

# The **+** WITNESS

NOVEMBER 14, 1963

10¢



**JOHN MCGILL KRUMM**

Chaplain of Columbia University and Chairman of the  
Witness Editorial Board writes about Religion and Health

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**-MALCOLM BOYD ON EDWARD ALBEE-**

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## 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.  
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For Christ and His Church

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Sunday Services: 8:00, 9:30 and 11:15 a.m.  
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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

**Story of the Week****Protestant Giving Set Record  
In 1962 Says NCC Report**

★ Members of 42 Protestant Churches in the United States contributed a record total of \$2,799,670,577 to their denominations in 1962, it was reported by the National Council of Churches department of stewardship and benevolence.

The total was \$90,948,313 larger than the contributions reported for 1961 by 46 denominations.

Giving on a per-capita basis decreased slightly in 1962, however, according to the report, published in the annual edition of Statistics of Church Finances.

Among the 42 denominations reporting for 1962, which all had reported comparable figures the previous year, the average amount given for all purposes by an individual church member was \$68.76, a decrease of .35 per cent from 1961.

Per-member giving for congregational expenses was \$57.18, an increase of 2.03 per cent, but giving for benevolences in 1962 was \$12.45, a decrease of 3.9 per cent. The latter figure includes a per-member rate of \$2.18 for overseas missions, a loss of 1.4 per cent.

T. K. Thompson, executive director of the stewardship department, said the percentage decreases are attributable to an increase in total membership without a corresponding in-

crease in dollar contributions.

He noted that a large part of this is due to denominational mergers and a consequent change in reporting procedures. Four of the churches reporting a year ago now are merged in the Lutheran Church.

Of the 1962 contributions, \$506,939,086 or 18.11 per cent of the total was given for benevolences, including home and overseas missions. For all local congregational items and operations, \$2,292,731,491 was reported.

Twenty-one denominations reported spending \$247,972,688 on new buildings last year. This represents 23.61 per cent of the total of \$1,050,141,239 reported by these bodies for all congregational operations and items. A year ago, 18 churches reported \$171,943,949 for new buildings.

In per capita giving, an average of \$100 or more from each member was reported by 18 denominations, most of them smaller bodies.

Heading the list was the Free Methodist Church (52,535 members) with \$312.58. Others were the Wesleyan Methodist Church (37,753) with \$246.40; the Evangelical Free Church of America (40,375) with \$222.49, and the Pilgrim Holiness Church (30,603) with \$219.98.

Among larger denominations, those with nearly one million members or more, the Presby-

terian Church in the U.S. (Southern) had the largest per-member contribution — \$106.96 — for the fourth straight year. In 1961 this church led larger denominations with a rate of \$105.33.

Other major bodies and their per-member giving included:

Lutheran Church — Missouri Synod, \$100.66; United Presbyterian Church in the U.S.A., \$88.08; Lutheran Church in America, \$84.98; Evangelical United Brethren, \$72.91; United Church of Christ, \$72.83; American Lutheran Church, \$72.47.

Also, Episcopal Church, \$69.70; American Baptist Convention, \$68.42; International Convention of Christian Churches (Disciples of Christ), \$67.20; Methodist Church, \$58.53, and Southern Baptist Convention, \$53.06.

Included in the report were stewardship figures for six Canadian denominations. Their total giving was \$123,203,055, with \$96,175,217 for congregational expenses and \$27,027,838 for benevolences.

**FULL EQUALITY BASIS  
FOR DISCUSSIONS**

★ The beginning of a dialogue between Eastern Orthodox and the Roman Catholic Church awaits only work from the Vatican that the discussions will be on a basis of full equality. Metropolitan Meliton of Heliopolis and Rheira said in an interview in Istanbul that word was expected from Rome meeting these conditions.



# Church & State Issue of Key Interest to the Observers

By **Claud D. Nelson**  
*Religious News Service*  
*Special Correspondent*

★ With the Vatican Council's second session now in full swing, Protestant observers — and apparently not a few of the Council fathers themselves — are wondering when questions of church-state relations and religious liberty will be discussed.

As matters stand, the church-state issue will probably not be aired before the Council takes up schema 17, which deals with church relations with governments and with social phenomena more generally. Religious liberty, it is expected, will be discussed along with ecumenical questions, long before schemas 17 is reached, unless the agenda is rearranged.

Particular interest was aroused by a report (Oct. 22) that the American bishops at the Council were preparing a statement on the need for a modern view of church-state relations.

The original draft constitution *De Ecclesia* (on the nature of the church), introduced at the Council's first session last year, incorporated a chapter on church-state relations, but it is missing from the new draft which had been the chief topic of discussion at the second session so far, a fact that has by no means passed unnoticed.

Among those who have noted — and deplored it — this omission is Valerian Cardinal Gracias, Archbishop of Bombay, India, an outstanding personage at the Council, who cautioned that the church must not be allowed to appear as “a state within the state.”

The cardinal, in a widely-quoted speech at Mysore last year, noted that India was a secular state. But he stressed

that “a secular state does not mean a godless state, but one in which no particular religion is favored and all religious beliefs are given freedom to practice and propagate.”

One of the most outspoken in regretting the dropping of the church-state chapter from *De Ecclesia* — done, presumably, on the ground that the schema should be concerned only with theological questions and not include any of a juridical nature — was Bishop Ernest J. Primeau of Manchester, N. H., who clearly indicated he was reflecting the wishes of many of his fellow bishops in urging that the schema should contain such a chapter.

At the 32nd general congregation on Oct. 3, several Council fathers had urged that the doctrine of church-state relations be formulated in a way which takes into account the “realities” of the present, and would not be unduly offensive to the state.

Some of the speakers, obviously with the Communist countries in mind, said the Church must be ready to face persecution, but must not provoke it.

## Important in U. S.

Two of the leading speakers on the church-state issue at the first session were Joseph Cardinal Ritter, Archbishop of St. Louis, who said the chapter on church-state relations in the schema should contain a clear statement about liberty of conscience; and Julius Cardinal Doepfner, Archbishop of Munich, Germany, who said the chapter needed to be rethought.

During the interim between the Council's first and second sessions, Franz Cardinal Koenig, Archbishop of Vienna, gave an interview in which he

noted that the topic of church and state was very important, especially in the United States, and went on to say:

“I hope the Council will produce something useful on the subject. In the past the relations between church and state and the theological thinking on the subject were largely the product of local situations. In our times, we can, and should, work out a mode of operation that corresponds to the realities of the times.”

At a press conference following his address to the Council's 39th general congregation, Bishop Primeau said: “I do not think the Council should go into particulars, nor into the particular relationships that exist between the church and the state. But some general principles should be laid down.”

## Poland and Germany

During the 51st general congregation (Oct. 18), two other Council fathers touched on the church-state issue. One was Bishop Michael Klepacz of Lodz, Poland, who was in favor of separation of church and state, indicating that this is particularly needed in totalitarian countries. He confined his language to a general plea, not mentioning Poland, where he was acting head of the bench of bishops during the period from 1953 to 1956 when Stefan Cardinal Wyszynski was under Communist detention.

The other was German-born Bishop Joachim Amman, O.S.B., who worked as a missionary in Africa. He raised one important specific question: whether the present Vatican diplomatic apparatus was not a kind of veil “hiding the genuine face of the church.”

This he did near the end of the oral discussion of the collegiality of the bishops. He was referring to the centuries-old system of papal nuncios — legates sent as ambassadors to foreign powers as the per-



manent diplomatic agent of the Pope and thus accredited to the civil government. Is the tradition of the apostolic nunciature, he asked, one to be venerated with respect, or is it "one of those wrinkles on the face of the church, projecting shadows that John XXIII and Paul VI are so desirous of removing?"

To the world, said Bishop Amman, the nunciature seems analogous to political powers. Why not entrust its functions, he urged, to prelates designated by the bishops in their national conferences — or even to laymen.

In raising the question, Bishop Amman, who spoke for at least five other bishops, seemed to have been trying to prepare for its discussion when the Council reaches an appropriate point in its agenda, perhaps as an amendment.

According to one Italian columnist ("Celso" in the Oct. 22 issue of *II Mondo*) there is no place in the Council's 17 schemata where a statement on the principles governing church-state relations could be inserted. However, there are countless persons, Catholic and non-Catholic, who will be waiting to see if the Council does not find or make such a place rather than deal with these principles in merely empirical fashion.

"Celso" wrote in his column that the "suppressed" chapter on church-state relations in the original *De Ecclesia* draft was a reflection of traditional theses, which, he said, established "in preemptory manner . . . the subordination of the state to the church on the basis of the hierarchy of their respective ends."

He said the theses asserted, in such matters as marriage and education, that political authority must be exercised in such a way as not "according to the judgment of the church," to cause "detriment to the

higher values of the supernatural order."

Whether late or soon, a new, up-to-date restatement of the church's teaching regarding relations with the state is some-

## Churchmen Challenged to Action In Religion & Race Conference

★ The American Negro today stands six and one-half feet tall but lives in a room five feet high.

This analogy was drawn by Msgr. Daniel M. Cantwell, chaplain to the Catholic lay action organization of the Archdiocese of Chicago, at a dinner session of the Rochester conference on religion and race.

"We must recognize," he said, "that it is very difficult for us to put ourselves in the shoes of American Negroes . . . to eat discrimination on cereal in the morning and drink it in our beer before we go to bed at night."

He said the responsibility for winning racial justice "is on the shoulders of the white Americans" who must join the Negroes in the fight for equality. "This and this alone is what religion means," he added.

Msgr. Cantwell, who participated in the national conference on religion and race last January in Chicago, said the response of religion so far to the racial problem has been "meager," that clergymen have not "talked too much" about the problem, rather they have failed to talk enough from the pulpit about the real needs of the crisis.

"Like Jonah," he said, "we have shielded ourselves in the whale's belly . . . contenting ourselves with a whale-size view about love . . . and leaving people to reach their own conclusions."

Among "relevant moral ac-

thing that the non-Catholic observers at the Council anticipate with great interest. Little wonder that the subject continues to be a cardinal one both within and without the Council.

tions," he suggested that churches and synagogues undertake educational home visit programs, with Negro and white families serving as hosts for each other, pooling of financial resources to help Negro families obtain mortgage money to move to better neighborhoods and support of legislation for open housing, equal employment and improved educational facilities.

The religion and race conference featured an examination of local discrimination through a series of workshops. Delegations from 350 churches and synagogues as well as more than 1,100 civic, business and industrial leaders were invited to the conference.

While other communities have held religion and race conferences since the Chicago national meeting, Rochester's was the first to include workshops involving lay and religious leaders.

Purpose of the conference, as stated in the official program, was to emphasize that discrimination was a "moral and religious issue."

"Its primary objective is to touch the conscience of professed religious believers so that they will actively work to eliminate the sin of discrimination and social injustice in this community," the statement added.

Although the workshops were closed to news media, to facilitate uninhibited discussion, representatives of the various panels later met with reporters, with the provision that no one

could be quoted directly. The workshops covered civic life, industry-labor-management, law enforcement, education, housing, communications media and social agencies.

Asked for the most significant aspects of the workshops, sources made these observations:

● The clergy in general should make a public admission of failure to direct their congregations towards the "right attitude on the racial issue."

● The civic life panel sensed that "the gap (between the white and non-white communities) is getting wider and that lines are hardening." The Negro community was reported to feel "great dissatisfaction" with the rate of progress in race relations.

● A trend toward increased hiring of qualified non-whites, with specific orders "from the top" in some cases calling for hiring of Negroes, was seen by the industry panel. Employment discrimination was felt to be a matter of individual action rather than company policy.

● Realtors called for more communication between their members and clergymen. One member of the housing panel, stressing that it was his own opinion, said the non-white housing situation had grown worse recently.

● Law enforcement panelists saw the need for continuous contacts between law enforcement agencies and minority groups to promote understanding of the purposes of the agencies.

● The social agencies panel detected a feeling of resentment among Negroes, who believe whites seeking to help them treat Negroes as "special cases." It was felt this artificial "patronizing" attitude would disappear as race relations are normalized.

## Norman Pittenger Sees Advances In Unity Because of Pope John

★ More than 1,000 persons attending the Your Neighbor's Faith forum in Buffalo, N. Y. heard W. Norman Pittenger of General Theological Seminary and a Witness editor, hail the late Pope John as "the great saint of our time."

Loud applause from the inter-faith audience of Protestants, Roman Catholics, Orthodox and Jews followed the speaker's statement that Pope John "has done more to bring Christians together than anyone else in the past 100 to 150 years."

More applause was heard later when he expressed hopes for one Christian Church — which, however, he indicated may not be achieved until the "distant future."

The Episcopal professor called Catholic belief in "the infallibility of the Bishop of Rome" on matters of faith and morals "the real stumbling block" of Anglican unity with Rome.

But, he added, "it may be that the doctrine of infallibility could be restated" in such a way as not to cause so much "trouble" for non-Catholics.

Pittenger said Episcopalians and Anglicans are hoping for the success of the Vatican Council — "with," he added pointedly, "prayer for the progressive side."

The speaker emphasized that "our neighbors include not only Christians but those of other religions."

Presbyterian, Orthodox, Christian, Baptist, Jewish, Episcopal, Methodist, Roman Catholic and Lutheran faiths are being explained by authorities in the Your Neighbor's Faith series sponsored by Episcopal Bishop Lauriston L. Scaife of Western New York and Catholic Bishop James A. McNulty of Buffalo.

From 1,000 to 1,500 persons attended the first five lectures, some of which had standing room only audiences.

Pittenger replied to a question on the relations of Episcopalians and Anglicans with Methodists in the United States, by saying:

"Anglicans now generally recognize that the stupidity (of Anglican bishops) and the state connection of the Church of England in the 18th century led to the action of John Wesley's followers in departing from the Church of England — a calamity which need not have happened. The fault was mostly on our side."

In his lecture Pittenger said Episcopalians have a "strong sense of belonging to Christ's Church" and this helps them accept "scientific enquiry, new patterns of thought and much else" — including today's great, growing trend toward religious unity.

"We have," he said, "been intent on understanding other Christians and learning from them. Convinced as we are that we have a sound and valid way of being Christians, it has not occurred to us that we possess the only way."

### PRESIDING BISHOP HEADS ASSEMBLY DELEGATES

★ Arthur Lichtenberger, Presiding Bishop, is to head the delegation of forty-one Episcopalians to the general assembly of the National Council of Churches.

The triennial will take place in Philadelphia December 1-7. In addition to 830 official delegates there will be approximately 4,000 others in roles of consultants, alternates and accredited visitors.

## EDITORIALS

### John McGill Krumm New Top Man

JOHN MCGILL KRUMM is now chairman of the editorial board of *The Witness*. He is chaplain of Columbia University, going there from Los Angeles where he was dean of St. Paul's Cathedral. He has a doctor in philosophy degree, in course, from Yale University and is the author of a number of books on religious subjects.

His immediate predecessor as chairman was the Rev. W. Norman Pittenger of General Seminary, who is still a member of the board but had to give up the chairmanship since he is now teaching half of each week in Toronto.

Our new chairman succeeds a notable group:— the founder and editor for many years was Irving Peake Johnson of blessed memory, the fifth bishop of Colorado. He was succeeded by Frederick C. Grant, one of three Anglican delegates to the first session of the Vatican Council. He was followed by Arthur Lichtenberger, now the Presiding Bishop. When he became a professor at General Seminary he had to give up the editorship because of a schedule conflict. He was succeeded by Roscoe T. Foust, presently on the staff of Seamen's Church Institute, New York. Then came John Pairman Brown who said good-bye to us when he became a professor at American University, Beirut, Lebanon.

Those who serve as editors are listed on the inside cover. Joining the board for the first time this year are Richard E. Gary, rector of St. Mary's, Manhattanville, and chaplain of Windham House, New York City; Harold R. Landon, formerly on the faculty of the Theological Training College of the diocese of the Upper Nile, East Africa, and now a canon at the Cathedral of St. John the Divine, New York; Leslie J. A. Lang, for twenty years the rector of St. Peter's, Westchester, New York City, who this summer became the vicar of the Intercession, Trinity Parish, New York.

You are — we are sure you will agree — in good hands.

### Do We Need Sponsors In Confirmation?

JIMMIE was a good sort of a boy. He had managed to go to Sunday School even though his parents were appalled by the steady growth of the Sunday paper, and its encroachment upon their time. And Dad worked hard all week and on Sunday, etc. (Every parson knows the rest of this sentence.)

But Jimmie was at Sunday School, and by the time he was twelve years old he had learned a lot of things, and had a lot of impressions. He knew that a collect was something which the superintendent said rapidly and indistinctly, with his back to the school. He had some idea that the Bible had many hard names in it, and that its events must have taken place clear back before even his grandmother could remember. He had learned that an epistle was not the wife of an apostle. He had heard a lot of strange words, such as Incarnation, Epiphany, Advent, Whitsunday and Catechism. He believed that Sunday was based on one of the Ten Commandments.

Jimmie likewise had some "ignorances." He didn't know where he could sit in church, without some usher coming to him and saying, "Here, boy; sit over here." He didn't know that by his baptism he was as much a member of that church as the grown-ups. And he didn't know how to follow the services.

But Bill and Ted and Jack were to be confirmed and Jimmie said he wanted to be confirmed, too. So he went to the classes, and what with the presence of so many girls and with the teacher hurrying along so fast, Jimmie came through with a very cloudy notion of what it was all about.

But he was confirmed and then he felt he was a full fledged member.

Now this was the critical time in Jimmie's life. What he needed was an individual sponsor. Every boy and girl confirmed in the church should have a sponsor for several years. That sponsor should be a faithful member, who would be willing to accept a little responsibility for a boy or girl. The sponsor should see that Jimmie had more instruction, that he came to church and Sunday school,



that he had a place to sit, that he had a Bible, Prayer Book and later some other books to read. The sponsor should take a personal interest in Jimmie until Jimmie was old enough to take care of himself.

Our sponsors in baptism are often person very remote from the scene of action when confirma-

tion age arrives. Why not have sponsors in confirmation? We know there is no rubric for it, but then there is no rubric providing that children leave church at a certain age and go to the movies instead. If they do that without a rubric, could we not have sponsors in confirmation without a rubric?

## RELIGION AND HEALTH

By John M. Krumm

*Chaplain of Columbia University*

### CHRIST CAN STRENGTHEN MEN FROM THE VANTAGE POINT OF THE CROSS MORE THAN HE COULD EVER HAVE DONE IN THE FULLNESS OF HIS NATURAL POWERS

THE SCENE described in the 5th chapter of St. John's Gospel can be duplicated all over the world among all the world's great religions: — a center of religious worship thronged with sick people, blind, lame and paralyzed, hoping that where human skill and science have failed there may somehow be found in the mysterious activity of God a cure and a restoration of health and strength.

Several years ago I stood on a parapet of the Monkey Temple in Benares in India and looked down into the swarming temple below, where a sick child had been laid on the floor, while desperate parents and compassionate priests rang bells, scattered colored powders and recited prayers in hope of securing healing.

On the handsome iron grille screens of some of the chapels in the cathedral in Barcelona last summer we saw pathetic little plaster reproductions of legs, arms, ears, eyes, hearts and other human organs, all votive offerings of thanksgiving for healing which God had granted.

A great American-born religion has based its appeal on its ability to conquer disease and bring health to its adherents — and a number of individual clergymen and movements within other churches have followed this lead and emphasized the power of religion to heal and to restore. Health is one of the perennial human problems, and religion has always sought to help to achieve it.

Does Christianity have anything peculiar and distinctive to add to this picture? The story from St. John's Gospel ends with the man telling the Jewish authorities that it was Jesus who healed him. What difference does that make? One of the curious facts about healing through religion is that it is so universal. You may be healed by prayer to the god Aesculapius, or by practicing the disciplines of Hindu yoga, or by reading Science and Health with a Key to the Scriptures, or by making a pilgrimage to the shrine of Our Lady of Lourdes or by reading The Power of Positive Thinking. It is no real proof of the truth of a religion that it is able to heal people, for a wide variety of religions with what are, in many ways, strongly contrasting if not contradictory teachings seem all of them able to achieve the same results. What does the Christian faith — its special perspective on reality, its special understanding of life — what does it have to say about the meaning of health and the way to attain it? Let us try to find what is distinctively Christian about Christian healing.

#### Persistent Paradox

CONSIDER THIS at the outset — at the heart of Christianity there is a persistent paradox: it faces up more honestly and realistically to the fact of death than almost any other religion and yet it accepts the tasks and responsibilities of maintaining and glorifying life more energetical-

ly and hopefully than almost any other religion.

Albert Camus was fascinated by the arrangement of a cell in a Franciscan monastery at Fiesole overlooking Florence. The room was arranged so that the monk could look out over the great city of Florence several miles away framed by lovely cypress around which had been cultivated the most flamboyant and colorful geraniums, but on the table which stood in front of that window was placed a human skull, a reminder of the fleeting and evanescent character of the life which was so busily and energetically going on outside.

Christianity has shared with Judaism and Islam a great energy in the matter of perfecting the techniques of health. Inheriting the idea of the book of Genesis that the earth was made for man's sustenance and health, these religions of the Bible have wrestled with stubborn nature to wrest from her techniques, medicines and drugs and healing potions that have lengthened man's life and greatly reduced his suffering and agony. Yet at the same time, Christianity has made more of death than almost any other religion. It has set up for the meditation of its followers in the central act of worship, the spectacle of a broken and wasted body hung up on a cross to die. It has never tried to gloss over death — as some of the modern funeral customs seek to do — but faced it honestly and openly and so reminded man of the fact that the search for bodily health is some day going to end for everyone of us in apparent frustration and defeat.

There will come a time for you and me when the medicines no longer work, when the therapies no longer bring results, when the bodily functions deteriorate beyond any remedy, and the life-long struggle for health has been lost. So Christianity gratefully looks out on life with all its color and all its vividness but a skull stands in a corner of the picture.

### Our Disordered World

ONE RESULT of this Christian view of things is that we have a far deeper diagnosis of our besetting sickness. The problem of health is not just a personal one but a social — nay, even a cosmic one. The Prophet Jeremiah talks about sickness — but he means the sickness of a whole nation, the disease of a whole society, the failing vitality of a whole historical epoch. "Thy bruise is incurable, thy wound is grievous . . . thou hast no healing medicine."

He does not write cheerful little prescriptions on how to live happily and comfortably in the Jerusalem of his day. He would say on the contrary that there is far too much comfort, far too much ease, far too much relaxation. A whole civilization, a whole society, is driving itself forward in pride and power, trying to live by and for itself, heedless of the divine law of justice and compassion, seeking prestige and status and self-aggrandizement. This is the real sickness of Israel, as Jeremiah sees it, and compared with that, an occasional headache or case of rheumatism is not of world-shaking importance.

Death is not just my personal fate — it is the fate of societies and civilizations that do not meet their responsibilities and opportunities. In some cases, the disease of a society bears an observable relationship to the disease of individuals. Alcoholism and mental illness take a heavier toll in our society than used to be the case, and the reason may very well be because our society has lost its sense of dependence upon God and of our common brotherhood under his fatherly care and love so that life has become a wild scramble for importance and power in which many lonely, anxious, frightened people lose their way and take refuge in kinds of breakdown in which they can forget their insignificance and their fear.

How could any man, sensitive and compassionate, achieve perfect health in a tormented and disordered world like ours? And even if he could find it, would he seek it at the expense of cutting himself off from his suffering fellow-men? St. Paul sees even physical nature sharing in the disorder which man's wilfulness and self-centredness have created. "The whole created world groans in pain, waiting for its redemption."

Man's anxiety and greed pollute the air, ravage the fields, erode mountain sides, poison rivers. When you take on the matter of health, Christianity says you are tackling a fundamental problem of all history and all human existence. It is not only individuals who are sick, but societies, perhaps all human nature and so all history and existence.

### Health Not An End

THE RESULT of this analysis is, in the second place, that my own bodily health is not the ultimate goal of my life. That must be the meaning of Jesus' words to the man whom he has cured: "Now that you are well again, leave your sinful ways, or you may suffer something worse." That

says that there is something worse even than lying crippled and unable to move for 38 years. That something worse is what Jesus called "sinful ways". He meant the same thing that Jeremiah meant. It involves an alienation from God and from reality because of wilful and stubborn self-centredness and proud and anxious self-concern. A modern man feverishly pursuing vitamins and relief from tension and peace of mind may be worse off than the helpless cripples around the pool of Bethesda, for he may be beset by an emptiness of life, a sense of vanity and meaninglessness that is more of a curse than physical disability.

No one can come to our Lord in search of health and not have his whole conception of the meaning and importance of health turned upside down. No man can expect Jesus Christ to endorse the proposition that the goal of life is physical health, for here is one who gave his physical life as a ransom for many, who deliberately risked himself, his health, his energy, his life itself for the sake of others, for the sake of a kingdom of love and faith which he believed God wanted him to create among men.

One of the great artistic representations of Christ is the famous altar piece of Eisenheim, now on display in Colmar, France. The picture of the crucified Christ is at first repulsive and loathsome to many on-lookers. The limbs are contorted, the body is covered with gangrenous sores and the whole effect is one of horrible physical disease. Then one remembers where this altar-piece was meant to stand — in a monastery chapel in which the main activity was the care of sufferers from a repulsive disease (common in the Middle Ages but now mercifully eliminated) which caused gangrenous fungus on the body and which terribly disfigured and tortured the sufferers. So Christian art did not hesitate to represent the Incarnate Christ as one who shares the suffering of mankind. Not all self-styled Christian art has grasped this profundity. As St. Cyril put it, Christ must have been one of the most hideous of men or else he could have no meaning or message for those who are blemished or disfigured by life. Again it is Albert Camus who points out that the more common Greek view was "If he's not handsome, he's not God" — and in most Christian art the Greek view prevailed.

### The Suffering Christ

THE SUFFERING, broken, dying Christ is not seeking his own health at the expense of the

suffering of others. He asks no immunity from the great historic and cosmic struggle against pain and disease and death. He sees that disability and weakness even more than health and vigour may create compassion and sympathy, may provide a setting for trust and for deeper faith which would not be possible in moments of more radiant health and unlimited strength. Christ can steady and strengthen men from the vantage point of the cross with all its weakness and impotence more than he could ever have done in the fulness of his natural powers or in the radiant glow of perfect health.

Thornton Wilder imagines in one of his plays a scene at the pool of Bethesda. A physician who himself suffers a painful ailment is seeking healing but as the time draws near for the angel to touch the waters the angel speaks to him: "Draw Back, physician, healing is not for you. Without your wound where would your power be? It is that which makes your low voice tremble into the hearts of men. In love's battalions only the wounded soldiers can serve. Draw Back, Physician."

As he ponders this strange command, a distracted father rushes up to him; "May you be next, my brother, but come with me first, an hour only, to my home. My son is lost in dark thoughts. I — I do not understand him, and only you have ever lifted his mood. Only an hour . . . My daughter since her child has died sits in the shadow. She will not listen to us."

And so the physician sees that his own weakness and infirmity have bestowed a gift of sympathy and understanding which makes his healing art powerful and redemptive. "In love's battalions, only the wounded soldiers can serve." Christianity endorses and celebrates that truth by the cross.

### We Live By Hope

IN THE STRUGGLE against pain and disease, then, St. Paul would say we live by hope — as in every other aspect of the Christian life. "We have been saved," he says after he has been talking about how the whole creation groans in pain together with us . . . "We have been saved, though only in hope."

That means that our struggle for health and wholeness is never fully evident in its success and achievement but points forward to a new day in human existence, a new age, a new order of things of which here and now we have only a glimmer and a faint suggestion. The seer of



the book of the Revelation sings of that hope: "I heard a loud voice proclaiming from the throne: Now at last God has his dwelling among men! He will dwell among them and they shall be his people . . . He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain, for the old order has passed away."

The struggle for wholeness and soundness and health is lost again and again in the present time but it is to be won eternally. All the compassion, the devotion, the patience, the concern, the trust and faith that go into the practice of the arts of healing — both by the patients and by those who minister to them — are a part of the everlasting kingdom of God. The rewards of that kingdom are manifest now and then, here and there even in our present existence. Wonderfully unexpected accesses of strength and power come to us as we put our trust in the kingdom and commit ourselves in confidence and trust to him who is its king. By the compassion he kindles in human hearts, men have greatly set forward the frontiers of knowledge and skill and lifted great burdens of suffering and pain from the shoulders of the human race.

But our confidence is not in our momentary and partial success but in his great victory over sin and pain and death. That wasted, pain-wracked disfigured body was transformed by God's power, and its wounds and scars became signs of God's victory and power. If the cross identifies Christ with every experience of human pain, human weakness, human frustration, even so His Glorious resurrection identifies us with His final victory over everything that hinders and disfigures and incapacitates life. The scene of the agonizing crucifixion in the Eisenheim altar piece opens up on great church festivals to show a quite different scene painted on the back. Here Christ is issuing forth from the tomb, his body gloriously transfigured, radiant and vibrant with an abundance of life.

And the patients in that monastery hospital chapel were reminded that he who shared their sufferings had done so in order that they might share in the glory of that resurrection body, and whatever the disappointments and discouragements of their struggle for health and vitality might be, there was this glorious fact of which his risen body was the symbol, that the historic and cosmic struggle against evil and suffering and pain and death has in principle already been won, and that we are saved, though only in hope.

# Edward Albee

By Malcolm Boyd

*Moderator of the Middlebury Conference*

MORE THAN 300 persons, including the dean of women, had to be turned away at the door of the auditorium. The aisles were filled with seated students and dozens more hugged the space outside the doors at the rear of the room.

Then a 34-year-old, conservatively-attired, sensitive-looking man was introduced as being the most promising American playwright since Eugene O'Neill. The crowd applauded him, eyed his every move and hung onto his every word.

Edward Albee was speaking.

The author of the current Broadway hit "Who's Afraid of Virginia Woolf?" and other plays ("The Zoo Story," "The American Dream") said that there is a new tragic here evolving in the theatre. "He is the non-hero, the individual person who is out of communication with his society."

The 1963 Middlebury conference, annually one of the most distinguished of its kind in the U.S., was underway. This year's theme "Who's Afraid of Modern Art?" was a departure from the usual Middlebury agenda of politics, economics or sociology. The curtain had gone up on Samuel Beckett's play "Waiting for Godot," and now we were hearing Albee.

He is riding the celebrity wave fairly steadily, though it must be maddeningly boring. We went out together after midnight to a student's apartment to hear some flamenco music and, as we left, a dozen students almost apologetically murmured "Thank you, Mr. Albee," "Thank you, Mr. Albee," in gratitude for the royal or the semi-divine presence. He accepted that, too, with disarming grace and an easy outward simplicity which is thoroughly disciplined interiorly.

"We cannot understand pre-Freudian or pre-Marxist tragedy in a post-Freudian, post-Marxist world," Albee told a group of students in an afternoon seminar which, as everything else surrounding him, was S.R.O.

He denied the category of "Theatre of the Absurd" in which he is placed by critics, explaining "When I'm writing a play the people I'm writing about are real people. Real people seem imaginary." He went on to say: "If I have a style, it's a sort of international eclectic."

Mrs. Robert Kennedy recently had commented publicly on what she termed the "obscenity" of

Albee's new play. His comment: "Obscenity usually exists primarily in the mind of the beholder,"

Albee feels theatre audiences should go into the theatre "aggressively, actively, open-mindedly." He deplores the fact there is not yet a theatre tradition in America.

"A playwright is — or should be — a dynamic social critic, a kind of national conscience, a force for what is right as opposed to what is socially correct. But our playwrights are being encouraged to be pacifiers rather than disturbers. They just pat the audience on the back and tell them their culture is fine."

In the past fifteen years it has become necessary in our culture to undergo a complete re-examination of all values, he believes. He cites as major figures in this reexamination the playwrights Samuel Beckett, Eugene Ionesco and Jean Genet because "you can't reexamine social-cultural values unless you reexamine theatre values."

He notes the breakdown of naturalistic theatre and the emergence of avant-garde (with its "Absurd" label). "We got the Theatre of the Absurd from Europe ten years late. Its influence through the next ten years will be even greater in America than it is now. There has occurred an extension in art of the philosophical attitude because religious, philosophical and metaphysical bases have collapsed."

Albee describes "Waiting for Godot" as being "a freeing play because it breaks bonds." He finds in the Theatre of the Absurd a way to offer present-tense theatre, for "Absurd" plays do not recount a past event but instead deal with happening. Also they utilize poetry of the theatre instead of poetry in the theatre. They depict man's condition as "absurd"; man feels lacking in purpose for he is cut off from all his roots; stripped of illusion, he feels a stranger.

"Absurd" plays stimulate thought rather than giving intellectual satisfaction, Albee says. "They represent a return to theatre as theatre, with the wound inflicted by the drama itself possessing primary importance. The theatre is not to take us out of ourselves but to put us into ourselves."

The playwright lashed the Broadway theatre angrily.

Sarcastically, he cited the following as the

most important persons running Broadway: the theatre owner, the executive of the theatre party, the star ("I did not say the actor but the star who feels waves of love coming across the footlights but has no love to give back"), the director-producer ("his esthetic must be geared to these above, and he refers to the 'property' instead of the play").

The critic, believes Edward Albee, should be partisan and prejudiced, and a practitioner of the art he criticizes. He attacked the "conformity of critics," their inability to go out on a limb.

He called for more playwrights who will "sicken you, hit you over the head, make you aware of who you are in the society in which you live, disturb you, make you think."

A Middlebury student drove Albee and me to Robert Frost's home in the nearby hills. Earlier, Albee and I played table tennis (he is in good practice, I am not) and, the evening before, we sat together with a dozen students in the basement bar of the Middlebury Inn.

A faculty member in the English department talked to me on the telephone, inviting Albee, myself and three other guest speakers (Painter Elaine deKooning, Novelist Ralph Ellison and Composer Otto Luening) to a party to get away from the students' questions. I explained to the professor that we didn't want to get away from the students' questions. In a number of intense, crowded discussions with students, Albee never revealed impatience, yet he was always somewhat shut away inside himself.

He told me that he will shoot a film version of his short play "The Sandbox" during the coming months, in New York City and on Fire Island where he owns a house. His dramatization of Carson McCullers' novel "The Ballad of the Sad Cafe" is his new presentation on Broadway.

"When people speak of important American novelists, they never mention Carson McCullers. They should. And they should also mention James Purdy." He is very conversant about all current plays and films. He is sharply critical of Jack Gelber. He likes to direct and is extremely knowing in a sense of his own drama as a speaker ("I debated in college").

Albee was not liked by many persons who talked with me. One student told me she was terrified by him. Others expressed fear or dislike of his smile which often was accompanied by a very sharp remark.

What does the title "Who's Afraid of Virginia Woolf?" mean?

"In a sense it means the Big Bad Wolf. And, then, it means who's afraid to go on in life, without any of the old props."

Most theatregoers have missed the strong redemptive meaning in "Who's Afraid of Virginia Woolf?" In its very portrayal of hate, it is a study of ambivalent love.

## Talking It Over

By W. B. Spofford Sr.

CHARLIE KEAN has had nice things said about him by the Living Church and the Christian Century — all more than deserved. He certainly was in the top brackets of Episcopalians working for union and his place as secretary of our commission on approaches to unity will be hard to fill.

There were other sides to the man that have not been mentioned. He had a passion for social justice and was one of the old-fashioned social gospellers, rarely found today. He was eager to stand up and be counted. So he came, at his own expense, to the General Convention in Cincinnati in 1937 and used his gifts as a newspaper man in promoting and reporting forums held under the auspices of the Church League for Industrial Democracy.

He did the same thing later for a three day conference held in Cleveland of the United Christian Council for Democracy, composed of eight unofficial social action groups. And there are two fat scrapbooks still in the files which testify to his passion for justice and his ability as a newsman.

He was, as I presume everybody knows, a reporter on a daily paper before he entered the ministry and he was an old-pro right up to his untimely death. Thus, as a Witness editor, he would accept any assignment given him — but there had to be an assignment.

"Tell me what you want me to cover and you'll get it," he always said.

And if there was a typewriter handy you'd likely get it in fifteen minutes — on newsprint and triple spaced, ready to hand to the linotype operator.

Charlie Kean — an honest to God, take-charge guy.

## Pat Rhea

WE WERE making the movie in the Salmon-Cabalt-Leadore-Mackay country back in 1952. One scene was getting set up in the small town of Mackay. It was to be shot in front of the rather bedraggled church there. The actors were to walk through the cluttered, over-grown front yard and up some rickety steps into the edifice. The camera was, then, to pan up past the steeple and its cross to settle on the eminence of Mt. Borah, the highest mountain in the state of Idaho. Everything was finally set and . . . . "roll 'em"!

But wait! One of the three actors in the sequence was nowhere to be found. During the hour it had taken to get everything set and for the sun to shine down just right, he had wandered off. One and all went on the search for him, so that the thing could be done and we could complete the drive of one hundred miles plus back to our motel in the north.

After general chaos and scouting, the actor was found. He was wandering up and down the main street of Mackay, which is small and way-back-there, and going into each store to say 'hello'. In each spot, the conversation would approximate this:

"Good morning, Tom. How's the Mrs. . . . and the oldest girl down at the college in Pocatello. Incidentally, I bumped into your aunt in St. Luke's Hospital last week, and she went home on Thursday."

Smiling, floored and darned delighted to be noticed, the hardwareman, or lumber-yard operator, or restaurant clerk, or post-office stamp-seller would say:

"My gosh, it's nice to see you, bishop. What brings you over to this neck of the woods?"

As far as we can tell, "this neck of the woods" was always his parish. And, if those jokes about various persons having sundry corners of heaven allotted to them by St. Peter have even a modicum of truth, we can well believe that some new "necks of the woods" are being explored, currently, in the life eternal.

— W. B. Spofford Jr.

\* \* \*

FRANK ARCHIBALD RHEA, retired bishop of Idaho, died in Seattle on October 31. He was bishop from 1942 until his retirement in 1957 but continued active as an assistant to the bishop of Olympia. He was dean of St. Michael's Cathedral, Boise, from 1928 until elected bishop. He was "Pat" to most people from his seminary days.



# Psychiatry & Religion

By LeRoy Hall

*Rector of Grace Church, Cincinnati*

THERE IS no longer a need for rivalry between religion and psychology, but there is a danger that the fine art of being a pastor may be lost to the church because of it. The danger is present in two forms.

To be a true pastor to people of today's world is to make use of all the new information and skills of psychology and other sciences of human behavior without giving up the unique role of being a spokesman for God and the biblical values about life.

On the one hand some clergy are still living in the dark ages without the benefit of the insights and current vocabulary of psychology by which to interpret life and the Christian gospel. Some of these men may know their gospel — as they insist they do — but they are failing to communicate it to others with any power or depth. Having the gospel and not knowing how to communicate to a modern world is like having seed and not knowing how to plant it in the soil that is available. Just to repeat over and over again, "It says in the Bible . . . It says in the Bible", communicates little to a modern man who neither knows the Bible nor accepts its absolute authority in all things.

It is necessary in these days to meet man where he is in his life and development and there communicate the truth of the Bible in terms and language he is familiar with. Sciences of human behavior have done a great favor to Christianity in giving new assurances and new documented evidence about life that almost always confirms what Jesus and the Bible have to tell us. Interpreting the parables of Jesus in terms of modern psychological insights about the relationship of persons to each other is one of the most exciting adventures available to thinking people today.

A true pastor must keep up with where the people are and bring them the gospel where they are. That is what God himself did in coming into the world in the person of Jesus Christ. God came to man. He did not wait for burdened man to find his own way to God. Today the pastor who does not keep up with the current disciplines of the study of human behavior has lost the art of being a pastor in the modern world.

On the other hand some clergy have been so

taken with the study of modern science of behavior that they have become mere technicians and have lost both the human touch and the touch of what used to be called the "man of God."

Some clergy counselors are far more knowledgeable about human behavior than about the religious faith to whose ministry they have been ordained. The modern clergy can learn from psychological studies the importance of being a person who listens and hears what others are saying, but after he listens he is still under orders — "holy orders" — whereby he is expected both by God and man to have a word about life as it has been revealed from God.

Some clergy counselors have become so enamored with their new understanding of listening that they respond only with a grunt and a question and never come to a moment of offering a word from God that might shed a little light for the man who is seeking his way to a better life. A true pastor is a counselor who both really listens to the cry from deep down inside a man, and who has faith and no fear in revealing it by showing partiality to what God has to say about life.

## Person to Trust

THE GREATEST RESOURCE of a pastor is to be a person of trust. I remember a few years ago a young mother who came to me very nervous and upset. By helping her to see that I was a person she could really trust she was able to quickly get to the real problem and confessed that she was guilty of adultery. In subsequent visits she was able to find forgiveness, complete reconciliation with her husband and happiness she thought she had lost forever. One thing I will always remember is her comment to me after our first visit: "You know, I have been going to So-and-So (a highly skilled professional counselor) for six months, and he still doesn't know about this."

Some counselors, including pastors, have gone so far afield that they would have to write a new version of the story of the Ugly Duckling. In this version, the Ugly Duckling never finds out he is a swan. He is just encouraged to undergo therapy and adjust.

The modern Christian pastor who has grown with the times has available to him very valuable new techniques, information and skills; and a wise pastor knows at times he must refer his counselee to a more expert person who specializes in administering the new scientific skills of

medicine and psychology. But the modern Christian pastor is still a representative man of a faith that began with a resurrection to new life and a transforming power let loose in the world that changed not only individual persons but the whole society to which it ministered.

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DR. ALBERT REISSNER was the author of an article featured recently in the Witness. It was originally given as a lecture on Marriage Today

at Trinity Church, New York, and contains the information needed by all clergymen in marriage counselling. Dr. Reissner is a world-famous psychiatrist who is an active member of many leading medical and psychiatric associations.

The lecture is now available as a pamphlet which clergymen will want not only for themselves but for others. Single copies are 25¢ — ten or more copies at 20¢ each. They may be ordered from The Witness, Tunkhannock, Pa.

## CAMBRIDGE EDUCATORS DIFFER ON RULES

★ A breakdown in the family as a moral training ground, not campus rules which allow coeds to visit in men's dormitories, is the key factor behind any increase in sexual relations between college students, the dean of Episcopal Theological School said.

Dean John B. Coburn made the comment in reference to a warning issued by Dean John U. Monro of Harvard University that the visiting policy was leading the school "closer and closer to outright scandal."

Harvard's dean, in a letter to the Crimson, the university's daily newspaper, said "what was once considered a pleasant privilege has now, for a growing number of students, come to be considered a license to use the college rooms for wild parties or for sexual intercourse."

A psychiatrist on the university health service staff, Dr. Graham B. Blaine Jr., said a survey of students at Harvard and Radcliffe College, the women's school, showed an increase in premarital relations. He said this was due partly "to the accessibility of bedrooms in college dormitories . . ."

Dean Coburn said that the main responsibility for the trend is "the breakdown of the family in our culture as the stable unit within which young

people find their education and moral values and freedom to grow as individuals.:

"This clearly reflects," Coburn added, "a weakening of religious affirmation and conviction on the part of parents which makes it difficult for them to give concrete guidance to their children so far as moral standards are concerned."

Although an intensive study of the Harvard visiting rules was under way, a survey of faculty masters indicated the present rules will be allowed to stand.

Mike Galazka, secretary of the Harvard council for undergraduate affairs, acknowledged a few "unfortunate incidents" but defended the students. "In general," he said, "the Harvard man is a responsible adult, in so far as his sex life is concerned."

## SOLOMON ISLANDERS BECOME BISHOPS

★ Two Solomon Island priests will become the first native Melanesian bishops of the Anglican communion.

The Rev. Dudley Tutti and the Rev. Leonard Alufurai, who have spent the last two months in Australia at the invitation of the Australian board of missions, will be consecrated Nov. 30 as assistant bishops in the diocese of Felanesia, part of the church of the province of New Zealand.

Officiating at the consecration will be Archbishop Norman Alfred Lesser of New Zealand.

Tutti is an hereditary chief of one of the Solomon Islands but does not plan to serve actively in this position. Mr. Alufurai is a member of the Solomon Islands legislative council.

## FAREWELL MESSAGE BY ARCHBISHOP

★ Archbishop Joost de Blank of Capetown, in what may be his last public statement before his retirement, pledged that he would "pray and work for South Africa the rest of my life for this land has become part of me."

"It's people of all races," he said, "have wound themselves around my heart and their fortunes will be my fortunes and their sorrows mine."

At the same time, however, the Anglican prelate again sharply condemned South Africa's racial segregation policies, which he has done on many occasions.

If these policies, "which have won the outright condemnation of all sane Christians everywhere are not ended," he warned, "they will lead the country to certain disaster."

Archbishop de Blank referred to the suppression of communism act which gives the government extraordinary pow-

ers whenever it declares a national "emergency."

He said that those who should be imprisoned under the law "are not those struggling for human dignity, but those who make communism attractive to thousands of our brethren by equating it in their minds with human decency and honor."

"This is a great betrayal of our time," he continued, "and will bring its inevitable nemesis . . . I have not ceased to warn you — not without tears — and I warn you again. Now is the day of salvation. Tomorrow may be too late."

The archbishop added that although South Africa's "feet are on a dangerous slope," there is "just time perhaps to turn back. God may yet have mercy on us and save us from the evil fate we have deserved."

Archbishop de Blank, has resigned because of ill health and

returns to England. He has been named a canon of Westminster Abbey.

## CONFERENCE ON THE MINISTRY

★ What kind of person chooses the ministry and why? For what kind of ministry is he being trained? Does his seminary education equip him to cope effectively with complex American culture?

These are the types of questions that will be explored November 15-17 by forty of the country's leading theological and secular educators, business administrators, and research experts at the University of Chicago's center for continuing education.

They will be brought together by the National Council's division of ministries. Under the leadership of the Rev. and Mrs. Robert N. Rodenmayer the di-

vision has just completed a year-long survey on theological education in an attempt to discover how it fits into contemporary American culture.

The two-day conference will open with dinner on Friday evening, at which the Rev. Dr. Joseph G. Moore, strategic advisory officer to the Episcopal Church's Presiding Bishop, will be the keynote speaker.

Findings of the survey will be disclosed on Saturday morning by Mr. and Mrs. Rodenmayer. Conference participants will spend the remainder of the day in group discussions. Their conclusions will be presented at the Saturday evening plenary session.

The following morning, Bishop Stephen F. Bayne, executive officer of the Anglican communion, will speak at a service. The conference will end around noon when Dean John B. Curn of the Episcopal Theological School, will summarize its conclusions and implications for the church.

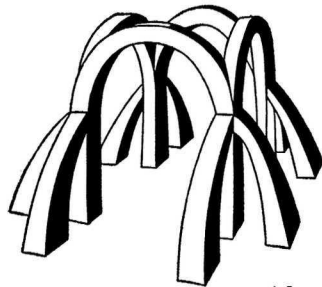
## NEWARK CHURCHES ARE MERGED

★ St. Andrew's mission in Passaic, N. J., a predominantly Negro congregation, will be integrated with St. John's Church on Dec. 1, it was announced by Bishop Leland Stark of Newark.

The mission is being joined with the mainly white St. John's congregation at the recommendation of the diocesan missionary department. The request was granted by Bishop Stark in letters to officials of both congregations.

Following his action, the Rev. Richard N. Bolles, rector of St. John's, hailed the integration as a "militant program of outreach in the entire city."

He will remain rector of 100-year-old St. John's, while the Rev. Eugene Avery, vicar of St. Andrew's, will share leadership of evangelism and missionary work.



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mornings the day began with a celebration of the holy communion at St. Mark's, after which we had breakfast together at the church. On Wednesday morning the group met for breakfast at the hotel. At each of these breakfasts we had guest speakers. Tuesday morning we heard an excellent talk by Rep. Matthias of Maryland, a keen advocate of civil rights and of the "strong" bill submitted by the sub-committee of the house judiciary committee. He took us through this bill title by title, making pertinent comments on each. In addition, Mr. Matthias stated very strongly his belief that the civil rights commission should be permanently established. In speaking of the whole bill he said: "When the chips are down, I think we shall have a good bill. It will be a disaster for the country if this bill fails. We must have this legislation to keep the country on an even keel."

On Wednesday morning we heard from Mr. Burke Marshall, assistant for civil rights to the attorney general, who addressed himself to a discussion of the administration's bill title by title. Thursday there were two speakers, a lawyer who is the legal counsel of the local N.A.A.C.P. and a young Negro, Jerome Smith from Louisiana. Jerome had been manhandled and beaten up and had been jailed in both Louisiana and Mississippi for "demonstrating". He was also one of the group which met with the attorney general in New York in the summer and which included Lena Horne, James Baldwin and Harry Belafonte. His story was very moving as he recounted the indignities which so many of his people have had to endure in the deep south. At the close of his talk I asked one of the clergy what he thought of the young man. His reply was: "I think he will

probably be killed." For in his remarks Jerome Smith had said, quite simply, that his life was not important and that he was prepared to sacrifice it if need be.

Delegates from each state were asked to interview their own members of Congress in addition to which each of us was asked, or volunteered, to see a number of other men as well, especially those whose position on civil rights was in doubt. When it was impossible to talk with the Senator or Representative in person, we talked with his or her administrative assistant who was able to answer questions and to give us a pretty accurate idea of his principal's probable vote. Questions were also asked about the mail being received on this subject from the constituency, and the proportion of pros and cons.

In a few cases the callers met with a hostile reception, but in general we were pleasantly received, and a number of the men expressed approval of the Episcopal Church's concern in setting up such a conference. The fact that the whole issue of civil rights is above all a moral one was brought out by many members of Congress, as was its urgency and the need for immediate legislative action. The breakfast speakers also emphasized these points.

Among other calls of my own, I accompanied a group of Pennsylvania delegates to call on Senator Williams of New Jersey and Senator Clarke of Pennsylvania, both strong supporters

of the bill and both of whom were most emphatic on the subject of cloture. These gentlemen urged us to encourage our bishops and members of our parishes to write their Senators appealing to them to vote for cloture when a civil rights bill finally reaches the Senate floor. Much also depends upon the action of the rules committees of both houses in getting a bill out of committee and onto the floor for debate and voting.

The conference closed on Friday morning with a session devoted to making practical and specific suggestions for immediate action on a diocesan, parochial and individual basis. There was no doubt that all of us had responded to the climate of urgency and were feeling keenly the concern which, as professing Christians, should impel all churchmen to action. What directions this action can take will be summarized by our department on citizenship in the next issue of its bulletin on Church and Race.

Meanwhile everyone should keep abreast of the situation in his own state and community, and be prepared to stand up and be counted himself and also to join in group action whenever the opportunity arises. After all, our Presiding Bishop has given all Episcopalians a clear directive in this whole area of civil rights and race relations. It now becomes our obligation to offer our full and active support.

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