

The + WITNESS

OCTOBER 1, 1964

10¢

Editorial

Church, MRI, and Mission

Articles

What a Parish is Doing About MRI

D. Allan Easton

God and Senator Goldwater

John M. Gessell

NEWS FEATURES: Bishop and Dean Speak on
Election. Urge Statement on Ending Poverty

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 Day 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. Daily ex. Sat. HC 9:15,
HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; green reredos
and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near N. Y. & Memorial Hospitals

Hugh McCandless, Vincent Anderson, Clergy
John Fletcher, Student Chaplain

Lee Belford, Philip Zabriskie, Thomas Gibbs,
John Danforth, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3S)
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;
HAROLD R. LANDON; LESLIE J. A. LANG;
BENJAMIN MINIFIE; W. NORMAN PIT-
TENDER; 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; COB-
WIN C. ROACH; BARBARA ST. CLAIR; MAS-
SEY 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; 12
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
3, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 3, 1879.

HOLY MATRIMONY

By Hugh McCandless

THE MEANING OF THE REAL PRESENCE By G. A. Studdert-Kennedy

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. Jack E. Schweizer, 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 Com-
munion; 11 Morning Prayer and Sermon
(Church School); 4 French Service, 5:30
Evening Prayer.

Story of the Week

Bishop Creighton and Dean Sayre Put Moral Issues into Election

W. B. Spofford Sr.

★ The nationwide stir caused by Washington Cathedral suddenly becoming a focal point in the presidential campaign should be put under the heading of unfinished business.

● Dean Francis B. Sayre Jr. delivered a sermon Sept. 13 in which he described one nominee as "a man of dangerous ignorance" and the other as displaying "a private lack of ethics."

● The cathedral chapter met on Sept. 17 when Dean Sayre's right to speak on politics was not only affirmed but his obligation to do so was stressed. This action underlined the importance of the traditional "free pulpit", and did not mean that chapter members necessarily agreed with the Dean's sermon.

● Bishop Creighton did express his disagreement.

● Dean Sayre announced on Sept. 21 that he will return to his political theme in a future sermon—or sermons, since the Witness has learned from a reliable source that he is going to continue dealing with the political situation up to election.

Newspapers, for the most part, did not adequately quote from the Dean's sermon. The

following paragraphs give the highlights:

This summer we beheld a pair of gatherings at the summit of political power, each of which was completely dominated by a single man — the one, a man of dangerous ignorance and devastating uncertainty; the other, a man whose public house is splendid in its every appearance, but whose private lack of ethic must inevitably introduce termites at the very foundation.

The electorate of this mighty nation is left homeless, then, by such a pair of nominees. It knows not where to turn. Our people are in a great dilemma, and there is no corner of the country which you may visit today where you do not feel this profoundly. We stare fascinated at the forces that have produced such a sterile choice for us: frustration and a federation of hostilities in one party; and, in the other, behind a goodly facade, only a cynical manipulation of power.

There is at this moment a widespread sense of rootless exile among our people. God may yet have his place at the hearth of each man's home, but it's awfully hard to discern his grace in the public life. And yet, in the end, this is not the fault of any of our so-called

leaders, for they but only reflect what they so cannily perceive to be the preoccupation of every single one of us.

Few eyes are lifted in this nation to a nobler purpose than selfish gain. Little trust is there among our people that friendship with other nations can be won by another means than force. The easy way out; the simplicity of a solution to a complex problem; the unwillingness to be disturbed by taxes, or regulation, or any change of way — this is the blinded credo of a people who are tired of marching, tired of flying, if you will, like the bird, even though to stay motionless surely means death.

Calls and Letters

The sermon of course flooded the dean's office with letters and phone calls, some of them carrying the familiar refrain, "there should be no meddling in politics from the pulpit." To which Sayre answered:

"The Christian gospel has social as well as personal implications. God's will applies to the large questions of our public life. Clergymen are failing in courage — and in horizon — if they do not attempt the very difficult job of commenting on political issues."

He said clergymen "should be sure they have got the facts accurately and responsibly before they voice their opinions on politics."

"But once they have attended

to that," he added, "they have an inescapable duty to bring our political affairs before the light of Christian insight."

Bishop Creighton Differs

Bishop William Creighton was one of the cathedral chapter to affirm Dean Sayre's right and obligation to speak, even though he did not agree with him. Newspapers all over the country used headlines like: "Bishop Rebukes Dean," thus showing a misunderstanding on their part of a cherished Church tradition: Freedom of the Pulpit.

Bishop Creighton did issue a statement shortly after the dean's sermon which, many think, put the whole matter in the right perspective:

"I do not agree with the substance of the dean's sermon. Perhaps I have more confidence in the American people's ability to make wise political choices than the dean has.

"I would prefer to judge the candidates in the forthcoming election on the basis of their programs for international peace and human rights and for the alleviation of human need rather than on the basis of questionable analyses of their personal characters."

Bishop Creighton said he does not believe that "Americans have a sterile choice in this election." On the contrary, he said, "there are some very forthright alternatives that are being clearly expressed" in the current campaign.

"I am confident the American people will make an intelligent and sincere choice between them."

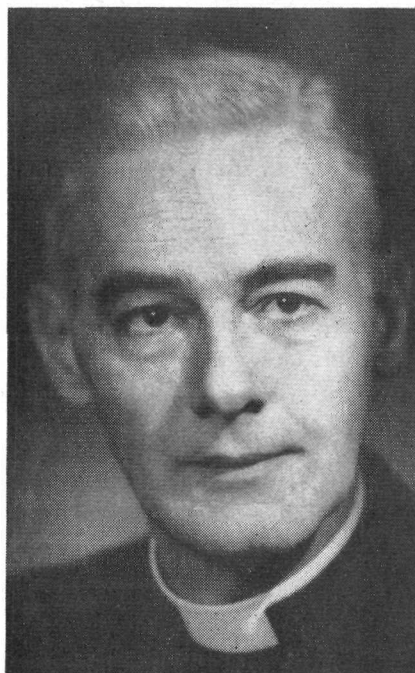
What's Coming Up?

What Dean Sayre will say in his next sermon — or sermons — is, at this point, anybody's guess.

To develop his description of one candidate as "a man of dangerous ignorance and devastating uncertainty" will not be difficult with all the material at hand, even if he limits himself to the religious press.

To come up with facts to back up his description of the other as "a cynical manipulator of power" will take more doing. But if the astute dean does his home work he can tell the story of what happened in the U.S. Senate while his Sept. 13 sermon was being prepared, involving whether the new Select Committee on Ethics or the old Rules Committee was to investigate money-matters involving the D.C. Stadium and other federal financed buildings in Washington and other places.

The best question asked the dean, we think, came from a Milwaukee voter who said merely: "Amen, Now What?" We believe Dean Sayre will come up with the right answer before Nov. 3rd.



BISHOP CREIGHTON: — backs the Dean with whom he differs

MASSEY SHEPHERD VATICAN OBSERVER

★ The Rev. Massey H. Shepherd Jr., professor of liturgics at the Church Divinity School of the Pacific, Berkeley, Calif., has been named one of the five delegate-observers from the Anglican Communion to the third session of the Second Vatican Council, which convened Sept. 14 in Rome.

The Archbishop of Canterbury appointed Dr. Shepherd in consultation with Presiding Bishop Lichtenberger. He goes in mid-October.

The other observers are the Rt. Rev. John Moorman, Bishop of Ripon; the Rev. Howard Root of Emanuel College, Cambridge University; the Rev. Eugene Fairweather of Trinity College, University of Toronto, Canada; and the Rev. Ernest John of the Brotherhood of the Ascension, New Delhi, India. All are recognized liturgical scholars.

REPORT ON COMMUNISM APPROVED IN CANADA

★ Christians must admit there is some validity in Communist criticism of religion, particularly when Christians worship God but neglect the hungry, hopeless and helpless, the General Council, United Church of Canada was told.

"In a world of suffering and exploitation, the 'this worldly' moral zeal of some atheistic Communists is probably more acceptable to God than the 'other-worldly' indifference of some Christians," said the report of the committee on Christian faith.

Given general approval by some 400 delegates, the 80-page report quoted copiously from papal encyclicals, Marx, Engels and Lenin.

Bishops Asked for Statement On Immorality of Poverty

★ One hundred and forty clergy, laymen and women of the Episcopal Church called on their bishops to adopt a "clear statement on the immorality of poverty in a society of plenty" at the General Convention in St. Louis, Oct. 11-23.

They asked for a "doctrinal statement which calls us who are beneficiaries of an affluent society to moral indignation and repentance because our society permits one-fifth of its members to suffer degrading poverty."

The declaration, they said, should "condemn as immoral, complacency in the face of the sufferings of the poor, and unmask the cruelty of those common stereotypes which label the poor and undermine their human dignity."

Making their plea in "An Open Letter to the Bishops of the Episcopal Church," the signers emphasized that such a statement "can greatly strengthen the actions of clergy and laity in the Church who are working to bring about needed changes."

If these clergy and lay people are supported in their efforts by an episcopal endorsement, the letter said, there is much that they, as Christians, can do "to promote understanding of the facts, participate in securing necessary legislative action and share in many organized activities of local communities, both for the alleviation of immediate distress and for the formulation of policies to change conditions contributing to poverty."

The letter was signed by professionals, volunteers and community leaders who deal directly with people in trouble, and by

board members and other participants in various civic and social welfare agencies, who are also in touch with the needy.

It was drawn up by a 20-member ad hoc committee on the role of the church in reaction to poverty issues, headed by Mrs. Inabel Lindsey, dean of Howard University's school of social work, Washington, D.C. Staff assistance was given by the department of social relations of the National Council.

The letter said that a bishops' statement lending official support to the war against poverty could bring about effective mobilization of the Church's resources "to cope realistically with problems of such scope and complexity."

"We are convinced," they said, "that there are rich untapped potential resources within our Church to give leadership in many areas to the current struggle to combat and defeat the evils of poverty."

"An awakening of interest within the Church should have a dual thrust: to support and encourage those already committed by clarifying and affirming the Church's moral position, and to bring about a change of heart and understanding on the part of those who for a variety of reasons are inclined 'to pass on the other side.'"

The signers added that "it is our urgent prayer that the Episcopal Church, through the leadership of its bishops, will move at the General Convention to place this social issue in moral and theological perspective."

Since we cannot list the

names of all those who signed the letter, we will list none — and thus not play favorites. We can say however that it reads like a list taken from a directory of top-ranking social workers, if there is such a book.

WORK AMONG YOUNG PEOPLE DISMAL

★ Work among young people "is dismal and in places quite distressing," according to a report presented to the synod of the Anglican Church in Canada.

"Often purposes of the parish youth groups are not only unclear, but have never been explored," the report declared. "The confused and unrealistic roles expected from clergy and laity do not allow for effective ministry with young people. On the other hand, where youth work exists, often the wrong emphasis is stressed."

Speaking on the report, prepared by the department of religious education, was Bishop E. S. Reed of Ottawa who said that he was not particularly happy with Anglican youth work.

He said that communications between the young and their elders is becoming increasingly difficult in the new age. However, he observed, young people do respond to church programs relevant to their needs and are sincere in searching for assistance in a difficult world.

Although the religious education department had no solution to the problem of improving work with youths, Bishop Reed said "the time may come when we should have young people in the top councils of the Church."

"We may not agree with some of their views," he added, "but they will be challenging and will have a contribution to make which will help us to understand them."

Mississippians who Befriended Rights Worker Have to Leave

★ A white family whose roots in Mississippi date back nearly two centuries and whose eldest daughter was "Miss Mississippi of 1963" is seeking to resettle in New York after having been hounded out of McComb, Miss., because it invited a white civil rights worker to its home.

In July, Mr. and Mrs. Albert W. Heffner attended a meeting at the Episcopal Church of the Mediator in McComb, where they are members and Mr. Heffner is a lay reader. The rector of the church had arranged the meeting so that various responsible citizens of the community could meet with the Rev. Don McCord, a young Disciples of Christ minister from Stafford, Kansas, who was serving as a representative of the National Council of Churches in the summer civil rights project.

Following the church gathering, the Heffners invited McCord to their home for the purpose of putting him in touch with McComb's law officials and to help establish communication between the civil rights workers and county authorities.

The Heffners had not been previously involved in civil rights activities. But they were alarmed over the violence in the community which had resulted in the burning of a Negro church and the bombing of a house where young civil rights workers were billeted.

McCord's visit to the Heffner home on the night of July 17 set off a whirlwind of rumors. At home the family was besieged with late-night telephone threats and one alleged bombing attempt. Even close friends were reluctant to visit their modern suburban home for fear of community reprisal.

Within two months Heffner, 41, was evicted from his office. An insurance salesman whose enterprise had made him a member of the \$2 million insurance club, his business dwindled.

On Labor Day weekend they moved to an apartment in Jackson, some 50 miles away. But within 48 hours the landlord asked them to leave. They sought refuge in the home of an Episcopal priest, who brought their plight to the attention of Presiding Bishop Arthur Lichtenberger. He invited them to New York and pledged church aid in helping them resettle.

Heffner is having job interviews in both New York and Washington, D.C., convinced that his family can no longer live in Mississippi. However, their beauty queen daughter, Jan, is attempting to continue her work at Mississippi State College for Women, where she is a junior. A younger daughter, Carla, is with her parents.

Recalling the weeks of strain Heffner said, "It could have been the worst thing in the world, but we know we are right and we have clear consciences." Mrs. Heffner, whose great-great grandfather was the first moderator of the Southern Baptist convention in Mississippi, said, "Mississippi is such a closed society that until people speak out, nothing there will ever be changed. We are the champions of no cause but . . . it looks as though our situation is God's will."

BISHOP HAS TO KEEP PEOPLE STRAIGHT

★ The president of the National Council of Churches said in Minneapolis, that he spends

much of his correspondence time "trying to set people straight" on what the Council is doing in the south.

Bishop Reuben H. Mueller of Indianapolis, senior bishop of the Evangelical United Brethren Church, said the NCC's participation in two projects has confused some persons, especially southerners, who think it is financing the sending of hundreds of college students into the south to aid Negroes in voting registration.

What the National Council did, he explained, was to train the volunteers for the Mississippi Summer Project at Oxford, Ohio. This was done, he said, because it was believed NCC's "Christian responsibility" to help influence the attitude of the volunteers and to train them in the "non-violent approach."

The National Council is a co-sponsor of a missions project — the Mississippi Delta Project — in which it and the World Council of Churches will seek to help sharecroppers and other economically and politically-dispossessed persons in the Delta area of Mississippi.

The World Council will provide some workers from other countries for this project, marking the first time Americans will be on the receiving end of foreign missionary personnel, according to Bishop Mueller.

Workers in this project, for which \$250,000 has been allocated, will be supervised by the NCC. The bishop said he expected that some help might be given for voter registration also.

Bishop Mueller was here to attend a meeting of the EUB board of bishops of which he is president.

He said he anticipates that the denomination will approve union with the Methodist Church.

EDITORIAL

Church, MRI, and Mission

THE DECLARATION of assembled primates and metropolitans of the Churches in the Anglican Communion, "Mutual Responsibility and Interdependence in the Body of Christ", is more than a spontaneous call. Like other such manifestos in history it is an end result, as well as a beginning.

The manifesto asserts that acceptance of its program "will mean the death of much that is familiar about our churches now". This bold declaration affirms that there is much more behind the manifesto than appears in a superficial reading.

It cannot be doubted that the declaration is a crystallization of a contemporary theological ferment on the highest level. It is the strongest evidence of the effect which contemporary theological thought and experience is having on the outward life of organized Christianity. Presiding Bishop Lichtenberger put it succinctly when he said that "Mutual Responsibility", taken seriously, "could restore an apostolic fervor to the Church. This would not be because there is anything new in what the document says — but rather because it has put a first century concept into twentieth century terms."

This is a hope to be shared; an affirmation to be acclaimed.

The assumptions of which the manifesto is an expression place the Anglican Churches in the vanguard of modern witnesses of the Gospel to the world. It declares "that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation."

In contrast, it sets forth a central truth:

"The Church's mission is response to the living God Who in His love creates, reveals, judges, redeems, fulfills. It is He Who moves through our history to teach and to save, Who calls us to receive His love, to learn, to obey and to follow."

The manifesto asserts that if the program and its underlying assumptions were applied it would lead to "the rebirth of the Anglican Communion, which means the death of many old things, but — infinitely more — the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now."

The position taken in the manifesto is new only because it is called for on a high level.

Under "old things" it was assumed that the Church's mission was that of transferring information, whether considered "revealed" or acquired, and customs, and practices, and organizations, from one geographical area to another, from one people to another, from one culture to another. Religious "truth" was thought to be in one place, with a special access, while "secular" truth was in another.

Under new things it is seen, in the words of Canon Warren, former general secretary of the Church Missionary Society, that "God meets me everywhere, or I never meet Him. If I think I meet Him only in Bible and Sacrament, and in the Christian fellowship, then I do not know who it is I meet No, we do not live in a world neatly divided between believers and unbelievers. We are indeed in great peril of betraying our Lord, of failing him in his mission to his world, if we thus oversimplify the situation."

Anglican Traditions

WHAT IS SEEN HERE is in the best traditions in the Anglican communion and its greatest divines, in which there has always been a recognition that all true knowledge has its source in God Himself; that no scientific or historical truth can deny Him; that sound learning, honest inquiry, and critical study are to be honored; that it is a service to the God of Truth to accept and declare the truths which these methods discover and validate.

What is represented here is an opportunity for the Church to renew its heritage; to maintain it by proclaiming the reality of God's work in all creation, a work which is crowned and fulfilled in the Gospel of God's love and power in Jesus Christ.

The Church's mission is not a routine, mechanical procedure; it is a living process. In the words of the Archbishop of Canterbury, it is the vocation of the Anglican tradition to "risk untidiness and rough edges and apparently insecure fences so that it may be in and through the intellectual turmoil of our times — and not in aloofness from it — that the Church teaches the Catholic faith."

The fulness of Christ will be conveyed to men today only by a serious and responsible acceptance of the saving truth of the everlasting Gospel, combined with a cultivated sensitivity to the recurring errors of man, and a humble submission to the many-sided and diverse operations of the

Holy Spirit in modern thought and study, and in modern theology.

Our concern as Christians, as the manifesto affirms, is not primarily for the preservation and promotion of inherited institutions and formulas, nor for the details of precise doctrinal correctness, important as these may be, but that the desperate contemporary need of mankind, as it stands on the edge of darkness and despair, may be met by Him who is the Way, the Truth, and the Life.

Basic Realities

IN THE COURSE of appraising its mission, its resources, and its witness the Church needs a clear perspective as well as a sound perception of its position. In this process it must keep in view the continuing basic realities of its life. Among these are:

- The articles of the Christian faith, as contained in the historic creeds of Christendom, summarize and set forth the scriptural witness to the acts of God in history.

The history of the Church has shown that all formulations of this faith, and all doctrinal statements about it, have as their purpose the exposition of the everlasting Gospel. They are, therefore, in principle subject to revision, reformation, and reconstruction as the Church is led, under the guidance of the Spirit, to defend and expound the faith in new and unprecedented situations.

The Gospel of the Living Christ, the same yesterday, today, and forever, is not imprisoned in the terminology of the past, nor of the present. It is spoken to living men, in living language, always to be tested by the scriptural witness.

- The Anglican communion has historically been comprehensive in maintaining within itself a diversity of expression and interpretation.

The existence within the communion of such emphases as "catholic", "evangelical", and "liberal", is witness that the Church of God can only convey the inexhaustible riches of Christ by breadth and diversity. These speak of One, who, though made known, is yet ever inscrutable; who, though present in our human life, is always beyond the formulations, words, and symbols employed.

- The worship of Almighty God is a corporate response to the Presence, Truth, and Grace of God, made by men in accordance with His will and design.

The liturgy of the Church, the established manner of sacramental communion between God

and man, seen supremely in the Holy Eucharist, must be intelligible and meaningful to all participants in any given time and place. The Church must both maintain the purity of its liturgical heritage and always make the fullest use of the best materials available in its tradition, as well as in the experience of men, for the enrichment and adornment of God's worship.

- The historic ministry of bishops, priests, and deacons is an integral part of the total life of the Church of God as this life has been received and maintained in this communion.

This ministry is commended to others as a genuine gift of God to His Church with full recognition of the fact — upon which the Lambeth Conferences have always insisted — that God has also blessed many other agencies which have sought to glorify Him and to bring salvation to men; that the Word of God has been effectually received by members of other Christian bodies; and that the outward expression of polity, in which the historic ministry may be placed, is subject to scrutiny and administrative adaptation.

While maintaining their convictions in matters of faith and ministry, the churches of this communion must engage in full and humble participation in the ecumenical undertaking at every level of its work in the world, the nation, and the local community.

- The Church is called by God to witness to His loving, correcting judgment on every aspect of man's social, political, and economic life, while at the same time it can never become a part of, or a substitution for, governmental or political machinery.

In giving this witness the Church is obliged to rebuke the idolatrous identification of any form of human society with the Kingdom of God; to support all honest efforts, from any quarter, to enlarge the life and liberty of persons within the limits of justice; and to work for the mitigation of social and political conflicts on all levels by reminding men both of their common sin and also of God's purpose for a universal fellowship which transcends all barriers of race, class, and political conviction.

One or another of these realities will be in the forefront from time to time as events and concerns confront the Church. But a comprehensive affirmation of these, and others, is a necessary basis for "the rebirth of the Anglican Communion" anticipated by the manifesto of the primates and metropolitans.

WHAT ONE PARISH IS DOING ABOUT MRI

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.

QUOTING THE PROVERB "EVERY JOUR- NEY BEGINS WITH A SINGLE STEP" THIS ARTICLE SPELLS OUT WHAT ALL CAN DO TO IMPLEMENT MRI

INTRODUCING to the press the manifesto on Mutual Responsibility and Interdependence in the Body of Christ, Bishop Bayne said that it was going to be either "a lead balloon or the most explosive step ever taken by the Anglican Communion." To which the well-informed and astute editor of a Church of England periodical has added that there is a third, frightening possibility. "It could go off at half-cock. It could be misunderstood and abused."

Any of these predictions might well prove to be true. In particular, just because the temptation to indulge in organ-building or other schemes of improvement in New York is so powerful, it is singularly hard for the average churchman there to give due place to the much more urgent—but infinitely more remote—needs of the Church in Asia, Africa, or Latin America. Already there have been disturbing attempts in surprising quarters to explain away the harshness of the manifesto's challenge in this regard.

If we are to begin to combat this temptation, it is essential that we take steps slowly and steadily to build up a greater sense of world-churchmanship among our people. This is not something which can be done in any quick or spectacular fashion, but rather by seizing every opportunity to replace the natural parochialism of the average man-in-the-pew, not to mention the members of the clergy, with an ever-growing awareness of his unity with his fellow-Christians of all sorts and kinds. The task might not unfairly be described as that of creating the right atmosphere in which to begin a more intensive attack on the problems confronting us—possibly a disappointing prospect for those who would like to begin by shooting for the moon, but in most cases a necessary first step if any real and lasting progress is to be made.

Cycle of Prayer

LET US begin by making the widest possible use

of the official Anglican Communion Cycle of Prayer, both at public worship and in our private devotions (30¢, National Council). It is my own firm conviction that the weekly list of dioceses ought to be read at the altar each Sunday. For purposes of comment, as is usually helpful, a magnificent tool lies to hand in the booklets prepared by Dr. Massey H. Shepherd for the division of world mission of the diocese of California under the title "Make His Name Glorious." (25 cents. 1055 Taylor Street, San Francisco, 8, California). Even fuller information can be obtained from Canon Howard A. Johnson's "Global Odyssey," (\$5.95. Harper & Row. 1963), which provides a rich mine of information for those anxious to introduce themselves and their fellow-parishioners to the wider Church.

Nor need we be in any way ashamed of combining wholesome missionary education with our prayers for the whole state of Christ's Church. If we are to pray with the Spirit, we have also to do so with the understanding—and there is nothing more meaningless than praying for a list of names without making any effort to find out anything about them. For a parish wishing to do something about the recent manifesto, I would suggest that a corporate effort in this direction might prove to be a relatively simple but by no means insignificant first step. My own experience over several years has proved that it has its steadily cumulative effect.

World Map

A SECOND TOOL lies to hand in the colorful wall map of the world-wide Anglican Communion, which, in my opinion, ought to hang in a conspicuous position in all our churches. This map has been sharply criticized as liable to produce a smug sense of complacent pan-Anglicanism, an attitude which completely fails to take account of our relative insignificance in vast areas of the

world. While this danger is undoubtedly real, and must never be forgotten, it offers no valid reason why we should not make use of the map.

After all, we have got to start somewhere. Until we can build up an awareness of the cosmopolitan nature of the communion familiar to us, it seems unlikely that we shall be able to rouse much interest in Christians of other kinds in other lands — even less likely that we shall succeed in creating much sense of kinship with them. As a convert to the Anglican Communion from the Presbyterian Church, in large measure because the former is essentially a much wider and less local or national body, I feel this point strongly — and it is a constant source of astonishment to me that those born into the Anglican Communion so often show little awareness of their rich heritage in this regard.

Again to speak from practical experience, in a parish with little or no previous tradition of interest in the work of the Church outside its own boundaries, the prominent display of the map has proved to have a surprising influence for good — and in conjunction with other similar educational procedures seems on the verge of producing an almost miraculous change of outlook.

Although I have not yet summoned up the courage to make the suggestion to my vestry, the use of the church notice board provides another opportunity for education and witness. In both Ireland, Scotland, and Wales, presumably to cater for the needs of visitors, local Anglican churches make much of the fact that they are “in full communion with the Church of England.” Obviously feeling this to be inadequate and one-sided, one enterprising rector at Killarney is said to have listed instead at the main door all the provinces and regional churches throughout the world with which the Church of Ireland was associated.

Even if it was an expression of ardent Irish nationalism, the idea seems logical and sound. If we were to do the same thing over here, it would bear healthy testimony to the fact that the Church is something more than an organization for the preservation of the American way of life — an impression which Bishop Bayne half-humorously told the Toronto Congress was not unknown in his previous diocese, and with which many of us are not unfamiliar in our own spheres of labor.

Different Liturgies

GIVEN the required Episcopal permission, which undoubtedly will normally be readily available,

there is surely room too for using in our churches the varied liturgies in use in different parts of the Anglican Communion — such as were experienced in Toronto by those fortunate enough to participate in the Anglican Congress. I do not mean that we should do so only at weekday services, as though somewhat clandestinely introducing them to the chosen few, but rather that we should deliberately attempt to use them on occasions when they will be shared by the greatest possible number of our people. This may call for some instruction in advance, and a special effort to make available the required number of copies, but surely this is not beyond our present capabilities — indeed the diocese might well keep copies in hand for use in different parishes as required.

So far I have only tried this out once, when in another New Jersey parish I used the Scottish Liturgy on a crowded Whitsunday, having previously explained to the congregation its especial significance for the American Church — and having reassured them with the guarantee that the President's name would be substituted for the Queen's at the appropriate place, although clearly it was not universally agreed that this was a necessary alteration! In any event, the result was a deeply moving experience for both priest and people, and one which undoubtedly enlarged the horizons of many who participated.

Magazines and newspapers from other churches and dioceses provide a further source of missionary education which rarely fail to produce some degree of stimulation when left in a clearly visible position on the church premises. Even the very fact of their being there offers its mute testimony to the world-wide nature of Christ's Church.

Personally I receive periodicals regularly from Alaska, Honolulu, Japan, Korea, South India, Nyasaland, and both the official Anglican and Presbyterian publications of my native Scotland, in addition to the excellent material put out by the Church Missionary Society of London. These are either passed on to those of whose special interest I am already aware, or left to stir the curiosity of the casual visitor who may pick them up. In either case, if some have no particular effect, others provide some enrichment of thought for those into whose hands they fall.

Overseas Visitors

WHEN IT COMES to entertaining overseas visitors, some parishes are more fortunately located than others, but we might all ask ourselves

whether we are doing all that we could. Here in the vast metropolitan New York area, almost within a stone's throw of the United Nations and of colleges and seminaries with students from all parts of the world, too many congregations contrive to remain as detached as though they were in the midst of the African jungle. What little is being done in this regard leaves vast room for imaginative action, and every such contact brings to the parish a breath of fresh air from the wider world.

With all these suggestions, one very real danger still remains — that of an undue concentration upon our Anglican Communion, accompanied by a forgetfulness of the wider Church. This is the "third, frightening possibility," mentioned by the English editor referred to at the beginning.

MRI, he writes, "could go off at half-cock. It could be misunderstood and abused. It could lead to an increased structural strength throughout the Anglican Communion, but a reduction in our ability to take every advantage of the ever-changing movement for Christian reunion." It could, be it added, lead to a top-heavy preoccupation with our own domestic concerns, accompanied by a failure to accept our full responsibilities as citizens of this troubled and challenging mid-twentieth century world.

Meeting A Danger

WHAT CAN BE DONE to obviate this danger? As we strive to extend our sense of involvement in the world-wide Anglican Communion, we must at the same time work with equal vigor for the betterment of our relations locally, both interracially and on the ecumenical level. After all, if we are not eager to establish ever closer relationships with our Baptist and Methodist brethren in the same town or county, most particularly if they have colored skins or Latin American ancestry, it may legitimately be questioned whether we are seriously interested in doing so with our fellow-Anglicans in Taiwan, Tanganyika, or Brazil.

In the civil rights struggle, and in every movement for social justice, we must take our wholehearted stand with men of good-will of all faiths and of none. We must avail ourselves of every opportunity to extend the hand of fellowship to our brethren of the Roman Catholic Church. Above all, we must take our full part in our local Council of Churches, doing everything in fellowship with our fellow Christians there except

those things which we believe in conscience we must do separately — an officially approved statement of the ecumenical attitude which is widely circulated in the United States today, but one of which the full and far-reaching implications do not yet seem to be understood by any denomination.

We must share our sense of world-churchmanship with our brethren, taking an interest in their work overseas as fully as we hope that they will take an interest in our's, reading their magazines, and remembering their missionary activities in our prayers. In addition to following our own Anglican Communion Cycle of Prayer, we must remember at the altar the major gatherings of other denominations and of the great interdenominational organizations — a full list of which gatherings is readily available in mimeographed form from the World Council of Churches in New York.

As our primary concern is the extension of Christ's Church and not the indefinite perpetuation of the Anglican Communion, we must avail ourselves of every opportunity to learn about the work being done by others. When we have a visiting speaker from overseas let us be sure to invite Christians of other denominations to hear him, just as we in turn should be eager to join with them when they have visitors from other lands bearing their particular denominational label.

They may well prove slow to respond to the invitation to hear a specifically Anglican speaker, and it is probable that we shall have to take the initiative for some time — calling them up when we learn that they are to have a visitor from the wider Church, and asking if we may join them in hearing what he has to say. Such a request may well come as a shock at first, but it will undoubtedly be a pleasant one — and, without compromise of honest conviction, we shall gradually create the atmosphere for which we yearn.

Begin Now

COMPARED to the stirring challenge thrown before us by the manifesto, what I have written seems pedestrian and dull. Yet the fact remains that we can only start from where we are. Undoubtedly some happy parishes are well prepared for action at a far higher level. For very many, however, I am convinced that the first essential is a crash program of education and witness along the lines suggested. As I know from my

own experience in little more than two years, such a program can lead to wholly unexpected results.

In the words of the oft-quoted Chinese proverb, "Every journey begins with a single step." If these first steps seem uninspiring, let us re-

member that they mark only the preliminary stages of a journey which seems certain to lead us to a goal far more exciting than we can at present even begin to conceive. But the time is short. Let us begin now.

GOD AND SENATOR GOLDWATER

By John M. Gessell

Professor, School of Theology, Sewanee, Tennessee

THE IDENTIFICATION OF A PERSONAL POLITICAL WILL WITH GOD IS INDEFENSIBLE REGARDLESS OF THE ENDS IN VIEW

IN THE RECENT EXCITEMENT over Senator Goldwater's formula for determining appropriate degrees of extreme and moderate positions in political enterprises, a principle enunciated in the same acceptance speech at the Republican national convention appears to have been overlooked. Its importance for understanding what the Republican nominee is up to may, however, be even greater than his extremism formula. Since it is a principle of both theological and political significance, it requires a moral and theological critique.

Before taking a look at this so far unnoticed statement and attempting to appraise its meaning, it will be helpful to set the scene against which to view the Goldwater phenomenon.

Over two years ago the senator's book, "Why not Victory", was receiving a certain amount of negative critical notice. It seemed incredible that a United States senator could be on record, exposing to public view his apparently naive grasp of the intricacies of international politics, and be at the same time a serious contender for the Republican presidential nomination. At that time he seemed to be either foolish or dishonest.

Last summer, Life magazine published a feature entitled "The Goldwater Rush". Again the Goldwater phenomenon appeared insubstantial and unreal. Nevertheless it is now a present reality. We face a potentially ugly and divisive political fall. These untoward events are occasioned by the capture of a great national political party by an extremist wing which has proved so far unresponsive to any political opinion save an ideology which is alien to the American political tradition. By its very rigidity, this ideologi-

cal position will create disruption and chaos, especially in urban areas where its corrosive effects can be ill-afforded.

Thus it appears, perhaps too late, that the Goldwater phenomenon is not insubstantial. What was too easily dismissed, the Goldwater ideology, is itself the secret of the success of the Goldwater forces. The senator is indeed neither a fool or a knave. He is, however, the seeming prisoner of an ideology. This fact scarcely recommends him for pliability. It discounts in advance his capacity to move deftly among the sensitive domestic and international issues confronting the American presidency in this decade. It is hardly a sure recommendation for political responsibility. By contrast any president falls under a heavy demand for the wisdom of flexibility. This is derived, not from an ideological fixation, but from an openness to the meaning and import of novel and swiftly changing conditions for which there is no formula for decision.

Simple Solutions

IT IS, nevertheless, this very rigidity and its simplistic reduction of all issues which has by its appeal won the day among enough Republicans to have carried the San Francisco convention. Responsible leaders of the party appeared to be either paralysed or rendered impotent by the emotional appeal to the delegates at the convention. Easily announced solutions to difficult and worrisome problems are undeniably attractive. This appeal is especially seductive to those who are wary of the effects of a rapidly changing social order and who are deeply troubled by their inability to control swiftly changing events.

They feel as if they were the pawns of an impersonal fate.

By this adventure, the Republican party is culpable in this moment of national history. It is appeared to repudiate its great tradition in the fight for freedom laid down in the decades surrounding the Civil War. By lending itself as the instrument of a racist theory of states' rights, it implicitly delivers whole categories of people into the hands of those who would deny their freedoms. Goldwater has suggested that he hopes the race issue will not be an issue in the campaign. But it is already a campaign issue as he well knows and is written into the party platform by implication. It is already working for him. He has done nothing significant to discourage the support of the racist extremists nor to deal with the destructive effects of the so-called white backlash. Only recently, under the pressure of events in Georgia surrounding the shooting of a Negro, has he repudiated in a mild statement the support of the KKK. The party of Lincoln appears to maintain with difficulty its right to responsible national leadership.

At the time, it seemed clear that no one who watched on television the astonishing antics of the Republican national convention could take them seriously. The ritual acts and ceremonial observances of the rite moved along their predetermined course. Behind it all lay a tissue of fabrication that defied the facts. The Goldwater forces were not swept to victory by a grass roots demand. They carefully maneuvered their way to victory, wrote their own platform and capitalised on a strategy at least two years in the making. Only those driven by fear could take these events at face value.

Simple Ideology

THE MAGIC APPEAL of the simple ideological solution to complex problems has been noted. One response to the underwriting of this appeal by a major political party at the behest of those surrounding its standard bearer has been the despair of many Negro citizens, including their responsible leaders. It is now questionable how long the responsible leadership can continue to prevail.

But it is the principle underlying this phenomenon, the man and his ideology, that merits examination. Goldwater's more responsible supporters have attempted to sell him on

the basis of his alleged appeal as a moralist in a time of alleged moral instability. Goldwater, they say, repudiates moral expediency. But does he? On what principle is this new moralism based? Indeed, on what principle does his ideological framework rest?

Goldwater himself made this clear in his acceptance speech at the national convention. One of the factors in the present confused situation in America, he said, is that "earthly power has been substituted for divine will" and that "God is the author of freedom". These statements, in themselves unexceptionable, became the basis for what he called "a view of the nature and destiny of man". He then noted — and this is the crux of the matter — that we are faced on all sides with "false notions of equality" because some people have failed to take seriously the fact that there are "created differences" among men. This is presumably a view of the nature and destiny of man in which the present inequalities of the legal and social order are to be made sacrosanct by an appeal to a fiat of the divine will.

It need scarcely be pointed out that this cruel theology is reminiscent of early 19th century defenses against any attempt to alleviate the harsh conditions of a developing industrial society.

It is not possible to examine the inside of Senator Goldwater's mind and heart, for the secrets of men's hearts are not disclosed this side of eternity. Whatever the nominee may have meant, however, it is clear what his supporters understood him to have meant. The underwriting of a status quo in which legal and cultural inequalities are manifest is an invitation to despair. It is a theological absolutisation of a national predicament that leads to extreme acts of retaliation. It is, further, immoral — the kind of principle on which tyrannies have been erected and defended. By this principle it can be claimed that God has underwritten both the political acts of a reactionary politician as well as the ideological presuppositions by which they are to be defended.

Out of Bounds

CLEARLY this identification of a personal political will with God is indefensible regardless of the ends in view. It is immoral; it is also idolatrous and so theologically out of bounds. But Goldwater's success cannot be underestimated. People often want a saviour within history. This

appeal is rooted in a beguiling simplification of all meanings and events sought by people who are weary of the call to moral steadiness and purpose in the face of continuing pressure on all sides. It is the personal appeal of a man who went out and "inherited a department store" and who is absolutely convinced of his own right and rectitude. The combination of God and his senator may be undefeatable in a time of failure of political and moral nerve.

This dire dimension of the Goldwater phenomenon, based on an untenable theological statement, coupled with the party's implicit renunciation of political responsibility, raises some serious questions for Christians. If the Republican party becomes a party of white supremacy, for whatever reason, what choices must Christians make? What kind of moral criticism can be brought to bear on a candidate who evidently does not wish to renounce decisively those southern states' rights forces which have so far played a significant part in Goldwater's success?

These are forces which are reported as allied in the state of Alabama to one of the most efficient state information networks known in the history of the country. The Birmingham (Alabama) News has called it "a rather elaborate intelligence system that reaches into every nook and cranny of the state". It is a combination of three state agencies controlled by Governor Wallace, the department of public safety's investigative and identification division, the Alabama legislative commission to preserve the peace, and the Alabama state sovereignty commission. Their repressive tactics are undertaken in the name of white supremacy.

Senator Goldwater is an Episcopalian which may be embarrassing to other churchmen, although it is a Church in which one trusts there are many mansions. No Christian, however, can claim the imprimatur of God for proximate political goals. To do so is to substitute finite human ambition for the Kingdom.

If the senator is in church when the prayer "For Our Country" is read during divine service, then let it sink into his soul like iron that incomparable Prayer Book phrase, "Save us from violence, discord, and confusion; from pride and arrogance Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues . . . through Jesus Christ our Lord."

Serendipity

By Corwin C. Roach

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

OCTOBER is the month of discovery. October 12 has long been set aside in honor of Columbus and now October 9 is to be commemorated as Leif Ericson Day. Legend surrounds the latter, his actual journeys, his motive and purpose. In the case of Columbus we know that he discovered America by accident. It was all a mistake. He thought that the earth was smaller than it was and that he had come upon the islands of the East. Looking back upon his landing on our shores from the vantage point of almost five centuries, we in America at least would feel that his actual discovery was more important than the one he had planned.

This is what we mean by "serendipity", a word which has been defined as "looking for one thing and finding another" and we might add that the thing found being more valuable usually than the intended object. At least that is true in religion. The Bible is filled with illustrations. The men Lot entertained turned out to be angels. Saul obtained a kingdom when he searched for the lost asses of his father. The lame beggar at the temple gate expected alms but instead he received from St. Peter the gift of healing. Jesus puts it in the parable of the man plowing his field and unearthing great treasure he had never dreamed to find. This is the surprise of serendipity.

Supremely is this true in the case of Christ. Men looked for a political leader in the Messiah who would overthrow the might of Rome. They found in him a Saviour who would deliver them from the greater power of their own sin and evil. The trouble with Columbus was that he had estimated the world too small. The trouble with us, J. B. Phillips reminds us, is that our God is too small, our conception of Christ too limited.

We go our circumscribed way as persons, as a church, content to set our sights on the lesser goals in life, but then in the midst of the things which we take for granted God speaks to us in a new and different way. Life takes on a more radiant hue. So it was with the two men on the way to Emmaus, "But we hoped that it was he who should redeem Israel". Instead the risen Christ disclosed himself to them and promised them the power of the Spirit. Instead of an

earthly kingdom, he promised a faith which would include all the kingdoms of the earth.

This is the mystery of life. God is continually doing the unexpected, disappointing our cherished hopes but putting in their place something finer and better. This is the miracle of serendipity and we see it at work all about us and the meaning for us is obvious. Whatever the task we have to do, no matter how boring and routine it may seem, we are to accomplish it faithfully. Colum-

bus would never have made his discovery if he had not kept sailing westward, come what may. At the same time we are to keep our eyes open and our mind alert. Columbus was never aware of the full possibilities of his new discovery.

Are we any better? Do we have the insight and the imagination to appreciate the serendipities God is revealing to us? A steadfast will and an open mind, these are the two qualities we need.

- NEW BOOKS -

E. John Mohr
Book Editor

The Fourth American Faith by
Duncan Howlett. Harper & Row.
\$4.50

Whether one likes it or not the fact is that in addition to Catholicism, Protestantism and Judaism, as the author calls three of the "American faiths", there is a fourth, usually included under the designation of "secularism". The author contends, however, that many people whose real faith must be said to be a secularism of sorts are still within the conventional religious structures, though they are not happy with conventional theological verbalizations nor the traditional religious language.

Dr. Howlett seeks to put this faith positively as *The Faith of Adventure*. Before delineating it he gives a readable account of traditional positions and attitudes. This is done competently enough, but either in order to strengthen his case, or out of naivete, Dr. Howlett seems to exaggerate the problems in traditional churches. After all, one does not have to be a creedal or biblical literalist in order to be welcome in the Episcopal, Methodist, Lutheran, Presbyterian and other churches. He cites the expulsion of some clergy from some Presbyterian and Lutheran bodies as evidence that the churches of the *Faith of Stability* are unable to accommodate themselves to the post-Copernican world-view. If this were indeed the case Dr. Howlett would be right in holding out little hope for them and their faith.

The Faith of Adventure declares, as Howlett puts it, "that man is now and always has been engaged in a continuing effort to state his

religious faith in the clearest terms possible, to celebrate it in the most meaningful way possible, and to clarify it, correct it, amplify it, and nurture it to the uttermost of his ability." If the other three "faiths" are really not doing just that already they had better start in right now, and Dr. Howlett gives some good hints as to how to do it.

He is the minister of All Souls Church, Washington, D. C.

The Catholic Church and Nazi Germany by Guenter Lewy, McGraw-Hill. \$7.50

A scholarly perspective is provided here for questions which works like Hochhuth's contemporary play, *The Deputy*, have brought to popular attention. Prof. Lewy, who has been in the departments of government of Columbia University and Smith College and who is now associate professor of government at the University of Massachusetts, follows here the history of the relationship between Church and state in Germany, including the role of the Vatican, from the last days of the Weimar Republic to the fall of Hitler.

He has worked over a vast quantity of material, including that made available through capture by the allies. This shows, among many things, that the negotiations for the concordat of 1933 between Hitler and the Vatican were initiated by the latter rather than by Hitler, as had been generally assumed. Lewy shows that those Roman Catholics who resisted the Nazi regime were in effect rebels not only against the Hitlerite state but also against their own Church authorities, who urged complete loyalty to Hitler. The Roman Church in Germany was willing enough to collaborate with the Nazis if only their special group interests could be left undisturbed.

Lewy holds that the behaviour of the Roman Church under Nazi rule was related to a number of specifically German conditions. It shared the widely prevailing sense of na-

tionalism and patriotism, and was affected by the same excessive respect for authority that hindered the resistance movement. More importantly, Prof. Lewy holds, the bishops and many of the lower clergy and people concurred in certain Nazi aims.

"They welcomed", he says, "the anti-Communism of the Nazis as a counterpoise to the liberal, anticlerical and atheistic tendencies of the Weimar Republic. They were attracted by the National Socialist call for a strong state, a new German Reich that would again be a world power and able to solve the country's pressing economic and social problems."

All interested in the field — which is that of the Church in the world — will welcome this authoritative study.

BOOK NOTES

The Prospects of Christianity Throughout the World, edited by M. Searle Bates & Wilhelm Pauck. Scribner's. \$4.95

A panoramic survey, consisting of 16 chapters, each written by a competent authority with respect to various areas of the globe, with estimates related to contending forces.

Church Grounds and Gardens, by Nancy Wilds. Seabury. \$2.95

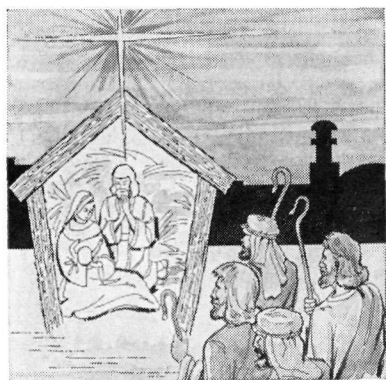
A book to assist anyone in creating a beauty spot — a chapel garden, an informal planting, a St. Francis garden, a retreat corner, in any of the climatic areas in the U.S.A. Illustrated with plans, etc.

What Can a Man Do?, by Milton Mayer. Chicago. \$5

A collection of articles from *Harper's*, the *Progressive*, *Saturday Evening Post*, *Christian Century*, and *Commonweal*, and some unpublished writings, by the brilliant journalist and commentator, with a foreword by Martin Niemöller, who knew him in Germany.

Church News from Around World

"The Most Religious buildings in the US are the barns; the most irreligious are the churches," Robert Rambusch, R. C. artist, told delegates to the audio-visual conference meeting in Wisconsin. "Our barns have all the simple, honest, down-to-earth



Make Christmas More Christian

THROUGH daily devotions before and during the Christmas season, you, your family and your church group can make Christmas mean much more than just a round of gift-giving and merrymaking.

The daily devotions in the November-December number of *The Upper Room* were written expressly for the coming holidays. Sincere, devout Christians from around the world have contributed their thoughts and experiences.

If you do not have a standing order or subscription to *The Upper Room*, order now to start with the November-December number. 10 or more copies to one address, 10¢ per copy, postpaid. Yearly subscriptions \$1.00.

FREE: SEND FOR SPECIAL CHRISTMAS CATALOG OF DEVOTIONAL LITERATURE.

The Upper Room

The world's most widely used daily devotional guide

41 Editions - 35 Languages
1908 Grand Ave. Nashville, Tenn. 37203

building virtues and most of our churches have none." James Sellers, a professor of theology, told the group that modern man is a pilgrim "in this place and time — there's not any other." Man finds his reality in the "promise and fulfillment of his pilgrimage. He is on his way under his own power. God is the only fountain of our acts, but man alone is the only proper actor on the plain of creation."

A. R. C. Monastery from Spain, 800 years old, is being used by a new PE congregation in Miami. Built in 1141, it was purchased in 1925 by Newsman W. R. Hearst and shipped to US in 11,700 cases. The 2,400 tons of limestone remained crated in New York until 1952 when the monastery was bought by two North Miami men and reassembled as a tourist attraction. Rev. H. L. Batchelor started a PE mission a year ago and is not holding services in the refectory which has been converted into a 90-seat chapel. Batchelor says the congregation hopes eventually to buy the whole monastery compound which includes an administrative building, chapter house and gardens.

Robert C. Rusack, formerly rector at Santa Monica, Calif., was consecrated suffragan bishop of Los Angeles on Sept. 29. Consecrator was Bishop Bloy with Bishop Robert Gooden, retired suffragan and Bishop Curtis of Olympia, co-consecrators.

Big Switch under way in England with missionary officials discussing the feasibility of bringing missionaries from India and Pakistan to work in England. Said a C of E official, "the distinction between home and foreign missions becomes less and less tenable."

The **New Woman** needs more attention, delegates to the woman's auxiliary of the Anglican Church in Canada were told. Today many women are both job-holders and housewives and they are not interested in the average parish set-up. Delegates were told also to get going on youth problems and unemployment.

Bishop John M. Allin, PE coadjutor of Miss., is on an interracial, ecumenical committee to raise funds to rebuild 24 Negro churches burned in the state this summer. Arson is suspected in every case but no arrests have been made. Two other bishops are on the committee — a Methodist and a Roman Catholic.

Man Bites Dog — A French priest, 44, has been permitted by Pope Paul to revert to lay ranks so he could marry his sweetheart, Annette, 42. The service was held in a R.C. church in Versailles.

Urban Areas and colleges were singled out as two of the most important fields for evangelism by the executive committee of the WCC division of world mission. Meeting in Berlin the group also began plans for a program in healing.

Bishop Inman of Natal told his synod that South Africa is a "police state" since laws permit arrest and detention of a person for at least 90 days without trial or recourse to the courts. He said, "one of our members (an African layman) is unable to be with us for this reason."

John H. Gray, associate director of the division of laymen's work of the National Council, is now rector of Trinity, Hattiesburg, Miss. He told the vestry he was for integration — they replied they wanted him anyway. Hattiesburg has been a hot spot

with the student project this summer.

Three Observers representing the Greek Orthodox Patriarchate at Istanbul have been appointed for the first time to the Vatican Council. At past sessions only Russian Orthodox were present as official delegate-observers, though other Orthodox were present in other capacities.

United Church of Canada wants the government there to expand its immigration program on humanitarian grounds, rather than stick to its present policy of "self-interest." The report pointed out that the WCC resettled 11,346 refugees and migrants in 1963 — Canada received only 506, while Australia took 6,896 and the US 2,932.

Albert Bozeman, 100-years-old, had to miss his Sunday school class in Meridian, Miss. Not being up to par he was taken to a hospital, so the class came to him and met as usual. Still a practicing attorney the Squire, as he is called, was appointed a chancellor of the county court when he was 99. "Why God keeps me here so long I don't know, but that's his business."

Bishops for the United Church of Canada was proposed at the biennial council but action was deferred. The Rev. R. H. N. Davidson, on the committee discussing unity with Anglicans, in making the proposal said; "I

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 9-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:

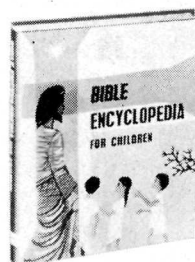
Box 756 Mendham, New Jersey
THE SISTER SUPERIOR

New books from WESTMINSTER PRESS



Bible Encyclopedia for Children

By CECIL NORTHCOTT. Illustrated by DENIS WRIGLEY. Bible terms, places, people, and everyday objects are explained in over 840 entries—written in fascinating narrative style. A beautiful 8" x 10" volume, with hundreds of illustrations ranging from sketches to full-color spreads. Contents carefully authenticated by scholars of various denominations. For children 7 to 12, teachers, parents, church libraries. \$3.95



The Orange Carol Book

Edited by MERVYN HORDER. Old and new favorites in easily singable arrangements—plus eight challenging three-part *a capella* numbers. All piano arrangements suitable for small hands. Foreign carols in both original and translation. Paperbound. \$1.25

The Use of Analogy in the Letters of Paul

By HERBERT M. GALE. The first book ever to examine all of Paul's "word pictures", which have had an important influence on the interpretation, and misinterpretation, of the Apostle's writings. \$6.00

The Holy Spirit in Christian Education

By RACHEL HENDERLITE. An experienced teacher of religious education describes three aspects of the work of the Holy Spirit—Faith, Scripture, and the Church—and develops their implications for the Christian educator. Paperbound. \$1.95

The Dynamics of Forgiveness

By JAMES G. EMERSON, JR. How a parish may be judged by the presence or absence of "realized forgiveness" in the lives of its members. Coming November 9. \$5.00

Now in a new paperbound edition:

OPENING THE DOOR FOR GOD:

A Manual for Parents by HERMAN J. SWEET.
Concrete suggestions for guiding children into a Christian life. \$1.45

Now at your bookstore

THE WESTMINSTER PRESS®

Witherspoon Building,
Philadelphia, Pa. 19107

feel we have been smug and complacent. Let's show the Anglicans we mean business." The council did vote to continue conversations and the chairman announced that "an actual plan of union" would come before the committees of the two Churches when they meet for three days in Nov.

Fair Housing referral service of the 1st Methodist Church of Los Gatos, Cal. has run into serious protests. Purpose of the service is to assist persons who wish to rent or buy housing on a non-discriminatory basis. Committee members got phone calls about staying out of politics and realtors got steamed up. A meeting of the congregation was held to discuss the matter after which the church board backed the service by a 21-16 vote. The church also fell about \$10,000 short in its annual budget, with some members saying they were not giving because of the referral service.

40 Organizations representing religious, welfare and labor groups challenged William Miller, v-p nominee, on remarks he made about immigration. He said in South Bend that the proposed revised law would "open the floodgates for virtually any and all who wish to come and find work in this country." The groups writing Miller stated that "the one basic change in selection is that people will ultimately be admitted not according to where they are born but with particular emphasis on whether their skills and abilities are needed by the US and on

family relationship to people already in the US." Among the forty groups signing the letter were the PE National Council and Church World Service, of which the PE is a member.

Catholic Yes has been organized in Calif. to battle for Proposition 14 which would kill the present fair housing law. Real estate salesman, William O'Leary, spokesman for the group, said the organization was formed because of "mass indignation to the Church's becoming politically active in the Proposition 14 battle." In August the eight Catholic bishops of the state issued a pastoral against discrimination based solely on race, color, nationality or religion. See Witness, 9/17 for PE action. Arthur Walmsley, head of division of citizenship of National Council, is now in the state working on this.

R.C. Church in Cal. is losing so many Italo-Americans that there is a special organization to stem "massive defections." Greatest number are among 2nd and 3rd generation, with the rate especially high among col-

lege graduates and so-called intellectuals. At a conference at Long Beach, one of eight full-time priests working for the organization said that only about 35% of the state's 1,200,000 Italo-Americans are practicing Catholics.

Good News is to be stressed in a daily newspaper proposed for London publication. There are five clergymen on the committee, including Archdeacon Carpenter of Westminster. The prospectus, offering stock at \$2.80 a share, says the paper will emphasize "the good and heroic and splendid in life, and underlining the duty of this generation to defend the Christian tradition."

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

Sundays 8, 9, 11; Weekdays: Mon. Fri.
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

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

292 Henry St.

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.

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.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

- BACKFIRE -

Richard Greenleaf

Layman of Muncie, Indiana

For our many and (for the most part) unique sins, it has been visited upon us Episcopalians that Barry Goldwater should be one of us. No impiety is meant by this observation; we must bless the days upon which he was baptized and confirmed, as we must pray that all who resemble him may harken to the truth.

Our principal sin (I am speaking now of U. S. Episcopalians in particular and not of Anglicans in general) has been that we assumed demagoguery, shallow political thinking and bigotry to be the exclusive property of certain other Protestant sects. Pride, that most ancient of tragic flaws, has earned for us this historical (and perhaps historic) moment, when a person combining all three of these vices should come from our ranks to grab for national political leadership. Whatever the outcome, we must be humbled.

Thirty years ago an agnostic and sceptic named Sinclair Lewis, who didn't often go wrong in his estimates of the American character, created Berzelius ("Buzz") Windrip, the American fascist fuehrer. Those old enough to remember the appearance and impact of "It Can't Happen Here" will recall that nobody questioned Lewis's wisdom in putting a generous portion of Elmer Gantry into the recipe for Buzz. It would have been unthinkable that the destroyer of American liberties should have been a high-churchman or even a low-churchman; even the sceptical Red Lewis had betrayed a certain gullibility where the intellectual in-

tegrity of all Episcopalians was concerned.

Now it is threatening to happen here, and the vessel of our fascism is a man of some charm and dignity with clear Anglican antecedents. It cannot be said that he has been as devoted to his church as he has been to the air force and ham radio, but we cannot claim that he has been infected by any of the more virulently anti-intellectual denominations. Religiously he is a product of our own shortcomings; politically he is the embodiment of some things that have been going on under our very noses. The eminent respectability of those heavily-rimmed eyeglasses has called forth more Calibans than all the pads in Greenwich Village.

What is to be our penance? The August 6 editorial of *The Witness*, it seems to me, has sounded the call. We must be in the forefront of the battle against this menace. We must not be content with anything less (to steal a Goldwater slogan) than victory. We must be strong in our knowledge that Christianity, which is a revolution started by God, need never default to any sort of counter-revolution.

Frances A. Benz

Churchwoman of Cleveland Heights

In an effort to put an end to demands for more rights for women in the Episcopal Church, the Rev. Robert A. Magill asks on September 3, "Do the writers of these articles (specifically "Give the Women a Break" July 23) realize that everything they say about equal representation in the House of Deputies is equally applicable to the Ordination of Women to the Priesthood and Consecration to the Episcopate?"

I hope the writers of these articles are aware of exactly that. All who feel strongly

about the present treatment of women in the church should be obliged to the Rev. Mr. Magill for pointing out that the true basis of all canons discriminating against women is prejudice.

It is refreshing to have this matter dealt with in a forthright way and not again be admonished with proof texts about Adam's rib and examples of St. Paul's petulance.

Marvin Rich

Layman of New York City

Your readers may be interested to know that Zev Aelony, CORE Task Force worker who a year ago was one of four civil rights workers jailed for three months on a death penalty charge under a subsequently voided state insurrection was arrested September 14 in Americus, Ga., on a phony charge and beaten by six whites in the city jail. X-rays are being taken to determine whether any of his ribs are broken. His head is badly bruised.

He was arrested by Patrolman Gay on a charge of not having Georgia license plates — while he was in the process of applying for the plates. Having just returned from a vacation at his home in Minneapolis, his car still carried plates of that state.

"Is that your car?" asked Patrolman Gay. "I've been hearing about it for three weeks: you've been carrying niggers."

Aelony insisted that he had been away for the past three weeks and showed a Sears-Roebuck receipt to prove it. But Patrolman Gay arrested him, nevertheless.

Aelony has been working toward formation of a cooperative industry in Americus.

* ADDRESS CHANGE *

Please send your old as well
as the new address

THE WITNESS
Tunkhannock, Pa.

THE CHURCH HISTORICAL SOCIETY

announces the publication of . . .

"AN ANGLICAN

TURNING POINT"

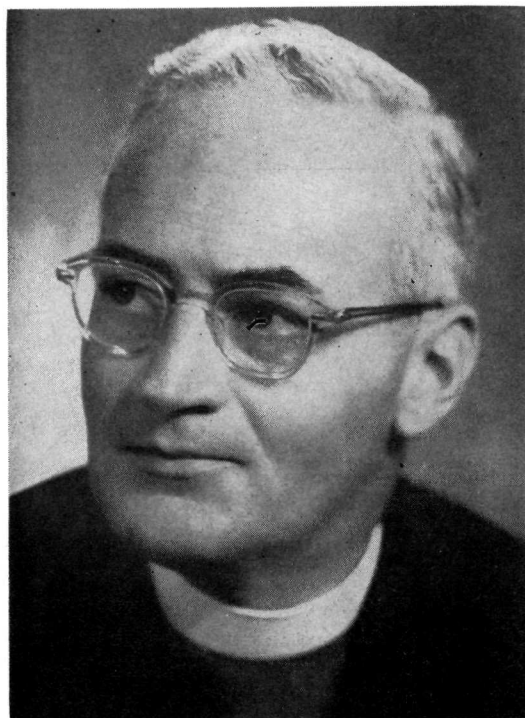
DOCUMENTS AND INTERPRETATIONS

By the Rt. Rev. Stephen F. Bayne, Jr.

**Illuminating records of a critical
and exciting half-decade in the history
and contemporary mission of the
Anglican Communion throughout the world.**

Bishop Bayne, first Executive Officer of the Anglican Communion, provides official and personal documents that relate the background of his unprecedented office, and the ways and means whereby he has built its service and work into the structure and life of the eighteen autonomous Churches of the Anglican Communion during his term of office, 1960-1964. He gives creative insights for the future of these Churches — their closer fellowship and interdependence, their missionary opportunities, and their larger involvement in the renewal and reunion of all Christendom.

This volume is a necessary introduction for every Episcopalian who wishes to take an informed and responsible part in the witness of his Church to the issues of primary significance in our world today.



PUBLICATION DATE . . . October 1, 1964

PRICE . . . \$5.95 per copy

THE CHURCH HISTORICAL SOCIETY

606 Rathervue Place
Austin, Texas 78705