

The **+ WITNESS**

NOVEMBER 5, 1964

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FRANCES YOUNG: —
“Behind the enormous amount of business
transacted by the Episcopal Church Women”

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The Pastoral Letter of the Bishops

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Story of the Week

Theology Should End in Action Bishops Pastoral Stresses

★ Episcopalians in this jet age are "called by God" to sweeping changes and greater interdependence within the Anglican communion, the bishops proclaimed in a pastoral letter issued at the close of General Convention.

The letter — required by canon law to be read in parishes within 30 days — advanced "Mutual Responsibility and Interdependence in the Body of Christ," the extensive new program, called MRI, which the convention adopted.

It called for more than doubling of the current funds allocated to missions by the American Church, and the pooling of men and efforts throughout the Anglican communion.

Labeling MRI a "great, old, authoritative, necessarily general, policy principle for the Church," the bishops reminded members that the Church is a "worshipping body, living to God and not to itself."

This means "praying that we may be what we are and never, never, a self-contained club, complacent in success or filled with worldly despair over adversity," the pastoral asserted.

It stressed the necessity for the Church "as it lives for God and his world," to "read aright" the many marks of the "new age, the most all-embracing being the massive fact of rapid change." This, it explained,

means the Church "must change," not only to preserve itself, but also that it "may serve."

Citing racial tensions, urban problems, threat of a nuclear war and the fact that half the world "goes to bed hungry" as current problems, the bishops declared: "But God does not call his creatures to an impossible task, our own spiritual home is the great inclusive Anglican communion."

Because "theology should end in action," the bishops called upon members to "join in a greater support in money and manpower" in the cooperative program.

Asking all to be "responsible stewards of their possessions," the bishops urged leaders of congregations, dioceses and the general Church never to forget "they, too, are stewards responsible to God for the world mission of the whole body."

They appealed that all will "learn humbly the way to receive" in entering into "deep relationship" with other cultures and Churches, labeling it a "peculiar arrogance" to believe "we possess all we need."

"If our values are straight," the bishops said, "we know that fellowship in Christ is an end in itself, and that we give materially from our relative abundance is a little thing compared to the fellowship, faith and new

meaning that can light our altars as we truly work and pray for the whole state of Christ's Church."

The bishops labeled as truth that a Church, "living to itself will die by itself," adding: "If we live for others, we will be blessed in both obvious and subtle ways by the servant Lord of the Church."

Deputies Disappointing

Clifford Morehouse, president of the House of Deputies, called the sessions of that body "disappointing and frustrating." In an extemporaneous talk he said that Deputies had left "because of their frustration." Explaining that he did not condone that, he added that "many of us who remain feel this has not been a great convention."

Mr. Morehouse then told the Deputies it was their task when they went home to "separate from the great haystack this convention has produced, the treasure that is here — especially MRI." He then admonished the house to "begin the real work of the Church . . . that which we have outlined here."

He undoubtedly was referring to the delaying and thwarting tactics employed by Deputies during much of the 13-day session.

However, an unofficial organization, Episcopal Society for Cultural and Racial Unity, was pleased with resolutions adopted by the convention and statements issued by the House of Bishops on racial matters.

Different Placards

When members of both houses left Kiel Auditorium they were greeted by large placards bearing the inscription, "The Church Has Spoken."

Then were listed the following subjects on which the convention spoke: "Against Anti-Semitism," "For Desegregated Schools," "For Material and Moral Support of Freedom Fighters," "For Personal Involvement in Areas of Conflict," "For Support of Churchmen of South Africa who Oppose Apartheid," "To Bring All Men Into the New Society," "For Equal Employment Opportunities," "Obey God, Rather Than Man," "Open Occupancy Housing" and "Persons May Marry Without Regard to Color."

Preceding the opening worship service on Oct. 11, the placards were completely blank and were held by ESCRU members who distributed leaflets explaining they were meant as an admonishment of the Church for lack of action and as an expression of hope that the Church would do something about racial tensions.

Trial Use

The convention earlier authorized for trial use, beginning January 1, and subject to permission of the local bishop, new prayers and scripture reading on lesser feast days that are not now included in the Prayer Book. Their use also was limited to three years and the standing liturgical commission was instructed to report at the next General Convention. Some Episcopal clergymen feel this is the first major step forward in the Church's liturgy since 1928.

A resolution adopted at the General Convention put the Church on record as favoring birth control.

Presented by a commission on the Church in human affairs, the resolution cited the rapid increase in population "which

threatens the world with increased human misery and retarded economic growth . . . "

The population explosion, it said, "may well endanger world peace because of widespread hunger and poverty."

Members of the Church were urged to "work in their communities for adequate resources for family planning" and for "protection of the right of husband and wife to determine, by mutual consent, the size of the family."

In an earlier resolution, Episcopalians were asked to "encourage the government of this nation to offer, whenever possible, information in family planning to other nations."

The Church "continues to condemn non-therapeutic abortion and infanticide," the resolution said. In advocating birth control it pointed out that "morally accepted means of family planning are now "continence and discipline."

Implementation of the extensive new mission plan, MRI, was authorized by the convention.

Since the Anglican Congress, where MRI came into being, has no legislative authority, it must be approved by each of the Churches in the Communion. Five other Churches already have approved the plan and others are expected to do so in the near future.

The action in St. Louis called for an extra expenditure by the Episcopal Church of \$6 million in the 1965-67 triennium to give assistance to other Churches. This total is more than double the present amount being spent for inter-Church work.

The plan also called for closer cooperation with interdenominational organizations such as the World and National Councils of Churches.

Translation of Bishops

Among other actions, the convention approved translation of bishops, after five years of serv-

ice, either in a diocese or missionary district, effective immediately. Previously it was not permissible for a diocesan bishop or bishop coadjutor to change his diocese.

BISHOPS MODIFY STAND ABOUT NCC

★ The bishops successfully modified a statement proposed at the convention which called for efforts to restrain National Council of Churches' moves to influence legislation.

As originally passed by the deputies, the statement urged Episcopal representatives to the NCC to "seek to restrain the NCC and its departments and agencies from efforts to seek to influence specific legislation."

The bishops added the modifying clause, "except where issues are involved on which this Church has taken a stand through the General Convention, House of Bishops or Executive Council." The modification was accepted by the deputies.

Concerning other ecumenical relations, the convention approved continued participation by the denomination in the consultation on Church union, which is considering the proposed formation of a united Church.

OPEN COMMUNION DEBATE POSTPONED

★ The convention withheld action on a proposed resolution which would have broadened the Church's stand on "open communion." At present, under ordinary circumstances, only members of the Church are allowed to receive.

After discussion in both Houses it was decided the matter needed further study. It was referred to the commission on ecumenical relations for return to the 1967 convention.

A Church spokesman pointed out that Episcopalian participation in joint communion on such occasions as ecumenical meetings is not changed.

Triennial Did a Lot of Business With Frances Young at Helm

By Helen Grant

★ Behind the enormous amount of business transacted by the Episcopal Women at the triennium is a serene, smiling, delightful person, Miss Frances Young, seemingly always ready with statistics, information, inspiration, even the familiar oil on troubled waters. In her quiet, pleasant self-effacement, she was as indispensable — in the hurly-burly rush of convention — as the Gray Eminence, Joseph, was to Richelieu, except that she is young, and straight-forward.

A graduate of Pembroke College at Brown University, she has many friends on the Atlantic Coast, and in the spring of 1963 made many along the Pacific, when she spoke to women at the spring conference of the diocese of Southern California, and later in the summer to clergy at the urban culture conference in Oregon.

Last spring, she visited groups of Episcopal Church Women about the Caribbean — in the Virgin Islands, Porto Rico, the Dominican Republic, and Haiti, helping them to prepare for the triennial. The enthusiasm with which many of those women attended the combined dinner of province two and the new province nine at St. Louis was a tribute to her ability to arouse her audience's lasting interest.

The concluding days of the women's meetings were devoted to making up for the large amount of time passed at the ecumenical lectures at the various seminaries, and that spent in the small discussion groups.

Dr. Mullaca of Windham House addressed the session; the editor of the *Episcopalian*; Dr. Morehouse; Dr. Pierson Parker of General Seminary

gave an unusually fine meditation relating all the "busyness" to our religion and the Church.

Almost 500 delegates have been present with 100 alternates, 1286 visitors and 1350 workers from the dioceses of Missouri.

During the closing meetings, many minor resolutions were passed, but the outstanding satisfaction was that the group of women now on the Executive Council of the Church has been increased from four to six.

The proposed Thank Offering grant list was dramatized by reporting in detail on one case from each of the larger groups all over the world, and even tired women found the individual cases extremely interesting.

Many of the delegates lingered on after adjournment in order to hear Mrs. Harold Sorg speak at the noonday service at the Cathedral Wednesday noon and to attend the seminaries' dinner that evening.

No delegate could have attended the dramatic services at the Kiel Auditorium, the joint sessions there on program and budget, the smaller devotional services at the Cathedral, the business sessions themselves, without carrying back home a breath of fresh air, a knowledge of great service all over the world and of the keenly-intelligent, self-sacrificing women devoted to it.

AUTONOMOUS CHURCH IN BRAZIL

★ A 19th independent Church was created in the worldwide Anglican Communion when General Convention voted to establish the three missionary districts in Brazil as an autonomous national body.

Bishop Donegan of New York,

chairman of the overseas committee of the House, introduced the resolution and said that in the judgment of the committee all qualifications for independent status had been met by the Brazilian Church. A study of the situation had been ordered by the 1961 convention.

Action of the bishops was final since the concurrence of the deputies was not required.

The Episcopal Church of Brazil has 150 congregations with a total membership of 45,000. There are three bishops and 85 clergymen.

Bishop Egmont M. Krischke of Southern Brazil, senior bishop in the new Church, called the action a "serious and historical decision" and informed the American bishops that Brazil Episcopalians "recognize confidence in us."

Bishop Plinion Simoes of Southwestern Brazil and Bishop Edmund K. Sherrill of Central Brazil also spoke briefly and asked the American bishops for their "prayers and concern."

The House then voted the Brazilian Church the privilege of seats for its bishops "when-ever they wish to attend."

BISHOP HINES INSTALLATION

★ Bishop John Elbridge Hines will be installed as Presiding Bishop in ceremonies on January 27 at the National Cathedral in Washington.

He has submitted his resignation as bishop of Texas. His resignation, accepted by the House of Bishops, becomes effective on January 1.

APPROVE USE OF NEW TRANSLATION

★ The convention approved the New English translation of the New Testament as an extra permitted version for use in services in the Church. Four other authorized versions are the King James, American Revised and Revised Standard Version.

Bishops Reaffirm Former Stand Upholding Civil Disobedience

★ The House of Bishops sharply rebuked laymen of the House of Deputies when it issued a clear endorsement of non-violent civil disobedience.

A "position paper" adopted by the bishops at the close of convention asserted that in being "faithful to scripture" the Church and its members "reserve the right to obey God rather than man."

Lay deputies earlier defeated a resolution condoning civil disobedience under limited circumstances. The clerical deputations voted overwhelmingly in favor of the proposal (10/29).

In their position paper the bishops said "Christian teaching holds that civil authority is given by God to provide order in human society." They labeled human law a "reflection of immutable divine law" which Christians must obey, "seeing in it the will of God."

However, they contended, some existing laws "deny these eternal and immutable laws," and under such circumstances God rather than man should be obeyed.

The bishops said the Church recognizes the "rights of any persons to urge the repeal of unjust laws by all lawful means, including participation in peaceful demonstrations."

When the means of legal recourse have been exhausted or are "demonstrably inadequate," the bishops asserted, "all persons for reasons of informed conscience" have the right to "disobey such laws."

The bishops emphasized that persons who disobey such laws must "accept the just penalty for their action" and also must protest in a "non-violent manner," and "exercise severe restraint" because of the "danger

of lawlessness attendant thereto."

They said that before participating in such actions Christians "should seek the will of God in prayer and the counsel of their fellow Christians."

Before adopting the position paper the bishops engaged in the most heated debate that was heard in open session during the convention. Bishop Louttit of South Florida presented a resolution stating the Church's position should be unequivocally against civil disobedience.

"We are called of God, regardless of our views about rights of Negroes and other so-called minorities, to use our every effort to avoid and prevent disorder in any form. This is sound Christian doctrine," he said.

Bishop Warnecke of Bethlehem offered a substitute resolution upholding the right to disobey laws out of conscience.

Bishop John Burgess of Massachusetts, the only Negro serving a diocese in the United States, contended there has been "great Christian leadership" in the freedom movement and added: "Opposition to civil disobedience throws into doubt the freedom movement in our nation."

Bishop William J. Gordon of Alaska told the house he objected to a pro-civil disobedience statement that does not "also speak to disobedience in terms of crimes and violence."

Bishop George M. Murray of Alabama said that "in the deep south, just as in the nation, there are those who disobey laws for different reasons," and asked, "Are we trying to sort out which to obey and which not to obey?"

The matter was referred to a committee for revision. And

the rewritten statement was adopted by voice vote with a few scattered negative responses.

GOOD ORDER CALLED FOR

★ Among other convention actions, the bishops issued a statement designed to clarify "certain questions of good order in the Church."

While not mentioning any names, the statement was regarded as a reference to Bishop James A. Pike of California who has stimulated wide discussion by his remarks in pulpits here and elsewhere that the doctrine of the Trinity is non-essential to the Christian faith.

The bishops' statement said that they were concerned that "in the public presentation of the Faith, no bishop or priest, either in what he says, or in the manner in which he says it, denies the Catholic faith, or implies that the Church does not mean the truth which it expresses in its worship."

"For us," they said, "the criterion of what constitutes the Christian faith is the corporate consciousness of the body guided by the spirit down the ages, in preference to the necessarily limited views of any man or generation living or dead."



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EDITORIAL

Convention Justified Cautious Optimism

SOME are already calling it the most cantakerous and argumentative General Convention in a generation. Others would hail it as having achieved important break-throughs in the Church's life which may well usher in a new era in Church vitality.

There is no doubt as to the argumentative atmosphere in the House of Deputies nor as to the strong emotional currents that were running there. The heated presidential campaign and the deeply-felt issue of civil rights hung over this convention and determined far more often than explicit statements would suggest the actions and decisions. The Stringfellow statement was greatly resented and vociferously objected to, though finally a relatively mild rebuke was administered, and several deputies defended Stringfellow from the floor and laid most of the blame on the press.

Martin Luther King's appearance was immensely impressive and the subsequent announcement of the Nobel Peace Prize award added to his stature in the eyes of many churchmen who had not really known him or his point of view before they saw and heard him in St. Louis.

As usual the House of Bishops moved swiftly and often very radically — also, sometimes carelessly as to canonical language — and the Deputies moved slowly and cautiously — and often did not move at all. Women as Deputies was lost by an eye-lash. The Presiding Bishop's rebuke to the Deputies on this issue was an electric moment at the joint session. Opinion was divided of course. For those who think the barring of women from the Deputies reflects a basic heresy concerning the nature of the Church, Bishop Lichtenberger's statement was thrilling and courageous. In any case, it has not dampened the sentiments of love and affection that go with him as he retires.

Name of the Church

THE COMPROMISE on the name of the Church may settle once and for all a perennial troublemaker. Great credit goes to Dean John Leffler

of Seattle who drafted the compromise preamble. However, without the vigorous support of the compromise by advocates of the name "Protestant" the preamble would never have survived.

The most calamitous action of the convention was its defeat of a resolution on civil disobedience, a defeat which the Bishops retrieved in part by a strong statement. Here the legalistic cast of the Deputies and the general alarm about violence and anarchy carried great weight with many laymen. It was this action which seems to have been the last blow to Judge Thurgood Marshall, who left the convention after this action was taken and returned to New York. He expressed in a dramatic way the frustration and dismay many Deputies shared. An attack on Judge Marshall by a St. Louis newspaper brought a formal apology from Bishop Cadigan.

"No one can say we are not courageous in the House of Deputies", one Deputy remarked wryly, "We unequivocally lowered the minimum age for deaconesses from 25 to 24!" But, in all honesty, this 61st General Convention did more than that.

Some Real Accomplishments

IT GAVE added impetus through its program and budget to urban work; it rejected decisively a move to withdraw from the National Council of Churches; it rejected any attempt to weaken the Episcopal Church's stand on racial justice and integration — a deceptively simple canonical change by Dean Butler of New York writes non-discrimination and integration into canon law as a right of the laity; it steam-lined future conventions in ways that will importantly speed up its procedures.

More than anything else, it endorsed Mutual Responsibility and Interdependence in the Body of Christ. The presentation of this report was a convention highlight—moving and eloquently presented. What will it mean? Obviously from their Pastoral Letter (reported elsewhere in this issue) the Bishops consider this the major achievement of convention. It may become just a catch-phrase, a motto to rally the faithful as old mottoes have rallied them in the past — Nationwide Campaign, Forward in Service, Builders for Christ, the Bishops Crusade. Just

possibly, a bold and imaginative committee at the national level, and responsive and dedicated clergy and laity in diocese and parish all over the Church, might develop some real involvement and inter-change among American Episcopalians and fellow Anglicans all around the world that would revolutionize our whole outlook. Clifford Morehouse, president of Deputies, reminded the House that the Church's real work is not done in General Convention but in parishes and missions, by clergy and laity bearing their witness and living the Christian life day by day. Here is where MRI will be tested and proved.

Cautious Optimism

THERE IS GREAT confidence in the new Presiding Bishop; there is general satisfaction at the boldness with which the Bishops have spoken out at St. Louis on a number of occasions; there is enthusiasm — still somewhat vague and shapeless — for some way to express Mutual Responsibility. All this must be weighed against the frustration at the complacency and caution of so many of the leaders of the laity.

On balance, we suspect cautious optimism is more justifiable than dismay over what we have done and said and been in St. Louis.

THE NEW HUMANITY

By John Elbridge Hines

THE NEW PRESIDING BISHOP
DESCRIBES A FAITH ADE-
QUATE FOR THESE TIMES

LIKE MANY another boy, in my day I suffered agonies at the hands, or perhaps I should say at the voices of preachers who, often in my opinion, were full of nothing but sound and foam. However, there was one preacher whom I shall never forget, so biblical were his insights, so devastating were his judgments, so profound was his gospel of forgiveness and reconciliation. One of his texts still remains with me; it is that homely but electrifying warning of the prophet Isaiah:

"The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

That man made it live in terms of a culture which should have been searching for a fitting, comprehensive view of man in history and yet was content to settle for a substitute — a substitute inadequate for the times of which that culture was a part, and as events transpired, that theological bed turned out to be much too short for all of man to recline upon it.

Forty years have passed since that day. Another great and terrible war has been fought. But the question raised still persists and ought to be faced. Are we making the identical mistake in our day that was being made so casually

forty years ago? Are we trying to occupy a theological resting place which is much too short? Are we trying to wrap ourselves in an ideological covering which leaves us half exposed?

In that generation we imagined we could get along in a theological or doctrinal vacuum.

I remember men saying in that fine church college which I attended, "There is no need to commit ourselves to a creed," or again, "Man is his own creed. It really does not matter what you believe so long as you live a good life." The war broke full in their face. It exploded the myth of unbelief; it carried down in its flaming ruins the last vestige of that popular fallacy that it does not matter what a man believes, for the appalling evils of a nihilistic faith, a faith which rejected divine revelation, made themselves manifest in such stark terror that never can they be forgotten by the human mind.

If forty years ago we had been able to read the handwriting on the wall, we might better have detected the demonic character of ideas, which since have bathed the world in blood. The Nazi creators of a new and horrible religion found substitutes for the doubts and skepticisms of the intellectually proud and of the spiritually

indifferent. Their substitute was an absolute, embodied in a terrible social philosophy. They did exactly what St. Paul warned experimental Christians against in our day; they changed the glory of the incorruptible God into the image of corruptible man, creating their god in the likeness of Hitler and his dreams of immortality for the Third Reich.

The world war resolved one thing, if no other. It defined the imperative nature of belief. It proved that it does make a difference what we believe, for it highlighted the fact that the struggle was not between nations and nations only; it was between the powers of heaven and the rulers of the darkness of this world. It was not only war; it was and still is revolution.

What Must I Do?

THE TESTIMONY of our confusing day is that man's greatest lack is lack of conviction, especially lack of conviction that truth and falsehood, good and evil, are real. "Man was meant to be doubtful about himself but undoubting about the truth. That has been reversed. Nowadays the part of man that man does assert is exactly the part he ought not to assert, namely, himself. The part he doubts is exactly the part he ought not to doubt, divine reason. Huxley preached a humility content to learn from nature, but the new skeptic is so humble he doubts if he can learn. The old humility made a man doubtful about his efforts, which might make him work harder. The new humility makes a man doubtful about his aims, which will make him stop working altogether."

Despair disguised as humility, indifference parading as tolerance, are manifestations of the sickness of the modern world, a world in which good and evil, truth and falsehood, have no positive dimension. In my opinion the most modern of all Jesus' parables is that of the rich young ruler and his question, "What must I do to be saved?" which generically means "to be healed of the split in my personality." After he heard the recitation of the moral law, he was able to say, "All of these things have I kept from my youth up." But Jesus stopped him cold with the insistence that the rich young man lacked one thing. "Sell all and give to the poor, and follow me." The young man went away sorrowfully, for he had great possessions.

It is in character but it is no credit to our contemporary culture that men have always insisted that wealth was responsible for this young man's

rejection of our Lord's command. But the command of Jesus was not against wealth as such. The Bible never said that money is the root of all evil. It has always held that the love of money is that root. Jesus' command was against the basic belief of all men, of which wealth is just a symbol, namely that they can attain security and salvation for themselves on the basis of what they have and are in this world.

The whole Christian experience refutes that; the whole historical perspective is unalterably opposed to it. Jesus is saying in this episode that the ultimate possibilities of this life — the righteousness, the social harmony, the deliverance from anxieties and tensions — are beyond the possibilities of simple men; that they are the ultimate possibilities only of divine grace. Surely the contradiction which stands between the righteousness and justice and truth which men know to be the essence of social harmony, and the obvious inability of man on his own to achieve this social harmony, is insoluble on the basis of man's own resources. It can only be resolved from the standpoint of God's resources.

The Meaning of Redemption

IN HIS LETTER to the Ephesians St. Paul says that we are saved by grace, a gift freely conferred by God through faith, never just a rational conclusion but an act of the whole man, unto good works: the ethical demonstration in gratitude and knowledge of our debt to the God who has saved us. So, healing not by our achievements but by our self-negation; not by our skills but by our penitence; not by our aggressiveness but by our surrender.

Even Christians have sometimes misconstrued this great experience of redemption. They have thought too often, and always disastrously, that Christianity simply means the imitation of Christ. What they have found Jesus doing, they have set themselves to do — always, I suspect, to their own frustration as well as to their soul's peril. The imitation of Christ is not copying his superb acts while he was here upon earth, for that way is simply the aping of a moral law. The real imitation of Christ is hard to accept, so shatteringly saving is it; for the real imitation of Christ is death and resurrection, what we mean in repentance, what St. Paul means when he says we must die to self that we may learn to know that of ourselves we can do nothing. Then and only then can God do anything with our

lives. Then and only then can there be that radical transformation which is as shattering as the movement from death to life. Then and only then can there be the new creation by God of a new being in Christ Jesus, through faith.

When you are called to this Christianity, forget all your own certainties, your own doubts; forget "Christian morals," for if they are taken alone to represent the gospel of redemption for you and for me, they are a snare. Forget your own achievements, your own self-importance, cer-

tainly your own failures, as you come to him; for strange as it may seem, nothing is demanded of you — no philosophical idea about God, no goodness in yourself.

What is demanded is your being open and willing to receive what is offered to you — the new humanity, the new being of love and justice and mercy and compassion and truth, as it is manifested in him whose yoke is easy and whose burden is light. For Christians, this is redemption; and no other faith is adequate for these times.

THERAPY AT ST. LOUIS CATHEDRAL

By Allan N. Zacher

CHURCH RELATED COUNSEL- ING CENTER THAT MAKES A HEALTHY USE OF RELIGION

A SURPRISINGLY large number of Church-related counseling centers have sprung up all over the United States in recent years. These centers attest both to the need the Church sees to help people with emotional problems, and also to the lack of standards in the field of pastoral therapy. The cathedral counseling center in Christ Church Cathedral, St. Louis, Missouri, is working with several other centers now to establish standards for pastoral therapists.

Referrals are made to the cathedral counseling center by the St. Louis county domestic relations courts, lawyers representing parties in a divorce, by psychiatrists and clergy in the St. Louis area, and by individuals who have been helped by the center. People come to the center from a wide variety of religious backgrounds. Each case is carefully reviewed, after the initial interview, by myself and the psychiatric supervisor; a decision is made to work with the individual in the center or to refer the individual to other psychiatric resources in the community.

The Clergyman's Role

A NUMBER of individuals come to the center because they want to see a clergyman. They may only be aware that they have trouble in their lives. People have come because they have found it increasingly difficult to live with their spouses; possibly they have already taken the first steps toward obtaining a divorce. Many individuals

have come to the center because they are dissatisfied with their lives:

- They want to be married but have found that they are standing in their own way
- They are deeply concerned because a first marriage failed and they feel that internal problems caused the failure
- Some individuals are concerned about living with a difficult older parent
- Some fear that internal problems may cause them to lose their jobs
- Some are worried about a rebellious adolescent child and fear that their problems have adversely affected their children.

Some people come to the center describing symptoms which they believe to be the result of emotional problems — depression, fear of death, rapid heart beat, claustrophobia, fear of being alone, or anxiety about homicidal or suicidal thoughts. Individuals coming to the center are usually aware that there are several professional groups trained to handle emotional problems — psychiatrists, psychologists, social workers working in case work agencies — but for some reason they have preferred to discuss their problems with a clergyman. Often this reflects a belief that the clergyman will be more sympathetic. Sometimes the clergyman will be more sympa-

thetic. Sometimes the clergyman is considered the lesser of evils. Individuals may have unpleasant associations connected with psychiatrists or social workers.

In some cases the individual may believe that religion can be a quick cure for all emotional problems if the clergyman tells them how to apply the medicine. In some cases the individuals are not really looking for solutions to their problems, but want only to have a sympathetic hearing of their difficulties. In most instances we have found that if individuals are listened to skillfully and sympathetically, they will gradually begin to describe their problem and gain some insight into the truth that the difficulty is not just in the other person — the employer, the child, the spouse — but is a problem that resides within them.

After an individual has been able to understand the nature of his difficulty the next step is to plan with the clergyman a realistic therapeutic process. We refer individuals to private psychiatrists or psychoanalysts, to psychiatric out-patient clinics, and with some family problems a case work agency appears to be the best referral resource. Our experience indicates that diagnosis and referral of emotional problems should be a significant part of a minister's job. Diagnosis and referral often require a great degree of skill and training; often this alone takes 10 to 15 hours of work with a single individual.

Our experience leads us to believe that until a clergyman has had clinical training, counseling experience under supervision, and possibly some psychotherapy himself, he will find it difficult in many instances to diagnose emotional problems or motivate people to seek help for the problems presented. Obviously, a clergyman referring individuals should have a good knowledge of the psychiatric clinics available and the kind of work they do. He should know the psychiatrists he refers individuals to, and understand the kind of psychiatric work they do. The clergyman should understand the differences between psychoanalysis, psychoanalytically oriented psychotherapy, the use of drugs in psychotherapy, the place of case work in mental health, etc.

One of the tasks of a counseling center should be to help clergymen generally prepare for the task of diagnosis and referral, by providing consultant services for clergymen. Another task of the center is to receive referrals from clergymen of individuals who seem to be beyond their ability to diagnose, or motivate to indicated resources.

Often individuals need help from a clergyman to see that "religious people" do have emotional problems and that God has provided professionals, equipped to treat emotional problems. It is just as appropriate for a Christian to go to a psychiatrist as to a surgeon or a dentist. Thus the clergyman is often in the best position to help individuals make more creative use of the strengths found in the individuals' own religion.

The Pastoral Therapist

THE CATHEDRAL counseling center has received several referrals from psychiatrists who perceive that there are some kinds of help that a clergyman may be best able to give. An individual who is troubled by his relation with God may find it almost impossible to speak of this to a psychiatrist if he feels the psychiatrist does not share his religious conviction.

The case of a young woman is a specific example of this. Her mother died when she was eight. Members of her family told her that the mother's death was God's will, that God had called her mother to him. She became resentful and bitter toward God. In her adolescence she became quite depressed, and on several occasions had attempted suicide. She believed that her hatred of God was a religious problem. She had attempted to work through this problem in college where she had a number of conversations with a clergyman who tried to help her understand a God who didn't punish and a scientific view of the world which was more acceptable.

However, the transference of feelings about her father to the counseling clergyman occurred. She became overwhelmed by sexual feelings for this "father image" clergyman. She wanted him to fulfill her need for father love in a tangible way. She became so obsessed with sexual desire and guilt about these feelings that the relationship terminated in a very unsatisfactory way. This intensified the problem. As she talked of what she believed about God, she began to suspect that she equated God and her father. Her father was withdrawn and difficult to be close to; he had often punished her severely. She believed his indifference had hastened her mother's death.

Gradually she developed the desire to learn about the God I knew, who was concerned and loving toward his children. In this process she developed deep attachment for me. At times I was father, yet a father who could love her. It seems that a clergyman, because of his vocation,

is sometimes in a unique position to teach through a transference relationship. She also learned her sexual feelings were God-given; she found she could trust herself and others enough to be close to them. She was a very sick girl several years ago; today she is well, happily married, and a mother herself.

An older woman, referred to me by a psychiatrist, is another example of a person who was troubled by her relationship to God. She said she had angry thoughts about God, and she felt God surely condemned her for this. As a result of several interviews, she began to see that her angry thoughts were a symptom of her emotional condition and not a valid cause for guilt. She began to feel much more relaxed. She also believed that if God truly loved her, he would cure her depression in a miraculous way. I suggested that God was using me and others around her as channels for his healing powers. Within her religious framework she gradually began to deal with the emotional problems in her life.

In some instances individuals have made marked progress with a pastoral therapist and prefer to continue rather than accept referral to a psychiatrist. These cases are carefully reviewed in psychiatric consultation and if it seems that the work required is within the competence of the clergyman-therapist then he is encouraged to complete the work. It has been our experience that properly trained and supervised clergymen can use many psychiatric and psychoanalytic techniques to eliminate the emotional illness of many people, who have come to the counseling center for assistance.

The Use of Psychodrama

I HAVE FOUND psychodramatic techniques useful in diagnosis. If both husband and wife in a marriage problem agree, I have them come in for a first diagnostic conference together. Often they are both active in the discussion of their problem. Possibly they remember the crisis which precipitated their going to a lawyer for a divorce; in many cases this is a violent argument, and with a little encouragement from me they begin to re-enact the argument, not just tell about it. I find this is a very helpful technique to use to begin to diagnose the emotional problems in each — the husband and the wife.

When an individual in therapy resists going into certain material, I find they can be stimulated by a modified action technique. One example of this: a young woman was describing feel-

ings she had while lying on her bed; she had left her husband for another man and then decided she didn't like the second man. She wanted to be married and found herself caught between the two. She was living by herself; occasionally she would call one man and then the other, completely torn and divided between the two. While she was lying on her bed close to the phone, she experienced a lot of fantasy which was important for her to discuss, but she didn't seem able to go into this material. I asked her to describe her room and to recline in her chair as she had in her bed. She began to relive the experience and was able to remember exactly the fantasy material.

I use "role reversal" to help individuals understand what others are thinking or feeling. Several times when husband and wife were acting out a conflict, I have asked them to reverse roles. We would do this by having them change chairs and assume the identity of the other person in the action they were re-living. If they are able to get into the spouse's role, I stop the action and ask them to describe their feelings as they played the role. I found on a number of occasions that this technique enabled the husband or the wife to gain insight into the other's feeling, in a dramatically quick way.

I have used role reversal more frequently in individual sessions where an individual cannot speak of his feelings about me, or where I sense that the individual has a very unrealistic view of me, but is not able to talk about who he perceives me to be.

In one case, a young psychologist had begun to discuss an extra-marital affair. He seemed to feel that I was very judgmental. I suspected that he was attributing to me many of the feelings he believed his parents would have. I asked him to change chairs with me. I acted as he had been acting, assumed the same position, spoke in the same manner, showed defiance and resentment, yet blocked in an attempt to describe feelings. This man, who had taken my role, began to feel the way I had felt. He began to view himself not as a person who needed moral lectures or punishment, but as someone who had problems, someone who was working at cross-purposes with himself. (No doubt experience he had had treating others helped him to assume my role).

His ability to gain insight into my feelings was remarkably quick. Then we switched back into our original roles, and I asked him to think

about why his first perceptions of me had been so far off. He was able to perceive his transference of feelings from his mother to me. In our next hour I asked him to describe his feelings about changing roles with me. He said he didn't realize how blocked his ability to describe feelings was until we reversed roles, and he saw me "working" at trying to encourage him to talk about these things he found difficult to reveal.

The Broader View

TRAINING in psychodrama helped me develop a broader view of the therapeutic relationship than that gained in other psychiatric training. This broader view is very helpful to the pastoral therapist.

I remember one young woman who was so depressed she could not speak. I said, "Let's go down to the coffee shop and get a cup of coffee." There we had an opportunity for a significant meeting that had not been possible in my office. Occasionally I ask a person to take a walk in the park with me. On several occasions I have asked people I was working with if they would like to live in my home. In one case my invitation was accepted and it worked out quite well. The person who came to us was a very fine and talented person; he was having marital trouble which had finally precipitated hospitalization. I was quite conscious of the interaction of the members of my family and how he participated in this. Within six months he was able to return to his own home and successfully resume his married life.

In one case, although the man did not accept my invitation, he said it was a turning point for him. He felt for the first time the reality of my concern for him. He felt he was "worthwhile." He also re-evaluated his home situation; previously he had felt many of his problems were caused by conflicts at home. After my invitation he saw more clearly his difficulties were within. In both cases these people had not gotten all they needed from normal psychiatric procedures after a considerable period of time and my invitation seemed to open the way to further healing.

Obviously there will never be more than a small percentage of clergy specializing in pastoral counseling and pastoral therapy. Our experience indicates that this small group can play an important part in the life of the Church. The trained pastoral therapist is probably in the best position to help his fellow clergy better

understand and prepare for their role in mental health, and the pastoral therapist is also probably in the best position to help psychiatrists and others in the mental health field understand the strengths which come from the healthy use of religion.

Talking It Over

By William B. Spofford Sr.

THE WITNESS announced before General Convention that Dr. and Mrs. Frederick Grant, the Rev. Robert Curry and the Rev. W. B. Spofford Jr. would send us news from St. Louis and that four numbers would be devoted largely to convention — October 15, 22, 29, November 5.

Actually we are hard put to it to make this one dated November 5, which most subscribers will receive on November 2, a convention issue. It does have a wrap-up editorial by the chairman of our board of editors, Chaplain John M. Krumm of Columbia University; a news story about the Pastoral Letter of the House of Bishops and other bits of news — and a sermon preached by Presiding Bishop Hines about a year ago at St. Bartholomew's Church, New York. It's a bit thin, as far as convention is concerned, since everything anybody needs to know about what went on in St. Louis was in the three previous numbers.

Bishop Lichtenberger's sermon at the opening service was featured October 15, together with a news story about the anticipated scrap over the National and World Council of Churches.

The next issue reported the election of Bishop Hines as the new Presiding Bishop; UTO'S five million; National Council report; the to-do stirred up by Bishop Pike and William Stringfellow; the news about Lichty's new job; the defeat of women in Deputies; the crash program in urban work and what it is all about; abstracts of four addresses to the women; the study on church attendance.

October 29 had the civil disobedience debate and action, including Judge Marshall's walkout; action on MRI; election of bishops, including translation from one diocese to another; the speeding up of the 1967 convention by the election of the Morehouse-Leffler team to run Deputies three years ahead.

This number also had articles by Dr. Grant

that expressed opinions about some of the actions taken by the bishops and the change in the name of the Church that deserve a second reading.

We are familiar with that saying about not making comparisons. So we won't, except to say that in no other publication could you find cover-

age of the General Convention so complete, so fast and, we might add, with better style, than has been presented to you in these convention issues.

Note, too, at 10¢ a copy which to some people at least is not unimportant.

- NEW BOOKS -

E. John Mohr
Book Editor

CHRISTIAN MORALS TODAY, by John A. T. Robinson, Bishop of Woolwich. Westminster. \$.65

TRADITIONAL VIRTUES REASSESSED, edited by A. R. Vidler. Seabury. \$1.95

A PROTESTANT APPROACH TO THE CAMPUS MINISTRY, by John E. Cantelon. Westminster. \$1.95

Bishop Robinson's *Honest to God* created quite a furor, especially in England where it was a best seller. Not only was it alleged that the bishop was out to destroy Christian theology, but Christian morality as well. Because of a chapter on "The New Morality" he was accused of "condoning immorality" and was even blamed for the Profumo scandal. In the three essays comprising the present volume, the bishop attempts to clarify his position. In contrasting ethical fixity and freedom, he declares that "the old morality" locates the unchanging element in Christian ethics in the content of the commands, on the assumption that certain things are always right, others always wrong. But ethics may be approached from the call of Christ, the unconditional claim of absolute love, with the motivation being man's gratitude for God's redemption.

Man in his freedom is called to service and this means disciplined behavior. What is consequential is what comes first — the call of God or a set of rules. No juridical system can equate, as did Jesus, anger and murder; lust and adultery. Jesus did not reform the legalism of Judaism, he destroyed it. He was concerned with man's inner state and killed the possibility of self-righteousness. He was interested in the tree but a good tree will bring forth good fruit. The task of the Christian is not to find ways to apply absolute moral laws to the changing

social situation but to seek for the moral basis for personal life and society, for all action.

How is virtue to be cultivated? Is it completely outmoded? Eleven essays by distinguished British Churchmen deal with Innocence, Gentleness, Chastity, Modesty, Temperance, Piety, Obedience, Prudence, Patriotism, Justice, and Felicity in a volume edited by A. R. Vidler. They free the virtues from common misconceptions and uncover the roots of simulated goodness. Innocence is not ignorance; chastity should not be equated with virginity; modesty is not merely bashfulness. The virtues are much deeper and more meaningful, as the essays reveal with perspicacity. As fruits of the Spirit, if one is schooled in them, there is no need for a school of law because the ensuing morality is above the law.

The "new morality" also receives a positive emphasis in Cantelon's book dealing with religion and higher education. The author describes the theological context of campus ministry, the relationship between Christ and culture, and the meaning of the religious community. The community consists of those aware of their justification by faith in God's activity in Jesus Christ, but the community has no monopoly on Christ's power. Christ is to be carried into the world, true; but the believer must meet and identify Christ as he is already and always at work in the world. This means that morality is not a matter of merely applying rules to a passive situation but consists in discovering God's will in particular situations.

Dr. Cantelon is not unique, for what he is saying is as old as Christianity, and perhaps basic to it. He would agree that the traditional Christian virtues need to be reassessed and cultivated. He would agree, for it is his own own major emphasis, that the Word of the Lord is not a set of propositions but the presence of God, whether formulated in terms of a campus ministry or in the all-embracing term, "discipleship." He proclaims that Christians are free and must exercise their

freedom responsibly and in concert with others, all of which means not immorality but a higher morality.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education at New York University.

"GIDEON'S TRUMPET" by Anthony Lewis. Random House. \$4.75

Anthony Lewis prefaces his timely book on the working of the United States Supreme Court with a text from the Book of Judges: — "But the Spirit of the Lord came upon Gideon, and he blew a trumpet . . ."

The Gideon of this story is not the Gideon of the Old Testament, but then the Lord works in mysterious ways his wonders to perform. Clarence Earl Gideon was not much of a man from many points of view. He had a number of convictions on his record; he was in poor health; he had not held a steady or contributive job for very long; he had marital troubles and a number of children were on state welfare.

However, Gideon was a man, an individual, a citizen of these United States. He knew how to write an appeal to the Supreme Court in the proper form, and it was brought to the attention of the Court in due procedure, his case was reviewed. Gideon had a retrial, he was defended by a top law firm which spent hundreds of hours on the case, Gideon won and went forth from the Florida state prison a free man, and his case reversed the law of the land which had been established twenty years before in the case of *Betts v. Brady*. Gideon's contention was that he did not have counsel for his trial on the charge of breaking and stealing in a pool room in Florida, that this was unconstitutional, and the Supreme Court of the United States agreed with him.

The story is that simple, but beyond the story is the insight which the author gives us on the make-up of the Court, how it works, how it is composed as far as personalities and thinking are concerned, and from the book one is able to see

(Continued on Inside Back Cover)

THE WITNESS

Mixed Marriages is Held Major Stumbling Block to Unity

★ Mixed marriages were described by the Archbishop of Canterbury as "the great stumbling block" to Anglican-Roman Catholic unity when he addressed the foreign press association.

Dr. Ramsey also said that the recent visit to Britain of Patriarch Alexei of Moscow and All Russia had deepened the "already warm relationships" between the east and the Church of England.

"We can greatly hope that we are well on the way towards rapprochement and intercommunion with them," he added.

The Archbishop devoted much of his address to relations with Rome and the mixed marriage issue. He said that intense pressure on the conscience of the non-Roman Catholic partner, who was required to sign a declaration that children of the marriage would be brought up as Catholics, caused great distress.

"I believe that alteration of this practice is urgently necessary for better relations between the Churches," he declared.

On the broader aspect, Dr. Ramsey said there were two stages in the movement toward union with the Catholic Church; the establishment of more friendly, brotherly relations so that they were allies and not enemies; and the bringing about of unity.

He thought the first stage was already happening in some parts of the world, due largely to the imaginative leadership of Pope John and Pope Paul.

"We do not expect a radical alteration of the doctrines of the Catholic Church," he said. "We hope for a shift in the proportion of doctrine so that the Roman Church places relatively more emphasis on the doctrine it shares with other Christian Churches and relatively less

emphasis on the modern doctrines peculiar to itself.

"We hope that the Vatican Council will tackle, in a practical way, those questions which cause so much pain and distress — mixed marriages and religious liberty in the world.

"A new spirit about religious

liberty is already apparent in Europe, and the new policy of General Franco in Spain about religious liberty is likely to be of immense advantage for fraternity between Christians and between Churches throughout the world."

Dr. Ramsey also referred to proposals now under discussion in England for unity between the Anglican and Methodist Churches.

He said this must be a unity



IMPORTANT NEW WESTMINSTER BOOKS

Liturgy Coming to Life

By JOHN A. T. ROBINSON, Bishop of Woolwich. The author of *Honest to God* develops his ideas on the true function of liturgy — which, he says, "is not concerned with a special world of its own, but with the making sacred of the secular". Paperbound, \$1.45

The Christology of the New Testament

By OSCAR CULLMANN. The latest addition to *The New Testament Library*. A revised edition which brings this standard text and reference completely up to date. The author has not only made substantial corrections, but added much vital material to the bibliography. \$6.50

The Local Church in Transition

THEOLOGY, EDUCATION, AND MINISTRY

By GERALD H. SLUSSER. Here is a new image of ministry — as primarily theological and educational — to help the local church regain its lost, and sorely needed, contact with the everyday world. \$4.75

The Omnipotence of God

By HOWARD A. REDMOND. Can God be both all-powerful and all-good? This book — the first on the subject in our century — examines the opinions of theologians, philosophers, and poets through the ages, and offers answers based on Scripture. \$4.50

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which did not compromise the Anglican principles shared with the ancient Churches — the Churches of Rome and the Orthodox Churches of the east.

"We have great hopes that it might be possible to achieve first full communion and finally the making of one Church with

the Methodist Church in this country.

"If we succeed, the principles of this unity will satisfy the conscience of the Methodist people and our own conscience and will not violate those principles which we have to watch through our concern for ultimate union with the Orthodox Churches and with Rome."

Church Role in Town and Country Subject of NCC Convocation

★ The church must become increasingly attuned to tensions in modern life and assume a leading role in the "cultural crisis" facing the nation, rural church leaders at the national convocation on the Church in town and country maintained in Atlanta, Ga.

The consensus of 550 clergymen winding up their three-day annual meeting Oct. 15 was

that while the Church is equipped to deal with "spiritual hunger," it must become more involved in meeting physical human needs.

Fifteen discussion group leaders, reporting to a final plenary session, said their groups agreed the Church "must be relevant" to modern-day issues, must be at the "center of the things that happen," and must "lose its life

in service to the community."

The leaders held that the Churches' "prime purpose remains the strengthening of the spiritual ties of man to God, while at the same time helping to raise the economic and social level of all members of a community."

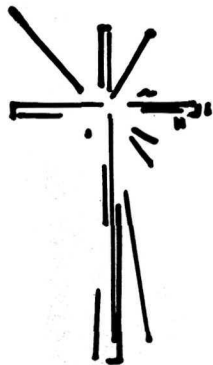
The groups which had met intermittently during the conference were severely critical of the Churches' shortcomings, yet saw hope in situations where churches working together had helped alleviate economic blights. They urged rural churchmen to "abandon their shell" and assume with laymen the responsibilities "which as Christians they must assume."

They recommended increased denominational support of the rural pastor in his mission of service.

"The Church has to be strong institutionally before it can reach out into the community. The minister alone cannot be a private mission society. His denomination has a responsibility too," one group leader said.

Urging a re-evaluation of present Church programs, another group said ministers should change posts less often in order to provide "a longer unbroken leadership."

One group warned against "thinking only in terms of mid-



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ple class needs," suggesting that churches get together and share each other's concerns for all members of the community.

They agreed that the churches' overriding mission is to "meet the unmet needs of our society" by motivating people for community action, even if it must "take unconventional means to solve conventional human needs."

America's cultural crisis and the Churches' role in meeting people's spiritual needs within its context were emphasized by two major speakers.

Declared Professor Harold M. Warehime of Presbyterian Seminary in Louisville, "If the Christian Church is going to make any crucial difference to people's lives in our time . . . it must do business with the spiritual and moral dangers of affluence, separation from God, the experience of emptiness, and other conditions which plague the hearts of modern men."

Warehime presented an acute analysis of the cultural impasse of Americans in our time. He said we are living in a symbolic "big candy store" in our affluent economy of abundance—but are becoming slaves of our possessions and are making consumption of goods our way of life.

Further, we live under a God-proof "solid brass sky," a symbol of modern dedication to a man-made, man-controlled world created under the guidance of technology.

Also, in the midst of worshipping our man-created world, with God safely sealed off from it, we find ourselves spiritually on a kind of "hot tin roof," the

speaker said. There we are faced with the big decision: to stay on the hot tin roof of our material plenty by developing "tough spiritual callouses" and being blind to others' needs, or to leap off in search of another way of life.

Warehime posed a third alternative to solving modern man's dilemma: "A way to be in the world but not of it." This way, he said, would lead to a knowledge of God and of how to live in his world.

In the convocation's second major address, John M. Brewster focussed on the plight of modern man in the "era of the bomb." The economist from the U.S. department of agriculture declared: "World capacities for violence are now mainly centered in this country and the Communist bloc. These two power centers are today capable of hurling through the heavens enough explosives to kill 100 million people on each side in 30 minutes."

Therefore, he said, "maintaining the security and discharging

the responsibilities of our world position under these conditions seemingly calls for decisions year-in and year-out that are firm and strong enough to hold in check an implaceable adversary, and also restrained enough not to precipitate a holocaust."

Brewster said "the much headlined civil rights issue reflects a crisis in our democratic beliefs. The so-called radical right is a similar tension with its 19th century convictions concerning the appropriate service role of government. And the chronic ranks of unemployed reflect a crisis in our historic work beliefs."

Each of these conflicts, he pointed out, feeds on the other.

On the question of race relations, he said the "alienation of white and black Americans is not total by any means," for the common bonds between them are stronger than the differences. "Out of the strength of these bonds the country is removing racially discriminatory rules and practices. Generally," he felt, "these constructive achieve-

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ments take place quietly and don't make headlines."

Brewster expressed confidence that this will continue until "no trace of racism contaminates the land."

PLIGHT OF INDIAN YOUTH DEPLORED

★ Church in Canada was urged to intensify its work in Eskimo and Indian residential schools whose students, upon graduation, face rejection from their own people and discrimination from other Canadians.

"We have discovered that 50 per cent of our students become drifters after graduating be-

cause they are just not accepted," said Canon Trevor E. Jones, director of the residential schools and hostels in a report to the executive council. "In many cases there is no place for them."

He said that in many respects the Anglican-operated schools, financed by the Canadian government, are becoming "correctional schools" because the children are affected so deeply by the unexpected attitude that greets them when they return home or seek jobs.

He quoted from a report by Anglican principals and administrators which said, "We begin with the fact that we are acting as substitute parents who have a specific responsibility to prepare the children in our care for living as Christians in an increasingly-hostile world. We try to provide an experience of Christian family or community living in which there is no prejudice or discrimination.

"But at the same time we must prepare the pupils to integrate into a hostile, non-Indian community or to return to what may prove to be an equally-hos-

tile reserve Indian community."

Canon Jones said the student graduating from a residential school—in most cases hundreds of miles from his family — returning home to "stick out like a sore thumb."

"In many cases, of course," he said, "these graduates do not even want to return to their homes. There is nothing for them. There are no jobs, or anything satisfying for them to do. They choose to remain in their new communities, with the so-called white people. But there they often encounter prejudice and subtle discrimination. The result is obvious.

"Also, the sociologists are after us, asking what on earth are we doing; the government, which is footing the bill, is after us to maintain the highest standards. The government sympathizes with us, but it wants to see dividends for its investment."

Sixteen residential schools are maintained by the Church in Canada's northern region.

ARCHBISHOP WANTS BETTER BOOKS

★ Archbishop Coggan of York launched a campaign this month in London to Feed the Minds of Millions. They are learning to read throughout the world. He said they are now getting plenty of pornography and political propaganda. The campaign is aimed at giving them literature "that will inject Christian faith and love into every aspect of society."

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BOOKS...

(Continued from Page Fourteen)

how movements of thought influence the Court and bring about changes in the law. This is important in a time when the Court is reflecting many of the movements in American society and why the law is changing.

Anthony Lewis gives us his book at an opportune time. It not only helps us to understand the whys and wherefores of recent decisions; it is also an insight to the tradition and history of the last court of appeal in the land.

The book reveals the answers to many questions which are in the minds of our citizens today. I mention only three.

We need to know in a time when much new law is being decided and written, that the law is the result of and part of larger movements. "These great currents may not at first be perceived, even by those who set them flowing". Gideon had no way of knowing that what he was asking for was not new — it had its roots in Powell v. Alabama in the famous Scottsboro case.

We need to understand that currently the Court is of a liberal mind. "The overall movement (of the court) remains libertarian in its direction. The unmistakable thrust of the Court towards exaltation of the individual, and restraint of governmental power over him, has been met by the severest criticism . . . more than any court in the modern world the Supreme Court 'makes policy', and it is at the same time so little subject to formal democratic control . . . It is in politics, and that in a democracy means that it must be prepared to withstand the angry howls of outraged citizens".

We need to understand and support the Supreme Court of the land, and to thank God for the wisdom of the founding fathers in their construction of our government.

In a day when law and order are challenged and threatened; in a time when states in some instances refuse to recognize a higher or final authority; in a time when parents do not teach their children that law and order must be recognized if society is to function beyond the law of the jungle — in such times it is well for us to read and meditate on this book to see what constitutes final authority in our land, to respect it, to regard it, to support it.

The Supreme Court "cuts loose from regional influences". "It is the Court's duty to preserve a union, one without tariff walls or ideological walls between the states. It is no

longer possible for Mississippi to go her own way without disturbing not only the image of the United States projects to the outside world, but the one it projects to itself".

The objective of the Supreme Court is "the ability to perceive great moral truths and to articulate them in a way that excites the imagination of the citizen — this is as important to the Court as the power of the sword or purse to the other branches of government".

This is a book to excite the imagination of the citizen. Gideon blew a trumpet at the right time, and this book should have wide reading for those who are concerned about the law of the land and how great movements are stirring the hearts and minds of the justices as well as the John Doe citizens of the nation.

— ROBERT L. CURRY

The reviewer is Headmaster of Lenox School.

DRINKING: A CHRISTIAN POSITION by Arnold B. Come. Westminster. \$1.25

The author covers admirably the broad field of drinking, non-drinking, and obsessive drinking. In a balanced and reasoned way, he shows the hazards implicit in both the irresponsible freedom and the self-righteous legalism that have been involved in the wet-dry controversies among Protestants. Christian freedom and responsibility are awesome gifts, and men do not have within themselves the capacity to maintain them through any amount of self-control or spiritual wrestling. Only through grace can man develop a spiritual sensitivity of his own so that he can participate in the continuing dialogue in which God engages man and through which he must make his ethical decisions.

It is within the area of responsibility — man's ability to respond freely through the love that is in

Christ to ethical events and decisions — that the Christian position in regard to drinking is placed. This position offers no concrete, specific plan or direct guidelines, because God's word cannot be codified into any permanent set of laws or rules. Questions for study and discussion are included.

CORA LOUISE BELFORD

Mrs. Belford is a member of the advisory committees on alcoholism and alcohol education of the diocese of New York and the National Council.

Why We Can't Wait by Martin Luther King Jr. Harper & Row. \$3.50

Dr. King has been called the symbol for moderation in the struggle for Negro equality in America. He himself holds that had it not been for the strategic use of non-violent tactics many dead bodies would have been strewn on the streets of American cities. Here he recounts the recent history in which he has been involved, the disappointments and the hopes. He sets forth the reasons why a hundred years' wait is enough.

One chapter consists of the *Letter from Birmingham Jail*, most of which was published in *The Witness* last year. In the concluding chapter Dr. King does not share Senator Goldwater's appraisal of President Johnson. Although King may differ with Johnson concerning tactics he does "not doubt that the President is approaching the solution with sincerity, with realism and, thus far, with wisdom".

BOOK NOTES

The Old Catholic Movement, Its Origins and History, by C. B. Moss. Morehouse-Barlow. \$7.50

A second edition of the standard English work on the subject. An epilogue reports developments in the Old Catholic churches during and after World War II.

Sons of Anak by David H. C. Read. Scribner's. \$3.95

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