

DUPLICATE

The **WITNESS**

JANUARY 17, 1957

10¢



CHURCH DIVINITY SCHOOL OF THE PACIFIC

THEOLOGICAL EDUCATION will be supported with Offerings for all of the Church Seminaries on January 27th. The Presiding Bishop commends this cause to the generous support of all Church people

ARTICLES BY SHEPHERD & CROSS

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.

Weekdays: Morning Prayer 8:30; Holy Communion 7:30 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

8 and 9:30 a.m. Holy Communion, 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

Rev. James A. Paul, D.D., Rector
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

WASHINGTON CATHEDRAL MOUNT SAINT ALBAN

The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean

Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S. HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.

The Rev. George L. Cadigan, Rector
The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
Sunday: 8, 9:20 and 11.
Holy Days: 11; Fri. 7.

ST. JAMES'

117 N. Lafayette
SOUTH BEND, IND.

The Rev. Robert F. Royster, Rector
Sunday: 8, 9:15, 11. Tues.: Holy Communion, 8:15. Thursday, Holy Communion, 9:30. Friday, Holy Communion, 7.

PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE

23 Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail

Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

EDITORIAL BOARD

JOHN FAIRMAN BROWN, Editor; W. B. SPOFFORD, Managing Editor; KENNETH R. FORBES, GORDON C. GRAHAM, ROBERT HAMPSHIRE, GEORGE H. MACMURRAY, PAUL MOORE JR., JOSEPH H. TITUS, Columnists; CLINTON J. KEW, Religion and the Mind; MASSEY H. SHEPHERD JR., Living Liturgy; JOSEPH F. FLETCHER, Problems of Conscience.



CONTRIBUTING EDITORS: Frederick C. Grant, L. W. Barton, Dillard Brown Jr., T. P. Ferris, J. F. Fletcher, C. K. Gilbert, C. L. Glenn, G. I. Hiller, A. C. Lichtenberger, C. S. Martin, R. C. Miller, E. L. Parson, I. A. Paul, Paul Roberts, W. M. Sharp, W. B. Sperry, W. B. Spofford Jr., J. W. Suter, S. E. Sweet, W. N. Welsh.



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



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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D., Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.
Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.

Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat., 8; Wed., 11; Thurs., 9; Wed., Noonday Service, 12:15.

ST. PAUL'S MEMORIAL

SAN ANTONIO, TEXAS
Grayson and Willow Sts.

Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.; 11:00 Service.
Wed. and Holy Days, 10 a.m. Holy Eu. Saturday - Sacrament of Forgiveness 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals.
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

CHRIST CHURCH INDIANAPOLIS, IND.

Monument Circle, Downtown
Rev. John P. Craine, D.D., Rector
Rev. Messrs. F. P. Williams, E. L. Conner
Sun.: H.C. 8, 12:15, 11, 1st S. Family 9:30; M. P. and Ser., 11.
Weekdays: H.C. daily 8, ex. Wed and Fri. 7; H.D. 12:05. Noonday Prayers 12:05.
Office hours daily by appointment.

TRINITY CHURCH MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9:30 and 11 a.m.

TRINITY CHURCH

Broad and Third Streets
COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.
Rev. A. Freeman Traverse, Associate
Rev. Richard C. Wyatt, Assistant
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N. HC: Evening, Weekday, Lenten Noon-Day, Special services announced.

CHURCH OF THE INCARNATION 3966 McKinley Avenue DALLAS 4, TEXAS

The Rev. Edward E. Tate, Rector
The Rev. Donald G. Smith, Associate
The Rev. W. W. Mahan, Assistant
The Rev. J. M. Washington, Assistant
Sundays: 7:30, 9:15, 11 a.m. & 7:30 p.m. Weekdays: Wednesday & Holy Days 10:30 a.m.

CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. Alfred Mattes, Minister of Education
The Rev. Donald Stauffer, Asst. and College Chaplain
Sundays: 9, 9:30, 11 a.m., High School. 4:30 p.m.; Canterbury Club, 7:00 p.m.

ST. PAUL'S CATHEDRAL Shelton Square

BUFFALO, NEW YORK
Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev. J. D. Furlong

Sun., 8, 9:30, 11; Mon., Fri., Sat., H.C. 12:05; Tues., Thurs., H.C. 8 a.m., prayers, sermon 12:05; Wed., H.C. 7 a.m., 11 a.m., Healing Service 12:05.

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

Story of the Week

Study Of The American Woman Give British Good Time

By Ruth Adams
Social Worker of England

★ Books about the psychology of women throw me into the same state as Jerome K. Jerome in "Three Men in a Boat," when he got hold of a medical text-book and decided that he himself had the symptoms of every disease in it except, perhaps, housemaid's knee.

Dr. Eric Dingwall, in "The American Woman", gives a masterly survey of the various neuroses of women in the U.S.A. and traces the historical reasons which made the neurosis develop.

But every now and then, as I read, I found myself wondering uneasily if the states described were peculiar to America. Wouldn't a lot of the descriptions of the uneasiness of the American woman still make sense if you took out the word "American" and substituted "English" or "French," or "Swedish"?

Industrial Age

For instance, "The conflict within the soul of many American women is in my view, primarily a sexual conflict; and it is directly connected with their position in an industrial civilization."

Can't most female conflicts in the Western world be boiled down to this? Why should American women be criticized for sitting in rocking-chairs

"doing nothing and apparently thinking little," thus proving that the Americans' "partiality for the rocking-chair" is due to being reminded "of the cradle, whither they wished to return and thus avoid responsibility"?

I have always supposed that we all like anything that rocks for this reason—or indeed for one that dates still farther back in our development—and that naturally we rock about in an emotional crisis, wishing we were back in comfortable, predecision days.

However, Dr. Dingwall is an authority, and if he says that American women have a particular "conflict within their soul" and are apt to be more "frustrated, resentful and neurotic" than the rest of the world, we can only accept it.

American men, he adds, have more mental conflicts than other people, too. During the last war "the mental condition of whole blocks of the male population seriously disturbed the military authorities," much more than it had during the first world war. (It couldn't be, I suppose, that the world became much more neurosis-conscious between 1918 and 1942 and diagnosed all sorts of mental conditions which were vaguely lumped together as "shell-shock" in

the old pre-psychiatric age?)

But the tradition that Americans suffer more from neuroses than other nations is now firmly established; and those of us who still remember the days when the Germans were the Mrs. Gummidge among nations ("I feel it more") are out of date.

Anyway, the U.S. military authorities, shocked by the "high incidence of neurotic complaints," cast about for an explanation, and discovered that it was mostly Mom's fault. The Dowager Lady Nunburnholme, in a discussion of the homesickness of American soldiers in Britain, said that "these men have been brought up by women and they have the mother complex."

Puritan Tradition?

Dr. Dingwall, in a long and fascinating survey of the history of the American woman, says that her troubles date back to Puritanism. (But, after all, we had Puritans, too.)

His conclusions cannot be condensed into a sentence, but the theme of his story is that from Puritan days when women were a temptation, the American female at last achieved the dominant, matriarchal position in her culture, and "through this dominance a kind of infantilism and immaturity is spread among considerable portions of the population."

One advertisement for a book on this subject described it as "The Great American Mom—a juggernaut whose toll of crippled lives is greater

than all our wounded in two world wars."

Cult of Momism

"Momism," as the author calls the American mothercult, is said to be partly due to the fact that "American women are striving to avenge themselves for the frustration and disappointments of their own sex lives."

American men, it seems, are dominated by their mothers, out-stripped by their sisters, afraid of their wives and under the thumb of their teen-age daughters.

The cartoons of "Father," in American papers, says Dr. Dingwall, "are sufficient to indicate the kind of place the American father is supposed to take in the society of the United States."

Comic strips such as "Blondie," he adds, show that the characters are "representative of many an American household."

The book is illustrated with drawings which date as far back as the eighteen-nineties, with the same theme. I must say that since reading this book, I have been making a point of comparing the comic drawings in American magazines with those of other nations, and find that they do harp on the theme of the downtrodden male far more.

But the American woman, as Dr. Dingwall, supported by other eminent writers, insists, is far from happy in her matriarchy. "With feminism triumphant she lost her femininity and with her femininity her peace of mind."

So many of them are "discontented, frustrated and unhappy" that they fall ready victims to "the thousands of religious and psychological quacks who do a roaring trade in the U.S.A."

American ways (not to mention the wearisome phrase "American Way of Life")

overhang our own lives to-day, in exactly the same way as the doings of the squire and his family used to overhang the village.

We admire their doings; we watch them with a kind of scandalized envy; we look to them for entertainment and we resent them, as one always resents people richer than oneself.

Our sons and daughters annoy us by their frank and open-mouthed admiration of the way they go on up at the big house. Our daughters no longer aspire to look like French women. (Did they ever aspire to look like English ones?)

Now the way to sell teen-age goods is to label them copies of the smart American girl's possessions. Our sons when they wish to impress, drop into American phrases and American accents. It is all intensely irritating to a generation brought up to consider their American cousins as amusingly gauche and naive.

Therefore, we cannot help enjoying any criticism of the Americans and their ways. It is pleasant to decide, gossiping among ourselves, that, although they are so well-off, they are not really happy—and, naturally, not nearly as well-balanced as we are ourselves.

Generalizing about Americans is now a popular pastime in this country. But we should be patronizingly amused if we found them generalizing about "Europeans" and lumping the Parisian woman, the girl from a remote Irish village and the Lancashire mill-girl all together in a group and deciding that they were all neurotic in the same way and for the same reasons.

American Leisure

American women's lives may be standardized as far as

certain material possessions go, but I should have thought that was the only common ground for diagnosing the "conflict within their souls" which is the theme of this book.

As I read it, I found myself remembering Ann Lindbergh's description of her own life, as an American housewife. She put down her own uneasiness and emotional conflicts to the fact that she found it difficult to adjust herself, as a wife and mother, to the leisure which the American housewife has.

A high standard of living, with woman's labor saved at every point does not necessarily conduce to woman's peace of mind. If we want to know what it does, to the female emotional system, we can just as easily look east instead of west, and consider Sweden.

Not only has the Swedish woman the same ease and comfort and leisure, but she has something the American one has not — social security within a welfare state.

All the same the divorce rate and the suicide rate of Sweden gives the Swede the right—if he wants it—to compete with the American for the title of the Most Neurotic Nation in the World.

SOCIAL WORKER IN ST. LOUIS

★ Bertram M. Beck, associate secretary of the National Association of Social Workers, is to be the headliner at the annual meeting of the city mission in St. Louis. It will be held at the Cathedral on January 28th.

Mr. Beck was a psychiatric social worker in the army and later director of the special juvenile delinquency project for the federal children's bureau.

Texas Church Council Urges Support of Integration

★ The Texas Council of Churches, at its annual meeting, urged the state legislature not to "circumvent the decisions" of the U. S. Supreme Court and the Texas Supreme Court "dealing with de-segregation in the public schools."

The council also called on its member churches to "guarantee individual rights to citizens of all races in the state."

Another resolution challenged member Churches to bring Christian principles to bear "on the selection of judges, school trustees and public officials of all sorts particularly in circumstances where the laws of our land are threatened with circumvention."

Integration was in the forefront of discussions at the two-day meeting.

A feature of the sessions was a symposium conducted by representatives of an integrated school, an integrated church and a race relations group.

The Rev. Paul Seastrand, pastor of Augustana Lutheran church in Houston, told of how his congregation achieved integration. It is reportedly the only integrated church in the city. It came about, he said, after Negro families began moving into the church neighborhood, beginning in about 1952. The pastor said the church has a Negro family among its members and six Negroes in a class preparing for membership. In addition, there are 12 Negroes in the Sunday school and some sing in the choir.

"Integration is not a problem to get around but a challenge to accept," he said.

Windrow McBride, a Negro undergraduate at the University of Texas, described life on

the campus since it was integrated last fall. He said there has been no violence as a result of efforts to desegregate recreational and dining places near the campus. Some of the efforts have been successful, he said.

The Rev. Edwin Kloppe of Austin, executive director of the Texas commission of race relations, said that more than 100 school districts throughout the state have integrated. He criticized the state's newspapers for printing news mainly of the unsuccessful attempts to integrate rather than telling of the successes.

In other action, the council expressed continued support of the United Nations and recommended that a committee contact leaders in the liquor industry on the possibility of erecting an alcoholics rehabilitation center in the state.

Bishop Everett H. Jones of the Diocese of West Texas was elected president of the council.

RECORD MEMBERSHIP FOR CHURCH

★ The Episcopal Church recorded an all-time high of 3,114,623 members in 1956, an increase of 101,053 over the previous year. The figures were reported in the 1957 Episcopal Church Annual.

The yearbook also reported that the clergy increased by 311 to a total of 7,884 while the number of lay readers grew by 1,042 to 10,587. Parishes and missions increased 2.53 per cent to 7,224.

Infant baptisms stayed relatively stable last year totalling 99,555, but adult baptisms went up 5.13 per cent to 21,434. Confirmations increased by 5.18 per cent to 119,323, while the full com-

municant strength of the Church rose to 1,922,920, a gain of 3.06 per cent.

Pupils enrolled in church schools totalled 761,120, an increase of 9.35 per cent, and the number of church school teachers rose to 88,208, a gain of 9.14 per cent.

Clifford P. Morehouse, editor and publisher of the annual, said one of the most significant gains occurred in candidates for holy orders who increased 10.49 per cent to 748. Ordinations for deacons fell off 5.54 per cent to 392, while ordinations to the priesthood increased 15.5 per cent to 409.

Total income of the Church during 1956 was \$118,277,838, compared with \$131,354,945 in 1955. However, Morehouse pointed out that the 1956 figures do not, as previously, include the proceeds of the sale or redemption of investments, or of the sale of land, buildings, or other assets.

An analysis by Morehouse of the dioceses shows that the greatest growth took place in South Florida; Olympia, Washington; Northern Michigan; Eastern Oregon; Dallas, Tex.; Arizona; Springfield, Ill.; and Sacramento, Calif., in that order.

NEW YORK FORUMS ON EDUCATION

★ The second and third of six forums on education were held January 13 and 19 in New York, the first at St. James, Fordham, for the Bronx area and the other at the Ascension, Staten Island, for the Richmond convocation.

Leaders were the Rev. E. W. Hutchinson, assistant at the Epiphany; Canon B. C. Newman, vicar of Trinity; the Rev. Carroll E. Simcox, assistant at St. Thomas; the Rev. Shelton H. Bishop, rector of St. Philip's, and the Rev. J. S. Wetmore, director of education in the diocese.

Australian Primate Reports On Church In China

★ Archbishop Mowll of Sydney and primate of the Church of England in Australia, reported on his return from a seven weeks' visit to Communist China that the Christian Church is not only still functioning there but is a "growing force."

He denied that the Church has been "forced underground" and said he had been able to talk with Church leaders "quite openly and without any sense of being watched."

The Archbishop headed an eight-man Anglican delegation that visited Communist China in response to an invitation extended by Robin T. S. Chen, Presiding Bishop of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China). He was a bishop of the Chinese Church for ten years prior to coming to Australia in 1933.

The Primate told an interviewer in Sydney that "I suppose a priest could say what he liked in the pulpit and even criticize the government in China, but I never heard of anyone doing it."

"Perhaps," he said, "it is because the people feel they have a real share in the government. Regimentation is one of the prices they must pay for that type of government, but the Church is working openly and effectively and the people seem happy under Communist rule."

He described the growth of the Church as "remarkable." He said four theological colleges are operating, the largest of which has 107 students.

"Baptisms are taking place in churches all over the country," he reported. "In some remote areas churches have been disbanded, but others have sprung up in new

rural communities."

The primate said he and his party had talks with 17 of the 18 Anglican bishops in China. He said he had conversed with "many old friends" and gathered they were free to tell him what they wanted.

He said no visitor to Communist China could fail to be impressed by the "tremendous changes" in the industrial life of the country. He said new railroads have been built and factories have sprung up everywhere.

ADULT DRIVERS CRITICIZED

★ A Christian youth leader criticized the bad example set by adult drivers in "holiday traffic-death binges."

Robert A. Cook of Wheaton, Ill., said "a sober teenager with a craving for speed is much better than a drunken adult with liquor banging away at his senses."

Cook, president of Youth for Christ International, addressed 200 youth leaders at a mid-winter YFC convention in Chicago.

Declaring that adults constantly criticize teenage drivers, he said "the American adult must wince in shame when he tries to explain away the highway carnage of the Christmas and New Year weekends."

He noted that YFC-sponsored "custom-car clubs," known as the Bolting Bishops, are now active in 12 states in answer to youthful drivers' craving for speed. The speed enthusiasts open their meetings with prayer.

He said that American high school campuses constitute "one of the ripest mission fields in the world."

In a recent YFC survey in

Kansas City, he reported, a poll of teenagers disclosed that 80 per cent claimed to be Christian, but only 46 per cent could name the first book of the Bible. Five per cent of the Kansas City teenagers preferred church music, he said, while 39 per cent voted for rock 'n roll.

Youth for Christ now sponsors 2,000 high school Bible clubs in the United States and Canada to answer teenage needs for "something stable and solid in life," Cook said.

CONSECRATION OF RESURRECTION

★ The Church of the Resurrection, New York City, now out of debt, is to be consecrated on February 3rd. This event coincides with the 90th anniversary of the church itself and with the 25th anniversary of the ordination of its rector, the Rev. Albert Chambers, to the priesthood.

To mark this occasion, a special issue of The Living Church is planned for February 16, in which members and others who have in some aspects of their lives been influenced by the spiritual and social endeavors of this parish, tell of their experiences. Father Chalmers writes; "We would be most grateful if those among your readers who at any time have had some contact or association with the Church of the Resurrection that has been of special significance in their lives, would communicate with us and furnish us with anecdotes or reminiscences which could be used in our effort to give a picture of its endeavors and its spiritual and human successes through the years and decades of its work. A prompt reply is essential since the deadline is January 30."

The office address of the parish is 115 East 74th Street, New York 21, N. Y.

What Is Existentialism?

By Wilford O. Cross

Professor at University of the South

A PUZZLED laity are always asking, wistfully, "What is Existentialism?" When one tries to answer the questioners always seem to go away disappointed. It is as if they had asked "What is a feline quadruped?" and one had shown them an alley cat. This disappointment underscores the fact that Existentialism has a jargon of its own and is therefore very difficult to translate into journalistic English.

There is still another difficulty that Existentialism itself claims that it must be experienced and cannot be explained. It is a philosophy that defeats ordinary exposition because it claims that only an Existentialist can understand Existentialism. Not being able to qualify, I am therefore very considerably handicapped in discussing this esoteric experience that can only be communicated by having the experience.

In talking about Existentialism I am only too wearily aware of the manifold differences between Kierkegaard, Heidegger, Jaspers, Sartre and Marcell. In talking here about Existentialism as a movement I am discussing that central core and plinth which binds together a multiplicity of differences. If there were no such central core Existentialists would have no right to call themselves by this name.

What then is Existentialism? I am going to try to answer this question in the simplest language I can use about it by pointing to three characteristics which, I believe, underly and determine all variants of Existentialism. These characteristics are: 1. It is a form of Humanism. 2. It is incurably "subjective" and therefore makes man an alien in the world of created nature. 3. It is preoccupied with extinction in a morbid and abnormal way.

First, Existentialism is the last current strand of that man-centered Humanism that became articulate in the Renaissance between the thirteenth and sixteenth centuries. Humanism centers the world in man, in his values, his achievements, his aspirations. Its concern is with man as the focal point of interest.

In Petrarch, in Pico della Mirandola, and a host that followed, it asserted, over against the

Scholastic centering of the world in God, the value of man and of human enterprise and the capacity of the human spirit. Anyone who has grasped the difference in treatment between the art of the Middle Ages with its tendency to represent the flesh as a vehicle of the spirit, and the buoyant rejoicing in the human form that comes with Renaissance art, has caught something of the shift from a God-centered universe to a man-centered universe. This was a necessary and timely corrective, but even in the short span of the Renaissance one finds something of this buoyancy, this joy in humanity, this pride in man, turning to sadness at the thought of decay and death, so that Shakespeare could write,

Ruin hath taught me thus to ruminate—
That Time will come and take my love away.

The Masters

IT IS indeed that mood of Humanism that sees its proud values washed away by the tide of death and extinction, that Existentialism meditates upon, saying with Jean Sartre, "Man as a being within the world is his own nothingness, and through him nothingness comes into the world.", and with Kierkegaard, "there lives not one single man who after all is not to some extent in despair . . . At any rate, there has lived no one who is not in despair." From this universal human despair Kierkegaard works his way to God, and Sartre to atheism, but, in any case, Existentialism is a Humanism that has lost buoyancy and confidence.

While it proclaims the autonomy of the individual and the freedom of the individual, as did Renaissance humanism, Existentialism is the quintessence of an individualism that finds itself no longer at home in nature or in society, but is the philosophy of man estranged, alienated and in despair.

Secondly, Existentialism is "subjective". This is a dangerous term to use because there are a lot of definitions of subjectivism and the term has, in Existential jargon, "ambivalence". It is an epistemological term in the sense I am using it here and "epistemology" means a theory of how men know. In this sense "subjectivism" is contrary to objective empiricism.

Empiricism would insist that man's knowledge begins in a relationship between the human mind and external objects as they come to us over the senses. We come to consciousness in the crib in infancy when an outward stimulus awakens our conscious attention. The motto of this kind of explanation of how we are aware is *Respondeo ergo sum*, "I respond therefore I am" in contradistinction to Descartes "*Cogito ergo sum*", "I think, therefore I am". The Existentialist position is a refinement of Descartes' position and it is probably fair to say that it is saying, not "I think," but "I am conscious, therefore I am". One way the Existentialist puts this is to say, "Man makes his own horizon; his horizon moves with him." This puts man's ego, his consciousness, his self-awareness at the center of his universe and each man is a kind of atom, or speck, of self-conscious existence.

Kierkegaard in "A Concluding Unscientific Postscript" does not deny objective knowledge, the kind one discovers in science or mathematics, but he says it is non-essential knowledge. He says, "Truth is subjectivity". "It is passionate inwardness". To Kierkegaard truth means "true to oneself". The only thinking that mattered to Kierkegaard is man's passionate affirmation of truth as he sees or feels it within himself. Truth is not so much the product of rational reflection as an assertion of the soul, an "insight", passionately held.

Existentialism, as a philosophy, is a long struggle to escape from its initial consciousness of the "self-alone" and to establish relationships with other selves and with the world outside its intense self-awareness. The path followed from the inward predicament of the "self-alone" to the outside world differs with various forms of the cult. In general, the German philosopher and psychologist, Husserl, who was not himself an Existentialist, has provided a ladder whereby the self-embedded Existentialist could climb out of the circle of his own "horizon."

It is unfair to Husserl to attempt to compress his theory into a sentence, and there was considerable change in it in any case, but, taking that risk, his teaching may be generalized by saying that he provided a kind of "stream of consciousness" theory or reality in which some objects floating in the stream refer to an outside world of exterior facts, and other objects refer to interior, personal aspects of consciousness. Existentialists could think

of objective clots and subjective clots floating in the stream of consciousness. Mr. Smith next door is an objective blob of stuff in my consciousness and my liking for Brahms is a subjective blob. This means that Heidegger in his way, and Sartre in his way, can find the outside world existing in themselves as externality found within. Existentialism discovers the word "Being" (existence). A distinction between Being with outside reference ("intentionality") and Being with inside, subjective reference can be made. We arrive then at such difficult terminology as Sartre's "being-in-itself", which is outside the self, and "being-for-itself" which is the internal reference of Being. In Heidegger the movement away from the shut-in-the-self predicament becomes momentarily quite promising and the phrase "Being-in-the-world" begins to look like objectivity, though he is unable to escape, finally, the fact that "Being-in-the-world" can only exist for man within his own "Dasein", his psychological awareness.

Heidegger's theory crosses the Atlantic with Paul Tillich and becomes the phenomenological root of Tillich's ontology, or theory of "being" which is basic to his whole theological approach. Tillich uses the phrase "the self-world" relationship. This makes it possible for Tillich to say, "The ontological nature of being shows itself to man in his own being". This dependence upon Heidegger, and, in the background, Husserl's phenomenology, makes Tillich's ontology at once of the general conceptual or essentialist type that regards consciousness as the mode or medium in which existence is found, and puts a premium upon understanding the external world in terms of the psychological structure of the human mind rather than upon experience with the external world.

Self-World Relationship

IN THIS twilight world created by phenomenology, or the theory that Being exists and is discoverable in man's consciousness, the objective and the subjective are able to meet and join hands. Existentialism claims that this "transcends" the breach between objectivity and subjectivity. What goes on in the outer world and what goes on in our minds are brought together in the "self-world" relationship. Being-within and Being-without are married but the groom is of course a proxy because he can only appear as Being-within,

so that both parties wear the bridal veil of "stuff of consciousness."

What happens here really is that Existentialism is able to remove a man from his own encircling "horizon" by shrouding the horizon line in a fog of subjectivity. It works out that a Being, shall we say a frog, exists in my mind but it has pinned on it a rather large sign that reads "I am outside". When the frog jumps it still jumps in my mind but it manages to croak to me "I am jumping outside". There is a resemblance here to the Kantian claim that external entities are really unknowable for the mind supplies most of what we see and hear. This makes the structure of the universe pervasively mental and really destroys the world of nature since the external world becomes unstable and unknowable in its dependence for "Being" upon our own awareness of it.

Of Marcell, of Heidegger, of Sartre, F. H. Hienemann said, "The primacy of subjectivity, or rather intersubjectivity, is nevertheless reaffirmed". To fog the horizon and fill it with the hootings of fog-horns does not really extricate man from the horizon that moves with himself. The upshot of all this is that Existentialism, in contrast to the objective existentialism of St. Thomas, which affirms existence as a primary fact, ends pretty much as it began in a vague and unstable assertion of the relationship between man and his world. This allows, so easily, purely psychological factors to be raised to the status of "ontological" entities, that is, as Kierkegaard said, moods, passions and fears are a key to the truth of reality. In Existentialism man cannot get out of the subjective pit of his own awareness, save perhaps for a momentary flirtation with external Being that appears to him shrouded as a phenomenalist ghost.

No sooner has existentialism discovered some sort of mental approximation of Being than the pathological twist in its makeup leads it to preoccupy itself, to the consternation of the laity, and all Aristotelians, with Non-Being. Philosophically "non-being" has been a term that has acted as a sort of whetstone to sharpen the mind to grasp the difficult problem of Being, just as one can talk about North better if one talks also about South, or hot in contrast to cold. In the hands of Existentialists, however, Non-Being becomes a kind of philosophical bogey. Classical thought has always held that evil is "non-being", that

is a deprivation, or abuse or ruination of a good upon which it fastens. However, it has never held that non-being is evil. As St. Thomas pointed out that would mean that it would be evil for a man not to have the courage of a lion or the swiftness of a deer, for these things would be "non-being" for him. Existentialists, nevertheless, find something demonic in Non-being. In the ontology of Tillich it is a characteristic of finiteness which is mingled with Non-being.

On the "World" side of the "Self-World" relationship finiteness is existence mingled with Non-Being, but on the "self" side, or subjective side of this relationship, it manifests itself psychologically as "Angst", which is Anxiety. "Finitude in awareness is anxiety", Tillich writes. "Anxiety is an ontological concept because it expresses finitude from inside". "It is anxiety about disintegrating and falling into non-being".

We have then a polarity in the subjective-objective relationship between worry and non-existence and worry, or anxiety, is an evil in man that causes him to sin by over-asserting himself in the search for security, and non-being is a devouring evil in existence that marks everything finite.

There is perhaps more divergence in the use of the concept Non-Being among existentialists than in anything else. It is variously the "absurd", the "abyss", the hallmark of creatures. Despite this variety, however, it is a pervasive obsession giving an air of profound morbidity to the writings of Existentialists and challenging them to the crisis that is the "courage to be" or the search for "authentic existence". It leads to a preoccupation with death and extinction, which are forms in which Non-Being is existentially incarnate.

What Brought it About

STRANGELY enough Non-Being is a rather dramatic form of the theological concept of "contingency", which, to St. Augustine and to St. Thomas, was the sign and hall-mark of a Creator God, for since creatures were perishable and had no existence of their own that was permanent it was a sign that existence had been given to them, for a time, by the creative fiat of God. It was not evil that things perish but rather a glory that things exist as dependent creatures under the hand of God. The distance between St. Francis "Sister Death" and the Non-being of Existentialism

marks perhaps the distance between faith based on the doctrine of Creation and faith based on morbid pathology.

These three Existential characteristics; 1. Centered in man; 2. Immersed in subjectivism; 3. Preoccupied with contingency as a demonic and morbid manifestation; seem truly to distinguish the existentialist approach to life. Its appearance is to be explained as the result of a multiplicity of causes: the breakdown of confidence in Europe; the estrangement from its classic roots of Western civilization; the economic and social despair consequent upon two wars and a major depression; the need, over against totalitarianism, to assert human personality in a culture in which personality has been destroyed by the immaturities of the development of the psychological sciences; the debacle of German idealism as a consistent philosophy; the decadent tendency in art and poetry to clot into small coteries of elect persons centering in an esoteric technique or a strange jargon; and, finally, the writings of a pathological Dane who rebelled against the historic stream-roller of a Hegelian world-soul that seemed to be crushing his individuality into the conformities of statism, churchism and moralism.

There are perhaps other reasons that lie hidden in the beergardens of Germany or the bistros of Paris where Existentialism was alive a few years ago. In Kierkegaard it opened a way to God, in Sartre a way to atheism, in Jaspers a road to agnosticism, in Berdyaev a way to mystical anarchy, in Marcell a road back to Catholicism, in Heidegger a justification of Fascist tyranny. A path that leads the traveller to such various hostilities hardly seems to have much direction or goal.

The Christian View

FROM the Christian point of view its most fundamental weakness, perhaps, is its inability to develop an ethical approach to life and its tendency to insist that living by any sort of moral code, say the Ten Commandments, is "unauthentic" existence since the only morality possible is the morality of "being true to oneself".

This may explain the antipathy that Existentialists feel towards introducing children to

even the most simple forms of the moral tradition of Christianity whereby the consciences of men have been moulded through the generations. Sartre's "Saint Genet" is a justification of perverse evil in the name of personal freedom.

Tillich speaks of "the neo-orthodox movement's" rejection of an independent theological ethic . . . the existential character of theology must follow this trend all the way to the very end . . . an existential theology implies ethics".

How is it implied? Heidegger answers this question by saying, "This is human integrity, the whole of a human person concentrated in a single moment by a decision towards those final possibilities which are really his". Marcell calls moral principles, "Pharisaic". Jaspers says "There are no fixed moral rules". "Ethics" is a purely individual matter of being oneself summed up in the crisis of a decision which affirms "authentic existence" for oneself.

Needless to say Reinhold Niebuhr has not been greatly influenced by this movement towards personal anarchy for to him the dynamic of Christian love must seek channels of practical justice.

Barth says, "the forgiveness of sins . . . from that alone is there a real ethic . . . a criterion of good and evil . . . works which flow from the forgiveness of sins."

Brunner, on the other hand, in "Christianity and Civilization" seems to think that a highly conditioned Christian influence can be exerted upon human culture and that ethics is not merely a matter of personal, individual decision in a crisis in which one elects "authentic" as against "unauthentic" existence.

Overwhelmingly, however, Existentialism is unable to affirm ethical thought as a reflective and rational examination of human conduct and the social order. Perhaps in haste and shame we should remove from the Book of Common Prayer that section on the Decalogue that interprets its precepts in the light of the Sermon on the Mount.

There is an air about it that seems to assume that the Church is the moulder of the human conscience. This is not good Existentialism.

Some Reflections On Morning Prayer

By Massey H. Shepherd, Jr.

*Professor at Church Divinity School
of the Pacific*

WE HEAR it said so often that Morning Prayer is the great popular service of the Church, that draws people to our way of worship. We read in books that the Daily Offices are matchless gems of corporate devotion, that distinguish our Prayer Book from the liturgies of all other Christian communions. It is not difficult to accept these evaluations, without criticism, since they are repeated so constantly and with an air of finality that excludes all objection or curious questioning.

Recently it was my privilege to share in the family service of a newly organized, healthily growing mission, at Sunday Morning Prayer. About half of the congregation consisted of small children; the other half of young adults, for the most part,—the majority of them, I imagine, rather new “converts” to the teachings and ways of Episcopalians. The whole occasion had a freshness and vitality that can only be found in a mission congregation where the people have a very lively sense of their dependence upon one another and where the imagination is more keenly conscious of a history that lies ahead in the future rather than behind in the past.

The service was not long under way, however, before my mind was turned to a reflection that has worried me off and on ever since. The vicar announced as the Psalm the 22nd, and as the congregation read through it responsively I was constantly plagued with an uneasiness of spirit as to what these words of Scripture conveyed to the minds and hearts of the people. The opening verse and several others undoubtedly brought to memory the Passion of the Lord. But the sequence of thought in the Psalm is difficult to follow, and there are curious images that arise from the text—“fat bulls of Bashan” and “the horns of the unicorn.” There is a sudden change of mood in the Psalm, beginning with verse 22, but the paragraphing in the Prayer Book makes the break after verse 19. The conclusion of the Psalm is, to say the least, quite unintelligible, the result of the fact that the original Hebrew text is corrupt to begin with, and our Prayer Book version is (to use Dean

Ladd's words) “a translation of a translation of a translation.”

Now there is no good reason to get upset, certainly, because a few words and sentences are unintelligible in a devotion that lasts hardly five minutes in a service that is an hour long. No one can, on any particular occasion, drain every drop of meaning out of a rich, complex, historic rite. Nor should one attempt to do so. One prays a liturgy as a whole. The strength of liturgical worship lies in this very circumstance. It brings into an objective unity of corporate offering to God all the single and particular meanings and apprehensions and aspirations of a varied group of people, varied in their experience, training, intelligence, and personal problems. A liturgy ceases to be a liturgy when it is approached primarily as an instrument for teaching the minds of worshippers rather than as a vehicle for elevating the mind to God. Of course, liturgies do teach—far more than we can ever imagine. But the teaching is indirect, and is conveyed as often as not by actions and gestures rather than by words. A liturgy, however, only fulfils its true purpose when it brings men and women together before the objective presence and power of God.

I am not insensitive, I trust, to the great values of the Daily Offices even so as a means of training in prayer, or forgetful of the fact that such training is not gained in a day but is a process that lasts a lifetime. It is good that the liturgy at times is difficult to understand, if only because it reminds us that there is always more to learn about God and His ways with men, that finite minds do not easily comprehend or indeed ever contain the infinite, that man-made forms of words and gestures are always imperfect, broken vessels trying to hold inexhaustible treasures. All of the essential elements of worship are in Morning Prayer, however hard it may be at any one time to sense them in any degree of wholeness. We have to take them one step at a time, grasp what we can lay sure hold of, and work with patience and perseverance.

THE point of my reflections, however, is the question whether we are really making

the Daily Offices so much as a training ground of worship for true encounter with the living God. I reflect, for example, that the hour of Sunday worship contains a great deal more than the office of Morning Prayer. Indeed, Morning Prayer is a sort of "opening exercise," a form of words to be gone through and done with so that the really interesting things can take place: the children's offering, the anthem, the sermon or instruction, the intercessions for so and so, the salute to the colors, and the talk about the mission bazaar and the Christmas pageant.

We were finished with Morning Prayer in twenty minutes, and by the end of the hour it was covered over, buried beneath the pile of particular debris of activities that consume so much of the churchman's work for the mission. I ask myself again and again; did any one that morning, when it was all over, remember anything from the Psalm, the lessons, the liturgical canticles? Does any one ever remark about these things at the door after service is over. Did God say anything memorable through the liturgy, and not rather through the sermon (which had nothing to do with the liturgy)? Did any one learn to pray with the Church—and with Christ—through the Psalter? Did any one hear the Lord speak through the prophet Isaiah in the first lesson? Did anything happen that helped any one during the week read the Holy Scriptures with new understanding and deeper commitment?

I know this sounds unduly pessimistic. But I turn to a copy of the First Prayer Book, and look up what it appointed to be read this coming Sunday (which happens to be the 20th day of the month of January). The office gets under way at once with the versicles leading into the Venite. Then follows the Psalms for the morning of the 20th day: 102 and 103—three and a half pages of psalmody, which together with the Venite comes to sixty-one verses. The first lesson is Genesis 36—not very encouraging, forty-three verses largely devoted to the genealogy of the descendents of Esau. (Our present American lectionary omits this chapter entirely.) One remembers, however, that in the First Prayer Book the Sunday lessons are integral to the daily sequence; so that this chapter falls into place between chapters 34 and 35 read at the Offices on Saturday and chapter 37 read at Evening Prayer on Sunday. The New Testament lesson is Matthew 18, with its wonderful teaching of

our Lord about children and about forgiveness—thirty-five verses in all, which our present lectionary always divides into at least two lessons. After the Creed, the office ended with the Lord's Prayer, versicles and three Collects; but then, the First Prayer Book intended that on Sundays, the Holy Communion with its sermon should immediately follow.

Present Appointments

I NOW compare this with our present appointments for the Second Sunday after the Epiphany (which is, this year, January 20): Psalm 118 with twenty-nine verses; twelve verses from the prophet Zechariah; and nineteen verses from I Corinthians. Actually, these selections are a little longer than the average in our present lectionary: less than twenty verses of psalmody and thirteen and a half verses per lesson. A simple matter of arithmetic reveals that our American Prayer Book has cut the psalmody by one-third, and the lessons by more than one-half, of the length originally provided by the First Prayer Book. What is significant and important is not, however, the shortening of Biblical content. It is the addition of extraneous elements that not only over-balance the Bible, but tend to smother it altogether. It is fair to say, I believe, that today the Bible content of Sunday Morning Prayer, as it is commonly celebrated in our parishes and missions, has been reduced to the most inconsequential aspect of the common prayer—and, with the exception of an occasional Old Testament story or Gospel parable, the least effective element in the office, so far as its impact upon the people is concerned. Time and time again, because of the choice of hymns, the theme of the sermon, and the display of the choir, the Daily Offices in our churches have become man-centered more than God-centered, and an act of begging for ourselves and pleading for our problems rather than a time of listening to what God has to say out of His most holy Word.

I am convinced—though I hope, indeed, that I am wrong—that for many people, none too versed in the ways of our mother Church, the twenty minutes devoted to Morning Prayer as such on Sunday morning is more of a physical exercise than a spiritual discipline—a matter of getting up and down, albeit decently and in order. The words, familiar and unfamiliar, remain words and seldom are transformed into

the Word. If the Word is heard and received, it is more than likely to come not from the Psalms and the lessons but from the unessential media of side effects, some of which are pretty much on the cheap side—the sickly Christ in the stained-glass window, the bobbing boys about the candles, and the faint echoes of “closing” prayers from behind the pews.

A Proposal

ONE could wish that all our people might be introduced to the Daily Offices without the added paraphernalia, to learn them first of all in a small group gathered in a quiet, unadorned room, each with a Bible as well as with a Prayer Book. Let them sit for the Psalms, read them deliberately, verse by verse, feeling together the rhythm of the lines, without dragging but without hurry. Then let them follow in their Bibles the reader of the lessons—see the words before their eyes while hearing them in their ears, able to think about them without distraction of staging and scenery. After the third Collect, let them have a time of silence to recollect (i.e., to gather it all together), to let the Word sink into the heart; and then, if there be any particular need, let the minister bid a petition and all pray together in silence, know the mighty sound of corporate silence communicating in a single heartfelt petition. Our congregations in church know nothing of this silence that is pregnant with love—neither the minister nor the organist ever give them a chance. If there is to be an instruction or an address, let it follow out of the Word that has been read, and perhaps lead into a more informal prayer, not of the minister only, but of any who are present and are disposed to say a word of thanksgiving or of dedication. The meeting might then conclude with the extras for any one who wishes to remain: a hymn-sing, a happy conversation about the things to be done for Christ and His Kingdom, an offering of money, of service.

The Daily Offices are not display pieces, except perhaps in the great cathedrals where the choir is itself the congregation. They are not given us to show off the Episcopal Church in all its splendor and glorious heritage. They are nothing more, nothing less than the common prayer of the people through the daily exercise and meditation upon the Word of God. They lend themselves to the Bible study class, the prayer group or cell, family devotion

—all the quieter and more earnest aspirations of the faithful.

And they are work, hard work. If you do not believe this, turn to Psalm 22 and see what you can make of it.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 2nd Sunday after Epiphany

St. Mark 1:1-11

“Thou art my beloved Son.”

The nearly twenty years since his confirmation (Lk. 2:44;3:23) Jesus had spent quietly learning and working at the carpenter's trade. Those were years of mounting tension among his people. Political ambitions and tightening religious doctrines produced a welter of conflicts and, certainly, the need for a different kind of leadership than the nation—and the world, for that matter—knew. He must have reflected much and seriously upon the scene and what God might want him to do about it.

The spirit and teachings of the prophets supplied his lessons and motivation, and the revival of John the Baptist set the occasion for action. The boy's instinct now ripened into the man's conviction. He was to be the one to lead his people to an entirely new experience, an experience which, it is true, prophets had hoped for, but which orthodoxy had held to be impossible, the experience, namely, of moral transformation and spiritual effectiveness, direct and immediate, what John called baptism “with the Holy Spirit”.

Looking backward through some thirty years of Christian action since Jesus' death Mark saw that it all started in this confluence of the two currents of national events and Jesus' thoughts. That is what he meant by his superscription, “The beginning of the gospel” He uses the word “gospel” as a designation for the new era of Christianity (cp. Phil. 2:22; 4:15). One of the tributaries had been flowing through the prophets (as the words in verses 2, 3 carry reminiscences from Elijah, Isaiah and Malachi), and reaches its mouth in John the Baptist (v. 7), who in his very appearance revives the role of the early reformer, Elijah (v. 6). He is not an Essene sectarian. The other tributary was Jesus himself, and it was in him, his vision and

conviction, that the two streams met to form the new flowing body of Christianity. He "came from Nazareth".

He, too, was not an Essene sectarian. He came out of a normal community. Now, as he takes his place in John's movement by being baptised the new is born in him as he hears the divine call to assume the public ministry of the one foretold.

He must himself have been the source of information and the viewpoint for Mark's account. The words of verse 11 which combine Ps. 2:7 (the coronation formula of the Messianic King) and Isa. 42:1 (the ordination formula of the Lord's Servant) reveal that he, at this point, became definitely convinced that he was appointed to be God's messianic servant (as the context interpretes the word, "son"). "The spirit descended upon him" was his endowment and investiture. John's prediction was fulfilled. Jesus was baptised with Holy Spirit so that he might baptise others with Holy Spirit.

Mark reads the event in its full theological significance, and his words (v. 1) echo the earliest Christian creed: "Jesus (the citizen of Nazareth) the Christ (the promised anointed Servant, Messiah), the Son of God (the image of God; while many manuscripts do not have this phrase, yet it is in harmony with early apostolic affirmation)."

We see here **the embryo of the Christian Church**: the prophets, Jesus the Christ, the follower who interprets and proclaims. The context is: reform, baptism, conviction and commitment. Mark's word, "the beginning" (v. 1), means not only the inception in history, but also, "compendium" or "epitome" (a frequent use of the Greek noun, "arche"). Actually this account of how Jesus became Christ illustrates how anyone normally becomes a Christian. The components and context are essentially the same. At least, here is the perfect example. A Christian is one who is appointed a servant in Jesus' cause. This gives him a purpose in life. Thus the original gospel of Jesus Christ continues the same today, and history is verified in our own experience.

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

50c a copy

The WITNESS — Tunkhannock, Pa.

Fourteen

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

NOT many parishioners, not many people, realize the emotional demands upon the parson. Many of us have been at a convention and have been called home because of the death of one of our congregation. And often enough it is a sudden and tragic death. Often we have to go from a funeral to a wedding. Sometimes we need to give counsel in some family situation and we need all our wisdom and the grace of our Lord Jesus Christ if we are to bring help, let alone solutions.

We need to be men of prayer even though our lives be busy. We need wisdom and sanctity and our imperious souls often reject these things. If we are to be good parsons we need to love God and to love our people and we need their love. Of course in our frailty we often make wrong decisions and we find it hard to be patient under criticism.

We are very human, we parsons, but if we have any measure of love it is sooner or later given to us, in full measure, pressed down and running over. What reward is richer?

Our Rest is In Him

By William P. Barnds

Rector, Trinity, Ft. Worth, Texas

RECENTLY when I was guest speaker at a parish in Dallas, I asked the janitor how he was. He replied, "I'm tired, but I have to keep on."

Perhaps most of us feel just that way on occasion. We are weary, but there is no stopping; we have to keep on. If we do not keep on our duty will be undone. And the work is more important than how we happen to feel at the moment.

Sometimes, of course, we can rest. But we cannot always rest just when we want to rest. But whatever our work or however tired we may be we can always lift up our minds and hearts to our Lord who said "Come unto me all ye that labor and are heavy laden and I will give you rest."

Our true rest is in him.

THE WITNESS — JANUARY 17, 1957

Union Seminary President Stresses Laity Role

★ Referring to the present era as marked by a "new Protestant Reformation", President Henry P. Van Dusen of Union Seminary, made a plea for a revolutionary emphasis upon the Church's responsibility for its laymen.

He told some 350 women attending the first in the seminary's January Monday morning lecture series that "the Church must center her efforts on how she can do more for the laity, rather than how the laity can do more for the Church. Rather than mobilizing the layman's resources to uphold the Church in its work, the Church must mobilize its resources to uphold the layman in his work!"

This new emphasis recognizes that the laity, who comprise 99% of the Church, spend half of their waking hours in their jobs, and that it is here that the Church has almost wholly failed to help them directly. "Here, in their jobs, the laymen face their most baffling perplexities and dilemmas, and it is here that the Church should help them if it is to help them at all."

Van Dusen blamed the Church's failure in this area on the fact that "the Church has used a lay upsurge of interest for the purpose of achieving more effective lay participation in the Church's program, rather than seeking to assist the laymen to discharge their responsibility more effectively as Christians in the secular world. The Church's motive should be to help the layman to think, live and act as a Christian in his job."

Disputing the notion that only clerical-collared ministers can speak for the Church, the

seminary president pointed to the laity as "the ambassadors of Christ in the world", and stated that "If the Church is to speak intelligently to the world, it must be through the lives and deeds of its laymen."

Referring to the Church's role in society, he maintained that the Church has no right to speak on issues of the secular order except as their pronouncements are informed and determined by the wisdom and experience of Christian laymen with firsthand knowledge of the problems.

"The Church cannot implement its pronouncements, effecting transformations in society, except through the decisions and deeds of Christian laymen who stand at the points of divergence and hold the helms of power," he said. "Society is effectively changed not by the enunciation of abstract principles, however true, noble, and impressive, but only by decisions made day by day in industry, politics, business, and world affairs."

Pointing to the present denominational church organization as inadequate to meet the layman's needs, Van Dusen observed that "the layman's natural Christian association and colleagues have no relation to either his congregation or

his denomination. If he is to find association and help, it must be with and from colleagues who are fellow Christians, regardless of denomination. If laymen, as a body, are to think and act effectively, as Christ's emissaries in society, it must be on an inter-denominational basis. This positively points to the necessity for a wholly new strategy of the Church."

LOS ANGELES YOUTH CONVENTION

★ The Age of Conflict and its effect on Episcopalian youth was the theme of the annual convention of the House of Young Churchmen on Jan. 12, at St. Mark's Episcopal Church, Glendale, Calif.

The Rev. George Pratt, rector of the Advent, Los Angeles, and retiring chairman of the diocesan division of youth, was guest speaker and preached at the Holy Communion service which opened the daylong session. Bishop Bloy of Los Angeles was celebrant.

Seminar discussions on mental conflicts of individuals between Christianity and science, political systems, vocations, society in general and havoc caused by fire and flood featured the morning session.

Bishop Campbell, Suffragan, installed the 1957 diocesan officers at an Evening Prayer service.

The Parish Comes ALIVE

by Ernest W. Southcott

author of *RECEIVE THIS CHILD*

The Parish Comes ALIVE will help to create a new vitality in the life of the Church!

Price, \$2.75; \$27.50 per dozen
(Study Guide, 75c each)

(The Bishop of New York selection for 1957)

MOREHOUSE-GORHAM CO.

Chicago

NEW YORK

San Francisco



CATHEDRAL IN PARIS GIVES RELIEF

★ Green candles burned in the nave of the Pro-Cathedral Church of the Holy Trinity in Paris during the Christmas season, while the Star of Hope shone over the Altar. The green candles had a special significance. They have been adopted by the fighters for faith and freedom in Hungary as symbol of their faith and hope.

In association with the Paris chapter of the International Rescue Committee, the Cathedral has raised several thousand dollars for Hungarian relief, and dispatched many parcels through the French Red Cross. On Sunday afternoon, Dec. 30, the a capella choir of St. Sergius Institute of Orthodox Theology gave a concert of liturgical music in the Cathedral for the benefit of Hungarian refugees.

At the family and children's pageant service on Christmas Eve, the congregation brought gifts to the manger, which have been distributed to needy children by the junior guild, the Cathedral's social service organization.

Writing to Dean Riddle, a Paris visitor said, "Words fail me to express to you how much it meant for me to attend the morning service, Dec. 23rd. I never have felt the same before nor since. It gave me a big desire to return which I did Monday at 5 p. m. and again at 10:30 p. m. and Christmas day. It was truly wonderful and Christmas will always mean more to me in the future years because one of

your parishioners invited me to attend last Sunday's service. I can never thank him enough."

RUSSIAN MEETING POSTPONED

★ A meeting in Paris between representatives of the Russian Orthodox Church and the World Council of Churches, scheduled for the end of January, has been postponed at the request of the Moscow Patriarchate, it was announced at World Council headquarters in Switzerland.

The announcement quoted Patriarch Alexei as saying that the Russian Church representatives need more time to prepare for the meeting. It added that there would be a further exchange of correspondence to determine a new date.

ST. LOUIS CHURCH DEDICATED

★ The Church of the Good Shepherd, St. Louis, was dedicated by Bishop Lichtenberger on January 13th. The sermon was preached by the Rev. William H. Laird, rector of St. Peter's, St. Louis, which sponsored the congregation when it opened in a school in the fall

of 1953. The vicar is the Rev. Paul Bankston who came in 1954.

CANON CHARLES RAVEN MARRIES

★ Canon Charles Raven, seventy-one-year old theologian of England, was married in London early in December to Madame Jearty, a member of the war-time Belgian resistance.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway and Fulton St.

Rev. Robert C. Hunsicker, v

Sun. HC 8:30, MP HC Ser 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex Sat., EP 3, C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. Robert R. Spears Jr., v

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5. Int 11:50; C Sat. 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v

Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5, Thurs., Sat. HC 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. William Wendt, v-in-c

Sun. 8, 10, 8:30; Weekdays 8, 5:30.

HEARING IMPROVED

... thousands report.

Blessed relief from years of suffering from poor hearing and miserable ear noises, caused by catarrh of the head! That's what these folks (many past 70) reported after using our simple Elmo



Palliative HOME TREATMENT. This may be the answer to your prayer. Nothing to wear. Here are SOME of the symptoms that may likely go with your catarrhal deafness and ear noises: Mucus dropping in throat. Head feels stopped up by mucus. Mucus in nose or throat every day. Hear — but don't understand words. Hear better on clear days — worse on rainy days, or with a cold. Ear noises like crickets, bells, whistles, clicking or escaping steam or many others. If your condition is caused by catarrh of the head, you, too, may likely enjoy such wonderful relief as many others have reported during our past 18 years. WRITE TODAY FOR PROOF OF RELIEF AND 30 DAY TRIAL OFFER. THE ELMO COMPANY Dept. 7RH9 DAVENPORT, IOWA

CASSOCKS

EUCCHARISTIC VESTMENTS

SURPLICES — CHOIR VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. "Kits" for

Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

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

TEL. CH 4-3306

Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual Therapy, \$1.50 a year. Sample on request; founded by Rev. John Gayner Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St. San Diego 1, Calif.

PATRIARCH ALEXEI BLAMES OTHERS

★ Patriarch Alexei of the Russian Orthodox Church, in a New Year message broadcast by the Moscow Radio, chided "certain highly-placed foreign ecclesiastics" for blaming the Soviet government for the tragic events in Hungary.

He said they had apparently been "incorrectly informed" of the situation when they appealed to the Russian Church to intervene with the Soviet government on behalf of the Hungarian people.

The patriarch charged that the Hungarian tragedy had been caused by "those who spread discord" and "tried to turn the country into an inevitable hotbed of a new world war."

He linked this denunciation with an attack on the Anglo-French invasion of Egypt, which he described as "an attempt on the part of international reaction to increase world tension."

Patriarch Alexei's message said that both the Hungarian revolt and the Middle East development had been "marked by bloodshed, cruelty and great destruction" and had "clouded the hopes of nations for the strengthening of peace."

"Luckily," he said, "these bloody flare-ups of a new war were quickly put out. But the oppressive memories which continue to alarm the conscience of the nations stress the need for a renewed rallying of all peace-loving forces capable of establishing peaceful ways of life over the spirit of hatred and force."

CO-EXISTENCE IS ESSENTIAL

★ Anyone who refuses to accept some kind of co-existence as a policy between the West and Russia is "asking for a destruction so widespread that civilization

itself will be wiped out," Eugene Carson Blake, president of the National Council of Churches, declared last week.

He recommended a three-point program for Americans in dealing with Communism:

"We must stop trying to sell the free way of life merely on the grounds of its prosperity and productivity.

"Wealthy as we are in a world of poverty, we must make it clear that it is our Christian duty to help other nations financially and technically without . . . expecting them to become satellites.

"We must increase our commitment to the American revolution if we do not wish the peoples of the world to go Communist."

RELIGIOUS INSTRUCTION FOR YOUTHS

★ Seven youths were sentenced to a year of church-going and religious instruction for the Hallowe'en bombing of a synagogue at Skokie, Illinois.

Another youth, son of Prof. E. Dargen Butt of Seabury-Western Seminary, refused to go to church and was directed instead to attend weekly sessions of the Skokie traffic court.

The penalties were meted out by Justice of the Peace A. J. Baumhardt in Skokie police court. The youths had pleaded guilty to charges of destruction of a public building. Their homemade bomb caused damage estimated at \$3,000 to the synagogue of Congregation B'nai Emunah in the Chicago suburb.

The professor said his son balked at attending church "as an infringement on his freedom."

MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

"He is going through the age when some drop out of church," the father said. "If you beat them over the head, they'll never go to church again. You can't force it."

Justice Baumhardt ordered the others to attend church every Sunday and meet with clergymen of their choice for weekly religious instruction.

Police Chief William Griffin said George Casanave, 20, and Larry Grippo, 19, set off the explosion while the others watched from parked cars.

NOW—a complete Vestment Service

- 1 CUSTOM TAILORED VESTMENTS for Altar, Clergy, Choir
- 2 CUT-OUT KITS for Ready-to-Sew Vestments and Altar Hangings
- 3 ALTAR GUILD SUPPLIES including Fabrics, Transfer Patterns, Embroidery Threads, Frames, Needles, etc.



CUTHBERTSON-made vestments are recognized for their high standards of ecclesiastical beauty, design and quality.

Now, your Church and your Guild can also order custom-quality vestment fabrics by-the-yard in silk, faille, linen, cotton. Use this ONE-SOURCE service for complete accessories including transfer patterns, embroidery threads (60 colors), frames, needles, etc.

Our Ready-to-Sew CUT-OUT KITS give you finest quality CHURCH VESTMENTS at SAVINGS UP TO 50%. Ideal for your Volunteer Needleworkers!

Write Dept. W-126 Now for Details and Illustrated Catalogs

J. THEODORE
CUTHBERTSON, INC.
2013 Sansom Street
Philadelphia 3, Pa.

Manufactured by

J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street • Philadelphia 3, Pa.

ANGLICAN ORDINATIONS INCREASED IN 1956

★ Church of England statistics just published show that Anglican ordinations in 1956 numbered 481, a gain of 35 over the total of 446 in 1955.

The figures did not include the number of active church members. However, they listed confirmations in 1955—the latest figures available—at 162,848, a gain of 2,891 over the total of 159,957 in 1954.

Confirmations have been rising steadily since 1948, when the total was 137,747.

LIST OF PATIENTS DENIED CLERGY

★ Hospitals have the right to prohibit clergymen from looking through their lists of patients "for information as to the status of a patient, proselytizing or any other purpose," a hospital official said at New Castle, Pa.

Joseph Friedheim, superintendent of the Jameson Hospital, said some patients desire to have their visit to the hospital kept confidential and this wish should be respected. Revealing these names without the patients' permission, he said, is an invasion of privacy.

"No one is permitted to go through our confidential files, even if he is a minister," Friedheim stated. "All those who wish privacy as to their admittance to the hospital will receive it."

He said some clergymen have been using the hospital filing system for proselytizing and "this will not be permitted

nor condoned by hospital officials."

Meanwhile, the ministerial association scheduled a meeting to clarify the matter. Mr. Friedheim has assured the association that the hospital is willing to cooperate in every respect with the pastors of the community.

Under a procedure used here previously, a patient desiring his minister to call on him signed a card which was placed in the designated pastor's file. The clergyman would use this file for making his rounds of those in the hospital from his particular church.

ORDINATION OF WOMEN

★ A group of Church of England advocates of the ordination of women announced they were launching an intensified campaign to achieve their goal.

Known as the Anglican group for ordination of women to the historic ministry of the Church, the group in the past has abstained from any action calculated to raise public debate on the subject.

Its new decision was inspired by the rejection last May in the lower house of the

convocation of Canterbury of a committee recommendation that, subject to certain conditions, a woman should be allowed to conduct statutory services, with the exception of Holy Communion.

Members of the group are convinced that a right understanding of the contribution of laywomen to the Church cannot be reached as long as the possibility of "ordination to the historic ministry" is denied to those women who believe that they are so called.

They further contend that it is not "rights" of women they seek to vindicate but that the Church needs the fullest service women as well as men can give. They insist that sex should not be allowed "to confuse or block that service."

MAKE MONEY WRITING .. short paragraphs!

You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts, **BENSON BARRETT**.

Dept. 183-A, 7464 N. Clark St.
Chicago 26, Ill.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1957
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



CHURCH LINENS By The Yard

Fine Irish Linens made for us in Belfast.
Transfer Patterns, Vestment Patterns, Nylon for Surplices, Thread, Needles, etc.
FREE SAMPLES

Mary Fawcett Company

Box 25W MARBLEHEAD, MASS.

Write us for Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

THE PRAYER BOOK

It's History and Purpose
By BISHOP IRVING P. JOHNSON

25c a copy

The WITNESS
TUNKHANNOCK — PA.

BACKFIRE

AUSTIN PARDUE
Bishop of Pittsburgh

Thank you for publishing Bishop Johnson's article, *Why the World Finds Chaos*. I presume that this was written twenty-five or thirty years ago and yet it is as fresh and up to date as though it appeared in the morning newspaper.

It seems to me that no preacher in my memory could touch his great simplicity, profound insight, masculine personality, and incorrigible humor. I wonder why it is that we cannot seem to produce men today who can stand in the pulpit and make the Gospel as simple, clear, powerful, and direct as could this great man. I wonder how many of our seminaries ever study his style. Would that we had talking motion pictures of him standing in the middle aisle preaching a mission and thereby feel his fearless impact intermingled with his great humility, dramatic punch and again his outrageously humorous twists. Well might we pray for the return of such preaching to the Episcopal Church.

Again, thank you for publishing this very old piece in the paper which he founded.

GIRALDA FORBES
Churchwoman of Boston

I wish you all, and the Witness, a very prosperous New Year, and all through 1957. I read many magazines, but I look forward to the arrival of none so much as *The Witness*. It is full of good things, and does not fear to take the Christ stand, with regard to the problems facing us all in these critical times. May it continue to be a lamp to our

stumbling feet, as we try to find our way through the labyrinths of conflicting interests in our world affairs.

THOMAS C. NEWTON
Churchman of New York

The Madonna and Child on the cover of Dec. 20 was particularly beautiful. I thought I would find inside the magazine something about it but if it was there I missed it. Can you tell us who the artist is?

A. JAMES KING
Churchman of Philadelphia

I read with great profit the article in Dec. 27 by the late Bishop Johnson. He undoubtedly was one of the greatest writers our Church has produced and I wish that you would dig into the past and give us more of his pungent editorials.

CARLETON COLLEGE

LAURENCE M. GOULD, President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.
Address: Director of Admissions

CARLETON COLLEGE
NORTHFIELD MINNESOTA

HOLDERNESS

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

DONALD C. HAGERMAN, Headmaster
Plymouth New Hampshire



FOUNDED 1858

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

CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster

457 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.

THE PERSONAL CHRIST

By BISHOP IRVING P. JOHNSON
A devotional manual that has been widely used with adult classes.

25c a copy
The WITNESS
TUNKHANNOCK, PA.

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

Virginia Episcopal School

LYNCHBURG, VIRGINIA

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue, apply to
GEORGE L. BARTON, JR., Ph.D.,
Headmaster, Box 408

The Bishop's School

LA JOLLA, CALIFORNIA

A Resident Day School for Girls. Grades Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS
Twenty-Acre Campus, Outdoor Heated Pool, Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress

THE CHURCH FARM SCHOOL

GLEN LOCHE, PA.

A School for boys whose mothers are responsible for support and education.

College Preparatory
Grades: Five to Twelve

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box 662, PAOLI, PA.

DEVEAUX SCHOOL

NIAGARA FALLS, NEW YORK
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. College preparatory. Small classes. New Gymnasium and Swimming Pool will be completed summer of 1957. Scholarships available. Grades 7 through 12. For information address Box "A".

MORISON BRIGHAM, M.A., Headmaster.
The Rt. Rev. LAURISTON L. SCATFE, D.D.,
Pres. Board of Trustees.

The Rector, Faculty, and Students
of
**THE EPISCOPAL
THEOLOGICAL SEMINARY**
IN KENTUCKY

(Founded in 1832)

Lexington, Kentucky

Send greetings to the sixteen seminaries of the Church in this country and overseas on Theological Education Sunday, January 27, 1957.

The Kentucky Seminary is a small school, revived in 1951, dedicated to the task of training men for the pastoral ministry, offering a three-year course of study and church work, leading to the degree of Bachelor of Divinity.

For information and catalogue, address:

The Dean, The Episcopal Theological Seminary
E. Main at Bell Court,
Lexington, Kentucky.

FACULTY

THE RT. REV. WILLIAM R. MOODY, B.A., B.D., D.D., Rector and Professor of Old Testament Literature and Interpretation.

THE VERY REV. RAY HOLDER, B.A., M.A., B.D., Dean, and Professor of Pastoral Theology and Preaching.

THE REV. THOMAS CLARKE BLOOMFIELD, B.A., B.D., Warden, and Professor of Moral Theology.

THE REV. ADDISON HOSEA, B.A., B.D., Professor of New Testament Language and Literature.

VIRGINIA NELLE BELLAMY, B.S., M.A., Ph.D., Professor of Ecclesiastical History, and Librarian.

THE REV. J. PERRY COX, B.A., Th.B., Professor of Liturgics.

THE REV. EDGAR C. NEWLIN, LL.B., Instructor in Canon Law.

THE REV. CHARLES-JAMES N. BAILEY, A.B., S.T.B., Instructor in Theology.

THE REV. BRUCE A. WEATHERLY, B.A., S.T.B., Instructor in New Testament Literature.

WINONA STEVENS JONES, B.A., M.A., Ph.D., Lecturer in Semantics.

ELIZABETH JOHNSON, B.A., M.S., EdD., Lecturer in Clinical Psychology.

JOHN JACOB NILES, Mus. D., Lecturer in Church Music.

WILLIAM LIPSCOMB, M. D., Lecturer in Psychiatry.