas City, Mo., ecumenical minister and executive director of the Missouri council of churches, said his statement was based on conversations with two Spanish bishops at the Spanish College in Rome.

The bishops, whom Dr. Stuber did not identify, "received me gladly and cordially," he said. "They answered every single question. They seemed to be anxious to get the Protestant issue in Spain settled."

The Spanish prelates, he added, did not believe the question of religious liberty will be discussed during the second session of the Council.

"They did, however, think that it would be on the agenda of the third session," Stuber reported.

In his statement, he said "so long as true progress is being made in giving Protestants in Spain real religious liberty, we can be patient.

"Nevertheless, we want to make positive that what is being considered is not tolerance, but complete legal freedom."

Vatican Council action on a religious liberty draft is being awaited by the Spanish government, Stuber said. "When I was in Madrid, and had conferences with government officials, I was given to understand that the Spanish government has a decree on religious liberty for Protestants already prepared, but that it is waiting for the moral support of the Vatican Council before making it effective.

"The bishops of Spain also are waiting to see what the Council will do — whether the decree prepared by Cardinal Bea is accepted."

"Having talked with religious and secular leaders in the U.S., London, Madrid and Rome, I am encouraged but certainly not satisfied concerning Protestant liberty in Spain," he said. "Only a bare beginning has been made.

"No legal rights have yet been granted — and until Protestants in Spain have full civil and religious rights, because they are citizens and Christians

KNOW NEIGHBOR'S FAITH DRAWS CROWDS

★ "Know your neighbor's faith," a series of lectures and question-answer periods sponsored by the Roman Catholic and Episcopal bishops of Western New York, are attracting increasing numbers of persons in Buffalo.

Sponsors of the series are Catholic Bishop James A. McNulty of Buffalo and Bishop Lauriston L. Scaife of the Episcopal diocese of Western New York. The co-chairmen are Dean Harold B. Robinson of Saint Paul's cathedral and Father Robert S. Sweeny, an assistant pastor of Saint Joseph's old cathedral.

Each week the audience has grown larger. On a recent evening 1,500 persons attended and the crowd was so large that many persons who could not be seated in the ballroom of a hotel or its balcony listened over a public address system.

EDITORIALS

Same Doctrine Gets Different Answers

EVANGELICALS, like other Christians, can often start with the same doctrine about human nature and end up with diametrically opposed solutions to the problems which come with it.

A recent editorial in the *Pulpit Monthly*, a British publication presenting sermon outlines for the clergy, comments on the positions taken by George Woodcock, general secretary of the British trades union congress. At a meeting of the congress Woodcock asserted the priority of industrial issues over political questions. Thus matters of wages and hours, for example, are of more immediate concern than nationalizations of industries. This position the monthly approves.

Woodcock went on to assert that it is the workers, and not the government, who are in a position to decide wage policies. His point appears to be that the workers must get the best levels they can by exerting economic pressure, rather than to have wages set arbitrarily by government.

Fearing that a rising wage spiral would cause much hardship the *Pulpit Monthly* reproaches Woodcock, a Roman Catholic, for this attitude:

"No, Mr. Woodcock! Reflect on your theology! Fallen man, whether employer or employed, must be controlled unless he is to lead us all to destruction. This, in the absence of a reign of grace is made possible only by law, and it is the business of government as free from involvement in particular issues as is humanly possible to adjudicate on trends and tendencies and by agreed authority exercise general control. That must apply to wages, dividends, rents — the lot. Towards this the British government has turned its attention, not before time. Their action, we trust, will ease the burdens of those who are not organized to defend themselves against what was quickly becoming a wage and dividends tyranny."

The sinfulness of fallen man must be held in check by law administered by government which must manage somehow to be the agent of right.

J. Howard Pew, writing in *Christianity Today*, concludes otherwise. He is described in the paper as "a distinguished Christian layman who has befriended many evangelical causes." In as much as Mr. Pew has prospered in the oil industry his is a friendship for which such causes, especially the maintenance of church publications, might well yearn.

"When a people come to look upon their government or their church as the source of all their rights," says Pew, "there will surely come a time when they will look upon that same government or church as the source of all their wrongs. That is the history of all planned, dictated economies. That is the history of tyranny. To each of us is assigned a part in the great drama of life, and we can play our parts with the greatest measure of perfection only as free, unhampered individuals. Surely it is not thinkable that in the light which shines through this twentieth century, a great progressive people will be beguiled into turning back to the ways of controlled economies and dictated social programs."

Yet, while Mr. Pew and the *Pulpit Monthly* have their own notions on "tyranny", they accept the same premise. "Communism, crime, and delinquency are not caused by poverty, bad laws, poor housing, or any other economic, social, or political condition," says Pew. "They are caused by sin."

What the monthly appears to lack, and what Mr. Pew has, among other things, is endurance. The publication undoubtedly recognizes sin in government, but it is quite willing to use what virtue there is in it for the immediate results.

Mr. Pew will not so soil his hands. "The only way to eradicate sin," he says, "is by the redemptive power of the gospel of Jesus Christ."

The evangelicals differ; but Woodcock and Pew agree: Let's not have government mess around with wages.

CHURCH SCHOOLS MEET CURRENT NEEDS

By Matthew M. Warren

Rector of St. Paul's School, Concord, N. H.

THE CASE FOR CHURCH SCHOOLS RESTS ON A COMBINATION OF RELI- GIOUS PRINCIPLE AND EXCELLENCE OF CURRICULUM AND TEACHING

THERE ARE FIVE WAYS in which the Church School, when at its best, meets the needs of twentieth century boys and girls.

● The Church School is free to teach religion and indeed sees such teaching as essential to all education. Religion informs all knowledge and is in turn informed by all knowledge. Truth is God's truth and religion is man's effort to understand that truth and to work on its propagation.

● The Church School has the worship of God at the center of its life in the belief that only in grateful self-offering can man mature, enjoy the fullness of life, and convert his self-centered existence into wholesome service to his fellow man. The worshipful activities of life in school when adequately practiced give to students a nourishing resource for the strengthening and development of life while in school. Furthermore, judging from the activities in churches of the graduates of these fine schools, worship continues to be central to the graduates' life and work, assisting them throughout life to meet the challenges, revolutions and convulsions of social order and social change.

● The Church School, while affected by the prevailing humanism which settles for "the fulfillment of potentialities of the individual," seeks to go beyond such individualism in its induction of the student into the community. Young people in any adequate school soon learn the purpose of humanism to fulfill potentialities, but almost nowhere outside church institutions are modern young people encouraged to give themselves to a community life of quality, greater than themselves, ennobling to their lives, and eager in turn to receive from them their best contribution. Inductive education is almost alone the Church School's concern.

In these days when so many suffer the depression and anxiety of the lost, when the despair

of separation and division and anonymity plagues the brightest and most sensitive of our youth, induction into a warm, appreciative and accepting quality of community life is overlooked by humanist tradition which is oriented toward individual satisfaction and development. Good as humanism is, it does not offer enough in terms of belonging, supporting and accepting community living.

Induction into the saving community might be considered the church's secret weapon in the struggle for the stability, emotional development, and subsequently satisfying life of modern man, and nowhere is such a community available to youth as in the church's schools and colleges, and those parish churches which have consciously developed youth groups of high quality and rare leadership.

● The Church Schools have remained remarkably steady in educational philosophy and practice in a period of distortion of educational depth which appeared to think that anything and everything was of equal value and ultimately reduced everything to little or nothing. The study of the ancient languages of Latin and Greek; the reasonable presentation of religion and religious possibilities; devotion to "hard learning" involved in the traditional academic disciplines: these have not been surrendered to the soft and overly permissive urgings of so many of the schools of our time.

To be sure, the numerous contributions of modern education have taught Church Schools much of the value of group relations, open discussion, student participation and student government, but these have not been permitted to turn the wisdom of the ages into a sentimental "mush" substituted for hard and disciplined learning. Scholarship and scholarly interests have been deeply rooted in Church Schools and have retained respect and devotion from faculty

and students alike in a period of our history when so many exalted the easy, the irrelevant and the superficial.

Underwater basket weaving, driver education and manual arts, valuable in themselves as they are, are not adequate substitutes for the traditional humanities, sciences and divinity where capable boys and girls are concerned. Church Schools witness to these needs.

● The centrality and freedom of the teacher have been throughout the history of these schools primary factors. No matter what materials and content schools claim they teach, there is nothing of more importance than the capable teacher free to teach and encouraged to teach the wisdom and accumulated knowledge of the centuries. Within his person such a teacher wins the allegiance of students, gives them worthy and mature companionship, and fires their inquiry, their intellectual curiosity and their zeal for excellence. Furthermore, fine teachers transmit in many ways the lure of truth and the will to struggle, to work, to sacrifice to know the truth.

Youth must have some one to look up to. Too often youthful views of life are horizontal. Church Schools by example and precept offer to youth the vertical dimension in worthy teachers, subjects and worship.

Some Limitations

NOW, HAVING CLAIMED so much, we turn to some limitations in Church Schools:

● By their independence Church Schools too often appear to be exclusive, and sometimes they are exclusive in the distasteful social sense. Status seekers and snob value are poor exponents of the church's concern for adequate and excellent education.

● Some Church Schools are avenues for escaping the Supreme Court's unmistakable insistence on desegregation.

● Some Church Schools have very poorly paid teachers, who teach as poorly as they are paid.

● Unless schools sponsored by the church are clearly very superior, reaching beyond other local possibilities, it is doubtful they are worth the effort.

Furthermore, the proliferation of Church Schools, day or boarding, can be a drain on the teacher supply, can deprive the public schools

of church parents' support and interest, and still not supply the "quality" education which supposedly goes with independent schools. The case for the Church School rests almost entirely on a combination of the religious principle and excellence of curriculum and teaching.

In the light of the above comments perhaps the title of this paper should have been "The Church School Meets Current Needs — When It Does."

One Woman's View

By Barbara St. Claire

"Of the summer of '63"

IT NEVER SEEMS to me that a stubble field is a cold thing. Rather, it is like a repository, for a while, of the warmth and life of the long summer months. Spread out softly, unevenly brown under the dark autumn sky, it gives back something of the summer to a gradually chilling world.

We feel the length of our summers in America in direct ratio to their heat . . . the hotter the longer. This was a hot one. Some have felt it was a revolutionary one, and perhaps it was; it had some of the ear-marks, even a battle cry: "We want freedom now!" It had its martyrs, both children and adults. There was something in it for some that was worth dying for. It was the urgency that caught at the heart, kindled the imagination. Some saw, for the first time, how hard a thing it is for a man to put up with a withheld birthright for ever. Urgency was the new ingredient in the summer of '63; the injustice had been felt, deplored, discussed and written about before. But last summer our lives seemed shorter, their meaning longer, reaching across the temporal border. The historical march on Washington remains fixed in the memory like a tableau. In retrospect, it might be called the climax of the summer of '63, but we are too close to all this to judge accurately.

Some of us know, to our increase of wisdom, what a scary thing it is to swim out in the surf beyond the point of easy return. The waves are there, full of power, sweeping up to break on the beach, but to us, headed in, their practical help

is often illusory. They lift us up; they let us see where we are going; there, suddenly, is the wide white beach with its weathered houses. Then, they let us down into the trough, where we are left to come with random currents and undertow. The exhilaration is gone, we are left with the donkey work of swimming in — not always easy.

Random currents and undertow are buffeting the civil rights movement from all directions. The bill is stalled in the House; the political maneuverings to get it out are such that they obscure our recollection of the dream Martin Luther King, Jr. spoke about in Washington. This, I think, is the danger — that we may lose the dream. It is true that we have been told to have the wisdom of snakes, as well as the innocence of doves. It is true, too, that our politicians must think quickly and cleverly lest they miss the main chance. From *The New York Times*: "What is certain is that on the civil rights issue the Administration faces a crossfire of white opposition and Negro disappointment." This crossfire is a reality, and must be accepted as such, along with its accompanying dangers of political diminishment, of loss of power. So must the swimmer in the trough accept the down drag of the water on his tired body. The important

thing is the main chance; the danger is that we may forget what it is, or substitute something else for it. For the swimmer, it is the beach, seen now and then from the top of a wave. For the Negro, and for those who believe his cause is theirs because of our common humanity, it is his civil rights — the realization, the acting out of what is his already, because he is a citizen. Serpent wisdom and dove innocence must be kept in balance. Any watering down of the civil rights bill, for instance, for however laudable a purpose, would seem to give the nod to the serpent.

Whoever wrote Isaiah (not the sort of thing to go out on a limb about) saw us pretty much as we are. ". . . they who wait for the Lord" he wrote, "shall renew their strength, they shall mount up with wings like eagles," (this is the first part — the vision) "they shall run and not be weary, they shall walk and not faint." It's not very exciting to walk without fainting, but it is the climax in the Isaiah passage. It's donkey work — this putting one foot in front of the other. It seems we can't even do that successfully without waiting for the Lord, without remembering a vision we had once, without hoarding some of the warmth of the summer of '63 to have it to give back to a chilling world.

THE HAPPIEST WORD

By John W. Day

Rector Emeritus, Grace Cathedral, Topeka

WITHHOLDING LOVE IS A NEGATION OF GOD AND THE SPIRIT OF JESUS CHRIST

NOT LONG AGO Dr. Karl A. Menninger of Topeka, Kansas, was asked by a newspaper reporter, "what do you consider the saddest word?" His immediate reply was the word unloved.

Not to be loved means to be rejected and repelled. The unloved person often tries to get recognition in some other way, sometimes resulting in anti-social behavior that may bring injury to others. To be unloved often brings on the feeling that one is persecuted and can lead to a form of mental illness called paranoia. Psychologically, to be unloved is to be lost, to live in an unregenerate condition. On the other hand, to be saved is to be loved and to love.

The basis of the final judgement, according to

our Lord, as we find it recorded in the 25th chapter of St. Matthew, will not be what family we come from, not what fraternity or sorority we belonged to, not what race we were members of, not what patriotic society we were in. None of these worldly standards will be used, but simply did we love — did kindness motivate our lives?

Withholding love is a negation of God and the spirit of Jesus Christ. Withholding love means that a man has lived in the spirit of these lines:

"I live for myself
I think for myself,
For myself and none beside.
Just as if Jesus had never lived
As if he had never died."

We are glad to forget the man who lived for himself and we want to immortalize the name of the man who denied himself for a great cause. I am told that near the village of Leamington, England, in a small churchyard, there stands a tombstone with this epitaph on it:

"Here lies a miser who lived for himself,
And cared for nothing but gathering pelf,
Now, where he is, or how he fares,
Nobody knows and nobody cares."

Compare that inscription with this one on a plain sarcophagus in St. Paul's Cathedral, London:

"Sacred to the memory of General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

It is eternally true that the saddest word is unloved and conversely, the happiest word is loved.

Story of Lincoln

NEAR THE CLOSE of the Civil War, after the fall of Richmond, President Lincoln visited that city. He went to see the home of his old friend General George Pickett. Mrs. Pickett came to the door and looked up and saw a tall, gaunt, sad-faced man in ill-fitting clothes who, with the accent of the North, asked her,

"Is this George Pickett's place?"

"Yes sir", she answered, "but he is not here."

"I know that, ma'am," he replied, "but I just wanted to see the place, I am Abraham Lincoln."

"The President?" she gasped. The stranger shook his head:

"No ma'am; just Abraham Lincoln, George's old friend."

"I am George Pickett's wife," she said "and this is his baby." The baby pushed away from Mrs. Pickett and reached out his hands to Mr. Lincoln, who took him in his arms. As he did so, an expression of rapt, almost divine tenderness and love lighted up the sad face of the President. There was a look Mrs. Pickett had never seen on any other face. The baby opened his mouth wide and insisted on giving his father's friend a dewy kiss. Mr. Lincoln gave the little one back to his mother, shaking his finger playfully at him and saying "Tell your father, the rascal, that I forgive him for the sake of that kiss and those bright eyes."

Here was the man who could also say:

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the Nation's wounds, to care for him who has borne the battle, for his widow and his orphan, to do all which may achieve and cherish a lasting place among ourselves and with all nations."

On both counts, the sentimental and the practical, this is what we mean by love in terms of the gospel and as St. Paul presented the gospel meaning of the word in his epistle to the Colossians when he wrote: "Above all these things, put on love which is the bond of perfectness."

Big Word

TRANSLATED from the Greek *agape*, love means respect, beneficence, understanding, and concern for others. We have no word in English except love for it.

When we speak of love, it generally involves emotion and we think of sexual love, the Greek word for which is *Eros*. The Greek has three words for love: *Eros*, the love that takes; *philia*, the love that shares; and *agape*, the love that gives. The third, *Agape*, is used in Colossians and in the 13th chapter of I Corinthians. The authorized version of the Bible uses the word charity because the translators had before them the Vulgate translation in Latin by Jerome, in which we find the word *Caritas*. The standard revised version is correct in using the word love from the Greek, *Agape*.

The Jews believed and taught that salvation was achieved by obedience to the commandments, the law. This emphasis is not necessary in the light of our Lord's teaching. If one loves, one automatically obeys the law. This is especially true on the highways. Bad manners and lack of concern for others is the chief cause of death on our highways. Jesus said, "Love is the fulfilling of the law. Love provides the warm climate for decent living." Think of that in terms of international relations where there is, for the most part, a total absence of love.

Most of us find it difficult to love, because it takes a wealth of character. It seems impossible for many to love beyond family relations. Love involves an appreciation of those with whom we work, not only in the family, but beyond and in the wider reaches of human relations.

The problem of respect and understanding of people of another race or color is chiefly a con-

cern or problem of the heart. If the heart is not right, neither will the head be right.

Requires Discipline

LOVE, as St. John and St. Paul use the word, implies and requires personal discipline — an unpopular word in the United States.

In the ninth chapter of I Corinthians, St. Paul likens the attainment of the crown of life to a foot race: "Everyman that strives for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." This emphasizes the need for discipline, something we like to think others need more than we.

Consider these words, discipline and love, in terms of loyalty to Christ and his church.

"Onward Christian Soldiers", is a popular hymn. I don't like it because of the rather romantic and untrue third verse.

"Like a mighty army
Moves the Church of God.
Brothers, we are treading
Where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine,
One in charity."

How does a mighty army operate? First, in the morning is reville, then counting off. What would happen if we had a reville Sunday morning for church members? About one in three would answer "here".

Love in Marriage

CONSIDER THE WORDS discipline in love as applied to married living.

Sometime ago, a young woman came to my study for marriage counseling. She had a two year old boy and another child was on the way. Her husband had been out of work for three months. When he found a job he took his first pay check and bought a rifle. Later, when I talked with him, a fine-looking veteran, I asked him why he seemed to have no sense of responsibility for his family. He merely shrugged his shoulders and replied, "We seem to be able to get along and I want to be ready when the hunting season opens". During his unemployment, his wife's parents had provided food, clothing and shelter.

This young man, like many others, was unable to transfer his sense of discipline from the military to domestic life.

Without discipline in the army, the navy, the race track, the baseball and football fields, and the basketball court these games and contests would result in chaos.

Why do so many think discipline not necessary in the church and especially in married living where the love relationship has eternal influence on children?

It is said that when Paderewski, the celebrated pianist, prepared for a concert, he practiced ten hours every day for a month before.

Lloyd Douglas

IN TALKING with Lloyd Douglas, the author of *Magnificent Obsession*, *Green Light*, *The Robe*, and several other novels, I asked him how he was able to produce so many books. His answer was: "It's a matter of discipline. Every morning for five days a week, I sit down at my typewriter in my study, I type a page, read it over carefully. Very often I throw it into the waste basket and do it over until I get what I want. I keep trying until 12:30 — then I quit for the day."

There was a man, who for many years was a Congregational minister, in Canada, who turned to writing because, as he told me, he could reach a much larger audience. I had the privilege of knowing him because his sister-in-law and nephew were members of the cathedral congregation in Topeka.

Another outstanding illustration of literary discipline is Leo Tolstoi who wrote the finest novel in the world, *War And Peace*. Incidentally, he wrote and rewrote it seven times before he had it printed.

Too often we are influenced by the modern cynical beatitude: "Blessed is he that runneth in circles, for he shall become a big wheel".

In writing to the Galatians, St. Paul told them that the fruit of the spirit is love, joy, peace, goodness, faith, meekness, temperance. How much of this fruit are we producing? If our harvest of love towards God and man is meagre, is it the result of a droughthy religious life?

Our Present World

THERE IS a story about a man standing on the rail at the middle of Brooklyn bridge, about to jump into the East River. A stranger, walking up, hailed him and said, "My friend, I wouldn't do that if I were you."

"Why not," he replied. "Can you suggest a

better way to get out of this miserable world?"

"Let us talk it over."

"Alright I will."

They walked off the bridge through the streets of lower New York for an hour, then returned to the middle of the bridge and both jumped off.

I know there is some humor in this story, but I want you to think of Brooklyn bridge as the nuclear deterrant in possession of the United States and Russia. Here these two nations stand. One mistake in judgement, one miscalculation, one misinterpretation of a report and both nations could be jumping off into a sea of international suicide and the destruction of civilization.

I know you will think what I have to say is a

naive over-simplification, but is it not true that what we need in the world today, and especially between Russia and the United States, is more emphasis in terms of love; that is, respect, beneficence, understanding, and concern for others?

We spend billions on our preparations for war; and a few paltry millions on the peace corps and the state department, not realizing, or refusing to consider, that historians have told us that preparation for war has always resulted in war. Thus specifically, the cause of World War I was that the nations of Europe were prepared for it and got it.

The answer to the world's problems, now as then, is love.

CALL A SPADE A SPADE

By Charles Martin

Headmaster of St. Albans School

HARM CAN BE DONE WITH SOFT-
NESS WHICH IS SO FEARFUL OF
HURTING THAT IT AVOIDS TRUTH

A SPADE IS A SPADE has been running through my mind for weeks. What happened was this. A psychiatrist speaking to me about a man who recently had visited both of us said: "He is selfish, and he is a coward. He does what he does because he wants to." I was surprised by this comment and by the strong feeling with which it was expressed. It was not like the quiet, self-restrained doctor I know. But the statement was certainly accurate, and I understood the exasperation. As a matter of fact, it was so good to hear a spade called a spade that the statement has been intruding itself into my mind ever since.

Most of us are in the habit of using circumlocutions to say things politely and to avoid giving offense. At a baseball game an official announces over the public address system: "Anyone reaching onto the playing area or moving onto it to get a baseball will be escorted from the

park." What he means is that the person will be thrown out.

A master writes in a report: "He is a nice boy with many gifts, but he has not yet learned to use his abilities. He needs understanding and help at home if he is to grow into his full potential." What the teacher means is: "He is an able boy who is failing because he is lazy. He must have discipline at home and must learn to discipline himself or he will continue to fail."

A social worker says of an irritating and troublesome young man: "He is defensive and insecure. He needs recognition and must be made to feel a part of the group." What the worker means is that the fellow is so self-centered and disagreeable that people do not want him about.

Euphemisms Seldom Clear

EUPHEMISMS are seldom clear and, by their nature, never forceful. Worse, they tend to de-

velop habits of thinking which evade truth and which place responsibility elsewhere than where it ought to be placed. It is far better to call a spade a spade.

I know that one needs to speak and to write in a manner that will win people rather than cause them to be resentful or to close their minds. And I also know how desperately we all need compassion, understanding, and love. But I know, too, that one must be honest and definite, and that much harm can be done in the name of love by a kind of softness which is so fearful of hurting that it evades the truth. To be less than honest and so to place responsibility where it does not belong is to be less than kind to the person we would help.

A recent report on juvenile delinquency contained observations of responsibility that have stayed with me. The writer observed that juveniles in England when questioned about the reasons for their troubles, gave answers like: "Aw, I bashed him on the head" or "I swiped some money" or "I had me a little joy ride in a car and smashed it up."

Some of the questions to young people in juvenile courts in our own country brought answers like: "They never gave me a chance" or "My friend squealed on me" or "My social worker fouled me up" or "They gave me a punk for a lawyer." Among the first group there was a recognition of personal responsibility; among the second, a shifting of responsibility. Significantly, the writer reported that in those occasional courts in this country where responsibility is placed squarely on the individual, social workers seem to have more success in dealing with juveniles than they do in others.

Direct Approach

AMONG OURSELVES at school I sometimes see this tendency to shift responsibility. A master says of a boy: "He will not work" or "He is not interested." When I ask why he will not work or why he is not interested, we look for reasons in ourselves, we look for reasons in the home situation, we look for reasons in his adolescent adjustment — and sometimes we find them. But in the very earnestness of our desire to find a reason, we may — and often do — fail to recognize the most obvious one — that the boy himself has failed to accept his responsibilities.

As I write this I think of the restless, persistent effort that we as a faculty make to

understand a boy — the long talks with him, with other boys, with friends. We finally come up with a picture of a boy who is shy, overawed by the successes of those about him, given to escape into the security of what he can do easily. With this understanding, we get to work. But nothing happens. The boy remains unchanged. Then out of the blue comes an experience that jolts him into a new life. A master wiser than the rest of us says with iron authority: "You must," and the boy does. I know the effort we made was not wasted, for we are all better as a result of our concern and sympathy. The concern and sympathy were good, maybe even necessary, but I also know that we did not find the answer. It was the master's direct approach to the boy and the boy's acceptance of his responsibility that did the job.

Occasionally we hear: "Mom can't spell either. I guess I get my poor spelling from her" or "Dad told me he flunked freshman math; so I guess it runs in the family." Such statements may contain a measure of truth, but they are more likely excuses which afford an avenue of escape from personal responsibility and permit a boy to accept a situation which need not be accepted. Hard work and a refusal to accept defeat will usually enable a boy — or any of us, for that matter — to do not only the possible, but the impossible.

I am somewhat uncomfortable as I write this, for by nature I am one of those who constantly seek to understand, to sympathize with, and to avoid saying and doing what may hurt. This is what we all must do. But I know that unless controlled and wisely directed, such an effort to understand and to avoid hurt may defeat its own purpose by relieving of their sense of personal responsibility the very ones whom we are most anxious to help.

It is in the spirit of our times to shift responsibility from ourselves to others or to society at large — to causes beyond our control; and I know that fundamental to resisting this tendency is calling a spade a spade.

Born Again

I JUST READ the parable of the prodigal son — please read it. The language is beautiful.

"I will arise and will go unto my father and say unto him, father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son . . . It was meet that we should make merry and be glad: for this thy

brother was dead and is alive again: and was lost and is found."

Beautiful as is the language, infinitely more important is what it says. It is this: At the heart of the world is goodness — a goodness

which is forgiving and sustaining love. As soon as we can recognize that we have been less than our best, that we have messed things up, that we have sinned — as soon as we call a spade a spade — there is available to us new life and we who were dead are born again.

Delaware Conference Organizes Interfaith Anti-Bias Unit

By William P. Frank

★ A statewide interfaith organization to promote racial harmony and eliminate discrimination is expected to be a major result of a conference held in Dover, Delaware, October 21.

After a day of speeches and workshops in the high school, Bishop J. Brooke Mosley said: "This will not be just another organization. One purpose will be to beef up existing groups dedicated to interracial harmony".

Because of its church background, supported officially by the leaders of three major faiths in Delaware, the proposed organization will work through congregations to reduce racial tension in Delaware communities and wipe out racial discrimination in all areas, including public accommodations, employment and housing.

The discussions and decisions in the 40 workshops will be reported to a central committee which in turn will send a report to all churches and their delegates.

Almost 1,000 laymen and women and clergymen of all faiths attended the conference that opened with a general meeting in the auditorium of the high school.

Except for a lunch break, the workshops lasted for almost four hours, and the day ended with another general meeting, addressed by Bishop Mosley.

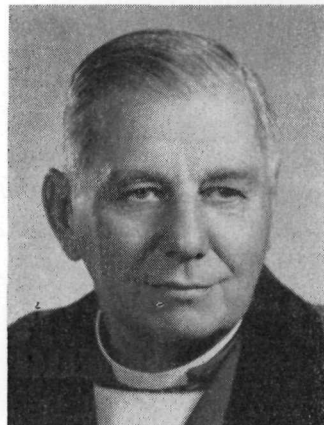
While the attention of the conference was directed to the entire gamut of racial discrimination in Delaware, the one problem particularly stressed was public accommodations. This was the subject of one particular workshop attended by Rep. Sherman W. Tribbitt, St. Georges Hundred, speaker of Delaware's house of representatives, and State Sen. Evelyn M. Lord, Wilmington. Several other legislators were at the conference, not in their legislative capacity but because of their personal interest in the problem of racial harmony.

At the workshop they attended, Tribbitt and Mrs. Lord furnished background information on the public accommodations bill pending in the General Assembly. Attention was directed to two: SB 183 which is still in a house committee; the more recent HB 458 which has been characterized as a greatly watered-down public accommodations bill and denounced by the state human relations commission and leaders

of the civil rights movement in Delaware.

The attitude of most participants in the workshop group discussing public accommodations was that SB 183 should be brought out of committee and passed by the house of representatives. It has passed the Senate. Several thought HB

A new book by
AUSTIN PARDUE
Bishop of Pittsburgh



The Eucharist And You

Bishop Pardue brings the central sacrament of the Church to bear on everyday life in a conservative yet contemporary way. The meaning and action of the Holy Communion are intimately related to people where they live. The section on spiritual counsel and self-examination alone makes the book of particular value to all communicants.

Price \$3.95

Morehouse-Barlow Co.
New York

Chicago San Francisco
Los Angeles

MONEY for your TREASURY

OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold in 1962 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915 COHOES, N. Y.
ZIP CODE 12047

458 should be passed only if there were absolutely no chance for SB 183.

Two of the five speakers at the general session specifically called for the enactment of SB 183—Bishop Mosley and James M. Tunnell Jr., Wilmington lawyer who was once an associate justice of the state supreme court. Bishop Mosley said defeat of SB 183 would be "a stupid thing to do". Tunnell said: "Delaware needs a public accommodations law to deal with those who are unfair, indecent and ungentlemanly".

The accepted significance of the conference was that it represented the first time in Delaware history that the ecclesiastical leaders of the three major faiths joined in approving the conference, in planning for it and in asking that churches send clergy and lay leaders as delegates.

Clerical and lay delegates came from all parts of the state, at workshops they identified

themselves not only by name but by the churches they represented. And the expressed intent of the conference was that clergy and lay-leaders would return to their churches and work in their respective communities to achieve the aims of the civil rights movements.

Here is a summary of what the speakers at the general sessions said:

● Bishop Mosley: "We must not only continue to proclaim liberty throughout the land but we must act upon and comply with the principles of liberty. The application of the principle of liberty is necessary. Action is required." "The Negro is the prime mover now. He is in charge of the movement for civil rights, and he is not going to wait until it suits the white man's conscience to move".

● Tunnell: "The constitution of the United States must and will be enforced and racial justice in time will be fully attained. To decide that we do

not need a (public accommodations) law because one ought not to be needed, is a dalliance with theory when our world, sad to say, is not only untheoretical but grimly practical. Without a law, there would be only slow improvement."

● Bishop John Wesley Lord of the Methodist conference of the Washington area: "There is nothing easier than to twist the meaning of religion to justify one's prejudices. I can find nothing in the sacred writings that supports the principle of an inferior people. The Negro has a right to expect to be regarded as a man with all the strengths and weaknesses of other men."

● Earl C. Jackson, principal of the Bancroft junior high school, Wilmington: "The churches of Delaware can ensure the chances of civil rights legislation and can save the public accommodations bill by direct action. Let's not be content to stand in the grandstand of public opinion with detachment."

● Msgr. Roderick B. Dwyer, vicar general of the Catholic diocese of Wilmington: "Revere in every man his human dignity, for this is the gift of God. Because of our lack of action for generations, we can strike our breasts as being responsible for that yawning abyss that separates beliefs from the demands of love of our neighbors."

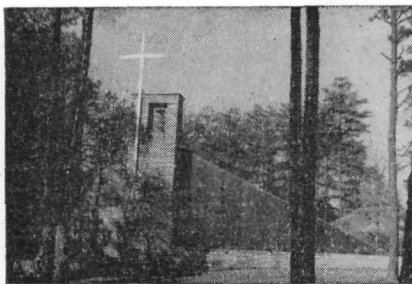
FREDERICK GRANT AT MONASTERY

★ Prof. Frederick Grant, Anglican observer at the first session of the Vatican Council, took part in a dialogue last week at a Franciscan monastery near Poughkeepsie, N. Y.

The subject was Catholic-Protestant relations.

American Church Building Fund Commission

Established by the General Convention of 1880



The organization of the Episcopal Church that is devoted exclusively to financing the building, improvement and repair of Episcopal Churches, rectories and other parochial buildings.

The Commission has had a continuous part in furthering the building program of the Church for more than eighty-two years.

Please address all communications to

AMERICAN CHURCH BUILDING FUND COMMISSION

Episcopal Church Center

815 Second Avenue, New York 17, N. Y.

Protestant Panel Opposes Aid To Parochial Schools

★ A panel of six Protestant leaders, testifying at a House Subcommittee on Education hearing, agreed that the "shared time" plan in education could be a possible solution to the controversy over federal aid to parochial schools.

It was stressed, however, that under the plan public schools must maintain a comprehensive program and must guard against becoming institutions teaching only sciences and manual arts.

"Shared time" provides that parochial schools students study certain secular courses in a public school and religious and other courses in a church-related school. Public school pupils could also elect to take some courses in a parochial school.

Appearing at the hearing on general school aid bill were C. Emanuel Carlson, executive director, Baptist joint committee on public affairs; Gerald E. Knoff, executive secretary, National Council of Churches' division of Christian education; and the Rev. H. B. Sissel, secretary for national affairs, United Presbyterian Church in the U.S.A.

Also Robert E. Van Deusen, Washington secretary, National Lutheran Council's division of public relations; the Rev. Dean Kelley, director, National Council of Churches' department of religious liberty; and George LaNoue, consultant to the NCC department.

In opposing federal aid to parochial and other private schools, the panel warned that in providing such assistance the government would "become a party to the parochial or private systems in competition with the public educational programs of the several states."

"A federal-parochial system of schools will not help the total

cause of education," Carlson told the subcommittee. "Rather, it represents an obvious violation of separation of church and state."

Van Deusen declared that church-state interests are best served "when the religious education of children is conducted by the church and financed without recourse to public funds."

He said Congress should deal with the federal aid question on its own merits and not penalize some 85 per cent of the nation's public school children because of the "difference in viewpoint between religious groups."

Concerning the position of Protestants in general on state aid to church-related institutions, Knoff said that there would be close agreement on the military chaplaincy and limited aid to higher education. He added there would be less agreement in the Protestant position on aid to hospitals, to housing for the elderly and on loans to schools.

A similar panel of Roman Catholic leaders was heard earlier by the subcommittee in

an effort to resolve the conflict over aid to parochial schools that has been a major factor in blocking legislation for federal assistance to education in recent years.

HOW TO SPOT RIGHT-WINGERS

★ A statement issued by the international convention of Christian Churches (Disciples of Christ) at its annual meeting cautioned its some 2,000,000 members against supporting extremist political and economic movements or groups.

"Although frequently having the word 'Christian' in their titles," the statement asserted, "such organizations use a number of un-Christian methods and state positions which are antithetical to the Christian faith."

The document was intended to guide Disciples in avoiding entanglements with ultra-conservative organizations, but it

MY *Daily Meditations* STRENGTH and by J. Kenneth Morris MY SHIELD

This book of meditation and prayer has a timeless beauty that could well make it one of the classic volumes of our day.

The meditations are based on traditional collects. Like the collects, they are written with poetic grace and eloquence and with a sensitive awareness of the hopes, fears, and disappointments of our daily lives.

A book to inspire and guide all who pray and seek meaningful communion with God. 144 pages. **\$2.50**

Order from your bookstore

ABINGDON PRESS

Everything for the CHURCH

- Altars Pews Organs
- Church Furniture Fabrics
- Flags Lighting Fixtures
- Visual Aids Bibles Robes
- Folding Chairs and Tables
- Sterling and Brass Altar Ware
- Stained Glass Windows
- Books of Remembrance
- Bells, Van Bergen, from Holland
- Bulletin boards

Check above items in which you are interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

mentioned no names. However, it listed a number of characterizations of groups to be avoided.

Disciples, the statement said, must "use the utmost discretion" regarding groups which:

Make it a practice of labeling persons as subversives or un-American or dupes of some foreign power.

Seek to cast suspicion on leaders of local church and councils or on interdenominational bodies, such as the National Council of Churches.

Relate every problem to worldwide communism and charge any one disagreeing with the organization with being pro-communist.

Suggest that minorities, such as Jews, Roman Catholics and Negroes, are responsible for creating social problems.

Endorse segregation and racial discrimination.

Maintain that their beliefs represent the only Christian approach to social or economic issues.

NEW STEPS FOR PEACE URGED BY STASSEN

★ Nearly 5,000 persons at the Detroit council of churches' festival of faith heard a leading Baptist layman and one time presidential aspirant suggest "big new steps for peace" which included a stronger UN and a surplus food policy open to all the world's people.



Write us for
Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

Harold Stassen, president of the American Baptist convention, also proposed that both East and West Germany be admitted to the UN, and that the international organization give the Chinese situation a "thorough restudy."

"It is very unsound that the German people are not represented in any manner in the United Nations," the former Minnesota governor stated. "This should be corrected even though it requires for a period of time two German seats in the General Assembly."

He stressed that "absolute segregation or ostracizing or exclusion rarely settles problems and often fosters the seeds of trouble and of war."

Mr. Stassen, principal speaker at the festival, told the crowd that as a Christian layman he could not forget that the "teachings of our Christian religion included as one of its central requirements the responsibility to work for peace, peace with freedom and justice for mankind."

Before his address, he joined leading clergy and laymen from the church council's 800 member congregations in a colorful procession in the huge Cobo Hall arena.

CASSOCKS

EUCCHARISTIC VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for

Altar Hangings and Eucharistic Vestments

J. M. HALL, INC.

SURPLICE — CHOIR VESTMENTS

14 W. 40th St., New York 18, N. Y.

TEL CH 4-1070

SHARING

Christian Healing in the Church

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

This paper is recommended by many

Bishops and Clergy.

Address:

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

In connection with strengthening the UN, Stassen recommended a permanent panel of mediators to work on "tough pending issues and develop formulas for settlements." With this group would be a board of arbitrators to decide issues voluntarily submitted to it.

Concerning America's surplus food policy, he urged that it be "opened up for all people, including the people of Cuba and China." U.S. dollar grants to governments, he added, "as now conducted and so largely wasted or corrupted away should end."

THE PARISH OF TRINITY CHURCH

New York

REV. JOHN HEUSS, D. D., RECTOR

TRINITY

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser. 10; Weekdays;
HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;
Int. & Bible Study 1:05 ex. Sat.; EP 3; C
Fri. 3:30-5:30 & by appt.; Organ Recital
Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Leslie J. A. Lang, Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues.
8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat.
8, MP 15 minutes before HC, Int. 12 noon,
EP 8 ex. Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

Rev. Wm. Reed, Vicar
Rev. Thomas P. Logan, (Priest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass,
9 a.m. Morning Prayer, 9:15 a.m. Solemn
High Mass, 10:30 a.m. Low Mass in Spanish
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.
Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

- NEW BOOKS -

Kenneth R. Forbes
Book Editor

The Eucharist And You by Austin
Pardue. Morehouse-Barlow. \$3.59

If the author of this book is hoping to have its contents read carefully by the hit-or-miss church members he is going to have his hope abundantly fulfilled. The good bishop had already published nine books about religion and it would not have been strange if he might now be well written out. But no, he writes of the eucharist as it is in our Prayer Book and directs every word straight at people who welcome it because it has been all too rare to talk to common folks who know little about the holy communion as a great source of man's enlightenment and strength for good living in this world.

Bishop Pardue uses three short chapters to explain the meaning and necessity for personal belief. From this point on, the book is a detailed study of the holy eucharist as our Prayer Book has it. And this study is a thing of beauty and power because of the whole background of the preacher's instruction is simple, spiritual and compassionate. The bishop's talents as an author are rare and very precious to his readers and when this little volume is closed, the grateful pupil is surprised to discover that 32 chapters of deep realities have passed as the watch in the night.

The conclusion of the book is a section of four chapters devoted to *Counseling and Self-Examination* which all of us ought to be thankful for and determined to follow the author's sound judgements.

Loaves and Fishes by Dorothy Day.
Harper & Row. \$4.95

This is the greatly needed vivid story of the 30-odd years which Dorothy Day has spent working and leading the activities of *The Catholic Worker*. To be sure, a host of people living in or near New York City are aware of the unique doings of Dorothy and her flock, but up to now there has been no permanent and systematic and detailed record of the amazing and unique activities going on for the benefit of multitudes of the poor, the ill in body and mind, the hungry. But these ministrations have been in action for years and Dorothy Day has been

responsible for all its extraordinary growth.

It is well to warn the busy folk who contemplate reading this new book about the Catholic worker movement. If you read the first chapter you will be lost, for the entire contents has a fascination that keeps New Yorkers awake at night!

Thirty years ago Dorothy Day was thinking of publishing a little sheet expressing her two basic loyalties — the Catholic Church and the democratic liberalism which America stands for — though stumbling — in leadership. And while mulling it all over, there appeared a stranger who let himself be fed and then delivered an oration on liberalism and religion which his Catholic faith believes in. This was the beginning of a long partnership, with the *Catholic Worker*. The name of the mysterious visitor who became the teacher for the rest of his life was Peter Maurin — born in France and who acquired his scholastic education there. When he left the land of his birth and emigrated to North America he became familiar with the land from Atlantic to Pacific and from Canada to Mexico; and wherever he was he preached and taught whoever would listen.

The *Catholic Worker* possessed for eight or ten years a *bona fide* prophet in Ammon Hennacy. He became an accepted leader. As Dorothy says "The men around the *Catholic Worker* look up to Ammon for his readiness to go all out for his beliefs — for his fasting as a means of protest, for the many days he has spent in jail, for his refusal to pay income tax because so much of it goes for war".

But so far as prophetic living is concerned Dorothy herself is a prophetess. What she believes she acts upon, which means jails and other disagreeable realities. She, with others, bore witness against the orders of the civil defense authorities to take shelter by all. They bravely refused and were carted to the women's house of detention where 500 were crowded into filthy cells to serve out whatever the sentences were. (Dorothy's was 30 days.)

In this brilliant and appealing book the author tells us of always-filled "houses of hospitality", "communitarian farms", notable visitors from among the clergy and famous callers, as well as the day-by-day life.

If you don't love radicals or Catholics or some of the angry freaks, this book is likely to stir various new lines of thought before you close *Loaves and Fishes*.

Christian Year Kalendar. Rodney F.
Cobb, Editor. Morehouse-Barlow.
\$3.00

This is a notable old-time publication, now branching out into its eighty-eighth year of showing church men and women just what the Anglican Church is and how it affects the minds and spirits of those who place themselves under its discipline. There is a vast amount of information in this Kalendar. The Rev. Rodney F. Cobb acts as general editor and the Rev. James M. Malloch is the scholarly guy who writes down and puts in order a *Liturgical Dictionary* that makes it possible for you to find the uses, as well as the strange names, of several hundred church objects.

All rectors and priests-in-charge should be grateful that this Kalendar gives the proper hymns for every Sunday in the year as well as every major feast day. They are excellent hymns and the tunes that go with them are first-class. Look in the *Liturgical Dictionary* and see if you know the use or meaning of these nice words: "Columbarium, Compline, Confessor, Corporal (not a soldier's office!)

You will find a very large amount of valuable knowledge for \$3.00 in this excellent Kalendar.

SCHOOLS OF THE CHURCH

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

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

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARtha DABNEY JONES, Headmistress
Box W Staunton, Virginia

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

NORTH WESTERN ACADEMY

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

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA
FOUNDED 1901

*A Country Boarding School for Boys,
Grades Four through Eight*

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes - Individual Attention - Home Atmosphere - Thorough preparation for leading secondary schools - Athletics including Riflery and Riding - Competitive sports in football, basketball and hockey. Summer School-Camp Combination. Grades One through Eight. June twenty-first to July thirty-first.

MARVIN W. HORSTMAN, *Headmaster*

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

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

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

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys Choir - Religious Training
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box S, Paoli, Pa.

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.
MARGARET DOUGLAS JEFFERSON, *Headmistress*
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

An Episcopal school for girls. Scholastic record is unexcelled. College preparatory. Grade 7 is day only . . . grades 8 through 12 are resident and day. Beautiful campus. Send for catalog.



D E V E A U X S C H O O L

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

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

LENOX SCHOOL

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

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



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

- Write

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
661 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.
MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

THE WOODHULL SCHOOLS

Nursery to College

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

H O L D E R N E S S

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

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

THE NATIONAL CATHEDRAL SCHOOL

(For Girls)

ST. ALBANS SCHOOL

(For Boys)

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

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

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades and Industries. Music.

For information write:

The President

Today's Training for Tomorrow's Opportunities

ST. AGNES SCHOOL

*An Episcopal Day and Boarding
School for Girls*

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.
MRS. JOHN N. VANDEMOER, *Principal*
ALBANY NEW YORK