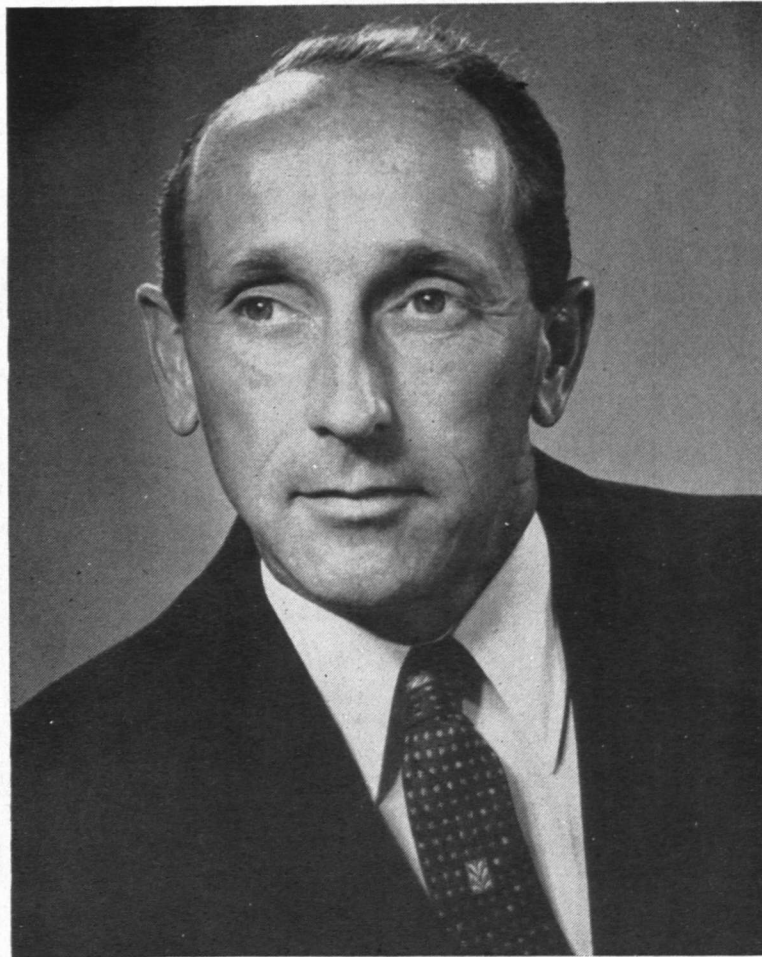


# The **WITNESS**

JULY 10, 1958

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JOHN WEIR

**M**AN, if he survives, can learn more about himself in the next hundred years than he has in the preceding million according to this professor of psychology

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## What Shall We Do With Morning Prayer?

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Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.



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## Story of the Week

### Commission Recommends Expansion Of Present Provincial System

★ Proposals to increase the effectiveness of the Church's eight provinces are contained in the 1958 report of the commission to study the provincial system.

The report, which will be presented for discussion and action at the General Convention in October, states that "the definite delegation of certain duties and responsibilities to the provincial synods would give them adequate reason for their existence and would greatly strengthen the acceptance and program of the General Convention."

A province is defined by the commission as "a manageable area in which several dioceses and missionary districts may look to a central body through which the common interests of the member groups may be discussed and dealt with." The report cites the common interests of the South which "differ today from those of other areas of our country."

The commission states that the existence of "an intermediary group" between the National Council and the Church's 102 dioceses and missionary districts is "imperative."

"Under existing conditions liaison between the Council and the parishes, dioceses and missionary districts with reference to matters of budget, program and certain other administrative functions is almost im-

possible," according to the report.

"Proper use of the provinces would extend the effectiveness of the National Council officers," it adds. "They need the counsel and help of men in the field, who, day by day, do the work of the Church at the parish and diocesan level."

Two resolutions are offered by the commission aimed at supporting its findings. The first recommends an amendment to canon 4, which would require the National Council to act on program and budget suggestions from the provinces at its spring meeting preceding each General Convention.

The second, a new section to be added to canon 8, would require that all General Convention's joint commissions report their findings to the provinces for study "prior to the first day of September in the year preceding each triennial meeting of General Convention."

The report also offers two resolutions designed to lighten the burden on the Presiding Bishop with respect to taking order for and consecrating new bishops by allowing provincial presidents to act in his stead.

The joint commission to study the provincial system also asks that it be "continued with instruction to report a plan for the realignment of the provinces and the creation of new provinces to the next General Convention."

"A quick glance at the map of the provincial system will demonstrate to and convince anyone that, as they stand, these areas present serious difficulties for effective cooperation and certainly in some areas do not have a community of interests," the commission report declares.

"It is our opinion that there is serious need for the realignment of the present provinces and the creation of additional ones in the interests of economy of both time and money as well as the development of the community of interests," it says.

Chairman of the joint commission is Bishop Herman Page of Northern Michigan.

### GREEKS BOYCOTT LAMBETH

★ The Orthodox Church in Greece has boycotted the Lambeth Conference as a protest against the "most improper language" used by the Archbishop of Canterbury, following an invitation he sent Archbishop Makarios of Cyprus to attend.

Following the invitation, the Archbishop received a lot of criticism for sending the invitation. He replied to his critics in a broadcast in which he said:

"A lot of people feel that Makarios is not worthy to be an archbishop. I know as well as anybody what a bad character he is, and my regard for him is about the same as yours. Can I put it bluntly—he is, in fact, a man with blood on his hands who has connived at and helped to organize terrorism."

# Bishops Meet at Lambeth Palace To Consider Important Issues

By Edward Carpenter  
*Canon-Residentiary of  
Westminster Abbey*

★ I hope that this Lambeth Conference, from start to finish, will be supremely aware of, and sensitive to, what is in fact happening in the world, and what God himself is doing about it.

Christianity, as Archbishop Temple used constantly to remind us, is the most materialistic of all the religions, or as we might say in the modern jargon, the most existential. It really does take history seriously, and sees it as that area in which the divine will, in cooperation or in tension with man's, works out its sovereign purposes.

In other words, if we would find God we must look around us. The man in the street is not particularly interested in what God did, but in what God does; and his attention is drawn to the past only in so far as it illuminates the present, and has brought into existence that which affects him here and now.

This instinct of the ordinary man is a sound one, and it is related theologically to the Christian doctrine of the Spirit. Indeed, such an approach conditions the psychology of his "attention."

It is not surprising, for example, that 18th-century man found in the Gospels a rational Christ; Schleiermacher a romantic Christ; the Victorians a liberal Christ; and the 20th century a crisis Christ. His reality is big enough to make all such responses possible.

It may be therefore a good thing that in these days it has become almost a theological cliché to talk of the "mighty acts of God," though it is often

forgotten that it is heresy to see these "acts" as operative solely in the past.

In the contemporary scene the two most significant facts of our time are the increasingly successful prosecution, both in enquiry and application, of the scientific method; and the desire of governments, whose populations have lived for centuries barely at subsistence level, to use this method to secure a more liberal share of the earth's potential bounties.

Who as he takes stock of the vast strides made, for example, in China in the conquest of disease, or in Russia in the attack on illiteracy can fail to see the work of the Most High, the activity of the creative Spirit of God?

## The Bible

It is dangerously easy, though understandable, to talk glibly about "atheistic materialism," "Christ or Communism," but to do so is simply not adult, and singularly unhelpful.

For the Bishops, the question to be asked is not first of all what Christianity has to say about these things—such might well become far too sermonising—but what Christianity may learn from this situation: what

light it throws upon, and how it explicates, Christian doctrine. Surely never has a generation lived in a more meaningful age!

To summarize: a critical yet sympathetic awareness of the existential environment ought to be the guiding insight of the Lambeth of 1958.

Certainly it cannot be far absent when the Bishops meet to tackle their first subject: "The Bible: its Authority and its Message." In this discussion, I hope that they will not be too much preoccupied with the revival of Fundamentalism in our day, though they would do well to see it as illustrating the contemporary need for a faith (which is good) and a pathological need for authority (which is bad).

The reply to the fundamentalists is to be found in a positive affirmation of what the Bible essentially stands for, rather than in a defensive attitude which concedes far too much to those who pathetically demand an infallibility of the written word.

Equally it is to be hoped that the Conference will not be too impressed with a "post critical biblical scholarship," which, claiming to be objective, projects its own theological attitude into the text.

How often have we not heard it said for example (in some such words as the following), that "the Old Testament, in its



LEADERS AT LAMBETH:— Bishop Yashiro of Japan, Bishop Sherrill and the Archbishop of Canterbury



entirety, looks forward to Christ"—a statement which is palpably untrue and may be most simply refuted by a reading of the Scriptures.

The fact is that the Bible "contains" the Word of God, and whoever approaches it must make some value judgment in respect of it, in terms, of course, of his total response. In the nature of the case he is required to interpret it, whether this is done for him by the Church to which he belongs, or by a private illumination.

The "given-ness" of the Bible does not meet him in a vacuum, but in the situation where he is. Any attempt to "get back to the Bible" as mysteriously containing within itself the solution of our modern problems is bound, and deserves, to fail.

### Prayer Book

It is the glory of our Christian faith that it is not this kind of religion. The Gospel centers in a living and triumphant Christ who is still supremely active and gives himself to history (within history) as he did when the Word was made flesh.

It is difficult not to link up the first session on the Bible, with that part of the second session on "The Book of Common Prayer." This discussion ought to be particularly fruitful, since at Lambeth there will be bishops from different lands, the background and the social conditioning of whose peoples are diverse, independently of the fact that they are in different stages of cultural development.

Here it is hoped that the essential truth implicit in the exaggerations of Bultmann (and indeed in Karl Marx) will be taken into account. The "mythology" of the New Testament, with its demonology and Christ as the victor, is vastly different in its intellectual statement and its emotional ap-

peal from the spiritual climate of today.

It is this fact (amongst others) which makes a great deal of Anglican worship seem an irrelevant piece of antiquarianism—which is the one thing Christian worship ought not to be.

### Antiquarianism

It is not necessarily that the contemporary world picture is more true or inclusive of all the facts, though in some respects I think it is; but that it is different, since 20th-century man expresses himself in a different way. His vocabulary, his idiom, his intellectual equipment, the ideas which he takes uncritically and for granted—all these have changed, and this must be taken into account when he embarks on an act of worship.

The 1662 Prayer Book, for example, is redolent of the social pattern, the political ideals, and the conception of the universe of the 17th century, when England was still in the main an agricultural community, and the new revelation through science had only just begun. As such, it cannot hope to express, or be the vehicle of the worship which 20th-century man would wish to offer, since as the revisers in 1662 wisely wrote: "It is but reasonable upon weighty considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those who are in place of Authority should from time to time seem either necessary or expedient."

Lambeth, of course, is not the place to embark upon Prayer Book revision, but it might well be a good sounding board for views as to the appropriateness of "1662" to the diverse communions within the broad demesne of the Anglican world.

It is to be hoped that in their discussions, the bishops will not

be too much influenced by the liturgiologists who seem to have converted their "science" into a study of antiquities.

What matters is not where the "epiklesis" originally was, or what a particular Father said, but what is most fitting in the changed spiritual intellectual and social situation of today. None of the new insights of modern science, for example, break through into the liturgy; nor does it reflect the more enlightened views in respect of punishment which are held in 1958.

What a breath of fresh air might blow up and down the river from Lambeth if the bishops could express some opinion as to the undesirability of using, within an act of public worship, the more immoral and indecent passages of the Old Testament; or the sadly sub (or non) Christian sentiments in parts of the psalms.

They might do well also to ask themselves whether it is particularly helpful to suggest on Rogation Sunday (in spite of what Christ seems to have said to the contrary) that the Deity adjusts the weather in particular areas according to the moral behavior of the inhabitants in those parts.

### The Myth

Let it be admitted, of course, that this whole question of the liturgy and public worship is not easy. There is no commonly accepted contemporary mythology, and were it to exist it would not necessarily be capable of presentation in Christian terms. But the Lambeth Conference is bringing together a unique collective experience, and it ought, therefore, to be able to contribute much, not to the solution, but to the elucidation of this problem. A small practical suggestion might perhaps be offered, since there is to be a discussion on "local Saints." Might not this lead

to a recommendation that there be a "third lesson" included in our public worship which would show the Spirit at work "in divers manners and in many modes" in contemporary society.

Also might not modern translations of the Scriptures be commended? How many English people have first come to an understanding of what St. Paul is about through J. B. Phillips' brilliant version of his letters.

As one reflects on the five topics for discussion at the Conference, it is inevitable that many ideas should leap into one's mind. It is imperative, I believe, that in its discussion of the missionary work of the Church, special emphasis should be placed on the relation of the Christian faith to the other great world religions. This is a subject crying out for a prayerful, factual and informed examination—and the problem which it throws up will loom larger in the coming years.

That the Spirit of God is mightily at work in these other faiths no sensitive Christian can reasonably doubt, and this means that he must ask himself what light this sheds upon his own faith and what distinctive insights he may bring from them into his own worshipping and witnessing life.

It might well be asked how the "historicity" of Jesus, relates itself to the philosophic and contemplative temper of the East. Once again, many of the bishops ought in this field to have something of unique value to contribute: they are living amongst other faiths.

### The Nations

"The Reconciling of Conflicts between and within Nations" ought to prove an especially stimulating session, particularly since bishops from Asia as well as from America will be present. The Conference is far from a purely English affair, a fact

which the faintly ridiculous opposition to the invitation to Archbishop Makarios of Cyprus seems to have ignored. At this session it is inevitable that the hydrogen bomb will be discussed—the Asian Bishops will see to this anyhow.

Indeed it is to be sincerely hoped that it will be, for to bring together a group of distinguished Christians from all over the world, and then for them not to say anything on this major moral and political problem would be an act of moral cowardice as well as an abnegation of the responsibility of leadership.

May I, in this respect, express the hope that the Conference will not be content to issue a pronouncement couched in terms of the lowest common denominator of agreement; that is that they will not seek the kind of formula which everyone will assent to because it is so vague as to mean little, and which will leave the ordinary Christian bemused and perplexed. It is far better, where there is not agreement, for this to be honestly and boldly stated, and for differing points of view to receive positive and unambiguous affirmation.

As to the subject of "reconciliation" generally, it will be well for the bishops to ponder over the wise words on the general subject of Communism, included in the last Lambeth report. They will find in these observations an exposure of the superficiality of "either or" thinking in the sphere of social and political ideologies.

The suggestion that the bishops should undertake some homework prompts the reflection that none of them ought to come to the discussion of "The Family in Modern Society" without having first read, marked, learned and inwardly digested, the wholly admirable publication recently issued by

S.P.C.K. under the title "The Family in Contemporary Society." This document is factual, informative, and instinct with a rare judgment. If I may say so without presumption, seldom have I read a book on such a complex theme which so merits the simple eulogy "helpful."

I end with two requests, both of them I fear Utopian and unlikely to be realized. The first, doubtless, will seem theologically naive and likely to provoke controversy rather than to heal it; the second as frivolous and almost impertinent.

### Communion

First I would like to feel that the Conference could recommend to its various communions that they admit all Christians of good will to their altars. Indeed the Bishops might find themselves able to reaffirm the conviction of the high commissioner at the opening of the General Assembly of the Church of Scotland that "in the central act of the Christian faith those who share this faith should be able to 'go together to him who is truth' instead of holding back 'to question the right of each other to a means of grace and salvation, not one of us may count himself worthy to receive.'"

If the bishops were to say this, though there certainly would be a great deal of fluttering in theological dove-cotes, 99.9 per cent of Anglican lay opinion would regard such a declaration as obviously right.

Secondly (in lighter vein) is it too much to hope that the bishops, in secret conclave, will tacitly agree for the future to deny themselves the dignity of their gaiters. True such a revolutionary decision might cause some consternation amongst clerical outfitters and a few cartoonists would find life a little more difficult, but most people would be mightily pleased.



# What Shall We Do With

## Morning Prayer?

By George F. Tittman

*Rector of the Holy Spirit, Lake Forest, Illinois*

LET the author of this essay declare his position to begin with; lest right or left wing reader, "evangelical" or "catholic", be turned away by premature assumptions about its bias.

★ The Eucharist is the central act of Christian corporate worship.

★ Whatever the place of Morning Prayer, it is never meant to subordinate or displace the Eucharist.

★ Whatever is claimed for Morning Prayer can be said for Evening Prayer (but will not be, herein); however, Evening Prayer, at this hour of our confusion, is not itself a focus of the same problem for the Church at large.

Let's also begin by showing some understanding of history. The clear intention of the Prayer Book, and the consensus of a millenium and a half of catholic precedent, together force us all to admit that Morning Prayer is meant to be a daily, corporate act of the Church. "Daily." The word is in the title. The Lectionary affirms it, by its daily selections. The ancestry of Morning Prayer, derived from the monastic diurnals, the every-three-hours worship of our catholic past, reminds us of it.

Morning Prayer is not means to be once a week, is not meant to be the service of the Lord's Day, is not meant to replace or displace any other kind of worship. Its traditional and clearly-designated category is that of a daily act of corporate worship for all Church people. In fact, when the current certainties of all Christian scholarship are honestly sifted and examined, the history of Christian worship—from Acts to 1958 A.D.—only makes indubitably clear that something like Morning Prayer was the liturgy of the Church of which we can say that it was ever universally done every single day through the week.

This sweeping statement means that "catholics" must honor the research of the Protestant world; not overdo early evidence of "reservation"; not read back daily celebrations into primitive centuries too much; and face the fact that most Anglicans and all other non-Romans have not had daily Mass for 400 years.

If we take a broad, long look at our four centuries of reformed, Anglican practice, a generalization can be made about Morning Prayer: it

was normally meant to prepare for and supplement the Eucharist—even when the Eucharist was celebrated with what we might today call an appalling infrequency. In actual practice Morning Prayer was more commonly used in sequence with Litany and Ante-Communion, sometimes Baptism, than as a prologue to Eucharist (in spite of what the rubrics allow and suggest). It became, from Reformation days onward, less and less a daily Office for all, and increasingly one element in the liturgy of the faithful on the Lord's Day only. These generalizations might be seriously questioned by selecting examples from certain periods (Elizabethan, Tractarian, etc.) or certain places (monasteries, royal chapels, etc.), but they are valid enough to lead us up to our own time and problem—which is, that

★ a simple, daily Office of corporate worship, never intended to be surrounded, punctuated and often smothered by sermon, offering, hymns and choir anthems, has now, in actual practice, become in the eyes of most Anglicans, whether they rejoice or despair, a major Sunday service of worship. It is a threat to the centrality of the Eucharist itself. This is true as evidenced by both the contentment of "evangelicals" and the wrath of "catholics". It is one of our own little red-hot Anglican dilemmas. It cannot be evaded, nor dissolved by heated appeal to party preferences. It is a new problem, too, and we must give new answers.

### What Are We Now Doing With Morning Prayer?

AT THE two extremes of our current Anglican spectrum stand the "Eucharist-Only" and the "Morning Prayer Mostly" schools of persuasion. All Episcopalians lean one way or the other, even when they are compelled by circumstances to teeter in the middle. Across this land of ours, parishes are

★ quite content with Morning Prayer (with early and first-Sunday Communions) as the usual thing; or

★ are happy with Masses only (perhaps with the daily Offices at their historically proper times—no matter who joins in, if anybody). To some

the Eucharist is an "extra" (from the standpoint of frequency if not conviction); to others, the Offices are "extra" (proven by the way they are scheduled on a "come-if-you-care-to" basis). The former school has more or less succumbed to a wrong, creeping custom; the latter is a victor for Eucharistic orthodoxy, but has greatly impoverished its people.

In between these extremes of practice, neither of which does real justice to our Anglican wholeness, the rest swing to and fro. Many are the patterns of compromise, and hardly a diocese but produces clergy and parishes experimenting in one way or another: truncated Morning Prayer before the Eucharist; alternating Morning Prayer and Eucharist Sunday by Sunday at the same or different hours; frankly giving over Morning Prayer and Eucharist to two different congregations under various theories that each service is meant for different kinds of people (visitors vs. the elect; catechumens vs. communicants; "audientes" vs. "illuminati", etc.)

Each is a compromise, this we should frankly confess. Morning Prayer has its own crescendo of power and beauty which is either lost by shortening or beclouded by annexation. The Eucharist is, in structure (more Old Testament in the beginning is its only essential lack) self-sufficient, with a glory our age is not qualified to tamper with. But both, in some proper frequency and full dignity, are traditionally essential to the full liturgical life of the faithful. As it is now among us, the people simply do not get a full diet of Prayer Book worship. And it's a dirty shame they do not.

### Where Do We Go From Here?

**U**NDER the heading of several axioms, I suggest some steps into the future:

★ Let's face it—the perfect traditional usage for Eucharist and Morning Prayer will only be recovered, and be appropriate to real modern life, in the school or cloister; that is, in some separated, special type of community where corporate life is naturally controlled and cohesive and continuous. The normal patterns of modern life—urban, suburban, exurban, small town and rural—will, foreseeably, never again be such that a congregation will either fit the strictly interpreted Prayer Book schedule, or find its Christianity best expressed by it. There will be exceptions to this, as perhaps in the downtown church, aboard ship, in the factory chaplaincy, etc., but for the vast majority in the Church the generalization holds.

★ Let's face it—the Eucharist is, should always

be the central worship of Christians. But, This Centrality Does Not Have To Be Honored By Sheer Frequency. That is a misconception to which many a stout-hearted "catholic" patriot is slave. A parish which dribbles a half-dozen heroes to daily celebrations may not be actually honoring the Lord's Supper any more than, or as well as, one in which the Sunday Eucharist (even the monthly!) is prepared for and loved with understanding and conspicuous regularity of attendance.

I recall one Irish Anglican who, during serious illness, most reverently refused frequent Communion—because he had too much awe-filled respect for its staying power!

★ Let's face it—Morning Prayer, as a major, weekly service of the American Church, is here to stay. And it is not this resistant to burial simply because it is a favorite alternative to the unwanted Eucharist, stubbornly espoused by low-churchmen. It is here in all its permanency largely because it is a liturgical rite of power and inner cohesion and intrinsic excellence. The Lord of the Church has a use for Morning Prayer! Uprooted in large measure from its monastic setting, yet in no way a rival to any sacramental rite, Morning Prayer can be a wonderful part of the Christian treasury of praise. It is long past due for a reappraisal and hearty new usefulness. But two things must happen first:

★ Episcopalians must better understand its logic and pattern, and,

★ Must scrape away the junk.

If these can be done, Morning Prayer will become a liturgical vehicle of very great power, utterly necessary in the full diet of the Church's sustenance, and welcome to Anglicans of any party persuasion.

### Undoing The Mess We've Made

**W**ARNING! Nothing will be gained by thinking first of how hard it is to make changes in peoples' worship habits. That is a secondary and political problem, and this is not an essay in parish politics. Ritual revolutions are agonizing, and must be triggered with care and vision and much loving instruction. But, once the goal is clear—to let Morning Prayer at last be itself—the practical problems involved in making changes can and will be managed and solved. That is not a statement in a vacuum. It has been done. Morning Prayer has power which people come to feel and love once it is uncluttered and released.

This Order for Daily Morning Prayer in the Prayer Book is essentially a great order of wor-



ship because it is, from beginning to end, a pure expression of the Bible's central liturgical theme: Recollective Praise. Thanks to God, in remembrance, is the heart-beat of piety, both in Old Testament and New. It is the central theme of our human role in the Eucharist. It should be the guiding note of even the simplest prayer, hour by hour, of Christian devotion. Giving glory to God for what has happened, for what has been done, for grace received—from Adam to Jesus to now—is the unique characteristic of Christian worship. Recollection with gratitude is the liturgical facet of Christianity's uniqueness among the religions as a concretely historical revelation,—safeguarding it from escapism, fantasy, individualism and all the pitfalls of general religiousness.

True, full remembering is the Christian Church's best defense against the parochialisms, marcionism, mysticism and self-culturism which in every generation assault the faith. "Remember!" says the Lord God,—and lo! as we truly remember, fully remember, despair withers, introvert piety joins up with creation again, morality receives new strength, hope strides forward in courage, the heart brims over with unlimited thanksgiving, and the good works which God has prepared for us begin to get done. Lose memory—and Christianity is no more.

Morning Prayer is not at all best described just as a "missionary service", "Scripture - centered service of the Word", etc. It is rather a polished and tuned piece of liturgical machinery which orders the present praise of Christians within the disciplines of remembering,—then, launches them out to join in Christ's intercession for creation, and, concludes in a matchless song of collective gratitude.

### Preparation

*Sentences, Invitation, Confession,  
Absolution, Lord's Prayer*

★ We are briefly summoned to focus attention on what we are about—by sentences either generally suitable to approaching Holy God, or recalling the governing theme of the current season of the Christian memory-cycle called the liturgical year.

★ Man, the sinner whose dominant predisposition is to worship himself, cannot come into Christian worship—the great liturgy of Christ to the Father—unless covered by God's forgiveness in answer to his shame. Even the sentence prayers of the ordinary Christian's daily round should begin with confession. Absolution must

precede praise, for it is not man who can himself worthily open his own lips unto the Father.

★ The Lord's Prayer is the pattern of man's perfect response to Creator-God; the prism beyond which man's fullest liturgy may be seen and followed from beginning to end.

★ Forgiven, Christian man now offers himself to the Spirit in his midst—by whose power alone the spirit of man is made to show forth praise. God alone can open unworthy lips.

Question: Do processional hymns, "introits", processions, smother and obscure this simple, penitential introduction to worship? Or do they underline and clarify it? What do you think it would be like—to begin Morning Prayer at 11 a.m. in a crowded Church—without any introduction—simply with those quiet words summoning men to worship in corporate penitence? Try it!

### The Pattern of Praise

*Old Testament*

*Venite, Psalms, First Lesson*

★ "Our unclean lips, now graciously opened by Thee, Lord . . ." Now, let us sing unto the Lord! Our worship begins in the language of the Old Covenant people.

Question: having already sung his praise in an opening processional hymn, what meaning is there in the versicle-Venite sequence? Who is wrong—our current foolishness, or the Prayer Book's clear intention? Shouldn't the Venite be the very first act of sung praise?

★ Fixed psalms sung, now seasonally proper psalms antiphonally read. They are the hymnody of Jesus' people, steeped in historical context and only well understood in the setting of a people struggling to keep the faith under the demands of actual history.

Comment: Is not the essential corporateness of the psalms best expressed by having groups do the responsive reading? Clergy-Choir vs. People; Entire Church, North vs. South sides?

★ The first reading from Scripture is from the ancient writings. "So long have we, God's folk, been about his business. Hear now this and that from our long, long history of combat, failure, faithfulness and flight. Thus and so hath the Lord of hosts been about his patient holy work in days long gone."

*Transition from Old to New Testaments*

*Te Deum, (?) Benedictus Es, Benedicite Omnia Opera*

The two Covenants are linked either by the mighty *Te Deum*: one hymn uniting the trinitarian praise of the Christian Church, the celebration of Christ's life and atoning work, the

praise of the Old Testament, or, by the Benedictine Omnia Opera summing up Old Testament praise with creation entire ringing out its cosmic magnificat, climaxed by trinitarian signature.

Opinion: The Benedictus Es is simply useless here. It is one of those hasty and recent (1928) insertions, probably made in order "to save time", intrinsically out of place and logically out of key.

#### *New Testament*

##### *Second Lesson, Benedictus, (?) Jubilate Deo*

★ The reading from the New Testament writings follows the transitional canticles. The long history of redemption is climaxed and fulfilled in the life and death and resurrection of Jesus-Messiah. This total event is the subject of the New Testament writings and the anchor for all our understanding of succeeding history.

★ The Benedictus is a New Testament canticle which embraces the whole story of the Church—Old and New. It is a striking witness to the presence of the New Covenant within the Old. The God of Abraham and Israel brings true his ancient promises through his personal visitation to men, consummating his eternal purposes in light and peace for men.

Suggestion: The Jubilate has no logical place here, indeed was inserted only for the one day in the year (II Advent) when the Benedictus is among those alternate choices as a lesson. But it is a great canticle. Why not use it at Eucharist—as introit, gradual, offertory procession, communion hymn; or, for processions at baptisms, weddings?

#### **Prayers—Governed by Recollection**

*Collects, Intercessions, General Thanksgiving, Grace*

★ The setting has now been made for prayer. See the guides and safeguards and monitors of Christian prayer! We come now in Morning Prayer to ask of God. It must be "according to his will". But how shall we know how to ask, what to thank him for, unless we know well the measurements of his revelation? We step out of our reverent remembering into the here-and-now of the whole length and breadth of human need. Our collective intercessions have been disciplined afresh by Christian memory.

★ To conclude our crying out for help by thanking God in the midst of our need, this is testimony to that mightiest of reversals of human nature that is the supreme work of sanctifying grace. Original sin is the arrogating of life to the creaturely self. What is the opposite of this? Not the negative virtue (one among many) humility, but creaturely thanksgiving. The op-

posite of taking thanks unto oneself is to give thanks to whom it is really due. The General Thanksgiving is a perfect articulation of redeemed creaturehood,—its core a recapitulation of the essence of the Creed, its entire spirit buoyant with outgoing, God-centered faithfulness and obedience. Prepared by remembering, we present to God our wants and those of the whole world. We conclude our liturgy with the strangest, most unworldly and improbable song that can burst from the lips of frail mortals speeding to their several deaths—thanksgiving!

★ Lastly, "And may the unmeritable kindness of our Savior Jesus, Who proved to us the deathless love of Creator-God, be forever over and within us, as we abide in His Person and Presence, one with another in His Church. Amen."

#### **Using The Rite As We Ought**

NOW let's ask ourselves, corporately as a Church: How dare we neglect a legacy like Morning Prayer? Does the centrality of the Eucharist mean we must doggedly, woodenly have only the Eucharist, and relegate Morning Prayer to some anachronistically correct oblivion? Why cannot we gladly honor Morning Prayer as it should be honored? Must we go on being either pugnaciously uncritical of it when it may actually—in laymen's eyes—be displacing Communion, or frightened to use it properly for fear of underplaying the Sacrament?

★ And why, oh why, must we continue to smother the inner logic and beauty of the rite with ante—and post-climactic processions, prayers after offering, choir-stolen chants, 60-second Lessons, and short-cut canticles? Processions are either functional (to get somebody or something somewhere) or symbolic (to act out the spoken meaning of some aspect of worship, such as litany, a Church blessing, etc.). But, what does a full, sung, choir-clergy procession at the beginning add to Morning Prayer? Good, solid Scripture reading, the length of whole Bible chapters prefaced by brief, well-prepared commentary might make jittery parishioners impatient, but are really just what all of us need. It takes a full minute of reading to get congregations in a mood to begin listening—to the only Bible reading most Episcopalians hear all week! (See final sentence under "Use of . . . Lectionary" in front of the Prayer Book!) Why do we save "special" intercessions for after the offering and just before the Blessing? Doesn't the liturgy give us the proper place for all petitions—set in the framework of memory and thanks? The more prayers are added to a rite, the stronger



the inference by people that the regular prayers aren't really prayers!

To hear added collects which just anticipate the great prayer for the Church at Eucharist, you would think some clergy didn't believe anything was really being prayed for in the Rite itself!

★ Let us have the sermon—but as a clearly second chapter in the morning's agenda, not the climax of Morning Prayer. The sermon is no essential part of the Office itself. It should be separated from it by a hymn, by the offering collection, by anthem. Occasionally it may well be preached at the start of the hour,—the sermon thus a forerunner to the real thing—worship.

★ Let us of course have an alms offering, even though we purists know its proper place is in the sacramental context of the eucharistic liturgy. Giving money to God in the midst of worship will not harm or wrongly instruct this age of ours, by a long shot!

★ Let the choir have its moment to return its talents to God in rehearsed song—according to seasonal theme, and its own skills! Let there be a priestly blessing at the close of the assembly, though perhaps one from other services of the Prayer Book. Why not alternate blessings drawn from the Epistles of the New Testament? There are many of them. Should the people depart unblessed by their pastor? And let choirs proceed and hymns ring out and organists have their farewell flings at the close. Who is the worse for these so-customary and harmless addenda to which many have become understandably attached? Until Kipling's poem, nobody in the Church ever heard of a "recessional". Tides, hair-lines, businesses "recede"—but the Church? Never!

★ But let the wonderful progression and unity and biblical orthodoxy of Morning Prayer be unsmothered by ignorance or sentimentality or wrong custom. Increasingly many are the congregations that can testify to the new-found power of Morning Prayer unveiled, rightly taught, used and loved for what, in itself, it really says.

★ If this godly Anglican liturgical instinct comes to play its proper part in our worship-planning, Morning Prayer will be scheduled by different parishes in different ways still. There will be creative, new uses for the Office, but no set standard for all. Some will use it more than others, as is to be expected in our wonderful and unregimented heritage. But regardless of its

position in the time table of parish worship, it will be presented, never as an alternate or substitute for Holy Communion, but, as a most precious threshold, supplement, introduction, preparer of the way to our communion with the Blessed God in the sacramental Mystery of the Eucharist.

### Daily Once Again?

MORNING Prayer with its theme of penitential introduction, recollective praise, intercession and thanksgiving, should be one of the very best patterns for private prayer in all the Church's treasury of devotion. I need the Church's help constantly to guide my hour-by-hour praying through the day and night. What is the greatest, most ancient and endemic threat to prayer? Is it not that constellation of perversions which are precisely the opposite of the ingredients of this Office,—lack of penitence, forgetfulness of God's past instructions, not remembering the revelations of his will and our welfare; self-centered petitions half-drowned in the needs of the present which distort our perspective; and always, always, feebleness of thanksgiving?

Laymen, clergy, even children, can find in these "chapters" of Morning Prayer the best guide of all to personal devotion. It can be memorized and used by anyone, using familiar psalms, Decalogue and Comfortable Words for readings, and a collect or two—on the bus, shaving, washing dishes. The essence of its pattern can even be condensed, the whole rite privately and quietly prayed "by title", using the first sentences of each portion, and devoutly "intending" the rest. Even praying one whole part—Confession, Creed, Thanksgiving—can be reverently offered to God "intending" the Office entire.

After all, these are frantically busy days, and our leisure for praise is not what it once was. But as long as Morning Prayer, in laymen's minds, is indelibly associated with elaborate and irrelevant processions, "performed" and so-often extraneous chants,—in short, as long as it is undetachable from big, fancy doings which seem only proper in church on Sundays, this usefulness of the rite for daily use will never be fully discovered and enjoyed.

### Finally

★ "Evangelicals"! Admit that Morning Prayer cannot replace, and should never overshadow the Eucharist. Work with your people towards a theological, and therefore truly evangelical, understanding and uncluttered use of the Office,

—and so prepare them best of all for their regular Communion.

★ “Catholics”! See in this liturgical gem a powerful instrument to fortify your peoples’ memories of Holy History—without which memory the Eucharist can only tend to be understood as a semi-magical, ritual meal, divorced

from the grand relevance of worship for the entire creation which biblical religion so insistently proclaims.

By such a route, Morning Prayer, in our time and in new ways, might become—however it may be fitted into parish worship schedules—the indispensable servant of the full Christian liturgical life which it was always meant to be.

## **The Next Hundred Years**

# **Man In Control of His Own Destiny**

**By John Weir**

*Professor at California Institute of Technology*

EACH of our panel has testified to the penetrating insight into the nature of the physical world and the universe around him that man has attained in the last century or two. He can now alter the course of rivers, he can move mountains, shortly he will travel through space and if he desires, in a moment of insanity, he could obliterate himself from the face of the earth.

But if he survives, he can look forward to learning more about himself in the next one hundred years than he has in the preceding one million. He could discover the causes and cures of sickness and pain, of hate and destruction. He could come to realize his true biological potentials. He could learn to circumvent many of his limitations. He could learn how to change himself.

Conceivably in another hundred years, the life and social sciences could put man in control of his own destiny.

In the meantime, we will see the earth’s population doubling, demanding a higher standard of living that can be obtained only from progressively lower grade ores. The demand for advanced knowledge will multiply rapidly. I think it possible that this demand can be met initially by the elimination of educational attrition and the better utilization of already trained people.

In the longer range view, man will expand the reserves of human resources by applying each new understanding of human behavior as it is developed.

Even today, we can dimly foresee and can speculate a bit about some of the possibilities. The chemistry of metabolism and body processes

will provide a detailed knowledge of the biochemistry of the central nervous system. It might then be possible to change the environment of the nervous system and thus eliminate disease and malfunction. This would produce an increased biological efficiency of nerve cells and cell networks. We would then be able to change man’s emotions, desires and thoughts by biochemical means, as we are now doing in a rather gross way with tranquilizers.

The genesis of human motives, values, feelings and emotions, and the way in which our child raising procedures influenced their development, should be worked out in detail. Then we would know how parents could provide an ideal environment for their children to grow into emotionally secure, self-confident, happy adults.

Mental disease, emotional illness, neurosis, maladjustment, psychological insecurity would then be eliminated.

## **New Problems**

CERTAINLY, there will be new problems of mental and emotional adjustment that will emerge as our society becomes more complex and more demanding. But these malfunctions should be on a more and more superficial level as we continue to work out the basic principles of human behavior.

At the same time, our knowledge of psychotherapeutic techniques will have increased greatly. But they would be used with decreasing frequency, except for the treatment of those who had been subjected to severe psychological or emotional accidents.

The intellectual output of the brain should be greatly increased. Although the total number of



circuits in the brain is large, it seems likely that there is a limit to the sheer number of facts or bits of information that a single brain can encompass. But the limits of the problem solving abilities of the brain are not readily discernible at the present time. Problem solving seems to be a function of the plasticity of neural tissues, and it is a logical expectation that further research will tell us how to increase this plasticity, and how to maintain it for longer periods of time.

The important principles concerning the thinking processes, as they relate to creative imagination, will be worked out, and the procedure will be so systematized, that man should be able to generate creative ideas at will, simultaneously taking into account all possible combinations of known variables.

Educational practices should be radically different. They should depend much less on verbal communication and more on the other senses. Electronic memory banks, complex computers, perhaps even coded electrical information transmitted directly into the nervous system—all of these could accelerate formal education.

At the same time these procedures should increase our capacity for learning and for integrating all kinds of intellectual material. Obviously such understanding of the thinking and learning processes would significantly increase mankind's intellectual resources.

### Group Dynamics

I THINK we might expect parallel advances in uncovering the principles of group dynamics—the network of psychological and emotional forces that influence the behavior of people in group and social situations.

These principles would tell us how to form groups, how to develop group goals, how to select group leaders, how to reach effective group decisions.

The process by which an aggregate of people becomes a closely knit unit, an integrated team, will be understood.

This will enable us to make very rapid social changes, to eliminate the lag in culture, and to develop desirable social organizations in relatively short spans of time.

The scientific method was devised centuries ago. But it has been vigorously applied to unraveling the riddles of the physical world only for about one hundred years. Yet, in the short period of a century, the method has given us a

most amazing understanding and control of the forces of the physical world.

The science of psychology is much newer. We know very little about human behavior. It seems likely that the next one hundred years of scientific study of human behavior will give us an increased understanding of the living world proportional to that gained in the past century in our understanding of the physical world.

Furthermore, I think it most important to bear in mind that it is man himself who uses the scientific method. Thus, as he learns more about himself in the future, he will learn how to modify himself both in structure and in function. This, in turn, would increase his ability to use the scientific method for the solution of still more complex problems.

Undoubtedly, this feedback of discovery into the improvement of the human organism as an analyzing integrator, could be a most significant influence in increasing the rate of accumulation of new knowledge.

And so, man will continue to increase his intellectual resources to meet the demands of the future. He will find living a century from now exciting, pleasant and satisfactory. Mental illness will be wiped out and with it neurosis, maladjustment, psychopathy, and criminology. He will be physically, mentally and emotionally healthy. He will be capable of working with a high degree of creativity and achievement at the approximate limit of his individual capacity—a limit that continually moves upward as new understanding of human behavior is gained. If he learns to control himself before he destroys himself, he will indeed find the world a delightful place in which to live.

Address at the Symposium on *The Next Hundred Years*, sponsored by Joseph E. Seagram & Sons. Next issue (July 24th): Wernher Von Braun, director of the Army Ballistic Missile Agency and the world's foremost designer of long-range rockets and space ships.

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## Don Large

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### Launch Out Into The Deep

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IN THE recent death of Ronald Colman, the theatre lost a fine actor, and the Episcopal faith a noble Churchman. One of the fruits of Colman's practical Christianity is that he wore

the mantle of advancing years lightly and graciously. It is also to be noted that he faced death with the trust of a traveler prepared to journey from a lower level of life to a higher.

In the main, the secular world can't understand this immortal grace. To the non-believer, old age is often worth nothing better than a cordial loathing. Wrinkles, no matter how honestly earned, are nasty intrusions upon Dorian Gray's eternal youth. And death is feared as the enemy beyond whom there is nothing. So it was only to be expected that a film magazine should picture Ronald Colman as fretfully languishing by his fireside, wistfully longing for acting roles from which his age was barring him.

True, a Christian is meant to love the kindly fruits of the earth for as long as it is given him to enjoy them. The good Churchman doesn't deliberately invite death. But neither is he ever terrorized by it.

As Bishop Bayne once put it, "Physical health is not an end in itself, in Christ's view of life. There are worse things than death; and there is no escape from death in the end. And any philosophy or religion which ignores those twin truths is childish and ridiculous."

So it was that, out of uncounted tributes paid to the late Mr. Colman, the most touching one came from his wife. In a letter penned just before his death, she had gallantly rebuked the screen magazine for falsely assuming that her husband was sitting morosely in a corner, whimpering and resentful over his increasing years.

"It is perfectly apparent to him, if not to you," she wrote, "that people are born, they live, they grow old and they die, and Mr. Colman has not cornered the market in this respect . . . Nor are his diverse interests in life contingent upon remaining 35 for all eternity . . . Ronald Colman is not and never will be the less magical for being mortal."

To repeat ourselves, a Christian admittedly does not invite death. Rather, he surrounds himself with as many reasonable safeguards as possible. For life is good and is worth the savoring. I'm glad, for example, that when South American hoodlums attacked Vice President Nixon and his wife, the glass of their car was bulletproof. And I'm endlessly thankful for reflexes still alert enough to save me, either as a pedestrian or as a driver, in the midst of Manhattan's traffic. And I'm also grateful to God

when I awake each morning, happily alive to greet the adventures of another new day.

But if life's noblest goal were nothing more than the mere preservation and prolongation of this mortal body, no warrior would ever be moved to take up arms against the world, the flesh, and the devil. No brave cause would ever again be defended. And no daring deeds in God's name would ever get themselves done before nightfall.

However, since the tenant is indeed of infinitely greater value than the rickety house in which he briefly lives—who's for launching out into the deep this morning?

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## TALKING IT OVER

By W. B. Spofford Sr.

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**B**EFORE General Convention meets in October we are going to have pieces about a number of matters which will be decided there. But we are holding off for awhile since so many readers are away—including practically all of the bishops who are now attending the Lambeth Conference. Our next two issues, July 24 and August 7, will have extensive reports about Lambeth.

Everybody is speculating about who will be the next Presiding Bishop, with even a weekly of the Church of England having already printed an article on the subject, naming names. We'll do the same in a September number.

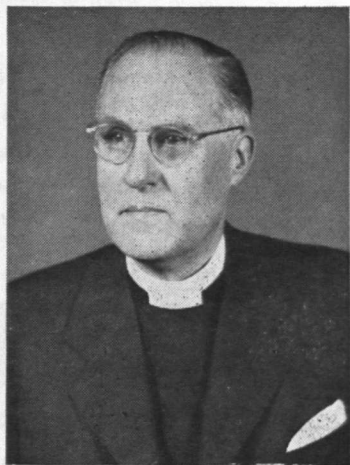
We are interested too in whether or not the Church should move into Formosa in a big way. Some who think we should point out that its political future "is as fully guaranteed as the wholesale commitment of the United States government could possibly make it", so they think we ought to buddy-up with Generalissimo and Madame Chiang Kai-shek. All of which raises interesting questions about Church-state relationships, particularly since the Madame said the other day in New York that her husband and his followers would eventually return to the mainland of China. She also said that the United States should have nothing to do with the so-called neutralist nations—including of course India, about which there will be a lot of discussion at Miami Beach.

All of which is by way of saying that we have not gone into a summer hibernation but are merely holding up a bit for a more auspicious time.



## FRED GRANT HONORED BY PRINCETON

★ The Rev. Frederick C. Grant, professor at Union Seminary and former Witness



DR. GRANT

editor, received the honorary doctor of letters degree at the commencement of Princeton University. The citation:

"Minister to ministers, servant to servants, man among men, his lucid mind has seized and his lively words have spread among thousands the manifold truths of Christian doctrine. Explicator and interpreter, historian and philosopher, he has continually helped to make manifest, through much thought and through many books, that promise from the past which is always present, the Gospel of the Kingdom."

## HARPER SIBLEYS CELEBRATE

★ Mr. and Mrs. Harper Sibley of Rochester, N. Y. celebrated their 50th wedding anniversary on the weekend of June 22nd with nearly a hundred members of their family from all over the country attending. They all attended a service in their parish church, St. Paul's, to express gratitude to God for the Christian witness of the couple. Six grand-children were ushers; a lesson was read by Hiram Sib-

ley Jr.; the Rev. Henry B. Cannon, rector of the Redeemer, Morristown, N. J., a son-in-law, preached on Christian marriage. A prayer was written for the occasion by the rector, the Rev. George L. Cadigan.

## EPISCOPAL CHURCH IN PORTUGAL

★ The Rev. Antonio F. Finador, pastor of St. John's, Oporto, Portugal, was consecrated as the first bishop of the Episcopal Church in Portugal. The service was held at St. Paul's, Lisbon, with Bishop L. L. Simoes of Southwest Brazil the consecrator and Bishop Norman Nash, in charge of the convocation of American churches in Europe, and Bishop James McCann of Meath, Ireland, the co-consecrators.

The Portuguese Church is now autonomous.

## FREE SPEECH UPHELD BY BISHOP JONES

★ Bishop G. M. Jones of Louisiana has asked members of the state legislature not to interfere with free speech. He referred to the legislature's investigation of 66 faculty members of the State University

who opposed bills which would close public schools to dodge integration.

"The Episcopal Church is already on record as believing that inevitable social change must be accompanied by a spirit of Christian love and co-operation," Bishop Jones said.

"Progress toward the solution of existing social problems can only be made by maintaining an atmosphere of freedom for the expression of all opinion, and any attempt to restrict freedom of thought and expression is contrary to the principles of Christianity on which our American way of life is based," he added.

The Rev. Robert Wayne Jackson of New Iberia, chairman of the diocesan department of social relations, also signed the statement.

## FELLOWSHIPS FOR SEMINARIES

★ A grant of a half million dollars has been made to the theological school fund to provide 45 fellowships annually for the next five years. They will go to men and women studying for doctorates to prepare for teaching in seminaries.

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## CHARLES TAFT OPPOSES RIGHT TO WORK

★ Charles Taft, Episcopalian of Cincinnati, told the convention of Baptists meeting there, that "right-to-work" laws proposed in many states are "clearly anti-union".

He also said that the relocation of minority groups, Puerto Ricans, Negroes, Spanish Americans, who are in slums or in the way of highway improvement "is taxing our ability to hold our towns together." He said that the Church has a vital stake in achieving community peace and harmony when minority groups move into newer and better neighborhoods.

Taft, a city councilman, said that churches must help laymen to talk controversial issues out "as Christians in a Christian context."

He urged churches "to stimulate us practical people to carry the walls of the church out into the community where we work."

The layman asked of what use his Church or religion would be to him in taking a stand on a "controversial issue in a hot city council session" if it only says "Love your neighbor; be like Jesus and everything will be all right."

## ANOTHER MISSION IN MISSOURI

★ The third new church building to be opened for worship in the diocese of Missouri this year is St. Francis Church, north St. Louis County. This was officially opened by Bishop Lichtenberger on June 10 although services had actually been started on the 1st.

St. Francis is a new venture in an yet undeveloped area of the county. A few subdivisions surround it but its immediate neighbors are fields. Two years ago a number of members of the Church of Prince of Peace, St. Louis, under the direction of its

vicar, the Rev. Wilbur H. Tyte, began exploration of the area and the new church building is the result. With the opening of the building for worship has come the formation of a new mission and intensive work in the subdivisions which are springing up in the neighborhood. For almost the first time in its history the diocese has begun work in an area before the population has arrived rather than after.

## HOWARD MELISH STAYS IN RECTORY

★ The Rev. John Howard Melish may continue to live in the rectory of Holy Trinity, Brooklyn, according to a ruling by the appellate division of the New York court.

He has previously been ordered to vacate by Judge Baker of the supreme court of Brooklyn, but the new ruling states that he exceeded his authority.

## KALAMAZOO CHURCH ADDS MEMBERS

★ A class of 46 people was presented on June 18th to Bishop McNeil for confirmation by the rector of St. Luke's, Kalamazoo, Michigan, the Rev.



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# PEOPLE

## ORDINATIONS:

ROBERT A. BRYAN, curate at Christ Church, Cambridge, Mass., was ordained priest by Bishop Hall of N. H. on June 6.

WARREN W. JACKSON was ordained deacon at St. John's, Portsmouth, N. H. by Bishop Hall on June 10 and is on the teaching staff of St. Paul's School, Concord, N. H.

JOHN E. KEENE was ordained deacon at St. Thomas, Dover, N. H. by Bishop Hall on June 11 and is now vicar of Trinity, Rockland, Mass.

JOHN R. HANSON was ordained priest by Bishop Kellogg on June 11 at St. John the Evangelist, St. Paul, Minn. ALAN R. CLARK was ordained deacon at the same service and is to work in the missionary field of Minn.

ROGER A. BALK was ordained priest by Bishop Tucker on June 6 at Harcourt Parish, Gambier, Ohio.

RAY F. SAARI Jr. was ordained deacon by Bishop Kellogg on June 17 at St. James, Hibbing, Minn.

WALTER G. J. HARDS, canon of the Cathedral of the Incarnation, Baltimore, Md., was ordained priest there by Bishop Powell on June 17. Also ordained priest, NEIL R. JORDHAL, who becomes ass't at Christ Church, Baltimore, Sept. 1. Ordained deacons at the same service: THEODORE H. BAILEY 3rd, in charge of missions at Solomons, Md.; ARNOLD B. CHAPIN, St. Anne's, Annapolis; ROBERT A. GOURLAY, the Redeemer, Baltimore; ROBERT LEATHER, Emmanuel, Cumberland, Md.; Ordained by Bishop Doll: WILLIAM L. DOLS Jr., St. Thomas, Garrison Forest, Md.; JAMES C. DORSEY, Holy Trinity, Essex; RONALD E. RESLEY, St. Thomas, Alameda.

JOHN R. McDONALD, in charge of the Chapel of the Incarnation, New York, was ordained priest by Bishop Donegan at the Cathedral of St. John the Divine on June 24. Ordained priests at the same service: ERIC SNYDER, ass't at St. Michael's, New York; WALTER D. DENNIS, ass't at the Cathedral.

## LAY WORKERS:

ANNE ALLBRIGHT, recent graduate of Union, is now on the staff of the day school of the Church of the Heavenly Rest, New York. Other Windham House students who

received degrees this year: SYLVIA CACHULES, director of education at Holy Cross, N. Plainfield, N. J.; MRS. ROBERT R. LOVE, Emmanuel Church, Webster Groves, Mo.; ASAE NAKAGAWA, St. Paul's University, Tokyo; ALICIA THOMAS, St. Elizabeth's, Wakpala, S. D.; LUCY WARD, director of children's recreation, St. Luke's Hospital, New York.

JORDAN G. HOLTAM is now in charge of the agricultural program at Cuttington College, Liberia.

## CLERGY CHANGES:

ROBERT B. HALL, formerly rector of Trinity, Huntington, W. Va., is now rector of St. Chrysostom's, Chicago.

DuBOSE MURPHY has resigned as rector of Christ Church, Tuscaloosa, Ala., and has retired from the active ministry on account of total and permanent disability.

LEIGH B. PUTNAM, formerly ass't at Emmanuel, Webster Groves, Mo., is now vicar of St. Francis and St. Gabriel's, Rutherfordton, N. C.

BENJAMIN HARRISON, recently ordained deacon, is now vicar of St. Matthew's, Mexico, Mo.

CHARLES D. BOYNTON, formerly curate at Christ Church, Winnetka, Ill., is now rector of St. James, Dundee, Ill.

JAMES R. LeVEQUE, formerly ass't at St. Augustine's, Galveston, Texas, is now vicar of the Chapel of St. Stephen the Martyr, Baltimore, Md.

HOWARD J. RUDISILL, formerly rector of Grace Church, Scarboro, Md., is now ass't at All Saints, Frederick, Md.

LESLIE L. FAIRFIELD, rector of Christ Church, West River, Md., becomes ass't at St. Anne's, Annapolis, Md., Sept. 1.

CARL HARRIS, ass't at St. Anne's, Annapolis, Md., becomes vicar of St. Andrew's, Mayo, Md., Sept. 1.

RICHARD B. LINDNER Jr., in training for the past year for the mission field, is now in charge at Sao Paulo, Brazil.

JAMES F. HOPEWELL, having completed graduate work at Columbia and Union Seminary, is now dean of the divinity school of Cuttington College, Liberia.

## \* ADDRESS CHANGE \*

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# BACKFIRE

James M. Stoney

*Retired Bishop of New Mexico*

Repeatedly we are told that people do not read religious papers and now that the National Council is contemplating a new publication it is about time to find out why, or the new one will share the fate of the old. Certainly one reason is that so many religious writers think that to be profound they must be obscure. Sometimes in reading religious publications I get mixed up and simply quit the article rather than to worry out the meaning.

Here is a gem taken from a publication, not *The Witness*, that illustrates: "Its doctrine of subjectivity perpetuates the error of epistemological dualism, bridging the tension between eternity and time not conceptually but dialectually and/or existentially in dynamic faith response".

I hope the writer knew what he was trying to say. I surely do not, nor will I bother to work it out.

Religious periodicals will be more popular when they are written more simply. I am not charging that your editorials are as silly as the above quotation. It was not taken from your paper, anyway. But, brother, you have been guilty, too, and have given us things in a language not understood of the people. If writers on religious subjects do not pay more attention to easy reading, they will continue to be neglected.

Robert B. Campbell

*Rector at Hickory, N. C.*

We all realize that in this day and time, there are many voices which clamor for expression in matters of religion. Among such voices are those who would confuse and destroy the Christian witness. In seeking to meet the challenges, do we likewise have to be confusing? Do we always have to bear witness as to what we do not believe?

In many of the editorials of *The Witness*, and also many of the articles, we have been told what the writers do not believe, without making it very clear as to what the writers do believe! Is this bearing witness to the truth of Christianity?

Many of us take some secular papers which deal with problems of

the world from a lower plane than the Christian gospel. We know what these people think. How about telling us for a change what the writers believe, instead of what they do not believe, and thus really live up to the name of *The Witness*?

Will the name of *The Witness* become a symbol of doubt and denial or will it remain a symbol of Christianity?

Is it always brilliant and intelligent to seem confusing, confused, and full of denials and doubts? After all, faith is a matter of what we believe and not what we do not believe.

Is it not more intelligible to penetrate the darkness with brilliant light than to leave our readers in semi-darkness as to what Christian leaders really believe?

Laura C. Chapman

*State Hospital, Salem, Oregon*

In regard to recent letters expressing concern about the group dynamics movement, I should like to say that in my own experience thus far I have found it to be not a substitute for the Christian gospel, but a means of better understanding of it. There is but one gospel and one way of salvation, but each generation to which it is preached is conditioned differently by its background and presents a different problem.

Our present generation has to a certain extent become immunized to the Christian message, so that the

words used by ministers often seem relatively meaningless.

It has been the experience of many who have entered parish life conferences, or otherwise been exposed to the group dynamics movement within the Church, that on their return home they have found themselves better able to understand, perhaps for the first time, what has been preached from the pulpit all along. A PLC, so to speak, plows the ground.

The group dynamics movement is neither an end in itself nor a gospel in itself. It is a tool for the effective communication of the one eternal gospel.

Howard R. Erickson

*Layman of Collinsville, Conn.*

It has sometimes been suggested by Protestant leaders that the Protestant Churches should work with the Roman Catholics in seeking to achieve certain political and social ends. In my opinion it would be a great mistake to take such a step.

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It is generally believed that Protestantism seeks the general welfare and is liberal in its aims. On the other hand, Roman Catholicism is always found on the reactionary side when social questions are up for consideration.

As examples, we might mention birth control, divorce and parochial schools as matters upon which the Roman Church always takes a backward position. Do we as Protestants desire a similar reputation?

When we come to the relations of the Roman and the Protestant Churches we find a strange situation. The Roman Catholic Church maintains it is the only true Church. All other denominations are "fakirs." Do we agree with such an attitude? Manifestly not. In countries where the Catholics are in the great majority, such as Spain, Italy and South American countries we find that the Protestants are severely persecuted. Is this the spirit of Christianity? Manifestly not.

In short, it does not seem that Protestant Churches can intelligently enter into any agreements with the Roman Catholics.

#### A. F. Gilman

*Layman of Palatine, Illinois*

It is about time we faced it, as you said June 12 issue. If the Church is to be authoritarian I want out. How can we keep a straight face and not submit to the authority of the Pope in Rome? If you ask me the American Church Union means nothing but unite with Rome.

These fellows can't see that by going back to the primitive Church they are only falling into the errors that led up to the Reformation. If you will visit a diocese where they have been practicing these principles for a long time, and your eyes are open, you can't help but see how all the evils of Roman Catholicism are gradually taking over.

#### S. F. Westfield

*Layman of New York City*

The series so far on *The Next Hundred Years* is one of the finest I have ever read. Let us hope, as all of these scientists seem to say, that people are still here 100 years from now.

It is fine, I think, that a Church paper is presenting these views of scientists.

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