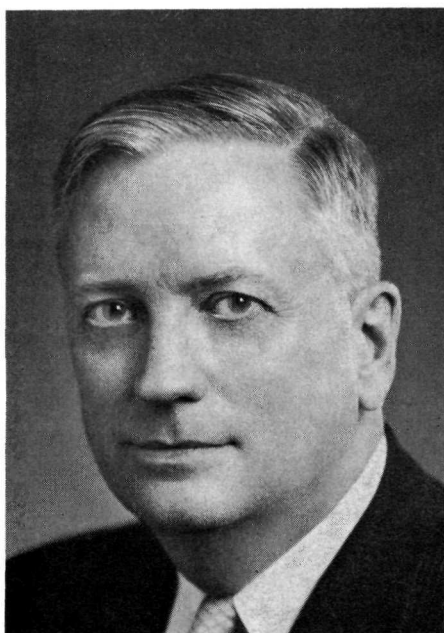


The **+** WITNESS

OCTOBER 29, 1964

10¢



PRESIDENT MOREHOUSE: —
Accepts for 1967 Convention
“Thanks, I think!”

Article

Not All the Bishops Did Was Wise

Frederick Grant

NEWS FEATURES: Coverage of General Convention by Helen Grant, Robert Curry, William B. Spofford Jr.

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For Christ and His Church

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Story of the Week

General Convention Warms Up After Getting a Slow Start

By Robert L. Curry

Headmaster of Lenox School

★ This is a conservative convention with a lot of smoke and little fire. The refusal, not once but twice, by deputies to give women seats was indicative of this. I had guessed that at long last we might catch up with the rest of the world and finally get this through. I was sadly mistaken for the conservative nature of the House of Deputies is stronger than it was three years ago in Detroit — certainly on this issue. As reported in the Witness last week, it was the laymen who defeated it.

It is a disheartening result for it is difficult for the Church to speak out on discrimination in the world when we have it in the Church. It is difficult to try and cope with the image we give to the world which we are asked to convert, when in so many ways we are behind the world in the matter of equal opportunity for human beings to have a say in the running of society.

National Council Report

The National Council report — henceforth the Executive Council by action at this convention — took over three hours to present at a joint session. The Council appeared to me to be on the defensive and trying

to justify what it had done in the past three years. It was a dull morning and much too long. After it was over I asked a staff member at New York Church Center what he thought of the report and his answer was that it was "informative."

It was in detail. As we were shown the pictures of each member of the Council, it was interesting to note that there were no farm folk, union members, office workers, etc. As others have noted many times in the past, under our system of meeting only once in three years, and meeting for two weeks — with many dioceses and districts limited in funds — some who ought to come to General Convention and serve on the Council simply cannot afford to do so.

Urban Dinner

Urban work is getting a big plan at this convention — also as reported here last week. So most of us went to the dinner where speakers presented their views on the subject.

It was held in a room which was too small, too packed, no ventilation, with the temperature going up to 95 at least. It apparently is the opinion of many that these two weeks may be the last on earth, and therefore all must speak, be introduced, be honored, applauded. I did not count the speeches,

both long and short, but the main speaker, Dr. Paul Ylvisaker of the Ford Foundation, who was excellent, did not have a chance to start until 9:25 and had to leave in time to catch a plane at 10:30.

Ecumenical Dinner

The ecumenical dinner was the following evening with Father Paul C. Reinert speaking as a representative of Cardinal Ritter, who is in Rome attending the Vatican Council, and the Rev. James McCord of Princeton Theological Seminary. Both speakers were excellent, with Dr. McCord particularly being exciting and forward looking.

The whole affair was impressive, with the head table arranged in three tiers, with Bishop Mosley of Delaware introducing the guests of honor as they entered the hall filled with 1,000 diners. People were there representing Rome, Missouri Synod Lutherans, Presbyterians, United Church of Christ, Philippine Independent Church, Church in Spain and many others.

Dr. McCord spelled out how the Church loses the initiative in history from time to time, for balance is always short lived, and pointed out how the Church's influence is diminishing and is culturally disestablished today. This is clearly to be seen since World War II, and the image of Protestantism in the United States has been shattered by pluralism.

However, this is potentially good and the Church can seize

the moment and redeem the time.

We must use this opportunity to establish a new relationship to the world and overcome our present introversion. Currently we are introverted and our tendency is to withdraw those whom we convert and huddle together by the fire to keep warm. We are baffled, confused, and afraid and our need is to move out and to move forward.

We must overcome our fragmentation. Here Mr. McCord struck out and said that if the ecumenical movement is to continue its forward push, then it must move beyond conversation, for conversation can and will become vapid and general, and we must find willingness to give up some of our precious forms for a new life together.

The Church, thirdly, must preserve her catholicity — her reformed catholicity. Currently we are more American than Catholic; more deformed than reformed, and we must move out into a new reformed catholicity, the forms of which are still not clear, but we have to move in faith and thrust ahead.

Overseas Dinner

The next evening I went to the overseas dinner. Bishop Bentley was honored upon his retirement; Bishop Bayne was the speaker. He pointed out the steadily increasing degree of partnership in the Anglican Communion brought about by time and history; the new ecumenical dimension in the "wider Episcopal Fellowship" which few thought about a few years ago; M.R.I. and how we must reach out and not think of this in terms only of congenial partnership with those who are like minded; the theological revolution in which the priority of God must come first and reverse our sense of mission of making others Americans first and Christians secondly.

Things Pick Up

Monday in the second week was the best legislative day we have had to date, and at long last the tempo is starting to pick up. However, we were told in the afternoon that in ten days we have completed only 25% of the business so we go into night sessions.

The special order was on the National Council of Churches, and our full and increased participation was approved by a large vote. The motion by South Carolina to withdraw had little support, partly because of the superb study which had been made during the past three years by the joint committee to study the NCC. This debate and amendments took over 2 hours of the morning session.

The special order in the afternoon was to discuss and decide the name of the Church. The House of Bishops had sent over to us without debate a vote to "expunge the word Protestant" from our name. Behind-the-scenes work on this one had gone on from Friday until Monday afternoon. The committee on amendments to the constitution brought in a report to substitute for the bishops' vote a "preamble" to the constitution by which the PECUSA name would be retained, and the Episcopal Church could also be used.

After a half hour of debate amendments could be proposed, and the first one was to accept the House of Bishops message as it had come over to us. This was defeated in a vote by orders by the lay order by 5 votes. The next amendment to switch the order of the two names was tabled. Then the committee's resolution was adopted.

It goes back to the House of Bishops for concurrence, and if passed then has to await the next convention for final adoption. I would give odds that in 1967 another effort will be made

to overturn the preamble or amend it to get the word "Protestant" out of the name.

The New P.B.

There were five nominees — Bishops Bayne, Emrich, Hines, Thomas Wright, and Loutitt. Bishop Hines was elected on the sixth ballot. When it was announced in the House of Deputies the applause was polite primarily because so few knew the bishop of Texas.

The general feeling is that the choice is a good one and sets up a fine team in the top two slots — Bishop Hines is a proven administrator, a man of conviction and of fairness. His first press conference he handled impressively. With Bishop Bayne in the number two slot in the overseas department, and knowing more about the Anglican Communion than probably any other person in the world, we should be able to move ahead.

Bishop Hines was at the theological dinner and he looks like a block-busting guard or tackle with plenty of energy, strength, and ability to do what is going to be a tremendous task.

Budget Approved

October 20 was the biggest legislative day of the convention. In the morning the committee on program and budget presented its report, and the report and the reporting of it was the clearest I have heard or read. Much of what laymen have been saying through recent years came through. There is no great increase in the budget for the next three years — thus it is realistic. The increase amounts to about 5%.

Several restrictions were placed upon the Executive Council. One restriction is that a ceiling is placed upon the number of employees at the Church Center. This is an answer to Parkinson's Law about which many are speaking these days.

A second restriction is that if funds are short then there is a priority of allocation so that the emphases for the next three years will be cut last in the program.

The committee has noted three emphases for the coming years of 1965-67. One emphasis is the work of the overseas department, a second is MRI, and the third is urban work which goes into the budget for about one million dollars over the three year period.

The small increase in the budget opens the way for MRI and now places squarely upon the shoulders of the Church through its provinces, dioceses, and parishes what will be done, and no one can cry that the budget is too high and hard to reach so that MRI must suffer as a result.

The presentation of the budget was clear, concise, and all questions were answered without fumbling or confusion, and after sitting for ten days amid much wrangling and parliamentary snarls, it was like fresh air blowing through Kiel Auditorium. (Further details on budget on the next page).

Civil Disobedience

The afternoon brought on a two and a half hour debate regarding a resolution on "civil disobedience". The resolution — after dealing with various amendments — sought to free conscience to be disobedient when the "law of God" was in conflict with the "law of man". The resolution won by an overwhelming vote in the clerical order; it was defeated decisively by the lay order.

The general line of voting shows up clearly the gulf which exists between the thinking of the clergy and the laymen. It is clearly evident to this observer that we of the clerical order do little listening to what the layman has to say, or to understand

what he hears from his fellow laymen on the street, in the office, at home, etc.

The layman who proposed the resolution on "civil disobedience" commented to the press after defeat of the resolution that the clergy have failed to teach the laymen "faith and morals". I would not disagree with this, but as I listen to the fine lay deputation from Georgia which sits in front of me, discuss Church problems with lay business administrators of the Church, it is more apparent that the clergy are "set apart" from much which happens daily in the life of the world outside the four walls of the Church as an institution.

This same line of thinking came out in the vote in the House of Deputies on the "change of the name" of the Church. The laity try to tell us that the average man in the street generally understands our Church to be in a Protestant heritage and to drop the word would cause confusion and wondering in the minds of the average layman.

The same differences will hold true for the development of MRI. In our convention committee on this subject, the laymen generally were critical of setting up another "commission" to handle this subject, and the inclusion of figures to be met as our share of MRI around the world. The clergy, however, felt we could not break the mold and must keep the structure and include the figures. I had hoped for an act of faith on this one, and that we would follow the lead of many of the laity and launch out into the deep and see what we could do by way of renewal and reform, and throw out the old ways which in some quarters will turn MRI into another fund raising project. This all came out in discussion when MRI was presented in the afternoon session.

On October 21 the missionary bishops were elected in the House of Bishops. When the results come to the House of Deputies we go into executive session to discuss and to concur. Great secrecy. I am told that last Saturday while we were waiting to hear the result of the election of the Presiding Bishop, it was on the radio in St. Louis. Hard to know just whom to trust to keep a secret.

Two new bishops were elected and two were translated. Elected for North Dakota was the Rev. George Masuda of Billings, Montana; elected for coadjutor of Puerto Rico was the Very Rev. F. Reus-Froylan of San-turce. Translated were Bishop Arnold Lewis, going from Western Kansas to be suffragan bishop of the armed forces, and Bishop James C. Wong of North Borneo to Taiwan. Bishop Gilson is to devote all his time to Okinawa.

After hearing some flowery comments about himself, bishop-elect Masuda quietly said: "Compliments are like good perfume. They should be savored, not swallowed!"

Morehouse - Leffler

Clifford Morehouse was elected president of Deputies for 1967, and John Leffler, dean in Seattle, Washington, vice president. This is the first time the House has had a vice-president, and the first time that the officers were elected at the end of one convention to serve for three years through the next convention. This is an effort to streamline the convention so that committees can be appointed earlier, and some home work and committee work done in order to get down to business before the second week. The House of Deputies got so far behind that night sessions had to be scheduled so that the convention could finish on time. Much more work needs to be

accomplished in the first week.

It was heartening to watch the retired Presiding Bishop since the election of last Saturday. He appears at evening dinners relaxed, smiling, and smoking that after dinner cigar which many of us had never seen before.

BUDGET AND PROGRAM FOR THREE YEARS

★ Overseas work, the urban mission and theological education form the major emphasis in the Church's program and budget for the next three years. All other areas of the Church's work will hold the line with little or no increase.

Bishop Gerald F. Burrill of Chicago, chairman of the program and budget committee made the presentation.

"The real program of the Church is mutual responsibility," the Bishop said. He pointed out that plans for new missionary strategies form the base for all the Church will do in the next three years.

"No one of us can see where the Holy Spirit will lead us," Bishop Burrill stated in the committee's report. "In the meantime it is necessary for the Church to adopt and underwrite a program through the usual channels."

The Church's budget for the next three years is \$12,777,017 in 1965; \$13,379,351 in 1966; and \$13,922,675 in 1967.

Demanding the major attention of the Church will be its work in the overseas field. This portion of the budget calls for just under a \$1,000,000 increase immediately.

Urban industrial work rates a second major increase. Additional funds will be spent in pilot projects involving new structures, new methods and new ways of raising money (Witness 10/22).

A token \$100,000 has been designated for theological education scholarships. This will

be the first time the convention has participated officially in the support of its 11 seminaries.

Also included in the program and budget are a new suffragan bishop for the armed forces, and slightly expended program in parts of the Church's work.

JUDGE MARSHALL WALKS OUT

★ The House of Deputies defeated a resolution which would have recognized the right of persons, for reasons of conscience and after prayerful consideration, to disobey laws and social customs "in basic conflict with the concept of human dignity."

Defeat of the resolution — passed by clergymen but died on a negative vote by lay deputies — was the reason why Judge Thurgood Marshall, the only Negro member of the eight-man deputation from the diocese of New York, suddenly walked out of the convention.

Church leaders said that he bolted as a result of "conservative and obstructionist" tactics by laymen on several race issues.

Bishop Donegan said the civil disobedience action was "the straw that broke the camel's back" for Judge Marshall.

Suffragan Bishop Stuart Wetmore said the judge came to the convention "thinking that the bishops and the clergy would be his great disappointment. He found, to his distress, it was the laymen."

In New York, Judge Marshall refused to comment on the incident beyond saying: "I just came out of there, that's all. There are no conclusions to be drawn from that." (See story page 13).

As the deputies considered a strong anti-segregation resolution which was passed, there was discussion of a memorial from the diocese of Central New York which asked the

house to state that there are no moral or theological barriers to interracial marriage.

No action was taken on the memorial, however, as the Rev. Harold C. Gosnell of San Antonio, chairman of the social relations committee of the house, pointed out that the general resolution, specifically stated that race should not bar participation in any sacrament of the Church.

As approved, the resolution cited an increase in racial and social conflicts as a result of "residential barriers and lack of open occupancy," and the continuing struggle by minority groups for equal education, job opportunities and protection under the law.

The convention also commended "clergy and laity . . . who by their daily life and ministry in troubled areas are the quiet agents of social change."

WOMEN ELECT OFFICERS

Mrs. Charles W. Battle, Muncie, Indiana; Mrs. Murray D. Etherton, St. Louis; Mrs. William L. Gardner, New York; Mrs. Theodore Van Gelder, Mexico City; and Mrs. A. Travers Ewell, Miami, Florida; were first term winners to the division of women's work.

Re-elected to three-year terms are Mrs. Seaton Bailey, Griffin, Georgia; Mrs. John T. Mason, Jr., Haworth, New Jersey; and Mrs. John P. Moulton, Spokane, Washington.

Mrs. Etherton comes to her new post as diocesan president of Missouri churchwomen and local arrangements chairman of this triennial meeting.

Mrs. Van Gelder has an international background of experience and multi-lingual competence. Born and educated in the Netherlands she has lived in Mexico since 1957 where she

(Continued on Page Fifteen)

EDITORIAL

What's Happened So Far

WE GO TO PRESS with this number without anything approaching a wrap-up of General Convention — that will be in our next issue, written by the chairman of our editorial board, Chaplain John M. Krumm of Columbia University who is a deputy in the New York delegation.

Exciting as well as surprising things have happened. The election of John E. Hines as Presiding Bishop was a happy surprise to us — surprise because we thought it entirely unlikely that the bishops would elect a man as young as fifty-four. So we had laid out in our morgue halftones of six prelates between the ages of 57 and 61, ready to drop the cut into its cover slot the moment we got word. We got Johnnie Hines there, but only by digging up a picture taken at least ten years ago. This will be corrected in due course—meanwhile we congratulate the Church for its selection and extend to the new Presiding Bishop our best wishes as he tackles a tough job. We might add, for our own comfort if not that of our readers, that four of the cuts of bishops we had ready were nominated.

Everybody writing for *The Witness* from St. Louis was mad about the refusal of Deputies to admit women — and this goes as well for our entire editorial board of sixteen. This action too has to go under the heading of “surprise” since everybody we have talked with in recent months has assumed — perhaps too easily—that women would at long-last be admitted as first-class citizens.

Dropping, or at least playing down, “Protestant” in the legal title of the Church has to come under the same heading — surprise if for no other reason than that the proposal hasn't gotten off the group in convention for over 100 years. The action started with the bishops who voted 79 to 56 to drop the word, at their meeting on Saturday, October 17. This gave about 100 clerical and lay members of the House of Deputies time to have an impromptu meeting that evening to plan strategy against the action during the second week. There Prof. Albert Mollegen of Virginia Seminary declared, “If we change the

name, the Church will surrender a great tradition.” A more telling argument was presented by David E. Bronson of the Minnesota delegation who, as a lawyer, said that if the Church changes its name it “would put itself in grave jeopardy of endless litigation” over property. Bequests to the national Church are made to “The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America”. Every diocese and most parishes and other Church organizations are similarly incorporated. This doubtless is what Mr. Bronson had in mind. The change will make work for lawyers—and printers, since everything printed from Prayer Books to diocesan journals, have “Protestant” in the legal title.

It was to get around this, presumably, that the bishops voted that the new preamble to the constitution should be “The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church.” A good way out, we think. We always call ourselves Episcopalians — we always speak of the Episcopal Church and we see no reason for not making it official — and without, as some newspapers insist, interpreting it as a compromise to satisfy what they call “the high” and “the low”. Incidentally, come another convention, it might be well to brief newsman so that they may know that words like “evangelical”, “broad”, “low”, “high” “liberal”, “conservative” are pretty much out these days in the Episcopal Church — most of us are all these things.

Incidentally, whatever action is taken at this convention will have to be approved in 1967 since it is a change in the constitution.

So what did happen in St. Louis? A lot of necessary house keeping chores, like adopting a program and budget; a stand taken on intergration and civil rights, with a lot of fireworks but with final action sound, in our opinion; a start made in the much neglected urban area; unity of the Churches stressed as at no other convention; MRI off the ground, at least a step away from parochialism — a characteristic Anglican fault, whether you are talking about a parish, a diocese, or the general Church.

NOT ALL THE BISHOPS DID WAS WISE

By Frederick Grant

OFTEN GO OFF THE DEEP END IN SPITE OF OUR GREAT BIBLICAL AND THEOLOGICAL TRADITIONS

THIS IS the most difficult convention I ever tried to cover. It stems from the immense avalanche of visitors who are here. The Missouri diocesan committee did a magnificent job of preparation, and Douglas Bushy, the head of the press office, has done a heroic task in meeting the pressure; but the conditions are insurmountable. For example, there is no list of bishops and deputies available to the press. There was one, at the beginning of the first day; but the kind ladies at the information booths gave the copies to all comers, and none were reserved for the press. The Living Church had an ample supply of their issue containing the names; but tourists helped themselves (without paying the cost, I fear), and the only copy left had to be glued down to the counter.

When we went to the hall of the bishops, a huge flock of bright and interested visitors had got there first and not only occupied all the visitors seats but had also gone off with the chairs at the press tables; so the press had to stand for a half hour until more chairs could be found — the nice old gentleman who guarded the door could not cope with the eager visitors. Worst of all, there were no copies of the “green book” for the press. Every bishop and deputy had received a copy long before the convention assembled, with the admonition to bring it with him to St. Louis. But many did not, and so when they arrived the deputies simply confiscated the copies set aside for the press. The result was that we do not know, half the time, what the bishops are talking about, as they refer to the pages in the book — which contains the reports, proposed motions, etc. One cannot even borrow a copy, as the bishops need the book themselves, and the risk of non-return is too great! !

Bishop Pike No Heretic

THE OPENING SERMON of the Presiding Bishop was a beautiful statement of faith, ending on

the note of the life to come. But there were some who asked, “What of the present?” Bishop Pike’s two sermons at the Cathedral, one at nine and one at eleven, supplied this element. The eleven o’clock one set forth the doctrine of the Trinity, and its place in Christian doctrine. Bishop Pike is no heretic; he merely represents the steady thrust for the past two hundred years to do away with the complicated and abstruse and incomprehensible Athanasian creed. Our Church has abandoned it long ago. “Whosoever would be saved must” — do something much more than assent to this anti-Priscillianist creed of the fifth century. The nine o’clock sermon was strictly off the cuff, and pleaded for concern with actual performance in race relations and social justice: the pleas, “You cannot legislate men into righteousness,” and “They must be converted first,” and “It takes time to effect such changes”, are no good any longer. A lawyer by training and earlier profession, Bishop Pike drew some parallels with crime and neglect as viewed by the courts. The usual excuses have no weight here! Thank God, there is one man in the Episcopal Church who realizes the dangers we face in our affluent, indifferent, irresponsible society, borne down by greed and dishonesty, from the top echelons to the bottom. The Church is asleep, and does not realize what is happening in the world. The worst state in the Union for segregation is 86 per cent Christian; the best is 74 per cent non-Christian, even non-religious — and both are great states, not tiny collections of sparsely settled counties.

Unfortunately, the American Church Union, which publishes a daily sheet modelled on the General Convention Daily and thereby confuses the unwary, who think it is official, has attacked Bishop Pike and accused him of “seeking martyrdom”. The convention host, Bishop Cadigan, ably answered this libel in the public press of St.

Louis. But it is appalling how men misunderstand, and also how little real brotherhood and esprit de corps the clergy possess—judging by casual comments in the corridors.

Letter to Pope Paul

THE LETTER TO POPE PAUL and the Vatican Council was unanimously approved — after being emasculated in committee. What was left of it was a cheerful greeting followed by a polite farewell and an assurance of the convention's prayers. The whole middle section, the gist of the letter, which might have had done some good, was left out. Pope Paul, whom I knew as Cardinal Montini, must be wondering what it is all about! Why the heart of the letter was omitted, I do not know. Two explanations have been given, confidentially; but they do not agree. As someone said, "Perhaps it was because it neglected to mention either housing or intergration."

Statement About Jews

A STATEMENT on the responsibility of the Jews for the death of our Lord, defending them from the charge, was also passed unanimously. But why did it follow the pattern of the ill-fated resolution the Roman Curia proposed, which the liberal bishops in the Vatican Council are trying to get rejected? It talks of "deicide", which is a slap in the face. If I were a Jew I would tear up the resolution and stamp on it. It is like saying, "Of course, Jones is a good fellow, and would never strangle his wife — but who knows if he might not strangle someone else's wife?" There is no such thing as "deicide". God cannot be killed, and to say the Jews did not kill him is nonsense — not a paradox but an idiotic self-contradiction.

It presupposes a bad bit of theology: Christ is not God simpliciter, but God and Man. "Deicide" presupposes the same twisted meaning that one hears when extravagant devotees describe the priest at the altar as "making God" — the language is within an ace of outright blasphemy. When will the Church get away from this smoke-screen of theological speculation and face up to the plain historical question: "Did the Jews kill our Lord?" Obviously they did not. But also obviously, the New Testament is influenced by a growing emphasis of anti-semitism, which affects the later gospels most strongly, i.e. Matthew and John. Our weakness is that we do not

take history seriously, or historical criticism, or the literary-historical interpretation of the Bible. That leaves us open to speaking with tongues and other nonsense, including this half-hearted exoneration of the Jews, ancient and modern.

Common Bible

ANOTHER unanimously adopted resolution approved the proposal to support a plan for a "common" English version of the Bible, to be done jointly by Roman Catholics and Protestants. No details were given, and one was left wondering if the proposal contemplated the action of the Roman Catholic hierarchy in Great Britain, in adopting the RSV or the purely commercial and lavishly advertised plan for a wholly new translation, to be done by Jews, Protestants, and Catholics led by an eminent archeologist whose views of the New Testament are quite reactionary.

Why do we continue to go off the deep end? Why do we, with our great Anglican Biblical and theological tradition, persist in favoring fundamentalism? Surely what we need is to think a lot harder about some of our problems!

Women Turned Down

BUT EVEN THINKING will not do the trick. Imagine the frustration of our Episcopal church women, turned down and out once more, after all these years of asking for official recognition and admission to convention. The irony of it is that the districts which benefit most generously from the Women's Thank Offering are the strongest in voting down their appeal. It is disgusting. All they want is the women's cash! ("All I want from you is love, Baby!") It is not the convention as a whole, but a handful of stubborn reactionaries led by an antiquarian who argues that his mother was satisfied not to be a deputy, and who can see no advantage in it for the Church. How long, O Lord? Must the women wait until the Grim Reaper has removed obstructionists from the scene? And must the Church tolerate this condition, just because these reactionaries have seats? I should like to see a nationwide protest against reaction. Has the Church no resource? Some persons advocate the abolition of General Convention altogether. Considering its limited accomplishment, year after year, one wonders if a better system of government might not be devised.

WOMEN STILL WANT PARTNERSHIP

By Helen H. Grant

TRIENNIAL FACING THE REAL

ENCOUNTER CONFRONTING THE

CHURCH OF THE FUTURE

AS THE SECOND WEEK of convention begins, the panorama is a series of contrasts. The joy of the opening service has been followed by sorrow over Bishop Lichtenberger's resignation, and again by pleasure in the election of Bishop Hines of Texas as the new Presiding Bishop. Carolinians assure each other in the elevators that the care of the Church is not going west of the Mississippi, since the bishop is one of them and from South Carolina.

Old friends discover that the same hotel suite has been offered to both of them at vastly varying prices. Typewriters in the press room begin to leap or buck. Women with confirmed downtown reservations of months standing find themselves lodged eighteen miles outside St. Louis at an airport motel.

The women who have listened so earnestly to Mrs. Harold Sorg's request "that their work be done in a framework of prayer," and to the joint session with its report of the National Council's program, were stunned by the majority vote of the Deputies, Wednesday morning, to continue refusing membership to women in the House of Deputies itself. One Southern gentleman timidly suggested that it might be possible later to seat women professional church workers. But as it was the non-professional women who had raised five million dollars for the United Thank Offering, this idea met with little enthusiasm.

A delegate from Kansas asked that the triennial be adjourned and the women advance upon the House of Deputies. Male deputies suggested that the triennial give their five million dollars to the peace corps, or to the National Council of Churches, in which women do have a voice. However, more conservative views prevailed, and Miss Frances Young, Mrs. Sorg, and Mrs. Ted Wedel agreed that there was "no comment" to the press upon the action of the deputies.

The beautiful service for the presentation of the U.T.O. went forward serenely. That afternoon the women discovered they now had two more members on the National Council! Could

that have been a "sop to Cerberus"? Then, and the next morning, they continued with routine matters. On Friday afternoon Mrs. Wedel addressed the triennial on the success of the new plan of lectures followed by small group discussions. She believed that as a matter of program the three fine initial addresses — Dr. Massey Shepherd on "God Acts", "Our Changing World" delineated by Dr. Kitagawa, and Dr. Willie on "Our Nation" (Witness, 10/22) — had followed each other in too quick succession, and that the women's discussion groups should have been interspersed among them.

After Mrs. Harold Kelleran's address, she continued, the reports seemed to take on more interest. The delegates were better adjusted to St. Louis and the convention atmosphere. However, Mrs. Wedel found that many of the suggestions for a future triennial program could well have been used in 1922. On the whole she discovered too much passivity and not enough leadership or initiative. She suggested programs at home that best fit the local situation, comparison of work in several parishes, and smaller groups.

Mrs. Wedel insisted that the Episcopal Church must come to grips with the man-woman relationship, as the National Council of Churches has done. There should be mixed study groups and mixed parish and diocesan government. It is perfectly possible to ask the deputies their stand on women and their place in the church before they are elected and sent to convention. Our lay deputies have no idea how other churches are organized. It is also possible that the triennial might meet at another time or place than at the General Convention. Or this meeting might become a meeting of the laity of the Church, with five laymen and five lay women from each diocese. A combination meeting of men and women is more interesting, with separate views, and might reach joint decisions on the use of the United Thank Offering. The United Church Women and the United Church Men will both meet in 1967, as already planned.

Bishop Welles has just celebrated at an ecumenical service for the United Church Women in Kansas City. The Church's Mission to the world cannot be an exclusively Episcopal mission. Union—or at least coordination—is imperative. Extreme fundamentalists are carrying on a campaign against our churches. And what about a church member who accepts and agrees with an anonymous pamphlet which states that ten of our bishops are communists?

God is speaking to the Church-to-Be. We must not withdraw from the real encounter. Our response should be through Mutual Responsibility and Interdependence. This demands new action, and is not a financial appeal. Partnership with other churches, work in suburbs and the inner city, among school drop-outs, with the ill, the aged—but responsibility, divided between clergy and laity, men and women, adults and youth—this must be our aim.

Clearly, Mrs. Wedel's fine paper was the climax of the series.

Scratching the Surface

By Wm. B. Spofford Jr.

THE OUTSTANDING 'flap' at the convention has been over the propriety of using this time and place for issuance of the so-called Stringfellow statement about the Goldwater-Miller ticket. Almost all bishops and clerical delegates received telegrams from home base running from "we are losing pledges and people" to "what's the story". It is obvious that this was an unofficial action but, due to coverage, it often came out as though it was a decision of the convention. Both houses remedied this by resolution and the Deputies appointed a committee to discover what went wrong in the press relations.

☆

The House of Deputies spent one day passing resolutions designed to expedite the work of, as well as the length of, the sessions of convention. Basic to the changes was the decision to elect the president of the House, as well as a vice-president, at the end of each convention, rather than at the start. This would mean that committees could be appointed prior to convention and much preliminary work would be out-of-the-way before opening. The aim is to get convention down to nine days. The deputies discovered that the first four days of convention were spent, mostly, in waiting for something to happen, and listen-

ing to various guests. Everyone felt that the day's work was a good one.

☆

Speaker after speaker is having difficulty remembering saying "Executive Council" when it comes up. It will take some time, we are sure, before "National Council" slips trippingly away into historic limbo.

☆

P.B. John E. Hines recalled the words of Brahms, referring to his predecessors Mozart and Beethoven, in accepting his election: "It is an awesome thing to hear behind one the footsteps of great men". Bishop Hines then paid tribute to Bishops Henry St. George Tucker, Henry Knox Sherrill and Arthur Lichtenberger who held the office immediately prior to himself. He also lifted out the name of Bishop William Scarlett, who was his bishop in Missouri where he started his ministry: "he . . . ordained me and shaped so much of my life in the ministry."

The bishop lifted out the causes of racial equality and confrontation of the urban-industrial culture in which man lives as the "frontier" issues of the Church today.

☆

A special order of business took up the debate on the Church's relationships with the National Council of Churches. Following the defeat, by a handy margin, of a motion to withdraw from membership, the report of the commission on ecumenical relations was adopted and commended to the Church. Dean John Coburn, the Rev. John Burt and Charles Taft did most of the speaking for maintaining relationships with the NCC.

☆

Speaking to the dinner of the Foundation for Episcopal Colleges, Bishop Hines quoted Dr. Henry Jones, sometime professor of philosophy at Cambridge University: "I would remind you that philosophy is the study to which great mathematicians are prone to turn when their minds mature.

"Plato, the beetle-browed, in whose writing poetry and philosophy, beauty and truth, mingle their broad streams; Aristotle, perhaps the sheerest intellect the world has ever seen, who fixed even to this day the provinces of many of the sciences; Descartes, the greatest philosopher that France ever knew, and the prophet of the dawn of the modern world; Spinoza, perhaps the most "seraphic" of all thinkers; Leibnitz, the many sided; Immanuel Kant, with whose thinking modern civilization, like a broad river strik-

ing a granite bank, has taken its last great turn. All of these were among the greatest, if they were not the greatest mathematicians of their day.

"A great day is coming, when man shall comprehend the working of his own spirit to the degree in which the sciences are now revealing the meaning of nature, even though these latter are, themselves, no doubt, only at the beginning of things."

☆

The emergency fund for race relations, which was supposed to be \$150,000, has obtained approximately two-thirds of that amount. The proceeds of the ESCRU dinner, which was addressed by the new Nobel-prize winner, Martin Luther King, went to this fund. The attendors ate sauerkraut and weiners, but paid the usual tab for banquet food.

☆

Someone has pointed out that, as far as he is concerned, all of the stirring speeches so far have been by such non-Episcopalians as Martin Luther King, David McCord of Princeton Seminary; John Ylvisaker of the Ford Foundation and others.

☆

One of the more noticeable signs in St. Louis reads "The world's largest liquor chain welcomes delegates to the General Convention of PECUSA".

☆

In the presentation of the MRI report, Prime F. Osborn, 3rd, member of the National Council —oops, Executive Council, being its new name — got the biggest response. He said: "To hear the term mutual responsibility is to wonder as to its meaning. To seriously consider it is to recognize our terrible shortcomings. The beggar, the alcoholic, the lonely widow, the handicapped child, the city bum, the soldier, the criminal, the old second cousin, the mutilated traffic fatality, the new neighbor, the hungry old man in the hovel, the mayor of the city, the elevator operator, the foreign sailor, the traveler, the stranded family, the unemployed transient, the Japanese farmer, the British coal miner, the unchurched family in the next block, my business associate. Are all my responsibility — either personally or collectively. They are my concern, I can only, with God's help, discharge my responsibilities to them on a mutual basis."

☆

A stroll on the east-side of St. Louis. Over in the skid row district, down towards the new

Jefferson Arch being erected on the river bank, a stripper in a dingy bar was grinding and bumping to an empty house and several dour ladies were sitting at the bar. In several doorways, men cadged cigarettes and then became semi-comatose again. One accused us of being detectives.

Rounding one corner, a well-dressed lady called to a man, tacking across the street, offering him a sandwich. He came and she gave him some nourishment. Two or three others came up and got their offering.

Her name, it turned out, is Mrs. Shepherd and she hands out twenty-two sandwiches and doughnuts twice a week. The name, somehow, seemed appropriate. Her shopping bag, containing her night's gifts, was almost empty. She said she was a missionary (agency undefined). There was no pitch to her act . . . she just handed out a sandwich to each man who seemed glad to get it, and staggered off into the gloom. We, in our turn, had that day voted to keep the ladies out of the House of Deputies. We went to bed depressed!

☆

Almus Thorpe, dean of Bexley Hall, hosted a joint session's tribute to retiring P.B. Lichtenberger and his Mrs. Florence. A group of students from the seminary and Kenyon College sang a fraternity song to which the P.B. wrote the lyrics way back when, and then a Kenyon song about Philander Chase, up-dated to fit the occasion. Mrs. L. was given a bouquet of roses, a check and a hearty kiss from Bishop Burroughs of Ohio. The P.B. received a check for \$32,200 from one and all.

☆

The debate on change of name was most confusing to all but the club-house lawyers. The give and take was reminiscent of Yogi Berra and Johnny Keane trading wits in the recent world series. At any rate, it looks like there will be a new preamble to the constitution, allowing us two names — PECUSA and the Episcopal Church —and including the essence of the Lambeth Quadrilateral. Noone seemed ultra-shocked by the decision.

☆

The convention passed a resolution approving private, parochial and sectarian schools accepting government aid in the provision of standard textbooks, equal bus transportation and such items. This is a reversal of previous action which had supported the principle that sectarian schools

should be supported in full from private sources or the Church.



Both Houses passed a resolution urging members of the Church to encourage family planning, and to encourage the government to offer such information, wherever possible, to other nations.

Talking It Over

By William B. Spofford Sr.

THURGOOD MARSHALL, who walked out of the House of Deputies when laymen killed the civil disobedience resolution, reported in Bob Curry's story this week, has spent his life battling for civil liberties. And it is important to know that his fight has been for the rights of all people, regardless of race, religion or national origin.

Today he is a federal judge in the court of appeals by appointment of the late President John F. Kennedy — confirmation being delayed for over eleven months because some Senators objected to having a Negro serve in that exalted position. But while waiting he sat on the bench by interim appointment and heard 104 cases.

Before his appointment he was chief counsel for the National Association for the Advancement of Colored People, for whom he argued 32 civil rights cases before the U.S. Supreme Court, and won 29 of them. His most famous case was of course the one which resulted in the unanimous decision declaring that racial segregation in public schools is unconstitutional.

Those close to him say that his technique is always the same: he chooses cases he believes can be won; he prepares his arguments with great care; he uses simple language to advance tightly reasoned arguments. He also gets laughs — however serious the case.

He likes to tell stories — sometimes one suspects with tongue in cheek. He tells people that his great-grand-father was captured by a big-game hunter in the toughest part of the Congo "although some of my more genteel relatives like to think he came from some genteel Sierra Leone tribe."

Brought to eastern Maryland as a slave, Judge Marshall continues, "my great-grand-pappy was so hard to handle that one day his master said to him: 'Look, I brought you here so I guess I can't very well shoot you, as you deserve. But I can't with a clear conscience sell you to any other

slaveowner either. So I'm going to set you free, providing you get to hell off the Eastern Shore and never come back.'"

Judge Marshall, born in Baltimore in 1908, entered Lincoln University to study dentistry but it was while there that he switched to law. Graduating cum laude in 1929, he was refused admission to the law school of Maryland University, so he went to Howard University law school from which he graduated at the top of his class. Later, as a practicing lawyer in Baltimore, he compelled Maryland University to enroll a Negro law student.

His father, a waiter at the Maryland Country Club, was responsible for his switch to law. He says:

"My father turned me into a lawyer without ever telling me what he wanted me to be. In a way, he was the most insidious of my family rebels. He taught me how to argue, challenged my logic on every point, even if we were discussing the weather."

As just plain Thurgood Marshall, he served for several years on the board of directors of the American Civil Liberties Union, where he often enlivened discussions by telling a story. One day a segregation case that the Union was fighting was being discussed. Marshall, in the choicest Negro dialect, told this story:

"I have a friend in New Orleans who is black. He married a girl from Chicago who could pass for white. So when she goes to visit her folks, he goes to the station and says to the ticket-seller, 'I want a lower berth for Chicago', so the ticket-man say, 'We hain't got none.' So my friend says, 'Give me an upper then', and he gets the same answer. So my friend raises a fuss about the law saying so-and-so. So the man at the window gets a little scared and says, 'We hain't got no berths but we'll sell you a drawing-room for the same price as an upper.' Us niggers call that Jim Crow Deluxe."

This man got mad in St. Louis — and, according to an unnamed member of his New York delegation, "I don't blame him."

Church Missing the Boat

AN AUTHORITY on urban affairs has charged the Church with defaulting from its task of attacking poverty, crime, injustice and intolerance, leaving these and other urgent needs to government to tackle first.

"Now, by default," he said, "it is the state

which has declared war on poverty, not the Church. It is the state . . . which has declared war on crime, not the Church. The state has declared war on injustice and intolerance and discrimination and extremism. The Church is joining the ranks, but with more draftees than volunteers."

Speaker was Dr. Paul Ylvisaker, director of the public affairs program of the Ford Foundation, who flew from New York to St. Louis to address an urban dinner during the General Convention.

His remarks centered on the basic human needs of today as he sees them — the need for dignity, and the need for motivation — and the Church's frequent confusion of purpose and method in seeking to meet these needs.

"Politically speaking," Dr. Ylvisaker suggested, "the ecumenical movement today is about as sophisticated as America in pre-Federalist days." Whereas government and industry have learned to be flexible and to plan on the basis of modern techniques of evaluation and feedback, the Church "has not been quick to adapt, nor to foresee, nor to evaluate, nor to innovate."

In Dr. Ylvisaker's view, the Church has missed,

until tragically late, the urbanizing trends of modern society; first it stayed rural in its thinking, and wound up with the "compromises of suburbia. Then it became absorbed with real estate, using the tests of the market to abandon its old churches and to build its new. But the market's purpose is to tell what is, not what ought to be. What ought to be is the job of the Church — and the most vital need of the modern state."

The hopefulness the speaker expressed was based on the patent desire of the state for help, its sensitivity to rights and human values today, rather than its former accent on authority and control. He stated that funds are increasingly available to the churches for programs in housing, manpower, and soon in the poverty program. Will the Church be ready to use these funds?

This was the challenge Dr. Ylvisaker left with his highly appreciative audience, with final cautions that personal respect and dignity were the need, rather than material charity of the old order, and that the Church should follow its mission according to the example of Christ — not clutching its life to itself in a fruitless concentration on survival.

- NEW BOOKS -

E. John Mohr
Book Editor

Tongue Speaking by Morton T. Kelsey. Doubleday. \$4.50

Although "speaking in tongues" has now been common for a long time in the pentecostal churches its occasional appearance in conventional churches creates a stir. The author, a parish priest of Monrovia, California, with a broad background in theological and psychological studies, gives here an objective and readable account of the history of tongue speaking and interesting descriptions of contemporary cases. But, valuable and enlightening as this is for most who do not have first hand knowledge of the phenomenon, Kelsey's book makes in addition an outstanding contribution to theological discussion in presenting the setting for glossalalia.

If the individual can have no direct contact with God, or "spiritual" realities, then glossalalia is seen as nothing more than personal aber-

ration or evidence of a pathological condition. This, according to Kelsey, is the view dominant in Latin Christianity through Aristotle and Aquinas, maintained in the Roman and reformed Churches. Knowledge is acquired by the senses from sources external to the individual, and this is the knowledge which the individual communicates.

When, however, the individual is seen as having a source of knowledge within himself then glossalalia, along with dreams and other phenomena, is seen as evidence of such a direct contact with God. This, Kelsey shows to be the Platonic view and the implicit theory of knowledge of Jesus. It is the one maintained in the Eastern Churches, and never absent in the west, from Augustine to Whitehead and Tillich, from the Cambridge Platonists to A. E. Taylor and von Hugel.

Because Jesus' theory of knowledge was "very much like the theory Plato worked out so carefully . . . the early Church found it so easy to fit the teachings and practice of Jesus into the philosophy of Plato to give the world the first real theology it had known".

Kelsey cites the works of Freud

and Jung for empirical evidence in support of the Platonic position in contemporary terms.

Mr. Kelsey has made this interesting presentation the basis for an expression of a wider concern. There will be many for whom glossalalia will only be something to read about. But the nature of knowledge, the relationship between the individual, are matters of universal concern. What Mr. Kelsey has to say needs to be known.

Christian Primer by Louis Cassels. Doubleday. \$2.95

Church people who have read the columns Louis Cassels writes on religion for United Press International are aware of his competence. He can relate events and discussions in non-professional terminology without falling into the distortions of less able journalists. In part this is the result of knowing what he is talking about. Here he seeks to convey this knowledge about questions relating to the Christian faith to many people who are very active in church life but who are confused and uncertain about the basic doctrines which are taught or discussed in the church.

WOMEN ELECT —

(Continued from Page Six)

and her husband have played an ever-increasing role in the growth of the Church.

Mrs. William Gardner of New York followed an early retirement from a government career with full-time professional work as parish assistant and director of education.

Mrs. Battle, will be able to call upon her wide experience in many areas of church work at parish, diocesan and provincial levels. She is presently identified with a new leadership training program in the diocese of Indianapolis.

Mrs. Ewell combines a career as a business executive in Miami with diocesan and provincial church leadership. She has toured recently in the Orient and has been actively involved in work with Cuban refugees in South Florida.

APPLEGATE COMES UP WITH SOME FACTS

★ Growth statistics of the Episcopal Church since 1961 do not present an encouraging picture, according to a report heard by the House of Deputies and commented upon at noon press conference by the Rev. Robert B. Appleyard of Greenwich, Conn.

Dr. Appleyard, secretary of the committee on the state of the Church, revealed that for the first time since 1930 growth in the communicant membership has increased this past year at a slower rate than the population: one-tenth of 1% Church growth, as compared with a 1.4% growth in the nation's population for the year 1963.

Other telling statistics discussed by Appleyard were these:

- 25% of the active clergymen are at present engaged in non-parochial ministry

- Total giving to the Church

in 1963 was \$209,000,000 as compared with \$203,000,000 in 1962 and \$197,000,000 in 1961

- The ratio of beyond-the-parish expenditures to total parish receipts grew in the year 1963 from 12.1% to 13.3%.

These last figures, said Appleyard, represent a small increase, despite the formalization at the 1961 General Convention in Detroit of the Church's goal of 50-50 giving.

The hope is that parishes will eventually divide the dollars at their disposal equally between work of their own and outreach beyond local parish efforts.

In the personal view of Appleyard, these figures make exciting news. We're actually facing facts for the first time and perhaps this will awaken us out of the lethargy we've been in. He referred, in this comment, to the more strict whittling

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down of parish rolls to only active communicants in good standing since the 1961 General Convention adopted a specific

standard of participation in the worship life of the local church as the official definition of membership.

European Conference Becomes A New Ecumenical Agency

★ With the chief emphasis in both our news and articles being on our own General Convention it is easy to overlook church events going on elsewhere. We did however report the meeting of United Church Women in Kansas City in our last issue and now report an historic meeting which took place in Europe as our General Convention was getting under way.

Churchmen from 21 European countries, meeting abroad the Bornholm sailing in the Kattegat channel, voted to change the structure of the European conference of churches from an informal fellowship into an of-

ficial ecumenical organization.

Following two hours of discussion and debate, a draft constitution which brought into being the first pan-continent church organization ever formed in Europe was adopted by the approximately 250 delegates. There were no dissenting votes, though five delegates abstained.

The conference, which was kept intentionally loose since its first meeting in 1957, includes representatives of nearly all Protestant, Anglican, Orthodox and Old Catholic Churches in Europe.

All three previous meetings of the conference were held at

Nyborg, Denmark. This session convened aboard the privately-owned Danish ship in the international waters between Denmark and Sweden to allow participation by East German delegates.

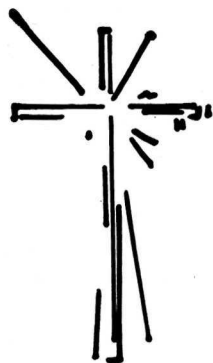
Communist authorities would not grant East German delegates allied travel permits to visit Denmark and Denmark would not allow the delegation to enter without the permits.

The action changing the conference into an official organization reflected growing recognition by European churches that their joint work must be "fixed in constitutional form" in order to most effectively meet new problems.

The constitution described the aim of the conference as "co-operation, by means of regular meetings, to discuss questions concerning the churches in Europe and to assist each other in that service which is laid upon the churches in the contemporary European situation."

The conference was described as "autonomous" but "closely related to the World Council of Churches in the common effort to promote Christian unity and service."

A first article of the constitution paralleled that of the World Council, stating that it



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is "an ecumenical fellowship of churches in Europe which confess the Lord Jesus Christ as God and Savior according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Ghost."

The constitution established as organs of the conference an Assembly, a presidium, an advisory committee and a secretariat. Assemblies are to be held every two years.

Debate developed over the relationship the conference is to maintain with various non-eclesiastical ecumenical movements in Europe.

As adopted, the constitution authorized the presidium and advisory committee to invite representatives "from Christian movements and organizations" who accept the conference aims to "participate in the work of and preparation for the assembly in a consultative capacity."

The conference elected seven presidents, all high ranking representatives of member churches.

Composition of an 18-member advisory committee, which also was named, spurred considerable debate. Several speakers argued that the unit, all clergymen, should include laymen and women and younger people.

Particularly strong pleas were made for greater participation by youth at future meetings and other speakers urged that churches other than those belonging to the WCC be represented at the conference. Several churches which are not WCC

members had official delegates at the current meeting.

In other action, the conference named Glen Garfield Williams, Europe secretary for the WCC's division of inter-church aid, refugee and world service, as secretary. He has served in this capacity prior to formal organization of the conference.

Williams will continue in his WCC post in addition to filling the conference secretariat. The conference voted to make a contribution to the WCC to help underwrite secretariat expenses.

Delegates approved "in principle" the establishment of a permanent study center and authorized appointment of a committee to investigate the proposal. It was reported that a site near Graz, Austria, has been offered free or for a token payment. The site was viewed favorably for the center since Austrian political neutrality would make it possible for churchmen from all parts of Europe to meet there.

Hope was expressed that it will be possible to hold a "fully

representative assembly" in 1966 at Nyborg, Denmark. The theme of the assembly will deal with the service of the churches in relation to social and political pluralism in Europe.

Messages to the conference included a greeting from the Prague peace conference calling for efforts toward peaceful co-existence and world peace.

CONVENTION CLOSES WITH FIREWORKS

★ Heated debates were the order of the day as convention was about to close. The most vigorous champions of integration, convinced that the two houses had come out finally pretty well, wanted Judge Marshall to come back for the closing session. So they wired him at his office in New York telling of the accomplishments. It arrived after he had left for the day, so his only comment to the press was; "I haven't received any message, so I have no comment one way or the other."

Bishop John Burgess of Massachusetts, commenting on the

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Marshall walkout, said that it had a "national effect" and that there is "no man more highly respected" and that his departure was an incident basic to "the whole freedom movement."

The statement by the Negro bishop, together with a paper submitted to the bishops by Bishop Warnecke of Bethlehem, stirred up hot debates the day before convention ended — clashes chiefly between southern and northern bishops. Using almost the same language as the resolution that had lost in deputies, the paper supported the right of Christians to engage in peaceful, non-violent demonstrations. In disobeying civil

law, however, Christians should be willing to take the consequences of illegal action, the paper said.

Bishop Pike Again

The charge made outside the convention that Bishop Pike of California is a heretic was disposed of in a conciliatory paper by the bishops. Without mentioning the California diocesan it affirmed the need for theological discussion. It expressed concern with "the way the Christian faith . . . is presented to the world."

"Bishop Pike believes in the Catholic faith," said Bishop Louttit of South Florida. "He believes the Trinity is a form of expression of the faith, but he believes it is only a form. I can't separate the two." (See Dr. Grant on page 8).

BISHOPS SAY POVERTY IS A MORAL ISSUE

★ The bishops called for measures to eliminate the "frightening new poverty in the midst of affluence" in the U.S.

A statement called poverty a "moral issue" and declared that the country possesses the

"knowledge and resources to eliminate such deprivation."

"We bear responsibility in obedience to the biblical injunction to 'love thy neighbor as thyself,'" the bishops said as they held that the poverty question should be faced "in the lives of Christians" and also in the "corporate behavior of the Church."

They suggested that Christians should see the war against poverty as a "war for the poor" and a "call to compassion, confrontation and common action."

"Complex causes and continuing conditions" have left many persons without hope or "power to change their situation."

While agreeing that there "must always be personal initiative and responsibility," the bishops criticized those who "still believe that the poor are somehow unworthy" and added:

"It also should be understood that the rapid expansion of technology and the consequent premium placed upon skills and education has created a situation in which many of limited ability are condemned to live outside the mainstream of our economic life."

Advocating an "attack upon causes," the bishops said expansion of relief rolls is an inadequate solution to the poverty problem. Churches and individual Christians were urged to fight poverty by promoting understanding and sharing in organized community projects and other efforts.

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The New Name of the Church Is a Stroke of Genius

By Frederick Grant

★ At long last, after seventy-six years, the long debate has ended. By a stroke of genius, a formula has been devised that ought to satisfy everyone concerned: "The Protestant Episcopal Church in the United States of America, otherwise known as the Episcopal Church" is "A constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church . . ."

This is stated in a Preamble to the Constitution, where it belongs. It is strange that for 175 years (since 1789) this constitution has had no preamble. Plato said, long ago, that every law should have a preamble, stating its purpose and what it contains. Our founding fathers in 1789 were given to preambles. Witness the Declaration of Independence: "When in the course of human events it becomes necessary to dissolve the political bands . . ." Or see the Constitution of the United States: "We the people of the United States, in Order to form a more perfect Union . . ."

The new preamble is well written, accurate, an eloquent statement of the nature and outlook of the Episcopal Church which will serve to clear up many misunderstandings both within and without the Church.

There were many fine speeches in the House of Deputies, supporting or opposing the preamble, which in form took the place of the simple resolution of the House of Bishops, omitting the word "Protestant" from the name. The simple proposal of the bishops seemed

to disavow the historic name of the Church, a step that might have proved disastrous, as some other religious body might have come forward and laid claim to it and to all its tradition and privileges. What was wanted was a name that retained the historic standing of the Church.

The idea that existing property rights might have been jeopardized was denied by an eminent deputy from Maryland, a judge who has specialized for years in this kind of law; he assured the deputies that the danger is non-existent, and changes of name of churches have taken place without cost or controversy. (Ed. Note: This is contrary to the opinion of another attorney quoted in the editorial on page 7)

It was also pointed out that the word "Protestant" is not a mere negation, despite the fact that in so-called "Catholic" countries the word connotes denial and disbelief. What is needed is education in these backward countries, and the name of our Church ought not to be changed just in order to avoid misunderstanding among illiterate peoples. "Protestant" originally meant stating positively in Latin pro-testare means to affirm or testify for someone or something. The idea that it means to deny is a modern abuse of language. It is like "criticism", which meant to weigh, test, evaluate, judge, for example the right text when there are more than one reading in the manuscripts. But modern use makes biblical criticism an attack upon the Bible! We ought not to yield to these wild popular misinterpretations,

but explain and educate and defend the true meanings.

The preamble will of course have to go to the next Convention for final adoption. But let us hope that final adoption will take place. This solution is too good to pass by!

BISHOP LICHTENBERGER HONORED AT SERVICE

A special service of Evensong in honor of the Most Rev. Arthur Lichtenberger was held at Christ Church Cathedral, St. Louis, on October 22, the evening before the close of the General Convention.

Taking part in the service was the Most Rev. John Elbridge Hines of Texas, who was elect to succeed Bishop Lichtenberger on October 17th.

The service was a testimonial to the resigning bishop from the Diocese of Missouri, from which he was elected Presiding Bishop in 1958. A memorial program was printed to mark the occasion.

The Rt. Rev. George L. Cadi-gan, who succeeded Bishop Lichtenberger as Bishop of Missouri, was in charge of the service, for which Bishop Lichtenberger himself had selected the music.

The offering was designated to aid in the publication and distribution of Dr. Massey Shepherd's booklet of missionary intercession, "Make His Name Glorious."

One or two pews were reserved for the family and close friends of Bishop Lichtenberger. All others were open to the public.

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