

# The **+** WITNESS

MARCH 31, 1966

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# SERVICES

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Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

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## Story of the Week

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### MRI Getting Poor Response Reports Executive Officer

★ Concern over the church's approach to world mission, coupled with the need of a more realistic ecumenical outreach, is expressed by Bishop Ralph S. Dean in reporting on his first year's work as executive officer of the Anglican Communion.

In his capacity as co-ordinator of missionary strategy, the Bishop of Cariboo, British Columbia, visited 14 of the Communion's 19 autonomous churches during 1965. He travelled 120,000 miles and his trips took him to 28 countries.

Bishop Dean said much of his work had involved promotion of the new mission concept embodied in the MRI document which was acclaimed at the Anglican Congress and challenged the church to re-assess and revitalize its work on a global basis. In addition he had participated in synods and conferences in many parts of the world and twice visited Geneva on ecumenical matters.

One outcome of the Congress was the launching of a financial appeal with an initial five-year objective of \$14-million over and above regular budgets, for emergency projects of churches in the world's developing countries. These needs had been incorporated by the executive officer's staff in project directories of which 13 are now in circulation. They represent 1,150

projects that require a total of over \$34-million.

"The total response at the moment is in the region of one-twelfth of the total required, and the outlook does not seem promising," says Bishop Dean. "Almost all the directories in varying degree show the need of much more careful planning, foresight and sense of priority and strategy, and distressingly few seem to evince any realistic ecumenical outreach."

Bishop Dean stressed that the question of authority in deciding directory material "cries out for examination." A conference on the subject is to be held in Jerusalem April 14-18 when he hopes delegates will get beyond the financial aspects of MRI and grapple "with the heart and substance of our Lord's mission to his world."

The conference will be followed by one on the training of missionaries — the form it should take, whether it should be at home or overseas, as well as consideration of the relation between specific missionary societies and the church overseas. The bishop says formulation of an ordered policy in this field will be the main purpose of the conference.

Problems of communication will come before the Lambeth consultative body when it meets in Jerusalem, April 25-29, the

executive officer reported. Recommendations made at a conference of Anglican information officers in London a year ago and subsequently studied by a sub-committee in New York, will be discussed. Primates and presiding bishops together with some archbishops make up the consulting body and deal with inter-Anglican affairs.

"More and more I am convinced of the utter necessity of increasing inter-Anglican communications specifically, and of world church communications generally," Bishop Dean says in his report. "Is not this in essence at the heart of the gospel?"

He reported that pressure of work had resulted in the appointment early last year of Rev. Dr. W. E. Jackson on Toronto as deputy executive officer. He said that Jackson was eminently fitted for the post, having brought much experience from his previous posts as administrator of the 1963 Anglican Congress and subsequently as secretary of the world mission committee of the Anglican Church of Canada.

#### Tackling Problem in U. S.

A study in depth of the three major decision-making agencies of the Episcopal Church — the office of the Presiding Bishop, the Executive Council, and the General Convention will be undertaken by the MRI commission, as a result of action taken by the commission at a two-day meeting, March 11 and 12, in New York.

The study will explore the authority and functions of the three institutions and the relationships between them. It will be carried out by the commission under the chairmanship of Bishop Thomas H. Wright of East Carolina. It is contemplated that proposals for radical changes, "deemed essential today by the church's response to the Living God", may emerge.

The study was proposed by the commission's executive officer, Walker Taylor Jr., in his first report to the body since assuming his office Oct. 1. The proposal was forcefully supported by Presiding Bishop John E. Hines, on the basis of his experience in functioning as PB over a 15-month period.

In setting up the Commission, the 1964 General Convention specified that it was charged, among other matters, with stimulating "a radical study . . . of structure".

A parallel function of the commission — to support and coordinate the response of the Church at all levels—was given substance by resolutions commending to the church the use of an increasing volume of materials for local study and action. These now include MRI resource book 1 — Background for Action; MRI resource book 2 — Mission Is Response by Stephen F. Bayne Jr., and MRI packet — installment, available at New York headquarters.

The commission also provided for the appointment of regional liaison officers to work closely with diocesan committees and to meet, on a regular basis, with diocesan chairmen of such local committees.

It was reported to the commission that a total of \$964,000 was given or committed by the church in response to the 1965 goal of \$1-million in overseas projects. In the MRI resolutions adopted in St. Louis, the Church undertook to give, over and above the budget, \$1-million in

1965, \$2-million in 1966, and \$3-million in 1967 to approved overseas projects, to be voluntarily chosen and supported by dioceses and other units on the basis of information supplied by the Executive Council. Some 107 such projects were selected in 1965.

## Cease-Fire Starting Good Friday Urged by Conference on Peace

★ Leaders of the national inter-religious conference on peace were instructed to ask President Johnson to announce the readiness of the U.S. to join in a cease-fire of indefinite duration in Vietnam beginning on Good Friday.

This was the major action called for in a broad policy statement adopted by delegates at the final plenary session.

The cease-fire was coupled with a request that the U.S. also call a halt to all bombing in Vietnam immediately prior to its joining in a cease-fire arrangement. The conference made it understood that with such a cease-fire order neither side would continue the buildup.

This statement of policy also called for admission of the People's Republic of China to the UN.

The delegation, when it sees the President, also will urge the administration to:

- Pursue every possible avenue, including channels of the UN, that may create more favorable circumstances under which negotiations can begin.

- Adhere steadfastly to the principle that there cannot be a satisfactory military solution to the Vietnam problem, and until a negotiated settlement is achieved, not to permit a change in the character of the conflict through military escalation.

- Agree to the direct representation of the National Liber-

Toward projects, \$730,000 was contributed. An additional \$181,000 was expended through "Companion Diocese" relationships, and \$53,000 more was identified only as "MRI giving". Only the total of these three items, the commission feels, can properly be called "new money".

ation Front (Vietcong) as well as the other concerned parties in any negotiations.

- Maintain its determination to promote social and economic change and progress in South Vietnam and to provide the people of that nation an opportunity, at an early date, to choose their own government.

- Continue providing reconstruction assistance and long-range economic development funds for Southeast Asia.

- Direct that high priority be placed in Vietnam upon "patient, persistent peace building programs, to overcome the dehumanizing and brutalizing effect, especially upon youth, of the 20-year war."

Principal author of the declaration, Episcopal Bishop William Crittendon of Erie, described it as "a rather minimum, modest statement," designed to gain the widest possible approval from the delegates. It was unanimously adopted by the conference committee which drafted it. It was approved by more than three-fourths of the 500 delegates on the understanding that none was speaking for any organization — only for himself.

The delegates gave approval to redrafts of three conference position papers, with the understanding that they do not represent the final position of the conference itself. But they are to be used as a basis for study

by churches and other organizations concerned with peace. (See Witness for 3/24 for position papers).

After outlining proposals to the President, the declaration called on the conference co-chairmen to explore the possibilities of calling a world inter-religious conference on peace next year, "encompassing participation of the world's religious traditions."

A call also was extended to the National Council of Churches, the National Catholic Welfare Conference, the Synagogue Council of America, the National Association of Evangelicals and other representative church bodies to "join us" in a call to a national conference on religion and peace.

By inviting other groups to join in the effort, the conference seemed to serve notice that it plans to perpetuate itself as a peace forum.

Conference leaders conceive the future national conference as having a similar impact for peace as the earlier national conference on religion and race had on civil rights.

The conference also urged that all religious, inter-religious and community groups intensify efforts for peace and work for promotion of regional and local peace conferences.

Deliberations and findings of the conference were recommended to national religious organizations and to local membership of all religious bodies for study and guidance.

In supporting the seating of Communist China in the UN, the statement emphasized that it was based on the principle of universality of membership in the UN of all sovereign states. The statement said of the decision:

"China's participation in the specialized agencies (of the UN)

and in the many working subcommittees and political caucuses would provide international participation by China as a member of the community of nations."

The statement constituted a considerable moderation of positions as they were originally stated in the three position papers.

## INTERNATIONAL PEACE CONFERENCE IN '67

★ Roman Catholic Bishop John J. Wright of Pittsburgh declared that it is "disastrous, even scandalous" that there has been for years an absence of moral interest and religious support for the organization of world peace and for the "development of the human common good."

In the closing address at the national inter-religious conference on peace, Bishop Wright, one of the sponsors of the meeting, hailed the parley as one of the "historic signs of the times" and "encouraging evidence" that the organization of men for world peace "may now receive a dynamic, organic moral principle of life and growth."

The Catholic prelate told some 500 delegates that "in the absence of the moral climate that it is the job of religion to create, political and diplomatic structures for peace operate in a vacuum such that they can only disintegrate."

Bishop Wright, hinging his remarks on the term "aggiornamento," said that the term also has a primary dictionary sense of "stock-taking" or "balancing our books."

In this latter light, he said the first purpose of the international conference on religion and peace called for next year should be "to set our own houses in order, making quite certain that we are doing our proper job

of preaching peace before we presume either to criticize the jobs of others on the technical level of building structures for peace or to venture technical suggestions of our own."

The bishop said he could not share "quite so generous a view" as expressed by John C. Bennett, president of Union Theological Seminary, in the keynote address that Americans in large part are "obsessed" with anti-communism. He suggested that a milder word would be fairer in describing the fears of communism among many people in the religious and democratic world.

Another benefit of the national conference, the bishop said, was in providing a prelude to "an urgently needed wider symposium which would bring together representatives of world religions in order to discover how deep may be their agreement on moral principles."

The conference agreed to organization of the international conference next year. There was considerable talk of Southeast Asia as the site of the assembly.

"In such a world gathering," Bishop Wright said, "religion must again seek to set its own house in order, honestly examining its conscience as to how clearly it understands its own mandate and articulates its moral principles, avoiding undue entrance into areas of temporal programming which are the direct and proper business of government."

He said that spiritual teachers of the world "not only may, but must," preach to the heads of state the duties of their respective vocations, the "dreadful responsibilities" that are theirs and "the eternal sanctions which surround their temporal decisions."

# Vatican Law on Mixed Marriages Receives Varied Comments

★ What the new Vatican document on mixed marriages really means is too early to say in the opinion of some, including the managing editor of *The Witness*. So before saying much about it we will wait until we can consult authorities in the field — and also until we have reports on the present talks between the Archbishop of Canterbury and the Pope, where this matter doubtless will be discussed.

Fr. Robert Graham, S. J., correspondent for Religious News Service, wrote from the Vatican on March 21, giving his interpretation of the document. His concluding paragraphs are:

"Hence the need for new measures to safeguard the faith of the Catholic party and to assure Catholic education of children. Of particular concern in the situation, says the instruction, is that ideas on the nature of marriage, especially its unity and indissolubility, are now widespread which are contrary to Catholic teaching.

"It can be expected that as a counterpart to the softening of requirements hitherto laid upon non-Catholic party in a projected mixed marriage the Catholic will be reminded all the more insistently on his or her grave obligation to attend to the Catholic education of the children."

## Dodds is Hopeful

A leading ecumenical officer of the National Council of Churches hailed the announcement as a new indication that the Catholic Church is "carrying forward the spirit of the second Vatican Council."

Robert C. Dodds, ecumenical affairs director for the NCC, said that by easing the marriage

rules Pope Paul is "demonstrating anew the intention of the Roman Catholic Church to work fruitfully with other Christian bodies."

Religiously mixed marriages, the NCC official said, "have long presented one of the most vexing and difficult problems between our separated religious communities."

"In countless homes across our country the tensions of mixed marriages have been met sometimes creatively and sometimes disastrously. This is an issue of immediate urgency in numerous American households. It has also been a major matter of contention between the Roman Catholic Church and other Christians."

Of "greatest importance" in the Vatican action, Dodds said, "is the relaxation of the regulation which used to require the non-Catholic member to sign a pledge before marrying."

"This action simultaneously reduces tension between our communities and encourages the development of sensitive consciousness among all who participate in mixed marriages.

"Other aspects of the papal document . . . show the compassion of Pope Paul as well as his concern to maintain the integrity of the faith. We look forward to studying with our Roman Catholic brothers the full implications of this document."

## Other Views

Other Protestant leaders also viewed the relaxation as an encouraging ecumenical move.

Presiding Bishop John E. Hines declared that "non-Romans everywhere will welcome" the announcement. "This action," he said, "will stimulate

ecumenical relations . . . giving high credibility to the determination of Rome to advance Christian brotherhood."

Dan M. Potter, executive director of the Protestant Council of New York, found the action "most encouraging as far as it goes" but pointed out that the Catholic Church still holds the position that a mixed marriage is valid only if performed by a Catholic priest.

"We look forward to the day when there will be a full recognition of the validity of the marriage rites of all religious bodies where agreed-upon conditions are met," Potter said.

The Rev. William S. Van Meter, an Episcopalian on the Protestant Council staff, echoed Potter's comment, saying that "as it is, a Catholic marriage in any other church is still regarded as living in sin."

Methodist Bishop Prince A. Taylor of Princeton, N. J., president of the denomination's council of bishops, saw the Vatican action as a contribution "to better family relations" which will give "a new link to communication" for couples of different faiths.

## COLUMBIA APPOINTS JOHN CANNON

★ The Rev. John D. Cannon has been appointed chaplain of Columbia University for a three year term.

He has been acting chaplain since the resignation of the Rev. John M. Krumm who left the university to become the rector of the Ascension, New York.

## COMPANION RELATION FOR MILWAUKEE

★ The dioceses of Milwaukee and Masasi in East Africa have entered a companion relationship.

About half of the 89 dioceses in the U.S. now have such setups, which generally involve exchange of personnel and financial support.

# EDITORIAL

## Getting to Work In the World

WHAT'S HAPPENING in the dioceses of Missouri, Springfield, Southern Ohio and Long Island is beginning to happen elsewhere—putting aside the non-essentials and getting to work in the world. The Rev. Anthony Morley is the coordinator of the urban program of Missouri, which is one of seven set-up by the 1964 General Convention and about 75% financed by the national joint urban program.

What is happening, at least in Morley's corner, he sets forth herewith under the heading "No Time for Mickey-Mouse", which we are glad to give editorial status.

Ever since Bishops Cadigan and Chambers decided their dioceses would work closely together in Metro-St. Louis, there has been a peculiarly Episcopal slant to much of our curiosity about this experiment.

"How in the world," good Episcopalians are apt to ask with a grin, "can an extreme 'low' diocese and an extreme 'high' diocese ever expect to do anything together?" Then there follow many witty pleasantries about the cathedral secretly stocking up on incense, east-side clergy furtively shopping for neckties, and the like.

Of course all this was to be expected. It is startling, in our little family, to see Missouri and Springfield or Long Island and Southern Ohio getting chummy with each other. We feel ourselves faced with a sort of intra-Anglican ecumenical challenge. And we begin to respond with good-will activity suggestions borrowed from the ecumenical contest: pulpit exchanges between high and low clergy, joint meetings of guilds and youth groups, "dialogue" sessions for "understanding each other's tradition," etc. For the loyal churchman of either prejudice it can all be quite titillating.

Unfortunately it is also largely irrelevant to the issues of the day, therefore distracting, and therefore dangerous. The things which have distinguished "low" from "high" are mostly things of the past. Our task is to shape a new church for the present and future. To focus our attention on friendly and tolerant discussion of

old traditions would simply be to look in the wrong direction. It is more important now to know where we are going than to know where we have come from.

What may be important about the high-low business is that it makes us think about worship. In Missouri and Springfield we can raise the question of where we are going in worship. What is happening?

Over the past 50 years there have been monumental shifts of emphasis in creative thinking about the worship in almost all communions, including our own. This is what is called the liturgical movement. In a nutshell, it aims to replace a personal uplift view of worship with a People-of-God-in-Action view. That is (or would be) (or will be) a very major change for every one of us. It amounts to a virtual re-definition of what we understand by such adjectives as "devout," "spiritual," or "religious."

Needless to say, such re-definition is highly unsettling. It is far advanced, however, in our seminaries and among our post-Korea generation of priests (which substantially explains the gap we worry about between clergy and laity). It is also the chief aim of current Roman Catholic liturgical reforms. And in any event it has rendered old arguments between "low" Anglicans and "high" almost totally archaic.

But what is happening where it counts, in the Sunday worship of our congregations, and in the definitions or understandings of personal spirituality which these liturgies teach and instill? There are certainly some stirrings of change here and there. But it is still a safe observation that the liturgical movement has had only a miniscule impact on either side of our river.

Whether we have Morning Prayer or High Mass, we mostly still glorify God in the 16th and 17th centuries, while we try to live life in the 20th and 21st. That is too bad, not because we are missing out on a fad, but because in our ongoing religious formation (the weekly Sunday service) we are neglecting our vocation to become a renewed church.

It is in this context of renewal and renovation that we need to see the common work of Springfield and Missouri. There is just no time for any mickey-mouse about "low" and "high." That

might have sufficed in 1936, just as an inter-denominational choir festival might once have passed for "ecumenical." But the point of today's enterprise is not to prove that Catholic churchmen and Protestant churchmen can work

together on the same old things they used to do separately. It is, instead, to see if they can discover together the new work whose doing will show them to be the new People of the new Church. Nothing less is worth our time.

# THE MAN BETWEEN THE THIEVES

By Terence J. Finlay

*Rector of St. Bartholomew's Church, N. Y.*

## JESUS ON HIS CROSS DRAWS US TO HIM AND DEMANDS OUR DISCIPLESHIP AS LONG AS WE LIVE ON THIS EARTH

LAST SUMMER, when we had the opportunity of visiting the delightful province of Brittany, we were impressed by the wayside crucifixes, those beautiful little shrines scattered across the countryside. Again and again we would find that some devout soul had left a little bouquet of wild flowers beside the shrine. I could not help but recall the words of Thomas Carlyle who, when he was in this section of Brittany, stopped before one of these wayside crucifixes, shook his head, and said, "Poor chap, your day is done." Here, long after Thomas Carlyle has vanished, and all we recall of him are his writings, we fill churches to capacity, and all across the world, wherever the gospel is being preached, there will be countless Christians who will gather in their churches, great cathedrals or simple buildings, to begin this week in his house in remembrance of his triumphal entry into a city in the Middle East. No, Thomas Carlyle; his day was not done when you looked at the crucifix, nor is it done in our day.

I was greatly interested to read the announcement that some of our Broadway musicals were closing down their entire performances for this week and were not opening again until Easter Monday. It is well for us to remember, in the face of the cynics and the atheists, that Jesus' day is not done; it still endures.

Anatole France, in his little volume, "The Procurator of Judea," gives us a marvelous picture of the aged Pontius Pilate, now retired on the island of Sicily, visiting a summer spa for the cure. As he sits there, he is joined by an old comrade-in-arms from Judea, and they reminisce

over their days in that turbulent part of the Roman Empire. Suddenly his friend says to Pilate, "Pontius, do you remember Jesus of Nazareth, who was crucified while you were the governor?" Pilate thinks for a moment and then, shaking his head, he says, "Jesus? Jesus of Nazareth? No, I am afraid I cannot call him to mind." Strange, isn't it? In this year of our Lord 1966, the only reason we recall Pontius Pilate is because he was associated with this Jesus of Nazareth; in the words of our creed, "He was crucified under Pontius Pilate."

### The Nature of God

WITH ALL his technological advances and scientific approaches, man is still confused and bewildered when it comes to the deep issues of his being. He is concerned about whence he came and where he is going. He is concerned about his relationships with his fellow men. He is desperately concerned with finding some solution to the enigma of living. There is only one source that can give us the answers, and that is the Christian religion revealed by Jesus Christ. Therefore, I would like to suggest that we look at three wonderful ways in which this man on the central cross is able to help us answer some of the questions which confront us in our daily living.

First of all, Jesus on his cross reveals to us the nature of the God who created us. There are many people who have difficulty in understanding the nature of God. There are people who believe in a vague creator but who cannot believe in the God revealed through Jesus Christ. There



are many people who, as they look at the sorrows and tragedies in the world, ask, "If the God in whom Christians believe is a God of love, how can he care for the world?" During this week the Christian says to the non-Christian and to the person who struggles to understand some of the meaning of life: "Look at the man on the central cross; there you see the heart of God revealed to you."

When you look at the central cross and the man upon it, you see the heart of God suffering over the sorrows and the tragedies which so many men and women bring upon themselves. When you have no other way to understand the sorrow, the sadness, that has come into your life or into the lives of those you love; when you have no answer, then look at the man on the central cross and see that there is one who suffered to the uttermost. Why? Because he was evil? He was without sin! Because he had been cruel? He loved all people, and there is no record of his doing anyone any wrong. Tempted as human beings are, but without sin. And yet he hangs there on a wooden cross, nailed through his hands and feet, with a crown of thorns crushed upon his bleeding forehead. And his words still ring out to suffering men and women: "And I, if I be lifted up from the earth, will draw all men unto me."

### Gaining the Whole World

CHRIST SHOWS us in the cross and by his dying on the cross, how life can be lived at its best. After seeing that remarkable film some time ago of "Lawrence of Arabia," I re-read his book, "The Seven Pillars of Wisdom." In telling how one could win the friendship of the Arabs, he said: "No man could be their leader except he ate the rank's food, wore their clothes, lived level with them and yet appeared better in himself." What an amazing description of Jesus of Nazareth! Brought up in a humble home, the son of a carpenter, living with men and women with like feelings as ourselves, he knew some of the problems of home. He knew the difficulty in trying to get along with very little. He knew what it meant to lose one coin, to spend a day looking for it, and the joy in the household when it was found. He knew when men became puffed up with their conceit. He remembered a man who came to the carpenter's shop and said, "My barns are overflowing. Carpenter, I want to get the lumber here for a new barn." And in the morn-

ing the sons of the wealthy man came in and said, "Carpenter, cancel the order. Our father died last night." Thus, as he began his ministry, He was able to say, "What shall it profit a man if he gain the whole world and lose his own soul?"

This was a man who could mix with saints and sinners and yet always be on a higher level than they were. This was a man who could not draw asunder from those in difficulty or trouble. When they brought a woman who had been caught in the act of adultery and the people wanted to stone her to death, he was the one who said, very quietly: "Let him who is without sin among you cast the first stone." And when he looked up from writing in the sand, all he saw was an empty ring of stones around the woman, who with tears running down her cheeks asked for forgiveness, and he said to her, "Go, and sin no more."

This is Jesus, your Saviour and mine, who lived among men and women in Lawrence's word, "level with them," and yet always better, always higher. When I look at myself honestly, when I see myself not as other people tell me I am, not as I sometimes think I am, but when I see myself as I really am, I thank God that I have a Saviour, whom I can look up to and strive to be like.

Are you satisfied with your life as you live it today, or do you want to go on struggling to be better than you are? That is what Jesus means when he says, "I, if I be lifted up, will draw all men unto me." This Jesus on his cross draws us to him and demands our discipleship as long as we live upon this earth.

### Words Not Adequate

THERE IS A MAGNETISM here which cannot be explained in words. When some friends came to Pavlova, the great Russian dancer, and asked, "What do you mean by this dance?" she answered, "Do you think I would have danced it if I could have said it?" What would Holy Week or Easter be without music? The great composers who have given us such majestic music for this season of the year put it into music because they could not put it into words. Our Negro brethren, when they wanted to express their understanding, put it into beautiful music: "Were you there when they crucified my Lord? Sometimes it causes me to tremble, tremble, tremble." Does it cause you to tremble? Or have you become so blase and sophisticated that the story of the cross is old to you? No; here is a magnetism that cannot be put into words; here

is a mystery that confronts us more and more as we go through life.

I will close with a story which I read the other day. The archbishop of Notre Dame was preaching on a Palm Sunday morning. As he came to the end of his sermon, he tried to show people the love of Christ. He said, "This is a true story. Some time ago three young men came into the cathedral; they were blase and cynical and irreligious. Two of them made a bet with the third that he would not make a false confession. He accepted the wager. The priest who heard his confession realized what was happening, so when the young man had finished his confession, he said, 'Before you can get absolution, you must do penance. I want you to go over to the great crucifix, and I want you to kneel and look up into the face of the crucified and say, 'All this you did for me, and I could not care less.'

"The young man came out of the confessional box, went over to his companions, and asked to be paid his bet. But they said, 'No, not until you do penance.' So he went up to the great crucifix, knelt down, and looked up into that scarred face with the crown of thorns. He started to say defiantly, 'All this you did for me, and I . . .' Then he faltered; he could not go on. Suddenly his eyes filled with tears, and his old life ended right there; and a new life began."

The archbishop looked at his congregation and he concluded his sermon with these words: "Brethren, I should know. I was that young man."

"And I, if I be lifted up from the earth, will draw all men unto me."

## Holy Week Collects

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

THE COLLECTS for the first four days of Holy Week are among the most beautiful prayers in all devotional literature. They are also profound statements of the meaning of Christ's passion. Taken together they give us clues as to what it is all about in simple and clear language.

The Palm Sunday collect sets the tone for all that follow and in itself states the divine purpose God had in sending his Son to take our flesh and dwell as man among men. It is of God's love

that he sent Jesus to share our human lot, and the final measure of that love is the cross. But Christ's incarnation of divine love had a purpose. It is that you and I, looking upon his self-giving, might become humble and patient as he was patient and finally share in his resurrection.

Monday's collect see in Jesus' life, death, and resurrection the revelation of a part of man's experience which we often overlook or wish were not true. The linking together of joy and pain, glory and crucifixion, are among the amazing paradoxes of faith and experience. In Christ God shows us the hard but wonderful truth that no one ever knows the heights unless he has been in the depths, the peace of forgiveness without the agony of penitence, the wonder of health unless he knows sickness, nor the sweetness of victory without defeat. And since this is true our "crosses", big and little, are not stepping stones to despair and bitterness but to joy and peace when borne as Christ bore his.

Tuesday's collect continues this same theme by calling our attention to the way in which our Lord submitted to the whips and the spitting in his face which brutal men enjoyed at his expense. Minor aspects of his physical suffering compared to the agony of crucifixion. Yet it is sometimes harder to be insulted as each of us knows; and the pain of such degradation easily leads to bitterness. But even this can be conquered if, like Jesus, we do not allow our enemy to have control of our soul.

Wednesday's collect drives home in a few brief and powerful words the fact that it is "acts" which make the passion the most significant series of events in history. The gospels record only seven brief words spoken on the cross, and fewer yet between Christ's arrest and Calvary. His talking days are past. His teachings and his parables have been spoken. It is in what he does in his last few hours that makes what he said true. Walking back and forth under guard from one hearing to another, wincing when the whip and the thorns cut his flesh, fainting under the weight of the cross, yielding without protest or struggle — what is so "mighty" about these acts? I suspect the mightiness lies both in their simplicity, and in what he does not do. This age of "the spectacular" might think about this to our profit.

There is one significant word that occurs in three of these collects. That word is "joy". What

a strange word to use in contemplating Christ's death. How inconsistent with all the traditional emphasis upon the sorrows of this week! Yet, it may be the traditional emphasis is all wrong, and that the one note which should be sounded

all this week is the note of "joy". Joy that he died for us and died as he did. Joy that he marches unafraid through the gate of death, leading the way for us to the morn of resurrection and the gate of eternal life.

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## - NEW BOOKS -

E. John Mohr  
Book Editor

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*DEPTH PERSPECTIVES IN PASTORAL WORK*, by Thomas W. Klink. Prentiss-Hall. \$2.95

There too many books written these days about pastoral work. They all say pretty much the same things, and most of them, like this one, in a curious, if not abominable jargon. Some of these books might be of help to a young minister, or theological student, in indicating some acts of foolishness which might be avoided, and establishing a few general principles. But most of these books, including this little volume by Dr. Klink, are rather a waste of time for anyone with twenty five years experience as an adult American of the twentieth century.

Pastoral work, like baseball, is something one has to do in order to understand. In order to excel one has to do a great deal. Aside from a few general principles, rules, and suggestions pastoral work is not something a man can learn from a book, especially a small, badly written book. And I do not see the value in this continuous geyser of little books with various titles promising profundity or some new discovery, such as *Depth Perspectives in Pastoral Work*, which have in fact very little depth at all.

A man might learn more about depth perspectives in pastoral work by reading Tennessee Williams' *Summer and Smoke*.

There is a heading of a paragraph in this book, printed in bold type, which says: "All pastoral work occurs in a context." The author continues: "All ministry and all modes of it occur in some setting. The persons of ministry do not meet as disembodied occupants of space." This might be helpful to someone from the planet Mars; but even a seminarian should have figured out this much from his "existential situation".

Dr. Klink's book has many sample case-histories. Case histories are always boring in books because no

author can put down in writing the involved and complicated text of a case history. There isn't that much time or space. To confound this inescapable problem, Dr. Klink's brief summaries of remarks made by the pastor in depth perspective are often almost shocking. In a brief conversation between a patient in pain, and a pastor, the following conversation is written: "Hello, I'm not much good. (grimacing, grasping the pastor's hand, and clenching it, then relaxing, sighing.) Ooooh. There". The pastor says: "It comes and goes. Take your own time! (maintaining a lightly available grasp on the hand) "I came by to let you know we were concerned about you these days; wanted to be with you."

I should think it would be obvious that the pastor was concerned or he wouldn't have been there. Why must he mention his concern? And if he felt he had to say something would he really use such stilted, self-conscious words?

The only other example of evasive, imprecise language I wish to quote is a sentence in a chapter on *Invololution and Aging*. "Involution is paradigmatic of all those experiences in the course of living in which the individual's capacity for retaining his integrity by communication and socialization of personal meanings is tested." This could possibly mean something to the author; to the reader it means almost nothing, or not enough to bother about decoding the sentence.

I think we should have a ten year moratorium on little books about pastoral care. Nobody at the moment seems to have much that is new to say, and few seem to have the command of the language to make clear what they are saying.

— THOMAS V. BARRETT

*Dr. Barrett is Professor of Pastoral Theology, Church Divinity School of the Pacific, Berkeley, Calif.*

**THE LITURGICAL MOVEMENT AND THE LOCAL CHURCH** (Revised and Enlarged Edition), by Alfred Shands. Morehouse-Barlow. \$1.95

Books on aspects of renewal appear in increasing numbers. Al Shands' revision of this book raises questions about both the quality of such publications and the direction of the

liturgical movement itself. His book is useful, therefore, as an index or as a case in point for critique.

The basic potential danger of any movement is that it may tend to become fixed as a movement. Rather it should serve as a creative leaven, and then become a part of the new reality which it has served to bring about. In reading Al Shands there is a sense, as he says, that "The liturgical movement has come of age!" Throughout his book there is an unfortunate reporting of new customs and new ministries in such a way as to separate the doings of liturgical movement's devotees from those of the rest of the church. If the movement is to be a creative agency in the renewal of the life of the church, it would seem that several tasks which are negated or overlooked in Shands' work should be done.

He does not establish with sufficient emphasis or with documentation from primary biblical or patristic sources that the concerns of the liturgical movement were almost universally the concerns of the ancient or early church. Christian recovery must begin at the beginning. Unless in our day, the church is recalled to a fresh examination of its origins, then the principles upon which all authentic renewal should be based tend to go by the board. Thus renewal emphases become just so many programs, angles or stunts. The criticism here may seem to be severe; yet the movement's potential leaven is being lost today because of the impression held by many that the movement is largely marked by a sense of the dilettante. Shands' book may be seen to be supportive of such a conclusion.

Nowhere is the confusion of the author's own conception of liturgy more apparent than in his cavalier treatment of the laity as "the people of God." He speaks of "the lay team, like the clergy team"; admonishes that "the laity will have to learn how to enter into their world as Christians"; and writes that "The leadership of the church has not reached its fullness until there is a small group of laymen who quite naturally talk about their faith."

The primitive or early church's conception of total priesthood, as in the writings of St. Paul, Tertullian

or St. Augustine are not to be found in Shands' over-clericalized conception of what the church is. He quotes approvingly Joost de Blank in a highly dubious interpretation: "There is nothing apostolic about leaving a solitary priest in charge of a large urban parish, and it is highly doubtful whether the twentieth century knows any better than the first . . . Our Lord sent his disciples out two by two."

Tertullian in the early third century wrote "Are not we laity priests?", and the Epistles of St. Paul and St. Peter assumed that the whole body of the faithful was called to the tasks of discipleship. (I Cor 12:12-27 and I Peter 2:5,9) St. Paul speaks of the clergy as those who enable, edify and equip. St. Justin Martyr, in the second century, spoke of the role of the clergy in worship as the role of one who presided over what was in all essentials a completely shared or corporate act.

If the liturgical movement is to become another way of clericalizing the church it seems to me that it should already have had its day and ceased to be. If on the other hand, the movement is to involve authentic recovery, then insights found and documented from scripture and early tradition must serve as a basis for the liturgical movement's thrusts in a far better way than Shands' book reveals.

— NATHAN WRIGHT, JR.

*Dr. Wright is director of urban work, diocese of Newark.*

**THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA: REVISED STANDARD VERSION.** Oxford. \$10.50

In this handsome volume are combined *The Oxford Annotated Bible*, edited by Bruce M. Metzger and Herbert G. May, published in 1962, and *The Oxford Annotated Apocrypha*, published last year. The first comprises an authoritative, page-by-page explanation of the accompany text, prepared by 18 outstanding scholars, and introductions for the OT and NT, for each of the books, and for the Pentateuch, as well as several special articles and a 32-page map section.

The Apocrypha has a general introduction, and one for each of the books, a history of its reception in Christian churches, and of its widespread influence in literature, art and music, and helpful three-dimensional endpaper maps.

The combined edition contains a special article on *The Number, Order and Names of the Books of the Bible* by Dr. Metzger, and, among other things, a list of differences between the Douay version and the RSV.

— E. JOHN MOHR

**GUIDE TO THE DEBATE ABOUT GOD,** by David E. Jenkins. Westminster. \$1.45

Debate about the nature and "existence" of God is as old as man, but for those whose attention has been recently brought to it this forthright and competent presentation will be a fine introduction. In addition to a discussion of relations between science, reason, and faith the book contains guides to theologians influencing the current scene: Butler, Schleiermacher, Bultmann, Barth, Brunner, Tillich, and Bonhoeffer. It must be noted that the debate to which the title refers does not include a direct discussion of the "death-of-God" radicals, but the book will be equally helpful in making distinctions in this area.

— E. JOHN MOHR

## Book Notes

*The Clerical Directory of the P.E.C.U.S.A. Church Hymnal Corp.* \$12

The complete list of clergy in the church has been supplemented by a 1966 list of clergy not included when the volume was issued in 1965. A second supplement will be issued next year.

*Using and Maintaining Church Property,* by Allen W. Graves. Prentice-Hall. \$3.95

A thorough treatment of ways and means to keep the plant going.

*The Cross Complete Us,* by Stephen F. Bayne Jr. Morehouse-Barlow. \$.75

Meditations on the seven words.

*The Healing Gifts of the Spirit,* by Agnes Sanford. Lippincott. \$3.75

A sympathetic but balanced practical guide to "spiritual healing" and related subjects, reflecting the author's personal experience.

*Essays in Modern Church History,* edited by G. V. Bennett and J. D. Walsh. Oxford. \$5.75

The nine substantial essays in this volume were written in tribute to the memory of Norman Sykes, 1897-1961, aptly described in the preface as "one who was in his day the most considerable of modern English church historians." The subjects include More's *Utopia*, The Collapse of Militant Puritanism, Origins of the Evangelical Revival, and Anthony Marten and the Elizabethan Debate on Episcopacy.

*The Meaning of Prayer,* by Michael Ramsey. Morehouse-Barlow. \$.45

A brief and very competent treatment of the subject by the Archbishop of Canterbury.

*The Office of A Wall,* by Jonathan Graham, C. R. Morehouse-Barlow. \$1.75

The author of the book had completed it when he died last year. "This book," says the Archbishop of Canterbury, "is characteristic of its author in its skill in drawing out a biblical theme, in a certain whimsicality of presentation, and in a power to convey a supernatural message in the homeliest terms. Those who read it will find it both a joy and a disturbance."

*Four Minute Talks for Laymen.* Judson. \$1.95

Included are 52 addresses originally broadcast on radio by 8 different speakers, one of the best known being Edwin H. Tuller general secretary of the American Baptist Convention.

*The Meaning of Life in the Five Great Religions,* edited by R. C. Chalmers and John A. Irving. Westminster. \$1.95

The relative isolation in which Hinduism, Buddhism, Judaism, Christianity, and Islam could live until now has been broken down increasingly under modern communication and transportation and political, social, and economic encounter. For the purpose of encouraging dialogue competent authorities here set forth, with respect to each of these religions that which is considered the central element of all religions.

*My People is the Enemy: An Autobiographical Polemic,* by William Stringfellow. Doubleday. \$.95

A new edition of the book in which this churchman relates his experience of and judgements about his residence in East Harlem, New York City, and about the church there.

*Lent with William Temple,* edited by G. P. Mellick Belshaw. Morehouse-Barlow. \$1.95

These selections of writings are organized for reading on the weekdays and Sundays in Lent, but any day is the right day for Temple.

*A Protestant Case for Liturgical Renewal,* by Kenneth G. Phifer. Westminster. \$3.95

Presented is a survey of the place and function of "liturgical" worship in the denominations or congregations where they have not been a part of tradition as well as an introduction to the liturgical movement in those bodies seeking renewal through a reform of traditional liturgies.

*Fractured Questions,* by Warren Mild. Judson. \$1.95

Questions teen-agers ask, broken down in their own language.

# Committee on Racial Concerns Of N. J. is Promised Action

★ The Committee on Racial Concerns of the diocese of New Jersey, with the wholehearted backing of Bishop Alfred L. Banyard, has received assurances from the top official of the Republican party in that state that anti-Jewish and anti-Negro attitudes and activities will not be tolerated.

The Witness of February 17 featured a detailed report on these activities written by Frederick H. Sontag. At a hearing of the N. J. Young Republican Club, held in Newark on March 19, several members of a group called the Rat Finks, admitted that they were familiar with the songs mentioned in Sontag's article. It must be kept in mind however that this was an investigation panel of the Youth Group, and not the hearing of the committee referred to in the following correspondence which was set for March 19 but has been postponed to some future date.

Webster B. Todd, Chairman of the New Jersey Republican State Committee, has assured the Diocesan Committee on Racial Concerns that the Republican Party will not tolerate bigotry in any form. In a letter to Canon Joseph H. Hall, Chairman of the Committee, Mr. Todd stated, "We are in complete agreement with the thoughts expressed by Bishop Banyard and the Committee on Racial Concerns."

Mr. Todd was referring to the memorandum drafted by the Committee on Racial Concerns regarding allegations reported in the press that scurrilous songs of an anti-Semitic and

anti-Negro nature were sung by a group of Young Republicans called the "Rat Finks" at their May convention in Wildwood. The memorandum was accompanied by a letter of endorsement from the Bishop and sent to all clergy and Bishop's men in charge in the Diocese. The memorandum and correspondence are printed below in full.

## The Bishop's Letter of Endorsement

"The enclosed memorandum from the Committee on Racial Concerns has my complete and wholehearted endorsement. I would like to make very clear that at this writing we have no knowledge that the responsible elements of the Republican Party are involved in the alleged incidents, and it would manifestly be unfair to criticize it unless, if the allegations are found to be true, it fails to repudiate those found guilty of promoting such obnoxious bigotry.

"I believe, however, that the Committee on Racial Concerns is to be commended for alerting our people at this time to forestall any attempt by anyone to promote the hideous practice of racial prejudices. We need to be aware that the seeds of racial hatreds and bigotry can be sowed very insidiously, and unless we are constantly alerted, its evil fruit will ripen to poison the vineyard in which we are all called to labor as children of God."

## CSR'S Memorandum

"This Committee has been informed of allegations reported in the press that at the Young

Republican Convention held at Wildwood, New Jersey, in May, 1965 there were distributed and sung scurrilous songs of an anti-Semitic and anti-Negro nature. The songs were reportedly distributed by a group of Young Republicans called the 'Rat Finks.'

"These allegations, if true, violate the Episcopal Church's official teachings, standards and principles in a most reprehensible and offensive way. We therefore believe that this Committee, officially charged with responsibility for matters of racial concerns, must warn all Episcopalians in this Diocese that participation in distributing or singing songs of the type reported or expressing in any other way the attitudes reflected in such songs will make them subject to the discipline of this Church and that this Committee as a part of its responsibility will in such instances pursue the application of this discipline vigorously.

"In the report of this Committee adopted by ovation at Diocesan Convention in May, 1965 we declared:

'We believe that the Church as the conscience of society must work effectively in that society for the elimination of all factors that affront the dignity God has given all men.'

"Clearly, then, we have a responsibility not only to warn our own members against participation in behaviour so offensive to our Faith, but to protest this behaviour whenever and by whomever it is indulged in. We urge, therefore, the clergy and laity of this Diocese to take speedy and effective measures of protest whenever such behaviour and attitudes are indulged in or expressed in their parishes and communities.

"We realize that political parties, by their very nature in this country, can be infiltrated by elements offensive to the responsible leadership and membership of the party. We also know that when such elements are uncovered they can be speedily and publicly repudiated.

"We abhor the thought that the party of Abraham Lincoln, and of countless other leaders who have taken courageous action to rid our nation of racial discrimination, might harbor elements making a mockery of the millions of Jews exterminated by Hitler and lampooning those martyrs of our Church and of other churches who were murdered for their efforts to further the brotherhood of all men.

"A copy of this memorandum is therefore being sent to the responsible leadership of the Republican Party of New Jersey with a request that this Committee be informed of that party's action and attitude in relation to the allegations referred to herein."

#### **Canon Hall's Letter to Mr. Todd**

"I am enclosing a copy of the memorandum released to all the clergy and Bishop's men of the Episcopal Diocese of New Jersey, by our official Committee on Racial Concerns, with the covering letter by Bishop Banyard.

"We will appreciate any comments you might have on the allegations referred to herein, and any action which you might contemplate.

"We understand that an open hearing is being held and we would also appreciate an opportunity to attend so that we may be thoroughly informed. I would like to assure you that we are very anxious to act in such a way that anything we do will

not be exploited for political purposes."

#### **Mr. Todd's Letter of Response**

"Thank you for your letter of February 21, in which you enclosed the memorandum from the Committee on Racial Concerns and the comments thereon by Bishop Banyard.

"As you know, an investigation of charges of bigotry against some Young Republicans is now under way. A public hearing is tentatively scheduled for March 19 in Newark, and we will advise you when this becomes definite.

"The purpose of this investigation is clear and simple: to determine the truth or falsity of the charges and, if they are found to be true, to rid our party of the guilty.

"Without attempting in any way to prejudice this matter until all the evidence has been assembled, I can assure you that the Republican Party will not tolerate bigotry in any form. We are in complete agreement with the thoughts expressed by Bishop Banyard and the Committee on Racial Concerns.

"For many years the Republican Party in New Jersey has been in the forefront of the fight against religious and racial prejudice. Our civil rights laws are among the nation's finest. We are proud of our record in this area and we intend to further it in every way possible.

"The support of the Episcopal Diocese of New Jersey in this respect is most welcome."

#### **Canon Hall's Reply to Mr. Todd**

"Thank you for your prompt and straightforward reply to our letter of February 24, 1966. It is most gratifying to us to know that the State Committee is committed to pursue the matter until the truth is determined.

We have every confidence this commitment will be demonstrated in accord with the tradition of your party in combating prejudice and bigotry and furthering the ideals of civil liberty and human rights particularly in this state.

"We agree with you that the New Jersey Civil Rights Laws are among the nation's finest and we acknowledge that this position could never have been achieved without the dedicated efforts of Republican leaders working with similar leaders of other political persuasions.

"Naturally as a church agency we adhere to a strict policy of non involvement in partisan political policies and practices. We do feel obligated however when matters of prejudice or bigotry arise or are alleged to be involved to do all we can to give our support to those striving to repudiate such prejudice and bigotry if the facts are verified.

"You may be assured of our support in the endeavor indicated in your letter."

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"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

Every Church person, of every race, is involved in this American revolution. You can make your involvement count. Your gift to the Church and Race Fund helps the Church participate so that all men may benefit from this move toward freedom. Please send your contribution today.

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## JOHN HEUSS DIES SUDDENLY

★ The Rev. John Heuss, rector of Trinity Parish, New York, for 14 years, died suddenly of a heart attack on March 21. He had preached the previous day and appeared well, according to members of the congregation.

Prior to coming to Trinity he had been head of religious education of the national church.

Trinity has about 4,000 communicants when members of its six chapels are added to those who belong to the historic church at the head of Wall Street.

The funeral was held on March 23 and he was buried in a vault in the churchyard. Burials there are extremely rare but a spokesman for the vestry declared that "Dr. Heuss has done so much for Trinity that

it just seemed right to all of us that he should be buried here."

The Trinity rector had devoted much time in promoting MRI since it was launched and was a member of the commission mentioned in our lead news story on page three.

## BISHOP J. SHERMAN ELECTED DIOCESAN

★ Bishop Sherman, suffragan of Long Island, was elected diocesan on the first ballot at a special convention held March 18. Seven clergymen were nominated.

In accepting the election, subject to canonical requirements, Bishop Sherman pledged himself to maintaining "the faith of the church . . . in its entirety" in a day of theological ferment in the ranks of "death-of-God" theologians.

At the same time, he warned the nearly 1,000 clergy and laymen present not to regard with "complacency" or "scorn" those theologians who may be "groping in the dark" for new expressions of the Christian faith. He urged a spirit of "penitence and our Lord's compassion" toward new theologians.

## PRESIDING BISHOP ASKS QUESTIONS

★ Presiding Bishop John Hines at the diocesan convention of Alabama spoke to an audience "that included a wide variety of ministers representing many denominations and faiths." He spoke of "the new and decisive factors more surely at work in the world of men today than ever before; the revolution of the 'ations' . . . communications, automation, cybernation, urbanization . . . Our church, her leadership and grassroots communicants, have not yet thought through the most shattering, scientific, cultural, theological

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**BEXLEY TO OPERATE INDEPENDENTLY**

★ Bexley Hall will be given an independent board of trustees to operate the graduate school of divinity. Announcement was made by Bishop Roger W. Blanchard of Southern Ohio and chairman of Kenyon's board of trustees.

Bishop Blanchard was chairman of a five member ad hoc committee which recently completed a study on the future of Kenyon College and Bexley Hall. The committee fully subscribed to the findings of a 1958 study, known as the Lichtenberger report, which recommended: "Bexley Hall . . . be given an independent board of trustees, charged with responsibility to assure its support and free to face questions such as ultimate relocation."

Authors of the 1958 study included Arthur C. Lichtenberger, former presiding bishop; Dean Gray M. Blandy of the Episcopal Theological Seminary of the Southwest; The Rev. Walter N. Roberts, until his death last month, president emeritus of United Theological Seminary, Dayton, O., and former president of the American Association of Theological Schools, and Wilber G. Katz, professor of law and former dean of the University of Chicago law school and now a member of the faculty of Northwestern University.

Under the terms of a resolution adopted by the Kenyon College trustees at their mid-winter

meeting in Cleveland, Bexley will continue to operate as a graduate school of Kenyon until June 30, 1967. The committee on Bexley Hall, a standing liaison group, will submit to Kenyon's trustees, not later than Feb. 1, 1967, a proposal for separation, including proposed board members and financing for the seminary.

Following acceptance of the separation proposed by the trustees, "an equitable division of endowments and property and of responsibility for the existing deficit will be made." The resolution also makes provision for appointing an impartial arbitrator, appointed by the American Arbitration Association, should there be any questions which cannot be resolved between the Kenyon trustees and the Bexley committee.

A special committee will be formed by Bexley Hall to expand the seminary's giving

program, the Annual Bexley Campaign (ABC). It is hoped that ABC, which in recent years has had a goal of \$60,000, will be able to increase support in order that Bexley Hall can make up anticipated deficits for the 1965-66 and 1966-67 school years.

In commenting on the four-point resolution, Bishop Blanchard noted that the committee, from the outset, had been in agreement on the principle of separation of the two institutions in order that both be given the opportunity of becoming stronger.

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## DOWNTOWN MINISTRY GETS UNDERWAY

★ Four Episcopal churches have combined forces to provide a daily ministry in the downtown area of Winston-Salem, N. C.

In a center in the business district, a secretary and a clergyman will be on duty each weekday from 9 a.m. to 1 p.m. A 24-hour telephone service is also to be maintained.

The program will provide counseling, immediate relief in crisis situations and referrals to appropriate city agencies. The center will offer a downtown meeting place for Episcopal groups.

Services of the program are available to everyone, regardless of religious connections, without charge.

Bishop Thomas A. Fraser of North Carolina said the program is part of the church's effort to extend its ministry "out to where the people are." He stressed the importance of making the church available in the decision-making hours and locale of contemporary man.

## ST. MARTIN'S INSTALLS ALARM SYSTEM

★ A modern fire and smoke alarm system, particularly adapted for protection of buildings with large open areas and high ceilings, has been installed in St. Martin's Church, New York, as well as in adjoining parish buildings. The system was inaugurated at a service of thanksgiving held in the church March 13.

The church, devastated by fires in 1926 and 1939, was erected in 1888, William A. Potter, brother of Bishop Henry Codman Potter of New York, being the architect.

The smoke and fire detection devices of the installation have been placed at strategic points in the basement, organ cham-

bers, boiler rooms, theatre, and other areas in the structures. Connected to a control panel, they sound alarms in the office and rectory of the parish when activated by smoke.

St. Martin's Church, rebuilt after each of the fires, is described in the Municipal Art Society's "New York Landmarks" as probably the best Romanesque Revival Church in Manhattan. This Church boasts the second finest carillon in the city."

## DOORBELL RINGING GETS RESULTS

★ Door-bell ringing that's fun and profitable for the church is going on at St. John's, Norwood, Bethesda, Maryland. A one-woman campaign by Mrs. Marilyn Hewlitt, chairman of the Newcomers Calling Committee, resulted in 67 families being contacted since last September and has brought new Sunday School teachers and members, adult parishioners and YPF joiners. A group of other volunteers has contacted some additional 25 families. "You've no idea what great people we call on," says Mrs. Hewlitt. "I've met ballet dancers, physicists, newly-weds, retired citizens, editors and doctors. I've loved talking to them about St. John's. What would happen if everybody worked on interesting newcomers in the Church?"

## BLOY HOUSE ADDS MIDDLE YEAR

★ Bloy House Theological School in Los Angeles is adding a middler year program to its seminary training course beginning this fall, according to an announcement by the school's warden, the Rev. Canon Eric S. Molnar. Students taking the full course at the school will complete the equivalent of two years at a residence seminary over a period of four years, attending classes on week-ends.

Under the augmented program students at the school, who work during the week, will receive a fifth year of field training under the supervision of the faculty, and then take a sixth year of study at one of the residence seminaries cooperating with the program.

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## Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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## A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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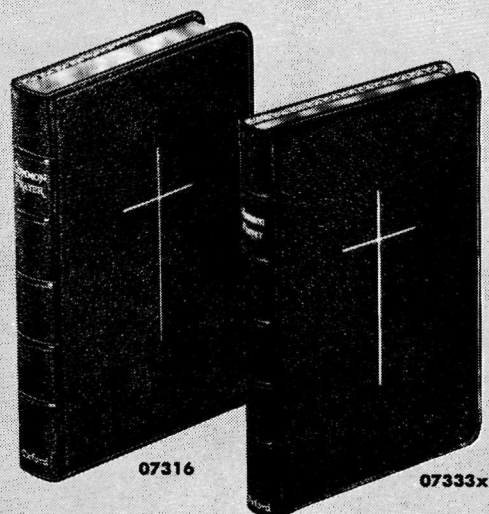
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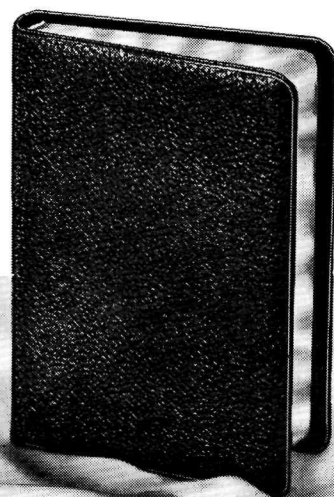
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