

The **+** WITNESS

FEBRUARY 4, 1965

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JOHN ELBRIDGE HINES

Installed Presiding Bishop at Washington Cathedral

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Story of the Week

John Elbridge Hines Installed As the 22nd Presiding Bishop

★ Exactly one week following the inauguration of the 36th President of the United States, Lyndon B. Johnson, his fellow Texan, Bishop John E. Hines was installed as the 22nd Presiding Bishop of the Episcopal Church. The impressive service took place in Washington Cathedral on January 27.

Attending the service were more than two thousand bishops, clergy and lay people from all parts of the nation and the overseas jurisdictions of the Church. Representatives of the Roman Catholic apostolic delegation to the U.S. joined leaders of the Orthodox Churches, the Polish Catholic Church, the World Council of Churches, the National Council of Churches, members of Congress, the diplomatic corps and the executive branch of the government.

Three colorful processions preceded the entrance of the new Presiding Bishop, each headed by a crucifer and candle bearers, vergers, marshalls and color bearers with the flags and banners of each group. The boys choir of the Cathedral were joined by the choirs of the Cathedral of St. John the Divine and St. Thomas Church in New York City. Following the installation Bishop Hines delivered his inaugural sermon as Presiding Bishop.

Taking part in the service

were Bishop Hines' immediate predecessor, Bishop Arthur Lichtenberger; Bishop William F. Creighton of Washington; Bishop Nelson M. Burroughs of Ohio, the vice-chairman of the House of Bishops; Bishop Harry Lee Doll of Maryland; Bishop George P. Gunn of Southern Virginia; Clifford P. Morehouse, president of the House of Deputies; the Rev. Canon Charles M. Guilbert, secretary of the House of Deputies and the Rev. Alexander M. Rodger, secretary of the House of Bishops.

A few of the Church leaders present were the head of the Anglican Church of Canada, Archbishop Howard H. Clark; the Rev. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.; the Rev. Franklin Clark Fry, president of the Lutheran Church in America; Bishop William J. Walls, senior bishop, African Methodist Episcopal Church in the U.S. and Archbishop Iakovos, patriarchal vicar of the Greek Orthodox archdioceses of North and South America.

Washington Cathedral, officially the Cathedral Church of St. Peter and St. Paul, is unique in that it is the seat of two bishops, the Bishop of Washington and the Presiding Bishop. Prior to the installation of the late Bishop Henry St. George Tucker as Presiding Bishop in 1941,

there had been no official seat in a cathedral for the Presiding Bishop. The General Convention in 1940 designated the Washington Cathedral as "the seat of the Presiding Bishop for his use on occasions incident to the exercise of his office."

As one of his many duties as Presiding Bishop, Bishop Hines will serve as honorary president of the chapter of Washington Cathedral. He has jurisdiction over the American Churches in Europe. He serves as chairman of the House of Bishops, president and chief executive officer of the Executive Council of the Episcopal Church, the body charged with the conduct of the Church's national missionary, educational and social work. He is the chief consecrator of all new bishops.

His Background

The new Presiding Bishop received his early education in his birthplace of Seneca, South Carolina. He studied at the University of the South, Sewanee, Tennessee, receiving his BA degree in 1930. He obtained a BD degree from Virginia Theological Seminary and in 1934 was ordained priest.

He served churches in St. Louis and Hannibal, Missouri; in Augusta, Georgia and then, from 1940 to 1945, he was rector of Christ Church, Houston.

In 1945 he was elected bishop coadjutor of the diocese of Texas at which time he had the distinction of being one of the youngest members in the Epis-

copal Church's House of Bishops.

The fourth diocesan bishop in the 125 year history of the Church in Texas, Bishop Hines has been active both during and prior to that time in the affairs of the Executive Council. In October, 1957, he was elected to National Council membership, representing the seventh province. He served as chairman of the joint commission on the Church in human affairs during the General Convention of 1960, a commission which had as its goal the expansion of the Church's ministry in an industrial society.

He was the official representative of the Presiding Bishop at the world wide conference on migration of peoples sponsored by the World Council of Churches and held in Lausanne, Switzerland in 1961.

Also in 1961 he served as chairman of the advisory committee on evaluation and strategy of the mission of the Church, by appointment of the Presiding Bishop.

For six years he served as a representative of the seventh province to the Council, during which time he was a member of the committee on ecumenical relations, the Presiding Bishop's committee on world relief and chairman of the home department.

In 1963 he led one of a series of three conferences sponsored by the Council's urban program committee on the Church in the inner city.

Bishop Hines and his wife, the former Helen Orwig of St. Louis, have five children: Michael John, married and a student in Baylor Medical School; Nancy, who is now Mrs. Taylor Smith; John Christopher, serving with the army; John Moore, a student at Duke University and John Stephen, a student at St. Stephen's School, Austin, Texas.

WCC Central Committee Urged Visser 't Hooft to Remain

★ W. A. Visser 't Hooft has been asked to remain as general secretary of the World Council of Churches through the conclusion of the next meeting of the central committee, which is scheduled for February, 1966.

This action was taken by the committee at its meeting at Enugu, Nigeria. At the same time, members voted to take no action at this time on the nomination of the Rev. Patrick C. Rodger as successor to Visser 't Hooft.

Rodger, currently executive secretary of the department on faith and order, was nominated for the post of general secretary by the Council's executive committee at a meeting in August, 1964.

At this meeting of the central committee, members voted to establish a new nominations committee "to look further at the recommendation" of Rodger and to determine whether it wishes to submit another name or names.

The new nominations committee, which will submit its recommendations to next year's meeting of the committee, will be selected by a joint committee composed of the executive committee and the nominations committee of the central committee. It is expected that the nominations committee will be chosen here and will hold its first session in Enugu.

These decisions were announced at a press conference by Ernest A. Payne, vice-chairman of the central committee, who emphasized that the committee had not rejected Mr. Rodger's nomination but had voted that no action be taken on it at this time.

Visser 't Hooft indicated three years ago that he wanted

to retire when he reaches the age of 65 next September. However, Payne said that the ecumenical leader had expressed his willingness to remain for the additional period of time.

Payne said the central committee had asked Visser 't Hooft to stay on because it believed this period will cover the duration of the second Vatican Council. He said further that the election of a new general secretary in 1966 will enable the new executive to take responsibility for the WCC's fourth assembly in 1968.

"We are at a critical moment in Church relations, partially because of unexpectedly swift changes emerging in the Roman Catholic Church," Payne said. "There also are tensions in Church relations between east and west."

The committee's decisions were also influenced by the fact that several proposals concerning the World Council's structure will be presented here. Some will affect the general secretariat.

Among these is the recommendation that two "deputy general secretaries" be appointed, both of whom would be based in Geneva. One deputy would deal primarily with relations with national councils of churches. The other will deal primarily with administrative matters.

The decisions regarding the general secretary were reached after two days of closed sessions.

JOHN MCGILL KRUMM GOES TO ASCENSION

★ The Rev. John McGill Krumm, chaplain of Columbia University for twelve years, has accepted the rectorship of the

Church of the Ascension, New York, effective May 1.

In making the announcement to the congregation at St. Paul's, the university chapel, he said; "The proximity of New York University and of the environment of Greenwich Village give the Church of the Ascension special interest for anyone who has found, as I have, the academic environment to be a rewarding place to live and min-

ister. As a result, despite the happiness and satisfaction I have found at Columbia, I have decided to spend the rest of my active ministry in a parish setting and to accept the call extended to me by the Church of the Ascension."

Dr. Krumm is the chairman of the editorial board of *The Witness*, a position he will continue to fill.

Five-Year Terms Voted Favorably By Anglican Convocations

★ In an historic action, the convocations of Canterbury and York voted to elect members of the two bodies for five-year terms, instead of electing new convocations each time Parliament is dissolved.

Supported earlier by the Archbishops of Canterbury and York, the proposal won approval from Houses of Bishops and Houses of Clergy in each convocation.

At present only the House of Laity, which is not represented in the convocations, is elected for a five-year term. Together, the three Houses make up the Church Assembly, which is the legislative body of the Church of England.

It is now up to Archbishop Ramsey of Canterbury and Archbishop Coggan of York to take steps to implement the convocations' action, which must be approved by Parliament.

Under centuries-old practice, both convocations are dissolved by the monarch whenever Parliament is dissolved. They were dissolved last September when Parliament was deactivated before the October general elections, and would be dissolved again if England's present Labor government were defeated or forced to resign.

The giving of at least a five-year tenure to the convocations — irrespective of what happens

to Parliament — was seen as aiding the Anglican Church's proposed merger talks with the British Methodist Church.

For example, if the convocations were to be dissolved before their next meeting in May, it would be impossible to deal with union proposals which the convocations are scheduled to debate.

Dissolution of the Houses of Bishops and Clergy before May "would be very sad indeed," Archbishop Ramsey told the Canterbury Convocation. "It would make the Church of England seem silly in relation to its dealings with another Church to whom we proposed this program of action (the merger)."

Dr. Ramsey added that approval of the five-year tenure "was not simply a matter of self-preservation of the convocations, but a matter of great importance in connection with Church unity."

Meanwhile at the convocation of York, Dr. Coggan said many churchmen considered it unwise that the work of the convocations should be interrupted by national elections for Parliament. He observed that grave issues before both convocations should not be jeopardized by the necessity of electing new personnel.

Archbishop Coggan also an-

nounced that in view of the Anglican-Methodist merger conversations, the convocations of Canterbury and York might meet in joint sessions in May, instead of separately as is the custom.

Trial Prayer Book

At the opening of convocation of Canterbury, Archbishop Ramsey said that there is an air of "expectation of considerable constitutional change" in the Church of England.

"We are committed," he said, "to an integration of the clergy and laity in a synodical government and a scheme for a general synod of the Church now being prepared by a commission under Lord Hodson."

Meanwhile, he revealed, he would soon propose a motion for setting up a steering committee representing the convocations of Canterbury and York "with which members of the laity could control the presentation of proposals for liturgical reform."

Referring to the Anglican Church's autonomy, Dr. Ramsey said "it is important that we create, and show ourselves to be using effectively, a method of synodical government in which the laity and clergy share together. It will be necessary not only to create the forms of synodical government, but to use them well, both at the national and diocesan level."

"All this," he stressed, "is a necessary prelude to greater autonomy in relations of Church and state, and it is only realistic to see it will take time. Thus, Church reform must assist the cause of unity, and the cause of unity must assist the process of Church reform."

Dr. Ramsey went on to say that "a liturgical reform upon a lawful basis will at long last become possible when a Prayer-book (Alternative and Other Services) measure now ready

for presentation to Parliament receives the royal assent."

"When the royal assent is received," he added, "it will be for the archbishops to name the date on which it will come into operation and from that date both the powers to sanction new services will begin and the implied definition of lawful authority will begin."

"I picture a period of at least a year between the passing of the measure and its coming into effect in which the convocations and the House of Laity will give preliminary consideration to proposals for liturgical revision."

"They will have presented to them series of services representing current practice which

it may be generally desired to make lawful. They will also have presented to them totally new services for consideration."

Dr. Ramsey noted that "together with liturgical and evangelistic concerns which are already deeply affecting the spirit of worship in our Church, there is no less the ecumenical concern."

"Already there exists," he said, "an inter-Church liturgical group wherein members of our liturgical commission are working with members of the Free Churches and the Church of Scotland. And Roman Catholic observers have attended our liturgical commission."

Dr. Schweitzer Answers Critics At 90th Birthday Celebration

★ "This is the best birthday of my life," said 90-year-old Dr. Albert Schweitzer, world renowned humanitarian, physician, theologian and musician.

It was the Protestant missionary's way of thanking everyone for the numerous tributes paid to him by people from all walks of life, for the gifts brought by African women, for birthday greetings sung by their children, and for the special events held in his honor.

He was particularly moved by a radio organ recital of Bach music brought to the village of Lambarene through the marvels of electronics from Kayersberg, France, where the founder of the world's most famous jungle hospital was born, Jan. 14, 1875. Dr. Schweitzer is an authority on Bach.

The missionary left his hospital in a motor-driven canoe to travel the few miles across the Ogooue River to the center of Lambarene where Americans, Asians, Africans and Europeans

had gathered to join him in listening to the concert.

Sponsored by the Gabonese Republic, the recital was arranged by the French and Gabonese radio networks. This was the only special event Dr. Schweitzer attended and then he returned to the hospital.

Other events in his honor, however, included a reception given by the mayor of Lambarene, canoe races, a soccer game and dance recitals.

To the hundreds of whites and Africans who came to the hospital to wish him well, the nonagenarian told them: "I assure you I feel wonderful. I am grateful you could come ... I thank you all."

In a serious vein, the 1952 Noble Peace Prize winner took the occasion to defend his concept of primitive medical treatment and the absence of many western hygienic conditions at his hospital.

"Africans themselves showed me the way," he said. "At first I wanted to build a hospital like those in Europe. But Africans

— two simple laborers — convinced me that here the conditions are different and necessities are different. I have built an African hospital for Africans."

The hospital is run to conform to the traditional pattern of African family life. When a sick person enters the hospital, his family comes along to cook and care for him. Many patients come from the rain forest and return there after treatment.

Dr. Schweitzer answers charges of crowded and unsanitary hospital conditions by saying that he did not come to Africa more than 50 years ago to civilize the people, but to heal them. This he has done, laboring under primitive conditions and achieving a worldwide reputation as a humanitarian.

Among the first to send birthday greetings was President Johnson. "In your commitment to truth and service," he told Dr. Schweitzer, "you have touched and deepened the lives of millions you have never met. On behalf of the American people, I salute you ... It is the good fortune of all men everywhere that you have lived among us for 90 years."

When Dr. Schweitzer was born in the Alsatian village of Kayersberg, it was part of the German Empire. He was the son and grandson of Evangelical pastors and at 24 he became a preacher, and later curate, at the Church of St. Nicholas in Strasbourg. After winning acclaim as a musician, Biblical scholar and philosopher, in 1905 he decided to study medicine. He was then only 30 and principal of the University of Strasbourg's theological college.

In 1913, he and his wife, a nurse, left France for Lambarene, a French Protestant missionary settlement, where he established his hospital. His wife died in 1957 at the age of 79 while in Zurich, Switzerland.

EDITORIAL

John Elbridge Hines --- Presiding Bishop

THE BIOGRAPHICAL SKETCH of John E. Hines released for public relations in connection with the installation ceremonies in Washington Cathedral last week describe him as "spiritual leader" of 3,500,000 Episcopalians.

This is incorrect on two counts, quite apart from the matter of statistics.

In the government of this Church the Presiding Bishop does not have a "spiritual" function which is different from, or greater than, that of any other bishop.

At the same time, if the word "spiritual" implies a claim to special insights into realms transcendent, and an aptitude for making special revelations about them, it is of all bishops least applicable to Dr. Hines, who would also be the first to deny them.

He is an evangelical whose concern is first and foremost to bring the totality of the gospel to bear on all aspects of human existence in the temporal sphere, where there can be no dividing of spiritual and material.

Dr. Hines has proclaimed, maintained and supported consistently the application of Christian ethics in race, society and economics, inside the Church and out.

A true liberal, Bishop Hines has defended freedom of theological thought and speech against the voices of bigots. With reference to the Anglican tradition in the Episcopal Church he has said:

"We are not — and have never been — a confessional Church in that we are open on subsidiary questions which orbit around the essentials and have steadfastly refused to make an absolute, even of the creed's phraseology. This 'roominess' sharply delineates this Church from some other Church traditions and affords a climate of thought and devotion compatible with an intelligent critical approach to, and appreciation for, the mighty revelation of God to man."

"Surely this is the kind of Church", Bishop Hines continues, "whose very life is so clearly contingent upon involvement in the mighty acts of love and grace which the person of Jesus Christ has demonstrated are of God, that there can be no external threat and no internal challenge strong enough to shatter our determination to

hold one another, and, indeed, all men for whom Christ died — in the respect of freedom and in the bond of fellowship. In this kind of Church, since the first Good Friday and Easter, there can be no emergency so dramatic and so demanding that it can cause us to dam up the avenues of tolerance, or abort the necessary dialogues — theological, and cultural — which alone can provide a climate of concern in which differing points of view can be adjusted and differences sympathetically fused through sensitivity to the Holy Spirit of God's Truth!"

But if the Presiding Bishop has no distinctive "spiritual" functions it is nevertheless true that his influence is pervasive and powerful. In part this is personal, and the Church will come through Dr. Hines to know that gentleness, humility, and affection can maintain prestige more than any other vehicles, as it saw indeed through the six blessed years of the administration of Arthur Lichtenberger.

The influence of the Presiding Bishop is less seen, though more powerfully felt, through his executive functions as president of the Executive Council. Here in practice he has unlimited power of appointment, and thus ultimately determines the nature and course of the national organs of the Church.

In referring to Dr. Lichtenberger's administration Bishop Kilmer Myers has said that under "his gifted leadership the spirit of our central agency, the National Council, has changed so radically that even to visit its offices leads one to believe he is beholding a new Church . . . He has brought into the council an impressive column from among our best clergy and laity."

This is the kind of leadership which may be anticipated in the administration of Dr. Hines.

There are times when it is easy to look with bitterness on that in the Church which is pretentious, shallow, and devious. But there are times when one sees encouraging brightness. It can be said of all those who were nominated for the office of Presiding Bishop that they are honestly forthright, genuinely warmhearted, and intellectual perceptive men. Of none is this more true than of Bishop Hines.

We bid a grateful farewell to Arthur Lichtenberger as we give voice to good wishes and fond hopes for John Hines.

ROLE OF THE CHURCH IN POLITICS

By Murray S. Stedman Jr.

Professor of Government at Trinity College

CHURCHES ARE IN A BETTER POSITION TO PERFORM THE JUDGMENTAL ROLE THAN OTHER INSTITUTIONS

ALTHOUGH I am by profession a political scientist, I served for a number of years as an official in a denominational headquarters and later in an inter-denominational agency. It has therefore been natural for me to speculate from time to time on the relationship between religion and politics — both as it is and as it ideally ought to be. As has undoubtedly happened with many of you, I too have been troubled by the vagueness, the lack of ground rules, in this area. I would like to invite you to join me in trying to clarify if possible some of the ambiguities which arise when one considers the relationship between religious forces and the political process.

At the outset I want to establish the point that I am using "politics" in the very broadest, Aristotelian sense, not in the narrow and partisan manner in which it is often used in our time. The Greek word "polis," from which we derive the term "politics," meant, of course, the Greek city-state, and all that related to its civic life was considered by Aristotle to be worthy of serious study. Further, the concept of "polis" is an all-inclusive one, so that what affected one part of the community was deemed to have a bearing on the other parts. Thus understood, our immediate concern is with the proper role of the Churches in this total civic or political process. And by the term "Churches" I mean the denominations of all faiths which with their local congregations cover the country with about the same degree of saturation as do the schools. In short, they are nearly everywhere.

We would all agree, I imagine, with the statement that religion has historically been an important element in the development of American culture. Religion helped in significant ways to form that culture, and in turn the culture has affected religion in America. In this connection a word of warning is in order. We tend to think of religion in America as only a transplant from

Europe, but this is misleading unless it is put into proper historical perspective. The Protestant Churches which were established in Europe — the Episcopalians, the Lutherans, the Presbyterians, the Dutch Reformed — constitute today only a minority of Protestants in the United States.

They are far outnumbered by those denominations which were never established in Europe, such as the Methodists and various Baptist groups. There is a distinctly American flavor to religion in America. And it is well to recall that three large Church groups had their origins in the United States, that is, the Mormons, the Christian Scientists, and Jehovah's Witnesses. The total picture is one of very un-European-like diversity, or what it is now the fashion to term "religious pluralism."

Membership Increase

THERE ARE a few statistical items which are pertinent to an understanding of the religious situation and I hope you will indulge me for a few moments while I recite them. Religious affiliation in the United States is a central, not a marginal, characteristic. The Yearbook of American Churches for 1964 showed that there were about 118 million Church members during the last reported year, which was 1962. Of this total, some 65 million were Protestants; 43.8 million were Roman Catholics; 5.5 million were Jews; and 3 million were members of various Eastern Orthodox Churches. Church members accounted for 63.4 per cent of the population of the United States.

Another fact worth underscoring is that Church membership in proportion to the total population has been increasing throughout our existence as an independent country. For example, it is estimated that in 1790 not more than five per cent of Americans had any formal Church

membership. By 1850, the figure had climbed only to 16 per cent. It was not until the decade 1940-1950 that the fifty per cent mark was passed. Today the figure is holding steady at about 64 per cent of the total population, and the great increase — sometimes called a “revival” — which got underway after world war two has levelled off.

One other statistical reference will suffice, and it is this: about two-thirds of all Protestants are members of denominations which are members of the National Council of Churches. The largest groups which are outside the NCC are the Southern Baptist Convention, with ten million members; and two Lutheran denominations — the American Lutheran Church and the Lutheran Church — Missouri Synod. The National Council was created in 1950 by a merger of some 13 Protestant agencies, and today it serves as a cooperative agency of 31 Protestant and Orthodox communions with a constituent membership of more than 40 million.

All parties would agree, I think—to say as the lawyers do — that the essential facts listed so far would be stipulated. We would all agree that the Churches have been important and that they continue to be important. In what precise way they are important to the political process we shall examine in a moment.

But I would like to ask you first to distinguish between religion and religiosity, for a good deal of needless confusion can arise from a failure to make this distinction. Religiosity is in a sense a perversion of religion — it is the use of religious values or allusions for objectives that have little to do with religion as such. You have seen this illustrated when an orator is unable to sustain his argument through logic alone but must proceed to Bible-waving in order to obtain support.

Or again, in various New Jersey communities, there has been the recent example of hoisting on flagpoles pennants which read “One Nation Under God.” The objective, apparently, is to show that one town is more pious than the next, or that one household is more righteous than the one next door. Somehow, one doubts that God is very impressed by this ritualistic exercise, which is more reminiscent of the practices of the Pharisees than of the teachings of Christ. My point is that we should not surrender our good sense merely because some proponent of a particular cause claims he is doing something out of religious conviction. What he may be proposing may still be silly, or harmful, or immoral.

This warning aside, I return to the main question of the appropriate role of the Churches themselves in the political process. There have been three fairly distinct viewpoints on this subject, and I will give some illustrations to make the differences as visible as I can.

Stay Out of Politics

THE FIRST POSITION is that the Churches should have nothing whatsoever to do with the political process, or at least as little as possible. Specifically, it is held that social criticism should be left to other institutions than the Church. The Churches, it is contended, should concern themselves only with saving the souls of men. Once transformed, these men will, it is held, have a positive Christian impact on society at large. The effect is said to be meaningful even if indirect. By setting an example, Church people will presumably affect the social and political process, for example, in the area of labor-management relations. Under this theory Church people themselves will translate religious principles into social practice, and it is therefore said that there is no need for the organic Church as such to take a corporate position on social questions.

In practice, it seems to me that the doctrine I have described puts an unmanageable burden on the individual Church member. Surely, some guidance is needed if there is to be any effective religious witness, for without some guidance there is likely to be more apathy than individual action. A recent case in point comes from Mississippi, where the Southern Baptist Convention of that state has just taken cognizance for the first time of the fact that racial difficulties exist in the Magnolia state, something one assumes has not been exactly a secret up till now.

Another example, and historically a very good one, is the Russian Orthodox Church. It was so unworldly, so aloof from the turbulent events of Czarist Russia, that its very silence and lack of social criticism contributed to the inevitability of change through revolution, and the success of Bolshevism.

By similar reasoning it can be argued very cogently that both the Lutheran and Catholic Churches, because of their traditional passivity on social questions, helped pave the way for Hitler.

In the Vanguard

A SECOND POSITION regarding the role of the Churches in politics holds that the Churches should be in the vanguard of all significant social

action. This position owes much to Walter Rauschenbusch and others who pioneered early in this century in a movement known as the Social Gospel. It was contended by this group that Christianity required positive and continuous action in the social and economic field. In a sense, the Social Gospel men and women viewed themselves as shock troops, an advance guard of the elect of God. As was the case with certain other reform movements, the impact of the first world war was harmful but not fatal. The Social Gospel tradition has been continued in the Protestant Churches under the heading of social education and action units.

Yet the obvious fact remains that the transformation of society under Christian auspices which Rauschenbusch and his followers expected has simply not happened. For this there are no doubt many reasons, but I am inclined to think that an important one is the refusal of a good many citizens to accept clerical leadership in political affairs. That leadership may be good, bad, or indifferent, but I believe there is a widespread feeling that it is not quite proper for clergymen to lead political movements.

Involved somewhere in this sentiment are considerations both of separation of Church and state and also of decorum. People as a rule just don't want to see clergymen forced to take the brickbats which are thrown at politicians as a hazard of the trade. Even further, I suspect that most of us are deeply fearful of anything like the European-type religiously-based Christian political parties. Just such a party received the support of the Roman Catholic hierarchy in the 1960 Puerto Rican elections, and the voters repudiated it decisively.

Judgment Role

FINALLY, there is a third position on the role of the Churches in politics, and it is this position which I think is more typical of American Churches than the alternative approaches. For the sake of easy identification I shall refer to it as the Judgmental Role. The contention here is that the Churches have in the past and continue in the present to pass judgments on social, economic, and political issues of importance to the American community.

An illustration of this method is the annual bishops' message issued by the Roman Catholic hierarchy. Normally, the bishops give their attention to a single concern, and in doing so they discuss principles and propose guidelines. The

bishops do not present drafts of bills for the consideration of the Congress nor do they indicate preferences among specific bills before Congress nor do they tell the executive how to administer existing laws. In short, the bishops perform a judicial or more exactly a judgmental role, as opposed to a legislative or executive one. The Catholic Church is, of course, not unique in this respect, for Protestant Churches and Jewish groups follow the same procedure when they issue "social pronouncements."

What, in a very brief time, can be said for and against this judgmental role as carried out by the mainstream American Churches? On the negative side, there is the usual question as to the qualifications of the experts. It is sometimes charged that the Churches issue statements on subjects where they lack expertise. This may well be so, and to the extent that it is it must be deplored.

Yet this is not really the crucial point. For the crucial point is that the Churches are in an excellent position to pass judgments when and insofar as they concern themselves with great questions of principle and of morality. Churchmen are asking for trouble when they transcend these lines by telling legislatures what laws to pass and by telling administrators how to enforce the laws. To put the matter differently, when a Church acts like any garden-variety pressure group, it can expect to be treated like one.

Others Should Act

BUT IT MAY still be asked: why the Churches? Are there not other institutions in American society which can and should engage in social criticism and comment? My answer to this would be yes. I believe that such institutions as the press, the universities, unions, and management organizations are very important in this process. At the same time I would contend that the Churches have a natural advantage over other institutions in two extremely important respects.

In the first place, I think that the Churches, on the whole, have a much greater sense of history — or call it perspective if you will — than do the other institutions I have listed. The Christian and Jewish Churches have been around for a long time, and they intend to be around indefinitely.

In the second place, the Churches have a superiority in the realm of ethics. The Churches have a sense of moral awareness, an ability to grasp the moral implications of great issues,

which is not shared with other institutions. Certainly such awareness is not evenly distributed among Church officials and religious groups. Yet I think most of us would agree that specialists in ethics — which is one way of looking at the clergy — have more expertise than non-specialists. For these reasons I am persuaded that the Churches are in principle in a better position to perform the judgmental function than other institutions. And my reading of American history confirms to my satisfaction, at least, that this has also been true in practice.

This, then, is my answer to the question posed at the beginning: what is the proper role of the Churches in politics. But there is one more con-

sideration I would like to submit to you. Now and then your denomination or Church group will take a general position with which you do not find yourself in agreement. At this point one's natural tendency is to sound off and criticize the Church body which formulated the position.

There is nothing wrong with this sort of reaction, but I would respectfully suggest two questions if this should happen to you.

First, are you a member of any large organization with whose official statements you agree one hundred per cent of the time?

Secondly, did you do anything to make your own views known to your Church's officials prior to the approval of the statement in question?

HYDRITOTAPHIA REVISITED

By Hugh McCandless

Rector of the Epiphany, New York

SOME THOUGHTS ON FUNERAL PRACTICES THAT ARE NOT IN LINE WITH RECENT OUTCRY

IN THE LAST TWO YEARS, there has been a well-publicized outcry against our American funeral practices and prices, which was echoed in a number of pulpits. This seemed to me to be overdone because it was partial: it was aimed at expense rather than at a philosophy, it was aimed at the supposed tasteless greed of undertakers rather than at the tasteless pride of their customers. The time of death is a sensitive one, and I imagine that there may have been proportionately just as many distressing experiences at the hands of hastily set-up and amateurishly run burial societies as there ever were at the hands of vulgar or domineering funeral directors.

I was surprised at the time to see no references to Sir Thomas Browne's little classic, "Hydriotaphia, or Urn Burial."

In the middle of the 17th Century, a large number of Saxon burial urns, with still charred bones in them, were found at Walsingham. Some were studied by Dr. Browne of Norwich, and the book contains his reflections on them.

The first four chapters, which discuss various methods of disposing of human remains, are

interesting mostly because they show Browne's unusual Latinized style, and his amusingly interesting mind. Some of his words are casual combinations of Latin and English; he speaks, for example, of the "slow relentment" of water burial as compared to the "rapid adsumption" of cremation. He must have been a satisfactory physician to those who like to have their diseases called by specific and impressive names. The title "Hydriotaphia" itself is an invented word, an unnecessary and less intelligible substitute for the plain English "Urn Burial." His sentences seem arranged for sound rather than sense, which would be all right in Latin, with its conjugations and declensions, but which does not work well in English. But he does have the Latin gift of compression.

As a born scientist in an age where scientific evidence was scanty, he seems to accept any printed report as a fact, but his gullibility is brilliantly creative. He postulates, for example, that the fish did not go through the deluge unaffected by it, for that downpour must have diluted the salinity of the oceans very considerably.

He feels that burial has more to commend it than other practices, for "God himself, that buried but one, was pleased to make choice of this way." Since Agamemnon in Hades could foretell what was to happen to Ulysses, but ignorantly enquired what was become of his own son, Dr. Browne concludes that spirits know the past and the future, but not the present.

Man's Longing

IT IS THE FIFTH and last chapter that makes the book great. It deals with man's longing for diuturnity, by which he means our desire to extend our memory in the minds of men by monuments of one kind or another, a kind of earthly immortality, and therefore a false one. I quote the introductory paragraph of the dedication, and some of the fifth chapter.

When the funeral pyre was out, and the last valediction over, men took a lasting adieu of these interred friends, little expecting that the curiosity of future ages should comment on these ashes . . .

But Time, which antiquates antiquities, and hath an art to make dust of all things, hath yet spared these minor monuments There is no antidote against the opium of Time. Grave stones tell truth scarce forty years. Generations pass while some trees stand, and old families last not three oaks To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name, than Herodias with one. And who would not rather have been the Good Thief, than Pilate.

Herostratus lives in memory that burnt the Temple of Diana; he is almost lost that built it. Time has confounded Adrian's epitaph, but spared that of his horse. In memory, Thersites is likely to live as long as Agamemnon. Who knows whether the best men be known, or unknown?

Tis all one where we lie. To subsist in bones, and be but pyramidically extant, is a fallacy in duration. God, Who only can destroy our souls, and Who hath assured our resurrection, hath assured no duration either of our bodies or our names.

When you read the whole chapter, you wonder why there was ever another headstone, or monstrous memorial tablet, erected in England. But Browne would not be surprised. His own memorial encumbers one side of St. Peter's, Norwich; his widow saw to that. The last sentence in chapter five shows that the matter is more

emotional than logical. This is the end of the little book: "But, man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature."

When a friend dies, it is not only the end of the book of his earthly life, it is the end of a chapter of our own life. No one wants to close the book perfunctorily. While we live, we want to remember our dead.

The Headstones

INDEED, in the typical English church there seem to be many more people crowded into the walls and floors than there are scattered in the pews. Westminster Abbey is jammed with devoutly kneeling groups showing father and mother and the dozen or so of their children who did not survive childhood. These date from after, as well as before, the printing of "Hydriotaphia." Another example of crowding is the tomb in Canterbury showing a lady of quality lying in state, with her successive husbands lying on either side of her. This sight caused my little daughter-in-law to make an extremely inappropriate remark about French comedies. I can only say that I am glad I was the one to hear it, and not her own parents. They say that brasses are occasionally found to have only furnace pipes under them, but at least the names remain.

Churchyards and graveyards keep growing. Often the headstones indicate more about pretensions to gentility than professions of Christianity. I come of a line of large families, and among these amiable horrors there are quite a number of representative monstrosities that bear names of my kinsmen. This does not shame me. There is a difference between Christian monuments, usually erected in love and pity, and pagan ones, which were so often erected in self-love and self-pity. The one says, "We shall not forget." The other says, quite literally, "Stay, traveler; stop, passer-by; hear my story, do not let me be forgotten."

In a Christian context, graves and funerals are for the living rather than for the dead. But the living rarely last more than a generation. Many people never see their own grandparents' graves except at funerals. In Havana, graves are, or used to be, rented for twenty five years. The limestone of the island generally causes complete disintegration within that time. If not, there is supposed to be no one left who cares. This

practice has a long history: the Greek word "sarcophagus," meaning flesh-eater, refers to limestone tombs.

Many a parish has found a cemetery a profitable possession, and secular groups are taking over. Much of the cost of funerals is the cost of graves, and much of the abuses now decried are found in this area. Tombstones come later, as a separate expense, and frequently cost much more. Churches might be more help at this point than by forming burial associations.

Disposing of Ashes

AS A CITY PASTOR, I have felt inadequate when my people told me that no New York cemetery had any meaning for them. So many of my people come from elsewhere; and if they have family plots, they are far away. Rather than have a grave in a strange place an hour's ride away, visited rarely and with great effort when the survivor is old, they have suggested scattering ashes from mountains or at sea.

There are probably legal complications here; there certainly are practical ones. The so-called "ashes" are not fine, like wood-ash; they are pearly pieces of unburned bone, as big as irregular marbles. I once scattered some in a country garden, and spent the next two weeks worrying lest the bereaved people would notice the dogs rummaging around. I have also deposited ashes at sea. The air-tight canisters floated, and had to be retrieved, punctured in several places, and then held under the water until they filled. It could have been a ghastly experience for a sensitive non-believer.

A survivor gets a certain amount of peace of mind from knowing that the remains of his loved ones — remains that are themselves beloved by association — are in a place of peace or beauty. At least two parishes in Manhattan, the Ascension and the Heavenly Rest, have columbaria for the deposit of urns. It seems to me that this is a real pastoral service to elderly survivors. Such places are easily visited on anniversaries, and there is no concern about upkeep. But I never hear much about this, and I know of no other parishes that have followed this example. A lawyer on my vestry insists, on the basis of some experience, that there are great legal problems involved. I should like to know more about this subject.

Job of Pastors

I HAVE OBSERVED one attempt at such a solution in East Grinstead, in Sussex, in the

churchyard where Dr. John Mason Neale is buried. There they have begun to line the paths with flat stones about one foot by two feet, all inscribed in the same style, under which ashes are buried in their canisters. Perhaps our laws would require that the canisters be sealed in concrete footings. Perhaps there is many a church garden where such a practice would be feasible.

It is of course our job as pastors to discourage Egyptian theology in the matter of caskets with complicated furniture, prodigal flower arrangements, and competitive mausoleums shouldering above each other to be the tallest and biggest. It is our job to remind people that when the funeral director works with, and within, the Church, the family naturally and automatically avoids such extravagances and excrescences as can occur when the clergyman is invited, as a sort of last minute guest, to come to the funeral parlor.

It is our job to share, at the time of death and at many other times, such words and thoughts as will help the bereaved recover from shock and accept the fact of separation and loneliness in faith, and without unnecessary distress, and constructively.

It is also our job to help make the years of solitariness as easy and as satisfying as possible. In many city parishes, supplying some specific depository for ashes, some place besides the altar where a simple, not very philosophical sort of person might leave a bouquet without thinking it entirely a mere gesture, might furnish some of the kind of help such a person needs.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

WHEN I WAS FOUR years old I lived in the north country in the foothills of the Adirondacks. It was a big, wild country and I suppose still is, though perhaps not as big nor as wild as I remember. To the south of us were dense, wooded mountains and the blue lakes, which at that time were just beginning to be settled with summer cottages. The names sounded as wild as the country: Schroon and Loon, Horseshoe and Joe Indian, Big Salmon, Blu Mountain, Tupper and Big Wolf Pond.

These places were isolated and far away in the days when only a few people had automobiles. The long journey for me was the trip to Lake Titus, only eight miles from home. By horse and buggy it took a long time, especially to a four-year-old.

The world of my childhood was a small place, as I suppose the world of childhood always used to be. A world bounded by some towns unheard of by the world: Bangor, North Bangor, Whippleville, Constable and South Bombay. Later through the courtesy of friends with a Studebaker I discovered new places: Chateaugay, Fort Covington, Massena; even Saranac.

The memories of my town are bright now though blurred in outline, rather like the paintings of Monet. Especially I remember the halcyon days in the meadow, behind our house, at the foot of the orchard. The meadow and the orchard belonged to Mr. Warner the dairyman who lived next door. But it was ours by right of eminent domain, for we were cowboys there and knights of the Round Table, cops, robbers, imitators of Christy Mathewson and Home Run Baker.

But the most distinct memory I have has to do with blueberries. In those quiet days before mechanization and cybernetics we had to entertain ourselves. Berry picking was one wholesome form of entertainment. So on a dry, bright, blue-hot Adirondack day we took a momentous journey. Equipped with lunch, pails, citronella and other impedimenta suitable to the excursion we boarded a train and rode to some far place upon the earth; — near Rouses' Point as I remember, a good fifty miles away. From there with rented horse and wagon we found a field all filled with blueberry bushes, and began to pick.

Compared to the other members of my family I was rather an unskilled and indolent laborer, and it took all day to fill my small pail to the rim. When my father called us to go home I was happy to obey, being satiated both with blueberries and with the steaming sun.

Then came the first great tragedy of my life. My brother started off across the field, cantering easily on his longer legs. I ran after him, stumbled over a hummock and fell flat on my face; and my day's harvest of blueberries went vanishing into the bushes. I may have retrieved ten berries before we left to catch the train.

Ever since that day I have been a pessimist. And I have no doubt that any psychoanalyst, competent or incompetent, could trace my present peculiarities to that shocking experience. Even

I, no psychoanalyst, can discern the influence of that day upon my life.

And if I were to sum it all up into a bit of sage advice, I would say: "Don't expect too much of the world". Robert Burns discovered the same truth long before I did, but at the age of four I hadn't read much of Burns, though in my own way I discovered the vulnerability of mice and men.

There is some sadness in this discovery. All my happy memories of that beautiful north country are touched with the sorrow of my blueberry tragedy. And yet it is good to find something out about the shape of the world when one is young. For all its bright, sunshiny days, blue lakes, crisp mountain air, and wonderful rides on trains, it is a world in which man's days are vulnerable to failure and disappointment. You can never trust completely in yourself, nor in others not to make mistakes, not to fail, to fall, to put the harvests of life in jeopardy through carelessness, sin, or human frailty.

Since that far-off day I have never been surprised at myself or anyone else when the blueberries are irrevocably spilled; without possibility of complete recovery. Perhaps this is what turns us to God, seeing in ourselves and our neighbors the ineptitude of man; seeing that we have to have some "further range" beyond our self-reliance. Anyone can spill the blueberries because no one is strong. Everyone spills the blueberries.

"But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint."

Dusk for the Gods

By Allen F. Kremer

Episcopal Clergyman and College Lecturer

THIS IS a well-worn-theme but it should be taken seriously. The Teutonic peoples knew it many centuries ago, Wagner revived a Gotterdamerung, Nietzsche said flatly that "God is dead," and Martin Buber wrote "The Eclipse of God." The Anglican Bishop of Woolwich is close to this tradition.

Why has this dusk existed and why does it continue? The answer is simple. Man discovered that he was at his best greater than his gods. He found that at his noblest — his ethic conduct and

aspirations were higher than those of his gods. Man discovered that he would not willingly, purposefully or carelessly permit man to suffer and fall.

There have been many dusks, twilights and Gotterdamungen ever since man thought of his deities and attempted to define them. The mistake was his defined and determined authority. Man had to decide what would be his authority. It might have been true or false but he had to decide. He might make his decision with knowledge or without it. The eighth deadly sin — or possibly the first — was to refuse to consider anything beyond what he accepted.

Agnosticism admits that it simply does not know. But A-gnosis — a direct refusal to consider only the gods of its own choosing — is truly deadly. It accepts false gods of its own creation or it resurrects gods presented by its own overwhelming authority. From book and long tradition the gods became systematized into a dogma.

Like a snowball with a kernel of truth the dogmatists rolled through the centuries accumulating twigs and various types of rubble which became a part of it. The final production was set in an ice box by the theologians for safe-keeping. Periodically it was examined and replaced but some of the kernel was obscured. Some of it melted. Some of the accretions fell off but usually they were replaced by other non-essentials.

The skeptic has the answer. From a completely theistic position he has the right and obligation to examine what has rolled down from book and tradition and become ice bound. He has a mind and ought to use it. Not to evaluate authority is a sin against God-given intelligence, brain and knowledge and not to dedogmatize is an affront against creation. The skeptic was and is aware that God, not the gods, has given man his right and duty to question, for God has revealed through every channel of creation that man is not meant to know — that there should be no dogma other than that man must not be dogmatic. Authority must exist but it can be defined only in undogmatic terms. The gods of dogma are strong for a time but eventually they die. They can have personalities, or they can be law, ideals, aspirations or what you will.

The Hebrew Jahweh became a law. Moses, Ezra and the Torah became Talmud which became tradition and culture. The latter remain but the original Hebrew Jahweh is in the dusk.

The Graeco-Roman gods became literature —

treasured, honored and extinct. It is pleasant to read about them and think of their attributes but they are beyond even the twilight. Still some of their qualities remain which the Christian Church quickly incorporated.

The Greeks had to think it out. No day or inevitable destruction was forecast in their mythology. However, the twilight was seen early by the pre-Socratic philosophers. Zeus and his court on Mt. Olympus were doomed as surely as were the Nordic Wotan and his court of Asgaard.

The Teutonic peoples had great insight in that they clearly foresaw not just twilight but inevitable destruction in store for their gods. "Ragnorik" would come, "the end of all things."

The Teutons killed off their gods in advance. There were no guarantees of immortality, resurrection, a Messiah or future Kingdom of God. It is true that some of their deities live on with different names. They were converted to sainthood by the Church; the shrine is the place of survival.

The early Christians were Jews who accepted a person named Jesus as the Messiah. What they precisely meant by this is a question. The "Messiah" meant different things to different people. There was no textbook to define the precise meaning. The Bible, Apocrypha and Pseudepigrapha are explicitly clear that there is no one definition.

Theologians who felt that they knew more about Jesus and God than Jesus himself declared, worked out a formula. Ecumenical councils frequently manipulated by forces other than the "Holy Spirit" — who was not included in the original Nicene creed — declared a specific formula dogma. Not to agree meant "anathema". Simply because one had a different point of view from the prescribed formula meant one was to be "accursed." There were sincere, possibly misguided persons who simply did not understand or agree with this formula. They were declared heretics and therefore "accursed." What would the God of the formula think of them? It is unthinkable that he would utter curses, but the holy fathers who thought they knew more about God than Jesus, knew how to curse those who would not accept their dogma.

Dogma stifles faith and faith, inevitably subjective, is only what is real, meaningful and purposeful to the individual. The systems which purport to feed the faith or relay it from on high are essentially in the dusk. A faith converted to a formula declared dogma, cannot return to a faith. Therefore, the dusk.

Johnson's Population Statement Defended by Catholic Papers

★ Two Roman Catholic publications have disagreed with Msgr. John C. Knott, director of the Church's family life bureau, who said that he spoke for all Catholic bishops in condemning President Johnson's reference to "the explosion in world population" in his state of the union address (Witness 1/21).

The Criterion, weekly newspaper of the Indianapolis archdiocese, and Ave Maria, weekly published by the Holy Cross fathers, stressed that the statement issued by Msgr. John C. Knott should not be construed as that of the Church or the American bishops.

Msgr. Knott had said that the Church's "condemnation" of artificial contraception as a "serious moral evil has not changed," adding: "Catholics will not support any public assistance, either at home or abroad, to promote artificial birth prevention, abortion or

sterilization whether through direct aid or by means of international organizations."

The Criterion held that the priest's statement was "intemperate," an "emotional approach" in accusing the President of using an "unscientific phrase" in speaking of "an explosion in world population."

"The President got his 'unscientific' phrase from demographic experts," said the archdiocesan newspaper. "Where did Msgr. Knott get his knowledge on population growth? And how can he be so sure and cocky about it?"

"The President is right when he says we must now seek new ways to use our knowledge to help nature to a proper balance. Increasing the food supply is one way. But some ways must also be found of limiting the size of families in underdeveloped countries."

"There are ways of doing this acceptable to the Catholic Church," The Criterion continued. "There may soon be discoveries in medicine and a better understanding of God's law concerning reproduction that will increase the ways acceptable to the Church."

Ave Maria expressed concern about secular news accounts of Msgr. Knott's statement. In

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Foreword by
Nathan A. Scott, Jr.

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most cases, it said, the headline was "Church Opposes Federal Funds for Birth Control."

"Msgr. Knott holds a responsible and sensitive position. Obviously he has the confidence of many bishops," said Ave Maria in its Jan. 26 issue. "But his position does not mean that he speaks authoritatively for the Church in the United States. If

an assembly of bishops endorses a statement prepared by a National Catholic Welfare official, or delegates him to make a statement for them, these circumstances are usually made quite clear."

"In this instance," it said, "we do not see Msgr. Knott's statement as that 'of the Church.'"

Hickey of St. Paul's with high praise for his ministry and life. "Whenever anything has been needed for the community," Dr. Day declared, "one knew that Msgr. Hickey would be ready to help fill the need with his wisdom, his wide influence and his personal effort. His long ministry has been characterized by a spirit of reconciliation and cooperation for which Cambridge citizens especially will long be thankful and proud."

News from Around the World

Ecumenism is much in the news. In St. Louis Cardinal Ritter turned down the church federation annual award as the "ecumenical man of the year" by stating that he thought he ought to decline any honor for doing something he considered his duty. Whereup the federation decided to leave the honor unbestowed, with the secretary stating, "in our hearts we shall have honored him in lieu of an outward symbol." Cardinal Ritter was the unanimous choice of the 23 Protestant denominations in the federation.

Colloquium on unity has been set-up on a permanent basis at Santa Clara and Stanford universities — the first of its kind in the west. There are 33 permanent members, led by Father T. J. Mackin of Santa Clara and the Rev. Robert M. Brown of Stanford who was an observer at the Vatican Council. Massey Shepherd, prof. at CDSP and also a Vatican observer, was one of the panelists at the first conference. In reply to a query whether "heresy" could be regarded as an obstacle to Christian unity, Dr. Shepherd said, "The incautious, or even heretical, statements of one member do not spring a leak in the ark of salvation." He had been asked how church members might defend their beliefs without damaging interreligious goodwill when they are criticized by "major religious figures."

This was a reference to Bishop Pike of California who has questioned the concept of the Holy Trinity. Dr. Shepherd replied that Bishop Pike's position is not that the Trinity is "irrelevant," but that the "classic expression of it is unintelligible."

Gardiner Day, rector of Christ Church, Cambridge, marked the retirement of Msgr. Augustine

WCC central committee at their meeting in Nigeria approved without opposition the formation of a joint "working group" with the R. C. Church to study ecumenical relations and explore possibilities of cooperation and collaboration. Subjects likely to be discussed: working together in social and international affairs; mixed marriages; religious liberty; proselytism; role of the laity; overseas mis-



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sions; theology of ecumenical relations.

Archbishop Ramsey, addressing the convocation of Canterbury, hailed what he called Anglican opportunities of "fraternal contact of a new kind" with the R. C. Church, "without abandoning our position as a reformed Church." He stresses also new developments between Anglicans and the Orthodox and touched upon the proposed union plan involving Anglican dioceses in West Africa and the Methodist and Presbyterian Churches in Nigeria.

Canon F. H. Belden, Episcopalian and president of the R. I. council of churches, released an

exchange of letters between himself and Bishop R. J. McVinney relative to the world-wide week of prayer for unity. The Protestant official, on behalf of the council extended to the R. C. bishop God's blessing "for you and the labors of your heart and hand." In a lengthy reply Bishop McVinney said; "Love conquers all. If, then, we build our ecumenical efforts on the strong foundation of fraternal respect and love, the unity so desired by the Lord we all serve can and will be achieved."

Octave Of Unity service was held at St. Mark's, St. Louis, where the Rev. Murray Kenney is rector. It was originally planned as a quiet neighborhood affair but word spread throughout the city so that it blossomed into a city-wide ecumenical affair, with more than 450 attending. Taking part were two Catholic priests, a United Church minister, and Kenney who read the litany for unity prepared by the World Council of Churches. Msgr. E. T. O'Meara preached.

Man's Biggest Problem is himself delegates to a Minnesota workshop on peace education

and action were told. The president of Bethany Seminary, Paul M. Robinson, said that it is not institutions like the UN that fail. "The greatest single problem of our time is simply whether or not the peoples of this earth can learn to live together in this kind of world. Unless we solve this problem, there will be no other problems." He also said that before there can be peace the problem of hunger must be reckoned with.

Eugene C. Blake renewed his call for serious effort to solve barriers to union. The chief administrator of the United Presbyterian Church made his plea in a sermon on January 25 at Grace Cathedral, San Francisco, where he made a similar plea in 1960. "We must believe that if Church union is according to the will of Christ," Blake said, "now is the time to get on with it. We dare not excuse ourselves, or abdicate our responsibility by leaving its accomplishment to the next generation or after so many years, a dozen, or 25 or 50, as some have suggested. I believe we ought to proceed with all seriousness now to solve the theological and organizational problems that prevent a union."

Church Bigshots spent three days discussing what's wrong with the world and the US in particular. Skipping our number last week crowded it out of this issue but a detailed report will be in next week.

Dr. Visser 't Hooft, whose address at the Africa meeting will be reported next week also, has agreed to continue as general secretary until the next session in February, 1966 (see page 4).

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- NEW BOOKS -

E. John Mohr
Book Editor

TWO BIBLICAL FAITHS: PROTESTANT AND CATHOLIC, by Franz J. Leenhardt; translated by Harold Knight. Westminster. \$2.75

This rather remarkable book seeks to suggest a serious and responsible theological basis for the Protestant-Catholic dialogue, and hence for ecumenism in general. Dr. Leenhardt holds that Protestantism and Catholicism — using these words in their popular senses — represent two types of spirituality, both of which are found in the Bible. This is refreshing and constructive in that it gets beyond the scripture-versus-tradition phase of the dialogue, and discovers the biblical roots of the two orientations. It similarly disposes of the common Protestant tendency to regard Catholicism as simply unscriptural, if not indeed based upon legend and fantasy.

Abraham is the archetype of Protestant spirituality and Moses that of Catholic spirituality. Abraham is the man whose faith is accounted to him as righteousness, who lives in terms of the promise, whose orientation is towards the future. Moses, on the other hand, is the inheritor of tradition; the God of Moses descends to earth, and he reveals his name to him. Moses encounters God in sacral places, and serves in some ways as a mediator between God and the assembly of believers. The spirituality of Abraham is largely interior and personal; that of Moses is sacral and corporate.

These two types of spirituality reappear in Church history. Luther is like Abraham, staking his all upon the divine promise, going out alone in faith. Calvin, however, according to Leenhardt, approaches the Mosaic pattern of spirituality: "It is right to note that Calvin brought to the Lutheran reformation an important corrective, and a necessary complement. Calvin reacted against certain aspects of Luther's message which were too exclusively Abrahamian in character. The Mosaic faith finds an echo in Calvin, for instance in regard to 'the external means or helps, which God uses to invite us to come to Jesus Christ his Son and to keep us in him' — for so runs the title given by the author to the fourth book of the *Institutes*." It has long been the contention of the

present reviewer that Calvin is essentially a Catholic.

In regard to the Eastern Orthodox tradition, Dr. Leenhardt somewhat surprisingly places it under the Abrahamian rubric, thus suggesting a family relationship with Lutheranism rather than with Rome. While granting that the *Filioque* clause, added in the west to the Nicene Creed, is not in itself sufficient explanation of the schism between Rome and Christian east, he does regard it as a symbol of spiritual differences. In connecting the Holy Spirit with the Son who came to earth and who lives in sacred institutions, the west shows a Mosaic type of spirituality; in relating the Holy Spirit exclusively to the Father, who is sovereign, independent, unknowable and unnameable in his essence, the east "was safeguarding for the Holy Spirit a heterogeneity over against every historical manifestation."

"Hence we may with justice speak of the 'basic eschatologism' of Orthodox spirituality, or of an epikletic theology, that is, one which is penetrated with the idea of a fulfillment awaited in prayer. The tonality of this faith echoes that of Abraham."

Anglicans will no doubt be comforted to observe that their tradition combines in a rather classic sort of way the Abrahamian type of spirituality and the Mosaic type. And they will note further that for them, this is not mere compromise or fence-straddling, but an honest comprehensiveness of the fullness of biblical spirituality. A Cranmer or a Hooker will emerge as a bearer of both biblical faiths, or, to put it another way, of the totality of biblical religion.

Franz Leenhardt is professor in the Theological Faculty at Geneva. He is well-known for his commentary on the Epistle to the Romans. The present book should certainly be consulted by all who wish to see the ecumenical movement go forward on a sound theological basis, as distinguished from a merely superficial "togetherness", or worse still, a deadly discounting of doctrine.

— GEORGE MORREL

The reviewer is rector of St. Simon's Parish, San Fernando, California, and Instructor in Anglican Theology, Bloy House Theological School, Los Angeles.

THE CLIMATE OF FAITH IN MODERN LITERATURE; edited by Nathan A. Scott, Jr. Seabury Press. \$5.95

Somewhere along the line, every child learns that there are various types of literature in the Bible —

poetry, drama, short stories, history, etc. Whatever the form, however, the intention is to proclaim the works of God in the light of man's faith. Hence, this collection of fine articles on contemporary literature is attempting to express something which is quite biblical, albeit the 'seers and prophets' it evaluates are non-Palestinian.

In this instance we have the names of Camus, Beckett, T. S. Eliot, Henri Geeon, William Faulkner, Paul Claudel, Christopher Fry and Graham Greene. Which is to say that, in each historic age and setting, God uses artists — dramatists, poets, novelists — to set forth his revelation. These ten essays, penned about equally by academicians and dramatists, seek the meaning of God for modern man in the midst of his "alienation" and "confusion of meanings and goals".

Since there are multiple authors, there is inevitably some redundancy and unevenness of style. But for anyone seeking to know what the creative writers of our century are trying to show forth, this book will be of great interest and help. As a by-product, the reader will discover the titles of some plays, novels and collections of poetry which he will want to explore further.

— W. B. SPOFFORD JR.

The Reviewer is Dean of St. Michael's Cathedral, Boise, Idaho.

CHRISTIAN SEX ETHICS, by V. A. Demant. Harper & Row. \$2.75

This little book is much like Norman Pittenger's of a few years ago *The Christian View of Sexual Behavior*. It is very urbane, but less critical and thinner theologically than Pittenger's. The subject is a perennial one, of course, but its cultural "shape" in our technical and post-Christian era poses a problem for those who are loyal to the Christian heritage but eager to keep within speaking distance of contemporary life.

The writer's basic thesis seems to be that the traditional Christian ethic, which confines sexuality to marriage, has been undercut by the weakening of Christian faith and discipline. This is most plainly true, but it is hardly at all met as an issue to be faced by the Church facing the world!

— JOSEPH FLETCHER

Dr. Fletcher is Robert Treat Paine Professor of Social Ethics at Episcopal Theological School, Cambridge, Mass.

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