

The **+** WITNESS

DECEMBER 22, 1966

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Story of the Week

Steps Towards Peace in Vietnam Taken at General Assembly

★ Resolution of the conflict in Vietnam cannot be left "to the unilateral judgment of any one nation, however powerful or generous," the National Council of Churches declared as it issued a strong appeal to President Johnson to put the issue before the United Nations.

"It is in the U.S. interest and in the interest of peace, that such collective judgment, responsibility and action be secured," it was declared in a document overwhelmingly approved by delegates to the General Assembly.

There were 3,000 registrants attending the Assembly, with 604 voting delegates. Only about 20 opposed the motion in a standing vote. Opposition to the 3,500 word statement centered in the Episcopal delegation whose members voted against it 13 to 8. Presiding Bishop John E. Hines opposed the overall document, as did Warren H. Turner, a vice-president of the executive council.

Turner offered a substitute resolution which called upon the administration to "maintain, release and disseminate information concerning the Vietnam situation consistent with the limits of national security." His resolution was overwhelmingly defeated.

Turner said that he opposed the action that was finally

taken because it was "too specific" in the solutions proposed and therefore "went beyond the job of the Church."

The lengthy statement specifically urged the U.S. to give "most serious consideration" to halting bombing raids on North Vietnam "even though there may be no advance assurance of reciprocal action by the North Vietnam government."

"This war must be brought to an end soon," the statement said, holding that "risk" actions might be necessary to bring about peace negotiations.

Debated over a three-day period at the triennial gathering of churchmen, the document was a strong follow-up to a policy statement adopted by the general board last December which proposed that the U.S. halt bombing of North Vietnam long enough to create more favorable circumstances for peace negotiations.

United Nations supervision of peace talks, a willingness to include the National Liberation Front in the negotiations and establishment of an international peace-keeping force when possible also was urged in that message.

The document approved called on the U.S. to show "more candor" in its relationship to Vietnam as an "indispensable step in securing enlightened public

reaction in the U.S. and in securing peace in Vietnam."

The Assembly statement called "in particular" for more candor in regard to: "The efforts of the government to negotiate and the replies to them; the efforts of the government to move the Vietnam conflict into the sphere of multilateral judgment and responsibility; the willingness of the government to negotiate with the National Liberation Front; basic military policy and, within the limits of necessary security, whether increased escalation and to what approximate degree, or leveling off, or de-escalation willingness to arrange a phased withdrawal of U.S. forces under international supervision."

It was pointed out that U.N.

CHRISTMAS, 1935 and 1966

★ An Appeal to the Churches concerning Vietnam is reported on this page. The Assembly also supported the action of Pope Paul VI in calling for an extension of the Christmas cease-fire in Vietnam. In 1935, Pope Pius XI appealed for world peace and the Rev. Frederick C. Grant spelled out in our Christmas number for that year the conditions that must be met to attain it. We return to it as a signed editorial to be found on page seven, convinced that his analysis is as challenging in 1966 as it was over thirty years ago. Progress or Regression is the question you will inevitably ask yourself.

Secretary General U Thant has proposed the bombing halt "as a first step in an effort to end the hostilities and begin negotiations."

The government also was called upon to "make clear that a preliminary objective" of a settlement of the conflict is the "independence of South Vietnam from outside interference, with complete liberty to determine the character of its future government by the result of a peaceful, free and verified choice of its people."

Message to Congress

Delegates also asked for an indication of "readiness" by the government to agree to a "phased withdrawal of all its troops and bases—if and when they can be replaced by adequate international peace-keeping forces."

Earlier in the statement, the delegates, declaring the Vietnamese "must in the long run, settle their own problems and develop their own country without massive foreign intervention," declared: "At the same time, precipitate and unconditional U.S.A. withdrawal would open the road to even greater danger and suffering for the people whose rights of self-determination, justice and peace the U.S. seeks to forward. In the face of such a dilemma our people and government must be open-minded to processes which might bring to bear the moral forces of the larger community of nations."

The statement also asked that Congress, "in fulfillment of the President's proposal," make available "immediate reconstruction assistance and long-range development funds for Southeast Asia — preferably through an effective international organization in which the beneficiary governments fully participate."

It asked "all to join in con-

tinual prayer" for this country, the Vietnamese people and all engaged in military action, for the "peace of the world and for reconciliation of all God's people."

Then, "in the light of the great importance of these issues," the Assembly asked the Churches to "mount a major effort to expand their study, debate and action concerning these issues."

Asserting it considered this appeal to be of "utmost urgency," the Assembly acknowledged a "contribution made by the statement of the National Conference of Catholic Bishops" and agreed with them that it is "our duty to help magnify the moral voice of our nation."

The Assembly cited the necessity to keep the Vietnam war "under constant moral scrutiny, widespread study, discussion and action."

"Much of this," it contended, "can and should be done together with each religious community adhering to its own convictions. Thus, may we join in our plea for peace, and express our common will for peace."

Extend Cease-Fire Urged

NCC joined its voice with Pope Paul in calling for an extension of the Christmas cease-fire in Vietnam.

The Assembly also contended that it "presses the hope that such an extension will contribute to a climate in which the possibilities of negotiation may be nourished and the extended cease-fire thus further justified."

The NCC urged that "another cease-fire be mutually and promptly agreed upon of sufficient duration to serve as a cooling off period and as our opportunity for testing possibilities of negotiation with a considerably enlarged unit of the international control com-

mission — India, Canada and Poland — to insure that cease-fire commitments are honored."

Peace Program

Delegates heard a call for a priority for peace program from Robert S. Bilheimer, director of its international affairs program, and commended it to its member Churches and its general board for "study and appropriate action."

"There is no satisfactory meaning in anxious pursuit of the status quo," Bilheimer declared. He added there is "greatness in helping to create an order in which all find their free place and in which the means of social and political change are secured."

He outlined the four priorities of the peace program as attention to world poverty, economic development and justice; the role of the U.S. within the community of nations; Vietnam; and race relations as an international problem, with special reference to South Africa.

Bilheimer, who was on the staff of the World Council in Geneva for more than a decade, told the Assembly: "The oppression of the many by the few in Southern Africa on the basis of race is an affront to Christian conscience."

Adding that "realism forces us to recognize the present tragedy," the speaker said: "In measures or series of measures can be foreseen whether sanctions, armed intervention from without, or revolution whether peaceful or violent from within, contain promise at this juncture of being effective."

He told the Assembly there is need for Americans to ask themselves if they are not "in part at least" responsible for this "heavy impasse" because of their economic support of South Africa.

The NCC, he said, is against this "indirect but real support

of apartheid" and is reviewing its own financial policies "in regard to this problem."

Bilheimer also called for action to alleviate the "appalling situation" which he said exists in "country after country" in Latin America and the "equally

appalling relationship of our country" to them.

In advocating the strengthening of cooperative relationships, he contended they should be with secular and religious agencies, "especially the Roman Catholic Church."

National Council will Stress Social Issues Says Flemming

★ Arthur S. Flemming, who was elected president of the National Council of Churches (Witness 12/15) held a press conference immediately following his election. He said that he will use his office during the next three years to place emphasis on the strength of the national cooperative body in areas of international affairs, evangelism, Christian unity and anti-poverty.

He repeatedly stressed the potential impact of the NCC on domestic and international issues, pointing out that guideline statements on many questions should be formulated with the help of experts in both religious and secular life.

In regard to criticism of the National Council, Flemming said this can be countered by more individual denominational effort to bridge a "communications gap." If member Churches would make more information available to their constituents as to the work and aims of the NCC, the new president maintained, there would be less of a problem.

Criticism of the NCC in recent years has come from not only ultraconservatives who claimed the agency had been infiltrated by Communists and Communist sympathizers but also from those who questioned the Council's pronouncements and programs on social and political issues.

Flemming, answering a query about the role of Christian organizations in the anti-poverty program, said he believes the Church should help provide the nation with needed leadership and be willing to work cooperatively with the government. Without elaborating, he suggested investigation of possible Church cooperation in the establishment of job-corps camps and programs.

Asked about his stand on the child development group of Mississippi, a head start project-sponsoring agency which had Delta Ministry support and lost its federal funds because of reported mis-management and an over-emphasis on Negro participation, Flemming said he favored re-funding of the CDGM.

He said he stood behind the statement issued by Bishop Mueller and R. H. Edwin Espy, general secretary, last October which expressed confidence in the integrity of the Mississippi program.

(The offer of Vice President Humphrey to help in this situation is reported elsewhere).

Among other comments, Flemming expressed enthusiasm over the advance in relationships between Protestant and Roman Catholic Churches. The NCC and Catholic Church have been in close contact in recent years and just before the General Assembly opened, the NCC

general board declared that the Catholic Church is in "agreement" with the NCC preamble and thus can send fraternal delegates to assemblies and have members on the Council's program boards and committees and elected staff.

Dr. Flemming will retain his University of Oregon presidency — held since 1961 — during his three-year NCC presidency.

Churches in Indonesia

A missions official called for redoubled support of Churches in Indonesia, where, he said, "momentous and traumatic" developments may have a greater impact on the future of Asia than Vietnam.

Because of the favorable government attitude toward Christian Churches in Indonesia, said John Coventy Smith in remarks to the general board, Christians there should be given all possible support.

Smith, chairman of the division of overseas ministries, noted that Indonesia is "the largest and potentially the most powerful nation in Southeast Asia." Many opportunities for the Church to exert influence could exist during the current period of political and economic change, he added.

The official cited Indonesia's "strategic location, natural wealth and strong sense of destiny" and said the more than 61 million Christians in the country have been given a unique opportunity by the government which, in a strong move away from Communism, requires that all schools have Christian teaching at all levels.

As a result, Smith said, "2,000 members have been added to the Church in the past year" in a single region of Central Java and "12,000 enquirers await an opportunity for instruction." He also pointed out Christian leaders in Indonesian

Churches have been active for many years and retain much influence.

The division is prepared to help Churches in Indonesia communicate the gospel, increase emergency relief programs, increase aid to schools and students and fortify study programs on the Church's role in society, Smith said.

Among board policy statements was one urging the elimination of poverty through unending efforts.

There is a "clear and compelling" mandate in the scriptures for the Church to fight the evils, sufferings and misery which blight the lives of the poor," the statement said, calling for support of the government's requirement that "maximum feasible participation by the poor" be included in planning and administering anti-poverty programs.

The statement issued a warning against attempts being employed to circumvent participation of the poor, but said such attempts may be inevitable.

"The history of human struggles for justice and equity reveals few instances in which the establishments of the world have voluntarily transferred power to the powerless or, of their own free will, granted redress of grievances to the exploited and dispossessed," it was stated.

Pointing out that the war on poverty will be long and inevitably involve mistakes, the statement pleaded with the Churches not to condemn the program because of "occasional false starts, set-backs, errors of judgment or corruption."

The statement specifically recommended that Churches participate in "suitable anti-poverty programs" by offering their facilities and encouraging clergy and laity to serve on community action boards and in

program leadership, expressing the corporate judgment of the Churches in evaluating, supporting, criticizing or opposing legislation.

Equal Opportunity

A resolution calling on President Johnson and Congress "to use our nation's economic resources so as to give the highest priority to programs designed to provide full equality of opportunity" was adopted.

It was declared by the delegates that "our present set of national economic priorities of defense, space exploration and the production of supersonic air transport must not be allowed to impede the achievement of social justice for people."

The Assembly, in its message to all NCC member denominations, called for priority effort to bridge the gap between rich and poor.

Together with the "basic need of men to know the living Christ," the message called attention to the need for increased action to eliminate "racial injustice, poverty, hunger, war and the disunity in the household of Christ."

The message declared that "we see opportunity as never before to join hands with all men in the struggle for sustenance, justice and peace." It also cautioned that "we do not have the capacity to bless or burn the world," and stated that "God calls us . . . to a true demonstration of compassionate social concern, the responsible use and sharing of God's abundance, in the name of Christ."

It was also stated: "In the United States we live in an economy that gives the average American an annual increase in income that is greater than the total annual income of the average human being in Asia, Africa or Latin America.

"The gulf between rich and poor, even at home, deepens and

is more disturbingly apparent. Yet we show little sign of being really disturbed to the point of action and continue to center on individual material accumulation even after we have far more than we need."

Among other actions, the Assembly approved a new program in the area of civil rights in which Churches are urged to engage in "metropolitics" to bring together "civil rights activists, persons at work in local community organization programs, persons engaged in more general efforts to secure change through education and moral suasion and community influentials."

The program calls for the annual expenditure of nearly \$42 billion by all levels of government, industry and foundations to implement equal opportunity through adequate housing, education and job training, employment, and health and medical services.

New Members

Four Churches were admitted to membership, bringing to 34 the number of groups in the national cooperative body. They have a total membership of 41.5 million.

Applications for membership were accepted from the Progressive National Baptist Convention; the Russian Orthodox Catholic Church in America Patriarchal Exarchate; the Antiochan Orthodox Catholic Archdiocese of Toledo, Ohio, and Dependencies in North America, and the General Convention of the New Jerusalem in the U.S.A. (Swedenborgian).

Largest of the new constituent denominations is the Progressive National Baptist Convention, a Negro group with 500,000 communicants. The denomination was formed in 1962 in a split from the 5.5 million

(Continued on Page Sixteen)

EDITORIAL

Peace on Earth

THE THEME is one upon which members of all the great religious groups are agreed — Protestants, Roman Catholics, Eastern Orthodox, Jews, and representatives of the old religions of Eastern Asia. His Holiness, Pope Pius XI, the head of the great Roman Communion, has recently pleaded for world-peace, in a widely-quoted public utterance, and has pointed out the necessity of establishing and maintaining justice as its indispensable condition. As for Judaism, its message has been briefly and clearly summed up in the motto: "Israel's mission is peace."

One and all, we seem to be agreed that war is brutal, wasteful, stupid, and futile. It represents a step backward, not forward, in the slow ascent of man toward civilization. It wastes far more than it gains, even for the victors. It appeals to the baser element in men, and releases passions that only wreck and degrade human life. It sets the brute, the animal, above the civilized and humane in men. And as a further matter of experience, and of human history generally, war solves fewer problems than it creates. After the carnage has ended, the survivors have to set about solving their problems, rationally and cooperatively, almost as if there had been no appeal to arms — save that it is now with the colossal further disadvantage of countless deaths, the crushing burden of debt, and—for some—discouragement and defeat.

One would think the world might have learned all this, at least in the last great war, if not before, and that the old adage would hold good: "The burnt child avoids the fire." On the contrary, the nations — some of them, at least — seem unable either to learn anything from past experience, or to forget past animosities. And so our world finds itself at this Christmastide, twenty-one years after the outbreak of the great war, more or less in the same situation, and faced with much the same threat of universal disaster, as in 1914.

Some Suggestions

LET US take up the challenge to offer something practical. In the first place, the Church—i.e. the Churches — ought to cure their own disunity as quickly as possible. We look back four or five

hundred years, and we can easily trace the growing disunity and dissension within Western Christendom. Our historians have traced it for us, and have pointed out how the rise of modern nationalism has reacted upon Christianity, separate nations first demanding separate national Churches, then economic factors contributing further cleavages, freedom of thought demanding expression in independent religious groups, and finally individual liberty doing away with every vestige of social authority or restraint, in religion. From this point of view, the history of the past four centuries looks like a gradual disintegration of Christianity. No wonder if critics, unfamiliar with the inner spirit of our religion, have assumed this was proof that it had run its course!

The practical problems of the present cannot be adequately solved, they cannot even be seriously helped, if religious disunity is to continue, and increase. A divided Church cannot do much for a divided society. The taunt will surely be flung at it — and in this case justly—"Physician, heal thyself!" How can men take seriously on the subject of political unity the advice of an institution — the Christian Church — which itself illustrates utter disunity, sectarian rivalry, mutual antagonism, bigotry, intolerance, exclusiveness? I do not say this is an entirely fair view of the Church; but it is what a good many persons think of the Church; and the truth is bad enough, even though it does not go quite this far.

Dead Issues

THE OLD ISSUES, upon which the Church divided in the sixteenth century and later, are either dead or dying, at the present time. The battle-front has moved on beyond those ruined trenches, battered walls, and shell-pits. The real struggle today is not between Catholicism and Protestantism, or between various sects of Protestantism, or between us Christians and our Jewish brethren; it is between Theism and Atheism, Idealism and Materialism; between believing in God and the human soul and denying both; between believing that man was made in the divine image and for an eternal destiny, and believing that man was made of mud, to die at last like a rat or a sand-fly, rot, and pass into nothingness.

For all these reasons, then, and more; but chiefly, now, for these reasons, the Church should not delay reorganizing its front, conserving its gains, reuniting its scattered forces, and pressing forward as one body. The futility of past disunity and rivalry; the impossibility of one group absorbing — or annihilating — all others; the pressure of present need, of society generally and of the world as a whole; the overwhelming dangers of the new crisis in religion and morals — all these bring home to us with added force the ringing demand: Unite, or be conquered! United, we may hope to stand; divided, we shall surely go down to defeat.

The Basis of Unity

THE REAL UNITY of the world, like the unity of any nation, is and must be spiritual — that is to say, rooted in religion, morals, and culture — rather than political, economic, or even racial. There are no “pure-blooded” races or nations anywhere, in spite of the views of certain political leaders in present-day Europe. All the earth’s populations are mixed, and apparently always have been mixed, from before the dawn of history. What religion can bring to mankind is unity of heart and mind, the will to brotherhood, the will to peace, which is something that must in the end prove a stronger safeguard than armies or navies or aircraft or diplomatic agreements or economic sanctions.

Religion is essentially supernatural, as it is in origin supernatural. Hence if really set free to do its work, Christianity would prove to be once more — as it was once before, long ago — the strongest international force, working toward unity, in our western world. Pray God we in our generation may do something to remove the barriers and set it free!

A Balanced Message

IN THE SECOND PLACE, the Church needs to balance up its message of individual salvation, its concern for “the individual in his solitariness,” with the message of social salvation, of social welfare. As the Roman Pontiff has recently said, “Peace must be found through Justice.” Peace without justice is no peace, but only repression. Justice without peace as its consequence is scarcely full justice. The two must go together.

We are beginning to see now that the Christian character cannot truly be realized in isolation. It grows in contact with others. It is no cloistered piety — for the true piety of the cloister comes

as the crown and summit of the social virtues. A saint cannot be a bad neighbor: he has to begin the pathway of perfection by being in right relations with his fellows, and then out of that grows the supreme, the supernatural virtues crowning the natural.

What we should set before ourselves, as a Christian Church, is nothing less than the transformation of human society, the complete remotivation of human effort. And the truth is, nature and grace, the world and God, are not in conflict, save in so far as man’s unruly will creates conflict. We are not dualists, or Manicheans, but Christians and theists. We believe this is God’s world, and that, as the Hebrew Scriptures say, God saw it and called it good. Therefore the good in it is meant to lead on to still more good, as divine grace smooths out the errors and entanglements produced by human passion, and leads men to unity within the realm of the one God and Father of us all.

Welfare of All

AND YET the individual must be transformed first: This is the truth our friends have on their side who say, Let the Church keep out of politics, and economics, and social reform, and tend to its own business. — All right! But let’s not forget that the individual is to be transformed in the direction of the welfare of all mankind. True, it is “out of the heart of man” that there proceed both his goodness and his badness, his virtue and his vice. So let us pay attention to that. But let us not forget that the moment we begin talking about virtue — or the higher quality of life we hope to produce — or the noblest expressions of that inner heart of man — we must talk in terms that are of meaning for society: “love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control” are meaningless except in association with our fellows. When Jesus summarized the Jewish Law, he said, “Thou shalt love the Lord thy God . . . and thy neighbor as thyself.” In the prayer he taught, we say, “Thy Kingdom come, thy will be done on earth as it is in heaven.”

The Church does not need to choose between devoting itself exclusively to the cultivation of individual piety, or to the spread of social reform, as if they were alternatives. You cannot have one without the other. The Church is concerned with human welfare in every relation: with the individual in his private approach to God, and in his personal relations with his fellows; and at

the same time with the welfare of all mankind. I will close with a penetrating observation of a contemporary sociologist: "It is not so necessary to change human nature in order to reconstruct the economic order, as it is to change the economic order in order to discover that human nature is not what it seems." (Jerome Davis, *Capitalism and Its Culture*.)

At the least, the two go hand in hand; and if

the Church is to fulfil its whole task, it must take account of the conditions under which its children live, as well as the motives and aims by which they are to live, as citizens of this present world and at the same time members of Christ, children of God, and citizens of the Kingdom of heaven.

— Frederick C. Grant

WITNESS, CHRISTMAS, 1935

THE HOPE OF THE WORLD

By Terence J. Finlay

Rector of St. Bartholomew's, New York

ONE HAS COME BRINGING PEACE INSTEAD OF HATE, HARMONY AND LOVE INSTEAD OF DISCORD

I BEGIN by asking a question, which everyone would probably answer just a little differently from another: "What is the picture that you have in mind regarding the country and the time when our Lord was born?" Some of you might visualize it as a pleasant, fruitful land of green fields and verdant valleys, with running streams and brooks. Perhaps you imagine you can almost hear the bleating of the lambs, the tinkle of sheep bells, the calls of the shepherds on the hills, the songs of a happy and contented people. Perhaps you sense an era of peace and prosperity, where people had happiness, security, and joy. You perhaps recall also the dauntless faith of these "peculiar people," the fervent worship of the faith of their fathers, their obedience to the laws of God. Well, perhaps!

The truth is that we have greatly sentimentalized the scene. The picture of the manger, which is given to us with such beauty and cleanliness, is far different from the unpleasant, dirty reality. So I suggest to you that we begin by trying to have a truer picture of Palestine and the world at the time that Jesus was born. In Palestine pleasant valleys and fruitful fields are not very numerous except along the river Jordan or by the Mediterranean sea. The land is rather barren and rocky; and while the people were not actually slaves, they were a nation in subjection to Rome; and like all conquered peoples, they were forced to pay taxes to the victors.

SOMETHING had also happened to their religion. The priests who had been devoted and who had been the leaders of the people in the past, had somehow lost their way and had just become conductors of services, mouthing words and offering sacrifices; and the people who gathered to worship in the great temple at Jerusalem and in the synagogues also mouthed prayers and listened to the reading of the psalms; but when they returned to their everyday living, there seemed to be no relationship between their services and what they did. The immorality of Herod's court was an open byword. The people were deprived of their rights. Tax-collectors had become grafters, so that taxpayers resented more than ever their taxes to Rome. The widow was oppressed; the hireling was sometimes cheated out of his wages; and there was a great sense of insecurity, a great longing for a change; but no one seemed to know whence that change could come.

I was interested the other day to read the words of a historian regarding this very time: "The sky was dark, the heavens void, the people strangely agitated. Throughout the world there was a sense of dissolution. Man had no faith in his gods. Great principles were no more. The multitude demanded bread and the sports of the circus. Yet there were moments when men were terror-struck at the solitude around them, and trembled at their isolation. They

ran to embrace the cold and naked statues of their once venerated gods, to implore of them a spark of moral life, a ray of hope. They departed, their prayers unheard."

This is a description of darkness, of despair, of cynicism and doubt. And today, just a few days away from Christmas, I ask you if this statement, with just a few changes, might not describe our present condition. Among many people there is a feeling of discouragement, of despair, and of cynicism. Our sense of values has been turned topsy-turvy. May I give you a few illustrations from the local press?

A Freach movie star arrived at Kennedy airport, to be met by a contingent of newsmen and camera men, so that no word or gesture of this lady might be missed. One reporter, with a little wider vision, did see something else—descending from the other end of the plane a group of some sixty men in the uniform of this country, who were returning from a tour of duty in Europe. For them there were no reporters, no camera men, no cheers. This is a commentary on our sense of values. You may say, "But it was the press." But if there were no demand from readers for these sensational details, the press would not bother to cover these "important" events.

Would you call our times good, when an elderly man who has drawn one hundred dollars from the bank with which to buy Christmas gifts, is beaten to death by two teen-agers on the streets of our city? Or when a marine, the father of five children, who has gone to defend a man being attacked, is shot and left to die on the street? Is this the glorious year of our Lord 1966?

On the front page of the New York Times, there is a picture headed: "On Fifth Avenue, Not a Creature Wasn't Stirring," a view of the crowds of shoppers and visitors so dense that the "sidewalks were obliterated along midtown Fifth Avenue and in Herald Square . . . At times it seemed as though the colorful shopping bags of different department stores were part of the human anatomy, bulging extensions of the arms." The article continues with a vivid description of the bedlam not only on the streets but in the crowded stores.

What About Peace?

I THINK we need Jesus Christ desperately today. In him lies the hope of the world. We all rejoiced and were excited when the astron-

auts held their rendezvous in space, as well as when we saw them landed aboard the "Wasp." Certainly we may thank God for the safe return of these astronauts and the wonderful things they have done and the new vistas which they have opened up for us. But alongside this is the news of the denial of any possibility of peace in Vietnam, the wrangling and the bickering between nations, the lack of understanding and the struggle for power evident all across the world. If we can send men spinning into space at the rate of 17,000 miles an hour, why can't we do something about bringing peace here on earth? We do not seem to be able to do much about even making our city better.

What is your own life like this Christmas? What about your relationships with the other members of your family, with those who work with you, with those in your particular group in society? Do you use them just for your own ends? Do we really mean it when we say, "I am so glad to see you. I hope you have a happy Christmas"? What is your relationship with those in your church? Do you really love one another, or do you resent somebody?

Almost two thousand years ago amid the despair and discouragement and cynicism and darkness of the world, there was a hope stirring. There was a belief that some one would come who would lead people into a higher level of living than they had ever known before, who would redeem them from their old life and open up a new relationship between them and the God of their fathers. When you come into church on Christmas day, you will hear and perhaps join in these words: "Unto us a Child is born." Let us thank God for the hope of the world. Without the Christmas hope, without the birth of the Christ Child, what kind of life, not only in this world but in the life to be, would you anticipate? It was significant that Jesus was not born in the great castle just southeast of Bethlehem, known as Herod's fortress. This would have seemed the logical place for the Messiah to be born; silver trumpets could have sounded forth from the battlements, proclaiming his birth. No; he could not even find room in an inn; he was born in a dirty, wretched stable, and had prophetic fellowship with the beasts tied therein. Gathered around to adore him were a few shepherds, and his mother and his earthly father.

Hope of the World

HIS MINISTRY began in a very simple way. He took twelve men from very ordinary walks of life that they might be with him. After a few years of active ministry, he was put to death. But today, almost two thousand years later, the greater part of Christendom is preparing to celebrate his birthday. This hope of the world was the one who should come to bring peace instead of hate, harmony instead of discord, love instead of envy. His name was to be called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace. More than anything else for Christmas, we need peace on earth, so that parents can see their sons come back from bloody service in Vietnam, peace so that all men may dwell in harmony with their friends and relatives and all their associates.

Recently a cartoon appeared in the New Yorker, showing a business man sitting in a chair, a newspaper, with all its details of war and murder and immorality, hanging limp from his hand. His wife has apparently said to him, "What would you like for Christmas?" He has answered, probably in a tired voice, "Peace—peace on earth." Her reply, given in the caption beneath the cartoon, is: "Well, aside from peace on earth, what would you like for Christmas?"

What would you like for Christmas? Would you like more to wear, more to eat, more to drink, than you already have? Or do you want peace? If we listen intently, perhaps in the distance we can hear choirs rehearsing as they prepare to celebrate a birthday; and the song they sing is the song of the heavenly host: "Glory to God in the highest, and on earth peace, good will toward men." This, I believe, is the hope of the world!

RELIGION AND THE PURPOSES OF THE UNIVERSITY

By James M. Hester

President of New York University

ADDRESS AT SPECIAL SERVICE AT THE ASCENSION IN RECOGNITION OF THE CONTRIBUTION OF THE UNIVERSITY TO THE COMMUNITY

THE WORK of universities was once considered religious work. Only within the last century has higher education in this country largely come under secular auspices. Secularity is necessary in institutions operated by state and city governments. But even institutions founded by religious denominations have weakened their religious orientation to the point, in many places, that it is hardly noticeable. Chapel requirements have almost entirely disappeared. Regular institutional chapel services are few. Prayers are said at formal occasions, but seldom, as would have been the case at many — if not most — institutions fifty years ago, at faculty meetings or in student assemblies. The work of the university has become worldly work and it is seldom that we consider whether it is still God's work.

There are many causes for the secularization of higher education. One of them is resistance

to denominationalism. The separateness and exclusiveness that denominationalism encourages are not really suitable to the modern world. One of the serious weaknesses of American society is the resistance of various segments of our population to each other. Denominationalism, as once institutionalized in colleges and universities, was a contributing cause of this exclusiveness. The fact that secularization has opened up the university community to men and women of all backgrounds is, of course, a wholesome development. The pursuit of knowledge is enhanced. Preparation for the world is improved.

It is a mistake, however, to jump from this conclusion to the idea that the main work of the university no longer has religious significance. There are, however, those who will argue that this is the case. We teach the history of religion, comparative religion and the

philosophy of religion as academic disciplines. We encourage representatives of the denominations to organize services, counseling and activities for students and faculty members. There are those who hold that beyond these academic and extra-curricular concerns, the university has no religious function.

Those Who Oppose

OF COURSE those who argue most strenuously in this vein are those who oppose religion, and sometimes they are very fine people who have good reasons for their arguments. There are reasons why religion, as it has been practiced by many of our denominations, should be opposed in institutions that seek to advance knowledge and to broaden the horizons of students. Organized religion has not only served to encourage the divisions in our society, it has also, at times, resisted the advancement of knowledge and has perpetuated archaic concepts that have created doubt and confusion and the ultimate rejection of spiritual values by many disillusioned souls.

However, neither anti-denominationalism nor opposition to the backwardness of some religious teaching should drive those of us in education who do believe in religion into a denial of the religious functions of our vocation. The separation between faith and practice is, in fact, a cause of serious weakness in modern education. There are many men and women in responsible positions in education who believe in God, who believe in the difference between good and evil, who believe in human dignity as an expression of divine purpose, and whose labors take on added meaning when they are recognized as implementation of their religious convictions.

But far too many of these men and women hesitate to speak out about their convictions because they fear they will be accused of being unscientific and unsound intellectually. Of course teachers should not advocate their religious beliefs as part of classroom instruction. This does not mean, however, that they should hide their convictions. While young people will resist domination, they are curious to know, and should know, what men and women they admire believe.

Reward of Faith

IN MY OPINION, the principal purposes of the university are profoundly religious. Our whole effort is based on assumptions that seem untenable without faith in divine providence. The

pursuit of knowledge assumes an order in the universe. The self-fulfillment that is the underlying purpose of liberal education assumes personal worth and significance that seem fully comprehensible only in religious terms. Such assumptions are no proof of God nor do they pretend to define his nature. Because there is no scientific proof for such assumptions, many modern men and women feel compelled to assert the non-existence of God and therefore of all but existential meaning for human beings.

Many of us, however, find more meaning in what we do by assuming that there is a divine providence and that we understand something of this nature in the Judeo-Christian revelation. I believe this assumption not only helps explain our enthusiasm for what we seek to do in education, it also makes our work more significant, vital, relevant, and imperative. This again is no proof of God. It is, however, a generous reward of faith.

We have two basic functions in higher education. The first is to help young people to mature — to understand themselves, to understand the world in which they live, to find meaning and pleasure in their lives. This function of education is accepted by humanists without reference to God, and is performed by many who consider themselves atheists with great imagination, skill, and success. In my opinion, however, this function is deeply religious and provides one of the most obvious and intense bonds between education and religion.

Obvious Bond

THE UNIVERSITIES' second prime function is the advancement of knowledge — the attempt to come closer to understanding the nature of the universe and the nature of man. Though some purists might deny this, I believe the ultimate purpose of the quest for knowledge is not knowledge for its own sake but the improvement of human life — physically, intellectually, and, I would add, spiritually. At this point again the bond between religion and the university is obvious.

These considerations have particular relevance to the mission of the urban university today. If we seek to give young people a preparation for life that relates them to the moral imperatives of their time, the location and environment of their university experience are significant considerations. If we seek to advance knowledge that will improve human

experience, we need to be where people are. Nevertheless, both the experience of religion and the experience of higher education for many people are related to settings quite different from those that surround us here. As the psalmist observed, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

The city has many attractions, but in the city it is often difficult to see the heavens. It is easier, perhaps, to sustain the idea of a providential God beside a mountain lake, an unspoiled seacoast, a green, spacious college campus. The passing of the seasons and the adjustments of plants and animals to these changes strengthen belief in a divine plan. In the city, we are confronted more vigorously with failures of human planning, or lack of planning, and the mind is not so readily filled with reverence for God's creation.

What the City Provides

FOR TOO MANY people religion ends at the celebration of the glory of creation and the appreciation of the congeniality of co-religionists. These are indeed comforting virtues. They were deeply important to rural Americans who needed these reassurances to enhance an often harsh and tedious life. These are not, however, in my mind, the major concerns of our era. What we require are not contemplation and comfort. We need guidance for dealing with desperate human problems that have multiplied largely in our cities.

If the beauty of the countryside provides an affirmation of God, the vitality and variety of humanity in the city provide a vivid revelation of God. In the city we learn about God — and ourselves — through people — people of every variety and strain — people like ourselves and people different from ourselves. Only from this variety can we learn to appreciate the full scope of human experience and learn to care about all of it. And only in this way can we come close to understanding the creation and our part in it.

This is, perhaps, the central message of our time for the Church and for the university. It is not a new message, but it has new relevance here. If we listen to this message, as many people do not, we find ourselves confronted with difficult questions — questions for which we must search for answers for a long time to come.

For the university, it is a serious question whether we should be here at all. With modern rapid transportation, students could reach us from any location if we removed our activities to the edge of the city. There, presumably, it would be easier to build the facilities we need and to create the environment for quiet concentration, dear to the heart of academic man. Instead of the calm of the isolated campus, we are confronted here with every conceivable distraction. Students and faculty are largely denied the sublime contemplation of God's handiwork in nature, and the simple beliefs and moral precepts with which we are generally equipped undergo a battering more varied and formidable than some can stand.

It is wholesome to experience sympathy, and even more wholesome to do something useful in response. We often find ourselves incapable, however, of responding to some of the people with whom we live in Washington Square — the homeless men, the sick in mind, the twisted souls who find identity in strident exhibition. Our charitable inclinations are thwarted by unbelievable filth and crudeness. Is this the proper place for the pursuit of knowledge and personal fulfillment?

Chancellor McCracken attempted to answer this question for New York University in 1894 when he removed the undergraduate colleges from Washington Square and established the Heights campus in what was then open countryside in the Bronx. The professional schools that remained in Washington Square then became urban extensions of the basic university, which was, in the minds of many, in the proper place for the proper education of proper Americans.

Enormous Changes

SINCE Chancellor McCracken's day this country has undergone changes of enormous magnitude. While the city, and our institutions, have responded, pragmatically, to these changes, only now are we beginning to discern the problems these changes have brought about and the efforts through which solutions may be sought. We do not know exactly what the future American society will be, but we know it cannot follow the precepts of 1894 and cannot sustain the dislocations of 1966. This realization presents our universities what is perhaps their greatest challenge.

If we believe that the work of the university

is an expression of our religious convictions, there is no doubt in my mind that the proper place for the modern university is the city. However irrelevant and difficult some of the distractions may be, the overwhelming experience strengthens our ability to serve our central purposes. There have been serious weaknesses in our knowledge and in our processes of education that have resulted from the separation of many educated men and women from the life that abounds in the city. There are serious weaknesses in the moral sensibilities of many of our educated people because of their isolation from life outside their limited and exclusive experiences.

Our religious convictions require of us in education that we develop knowledge through which the malfunctions of our society can be corrected. Our religious beliefs require that we seek to prepare young people with the seasoned wisdom, compassion, and the commitment to use knowledge to build a just society. Others will see in this effort not a religious calling, but a pragmatic one, and will share the burden often very effectively. Frequently, however, we find that those who work for noble causes without religious faith lose heart when difficulties mount and solutions that seemed foolproof fail.

If the only justification we accept for our effort is success, then we too will frequently find ourselves despairing of the outcome. If we recognize, however, the religious purpose of our calling, we will not despair. This is the secret of religion — the miracle of faith. Without faith we are limited to tasks we ourselves are sure we can accomplish — and the task before us, in this city, in our nation, in the university, are far larger than that. With faith, and the humility faith imposes, we can perform our tasks with confidence and with hope.

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God Stands for Change

By John E. Hines

THE 1966 CHRISTMAS MESSAGE OF THE PRESIDING BISHOP

THE STORY OF CHRISTMAS is the sharp and incisive message that God stands for change. This is why Christmas is a season of joy! It says to mankind: "Because God stands for change men may have hope." Because God stands for change men are not — and can never, with finality—be locked in the box of a static and changeless world. Rejoice that this is so.

It is pure irony that one of the few who were able to discern the message of change in the form of the Christmas Babe was Herod — artful and despicable destroyer of human freedom. For he knew at once that if God stood for change he, Herod, was finished. If God stood for change the idolatrous world of Herod, and his kind, was doomed. So Herod wrote his protest in the blood bath of Holy Innocents' Day. It was horrible indeed, and history will never forget it, but it also said something that good men too often forget or evade, namely that the decisive men are those who act on their convictions. Herod was not a weak man. He was a strong man. His motives were demonic — but his dedication was compelling. He knew that he had to destroy the instrument of change — the newly-born Babe — or it would destroy him and the world view for which Herod stood. So, he acted, and, thanks be to God, he lost.

● Into a society where man's technological achievements have made war in its ultimate escalation impossible as a means for dealing with national antagonisms, Christmas says "Change."

● In a society where uneven divisions of the fruits of the earth and of man's ingenuity compel millions to live in devastating poverty and hopelessness, Christmas says "Change."

● In a society where the fears, prejudices and will-to-power of individuals and groups shut out people, whose skins differ in color, from the best of education and decent housing, and from the altar of the living God, Christmas says "Change."

● And it says "Change" in the same breath in which it says "Cost." For not only the star stood over Bethlehem. So did the Cross!

Christmas in April

By Charles F. Hall

Bishop of New Hampshire

IT WAS a steaming hot day in April and there we were singing Christmas carols in Hong Kong! At first it seemed very strange, especially to one from New Hampshire who is more accustomed to associate carols with snow or at least with cold weather. When we sang "It Came Upon the Midnight Clear," even though everyone else was singing in Chinese, I suddenly understood the reason for the carols. We were gathered together in the presence of God and at the place where our Church-Youth Center would be built, and we were dedicating the cornerstone and land for this purpose. The name of the building would be "Holy Nativity." So we sang Christmas carols.

As we continued, "Peace on the earth, good will to men," that hot and sticky day in Hong Kong, I thought of those fighting in Vietnam just an hour and a half away, and suddenly this carol became a Christmas prayer in April. When we came to the words:

"And man, at war with man, hears not
The tidings which they bring;
O hush the noise, ye men of strife,
And hear the angels sing."

I knew the message was clearly given by God to all of us; least of all to those shooting at each other in Vietnam, and most of all to the rest of us who sent them there from North Vietnam and the United States. All of us in one way and another share in the responsibilities for the conflicts of the world. Our grudges, hatreds, fears and selfishness create the climate for strife. These daily departures from God and his will for our lives send young men who are strangers to each other into the jungles of death and destruction.

There is no easy answer to the terrors of war but there are Christian conditions that must be met if we are to be delivered from continuing conflict. First, we must recognize God's equal love for every one of us. He has the same love for the North Vietnam boy as he has for each of our sons in America. Then God appeals to us in Christ to use our new miracles of travel and telstar and other communications to break down the barriers of distrust and fear which separate us as nations and persons.

God asks us to share our blessings with each other and especially those who have less. God calls us to be united in prayer so we may be equally united in peace. Finally, God reminds us that we can't achieve these Christian conditions on our own but only through recourse to him, and as recipients of his grace.

This peace on earth will come only by the sweat of our souls and the struggle of our minds. But come, it will! For the love of our human family has top priority on the agenda of God.

These were some thoughts that came to me on that hot and humid day in Hong Kong, when we celebrated Christmas in April.

— N. H. Churchman

Because We Are Loved

By John Lane Denson

Rector of Christ Church, Nashville

ONCE a man was caught by the vision that he and those he had neglected were loved by a love he had not returned. And it broke his heart.

It happened in Advent. Someone had said, Advent brings Christmas. Judgment runs out into mercy. What judges us is what redeems us, and it is love. But the words were empty and tiring and senseless. Until he was caught by the vision.

Then he thought, what other reason could there be for the empty affluency of Christmas? Why does the light and tinsel and splendor abound everywhere but in one's heart? Because we are loved. And because we do not love. Then the long dark corridor of his life lost its terror and was bright with all the brilliance of joy.

For while love — by being what it is — thus judges us, the same love — by creating what it does — thus makes us whole. Love shares flesh and blood and joy and tears with us now, that the eyes which look us through at last may find, not vanity, but a man.

Then his heart was not broken, but filled.

Holy Matrimony

Hugh McCandless

Rector of the Church of The Epiphany

New York City

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GENERAL ASSEMBLY —

(Continued from Page Six)

member National Baptist Convention, U.S.A., which also holds membership.

The Russian Orthodox body, with some 150,000 members in 67 American churches, is a direct canonical successor of the Orthodox Catholic mission established in Alaska in 1793 by the Russian Orthodox Church. The group is under the spiritual jurisdiction of Russian Orthodox Patriarch Alexei of Moscow and All Russia.

Followers of Emanuel Swedenborg, the Swedish scientist, philosopher and theologian, the New Jerusalem group was organized in 1792. It has 4,538 members in 63 churches.

The Antiochan Orthodox body was established in Ohio in 1936 and functions under the spiritual

authority of the Patriarch of Antioch. It has 35,000 communicants in 21 congregations.

HUBERT HUMPHREY AND CDGM

★ Vice President Hubert Humphrey, who praised the Churches for providing leadership in combatting social injustices in a major address at the NCC Assembly, offered to help untangle the controversy over the Child Development Group in Mississippi.

He said he is willing to be an intermediary between churchmen and the Office of Economic Opportunity (OEO).

Several national Church leaders, including top officials of the NCC, have vigorously protested the OEO's cut-off of federal support of the CDGM program, calling it the largest and best in the nation.

The OEO, headed by Sargent Shriver, this fall suspended support of the Head Start operation. The federal office charged that an investigation of the program had uncovered nepotism, payroll padding, excessive salaries and an insufficient involvement of the poor white community.

Churchmen, in turn, charged that the OEO action was the result of political pressure exerted by Southern legislators unsympathetic with the program.

The Assembly unanimously adopted a resolution which made "the strongest possible plea" to President Johnson and Congress to fully support the anti-poverty program, particularly the CDGM.

Mr. Humphrey, who received loud applause during his formal address to the Assembly when he called Head Start "one of the finest programs we've ever had," said at the press conference that steps have been taken to meet with the NCC leadership "and try to find an honorable and reasonable solution to what has become a sticky problem."

Commenting that the office of Vice President has on other occasions been used to mediate disputes between government and citizens' groups, Mr. Humphrey said that "if we can't find a solution to this, we had better close up shop."

In addition to his public remarks, Mr. Humphrey discussed the Mississippi situation with a group of churchmen attending the Assembly and reportedly asked them to make an appointment to meet with him in Washington.

JOHN H. BURT CONSECRATION

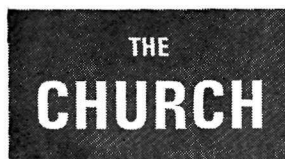
★ The Rev. John H. Burt, rector of All Saints, Pasadena, will be consecrated bishop coadjutor of Ohio on February 4.



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January 31 — February 1, 1967 — Washington, D.C.

Dear Friend:

Scripture warns that "where there is no vision the people perish." The failure of vision regarding Viet-Nam is a blindness to realities no less than to ideals. The threat of this moment is a preoccupation with the enemy that destroys our society's power to understand itself or its foes. In such a time leaders in the religious community of this nation must risk the displeasure of the powers that be in order to challenge dogmatisms that imperil ourselves and our world.

We want you in Washington with us on January 31—February 1 to gain new insight for local involvement through workshops, to meet with both elected and appointed government officials, and to stand with members of all faiths in a vigil for peace.

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MANY MRI PROJECTS GET THE AXE

★ Hundreds of projects planned under MRI have been "axed" to spare "widespread heartache," according to Bishop Ralph Dean, of Cariboo, Canada, executive officer.

He reported the drastic pruning in an introduction to the 1967 directory of projects, just published. He recalled that the MRI document presented at the 1963 Anglican Congress in Toronto referred to the need for the Church to raise an extra \$14-million over a five-year period to meet urgent development proposals.

But by early this year, he added, a total of 1,148 projects, calling for more than \$19,600,000 in less than three years, had been planned. Of these, only 111 were met in full by 1966, 390 had been "partially taken up" and 758 were still "unadopted."

Bishop Dean said this question had to be asked: whether all these projects were emergencies under the terms of the MRI document and, even if they were, who was to decide the priorities within the individual provinces lists of priorities?

To have added even more projects at that stage would have resulted in "widespread heartache." Thus, the number of directory projects had been reduced following a meeting in Jerusalem last April of Anglican officials concerned with MRI.

"The 390 projects . . . which had met with partial response may be regarded as continuing," Bishop Dean wrote. But of the 758 "unadopted" projects, the majority had been dropped. He said: "There are, of course, those in the requesting provinces that may rightly feel that the amounts they now request are much less than either they had asked before or would have asked now under the old system;

but here, too, the principles of truly mutual responsibility must be invoked and the matter looked at not from the point of view of any one province or its needs, but from that of the communion as a whole."

"In any case," he added, "the fact of the matter is that the sum of \$2,106,664, which appears to be available for 1967, while less than one-sixth of the average annual requests in previous directories, is nonetheless more than double the average annual response under the old system."

Commenting on Bishop Dean's report, the Church Times said editorially that he confirmed the "rather gloomy figures" given last May. It then questioned "whether the inventors and promoters of MRI have ever faced the absolute necessity for efficient central coordination, as well as inspired leadership to elicit generous giving, if the scheme is to succeed."

MANY CONSULTANTS AT ASSEMBLY

★ In addition to the 604 voting delegates to the Assembly of the NCC, there were 425 consultants, 864 accredited visitors,

19 fraternal delegates from non-member Churches, and 13 Roman Catholic, Jewish and Unitarian observers.

BISHOPS URGE ACTION ON POVERTY PROGRAM

★ Bishops William F. Creighton and Paul Moore Jr. of Washington have expressed great concern regarding the pending cuts from poverty program funds.

In a letter sent to all clergy of the diocese the bishops stated, "There is indeed something wrong with our national priorities when we reduce our commitment to our poor, lonely and disenfranchised by millions of dollars and at the same time leave our space program and moon shots virtually intact, while expanding our 'defense' potential."

The communication adds, "The funds recoverable by cancelling only one space probe would provide for the continuation of the current poverty program."

The letter urges Episcopalians to seek immediate intervention in an effort to have President Johnson restore the deleted funds.

JANUARY 5, 1967

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--- BACKFIRE ---

George W. Wickersham II

Minister of the Tamworth Associated Churches, Chocorua, N. H.

I could not agree more with the premises of your interesting editorial, "The Creative Function Of The Cathedral" (Dec. 8, 1966). You have given a masterful summary of the viewpoint of the principal architect on New York's edifice, Ralph Adams Cram. I know this because Mr. Cram's friendship was one of my most cherished possessions.

By the same token I must disagree with your conclusion, namely, that the Cathedral should now be finished according to the proposed modified design.

As far as I can judge from illustrations, the contemplated plan simply makes a rump out of the present choir and another rump out of New York's finest structure, the nave. In between these two majestic creations we will have something vaguely reminiscent of the A & P.

My grandfather, George W. Wickersham, was a trustee of the Cathedral. Bishop Manning was a family friend. The realization of the dream of a Cathedral according to Mr. Cram's magnificent scheme was a holy objective with all of us. I will never forget Mr. Cram describing how he conceived the design for the great lantern over the crossing — an ideal plan, by the way, for a central altar.

We are all impatient with the Cathedral's unfinished condition, but in these days of unprecedented prosperity, when dollars flow in the billions, it is hard for me to believe that New York City cannot finish the Cathedral in the grand manner.

The principles of your editorial are the only ones which can

justify such a building: "...it is itself the supreme work of art..." The contemplated concrete dome and truncated transepts will bring no more satisfaction than the present makeshift over the crossing. At least the latter gives promise of better things to come.

The completion of the Cathedral in the sixties or even the seventies is not nearly as important as its completion as a truly expressive response to the Divine Spirit.

In view of all that has gone before, and it is much, I trust that the board of trustees will reconsider.

Reuel Lahmer

Organist and Choirmaster, Church of the Ascension, Pittsburgh, Pa.

In a letter to the Witness which I wrote a year ago I brought up the question of the value of music in education. Since then I have learned of further proof of its value and would like to pass this information along.

Last summer while in Hungary I bought a book from a newstand, "Music Education in Hungary" (in English, published by Corvina Press, Budapest), which confirms through testing what many of us have firmly believed, that music training has very special benefits. This book should be read and pondered over carefully by all our educators responsible for the curriculum in our schools.

For years I have been puzzled by the emphasis the early Greeks placed upon music, that all should study music until the age of thirty, and that music was considered the first subject in education coming before mathematics or language. The Hungarian system, it seems, is heading in this direction and it shall be most interesting to watch the results.

In Hungary there are the regular primary schools and the music primary schools. They have found that, quoting the above mentioned book, "the aca-

demic record of children attending the music primary schools is much higher than that of children attending the regular primary schools... The reason... lies in music's power to educate, and in the fact that it can be used to master other branches of knowledge... Children show surprising facility in arithmetic and 'number', and make rapid progress... They also make rapid progress in speaking and composing sentences... Ear-training increases speech-fluency, both in their own language and in learning foreign languages... The capacity for memorizing is greatly helped... Their increased aesthetic awareness and sensitivity to colour in sound emerges also in a facility for drawing. Playing various instruments develops manual dexterity... Choral singing teaches them social adaptability, and increases their sense of responsibility... Their developed aesthetic sense affects their own personal cleanliness and that of their surroundings... The daily singing lesson is a relaxation; after it they always feel more rested and can set about new work in higher spirits; their standard of achievement is higher, too, and their behaviour more disciplined."

I hope these quotes will encourage our educators to look into the Hungarian "Kodaly" method. Just this year a book has been published based upon this system and has already been put into practice in some of our schools. This book "Threshold to Music" by Mary Helen Richards is published by Fearon Pub. Palo Alto, California.

I suggest that one of the "new needs in education" which John Paul Carter writes about in the Nov. 3rd issue of the Witness, is a new look at music and its values for our young. One hopes that our Church schools will take leadership in this vital area of education.

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