

The **+** WITNESS

MARCH 25, 1965

10¢

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Story of the Week

Effective Civil Rights Program Demanded by President Johnson

★ President Johnson in his message to the joint session of Congress committed himself to the task of securing a vote for every American, regardless "of his color or race, his religion or the place of his birth."

Absent from the prepared text, but interjected with conviction, the chief executive declared: "I'll let you in on a secret" and went on to say that he had dedicated himself to the completion of the task. He has been criticized by many distinguished people for not sending marshalls and other enforcement officers to Selma. His address to the Congress and to the nation over all tv and radio networks brought only praise from those who, ever since the brutality in Selma, had derided him.

The fact is that the President, as *The Witness* stated last week, had been vigorously at work in Selma, through over 70 federal agents, including LeRoy Collins, director of the civil rights community relations service, who along with Martin Luther King, prevented an outburst of violence on March 9th that possibly might have surpassed that of the previous Sunday.

Another striking statement of the address was the credit he gave to Negroes: "The real hero of this struggle is the American

Negro. His actions and protests — his courage to risk safety and even life — have awakened the conscience of the nation. His demonstrations have been designed to call attention to injustice, to provoke change and stir reform. He has called upon us to make good the promise of America. And who among us can say we would have made the same progress were it not for his persistent bravery, and his faith in American democracy."

Earlier in the address Mr. Johnson had stated: "But even if we pass this bill, the battle will not be over. What happened in Selma is part of a far larger movement which reaches into every section and state of America. It is the effort of the American Negroes to secure for themselves the full blessings of American life."

Proposed Bill

About the proposed bill, the first thing to note, again quoting the President, is that it "will strike down restrictions to voting in all elections — federal, state and local—which have been used to deny Negroes the right to vote."

As Negroes have frequently said, as far as their way of life is concerned, who is sheriff of their county is as important as who is president of the United

States — Sheriff Jim Clark of Dallas County, Alabama, to illustrate.

"The bill", President Johnson said, "will be known as a civil rights bill. But in a larger sense, most of the program I am recommending is a civil rights program. Its object is to open the city of hope to all our people."

Two other important facts prompted the historic address by Mr. Johnson.

★ The tear gas, whips, prods, beatings — and murder — used to prevent Negroes from getting the elementary right to vote, was the greatest single contribution to the cause of integration since the bombings in Birmingham forced the passage of the civil rights act in 1962.

★ The involvement of religious leaders has been phenomenal — starting with a trickle of men and women rushing to Selma and Washington immediately following the Sunday beatings of March 7, to the march to the Dallas, Ala., court house as a tribute to the murdered Unitarian minister, James J. Reeb, in which over 2,000 took part on the day the President gave his address.

Even to list the distinguished clergymen present would fill our pages — but it did include Presiding Bishop John E. Hines and several other Episcopal bishops; Archbishop Iakovos, primate of the Greek Orthodox Church; Bishop John Wesley Lord of the Washington area of

the Methodist Church; three priests and a layman who were sent by Cardinal Ritter of St. Louis.

How greatly Mr. Johnson was influenced by his meetings with delegations of religious leaders — and the thousands who demonstrated from Maine to Hawaii — is merely a guess. What can be stated is that he was a good listener, both to Governor Wallace of Alabama, with whom he conferred for three hours, and to delegates of clergymen with whom he spent four hours.

Meet with President

The clergymen urged the chief executive to send federal troops to Alabama, if necessary, to protect civil rights demonstrators. The President made no definite commitment.

But even without a commitment, the 32 clergymen — 16 in each of two groups — said they were “deeply moved by the sincerity and earnestness of the President. We are convinced of his sensitivity to the issues.”

Vice President Humphrey and Attorney General Katzenbach attended the President's sessions with the religious leaders.

One concrete thing which developed from the conferences was a reaffirmation that as soon as he could get it prepared, the President would send to Congress his proposals and put all his efforts behind it. He had already gained concurrence among Senate and House leaders for proposed legislation.

During one session in the President's office, 16 representatives of the newly-formed D.C. citizens for federal protection in Alabama met with Mr. Johnson. They said they had not intended “to set a time limit” as to when the President should act.

Bishop Paul Moore, suffragan of Washington, had said earlier that unless action was forth-

coming by 2 p.m., March 14, his group would precipitate action which might bring about a march on Washington that might “dwarf” the March of August, 1963.

The Rev. Walter E. Fauntroy, pastor of the New Bethel Baptist Church in Washington, a spokesman for the group, when questioned by reporters at the White House, said that if the President did not meet their demands for decisive action, “we will continue to petition” for federal protection of the lives and rights of civil rights workers and Negroes in Washington.

He said the President gave them no indication when he could reach a decision, but that he is bothered by the problem “day and night.”

After their session with the President, they went across Lafayette Square to St. John's “to complete our plans for action in this community.”

Robert W. Spike, executive director of the National Council of Churches commission on religion and race, spoke before some 700 persons who remained until late in the day; they were a part of an original 5,000 who had converged on the city. He said he thought the President was on top of the situation and that firm action would be forthcoming from the White House if and when necessary.

He expressed confidence the legislation outlined given by the President and Attorney General would be a forceful instrument in gaining ground in the rights fight.

The President, Spike related, has been working behind the scenes to temper the situation in Selma, but faces a difficult situation which cannot wholly satisfy all elements and the law at the same time.

Bishop William H. Marmion of Southwestern Virginia and the Rev. William H. Baxter,

rector of St. Mark's, Washington, were the Episcopalians on one delegation.

Attend St. Mark's

President and Mrs. Johnson and their daughter, Lynda, together with Vice-President Humphrey, attended the service at St. Mark's, the day before his address. Baxter had just returned from Selma and spoke of the police attack and added; “I was made deeply aware in my heart of the plight and frustration of Negroes in the south.”

The President did not comment on the sermon during the coffee hour but the Vice-President said the sermon was “very moving, a truly telling story of those tragic days.”

Comments and Demands

A large delegation of religious leaders on arrival in Washington declared that they were there “to use every possible means to effect equality for our suffering colored brothers. We demand that protection be given to those who ask and pray for the equality which is their right as citizens. There is no more evident right than the right of a citizen to vote. The exercise of that right must be made possible by federal intervention where necessary.”

Buffalo council of churches urged members to go to Selma; the first to respond was Bishop Scaife who was ill but sent a representative. A telegram from the council to the president and other officials stated that what happened in Selma “brought shame to every American with a sense of decency.”

Many asked why the US could send soldiers to Vietnam and the Congo but took no action to protect its own people. An editorial in the official paper of the archdiocese of Atlanta declared that “the Alabama brutality is a consequence of the indifference of the ma-

majority who have remained silent because to speak out would rock a boat or stir a torpor."

Presbyterian laymen of Charlotte, N. C. said; "We deplore the brutal treatment of loyal citizens by state troopers of Alabama acting under the direction of the governor of that state as being un-Christian, inhuman and destructive of the democratic way of life." A similar wire went to the president from the ministers association of Durham, N. C.

Joachim Prinz, speaking for the American Jewish Congress, urged "prompt, vigorous and effective leadership by the president to prevent nullification of constitutional guarantees." He added that if hoodlums proclaimed their intention to break into Fort Knox, the federal government "would have had no question as to its power to take preventive action," adding that the government should protect "citizens who were exercising their federally-guaranteed right to engage in peaceful protest."

The council of the diocese of New York asked for immediate action "to initiate new and more definite civil rights legislation in this session of Congress, especially providing for federal administration of voter registration."

A rally held in Newark, N. J., sponsored jointly by state and local religious organizations also demanded "federal laws guaranteeing voter registration for all citizens."

Bishop Lord of Washington, addressing at least 5,000 in that city at a memorial to the slain Unitarian minister said; "The price of freedom went up in Selma, but Jim Price has paid that price. Amid the sadness and the darkness of the hour in which we stand, there are some stars that shine, seen only by the eyes of faith. Freedom can be lost only if and when free men lack the courage and the will to pay the price demanded

for its survival. Under God, freedom will be reborn for all the citizens of Selma, white and black alike."

President of NCC

Bishop Mueller, president of the NCC, commending the hundreds of religious leaders who went to Selma and Washington, or led demonstrations across the country, called on "people of all religious persuasions" to commit themselves "to work constantly toward the achievement of basic human rights for all people." The task of securing voting rights, "is a challenge to each and every person in every church. This, in a very real sense, is a Christian responsibility."

Cardinal Cushing of Boston, said the murder of James Reeb, "will inspire all decent, God-fearing Americans to strive mightily for the prompt achievement of full and equal rights for all our citizens. His suffering will not be in vain."

United Church Women of Alabama, at their annual meeting in Auburn, urged that all qualified Negroes be given the right to vote in all national, state and local elections. They also commended federal judge Frank M. Johnson "in his attempt to use the offices of the federal judiciary as an agency of reconciliation in this time of crisis."

Bishop Paul Moore, commenting on Selma in a Lenten address, said nothing had dismayed him so much since the assassination of President Kennedy. "We couldn't do anything about that, but we can do something about this."

Msgr. John Egan, head of the R. C. office of urban affair in Chicago, returning from Selma said; "This is the first time I have ever been afraid wearing a Roman collar while walking through a white community — and the first time that I could sense real hate in the eyes of

my fellow brothers." He added that. "My opinion of Dr. King and the Southern Christian Leadership Conference have gone up 100 percent. I was personally impressed by the real love shown by the Negro people in Selma. They just want the basic right to vote." He scoffed at those who describe clergymen who have gone to Selma as "heroes" "The real heroes are the poor priests and ministers who remain after we go home," declaring that they "are helpless in a police state."

Delaware clergy were having a talk-fest with Bishop Mosley when they got the Selma news. The 43 drew lots and the six winners took off for the Alabama city. The rest went to Washington with their bishop to join in protests.

Action Suggested

The day before the President's address, 15,000 rallied near the White House to protest the "inaction" of the federal government. They got forthright action the next day — enough perhaps to justify Mr. Johnson in calling upon the protestors to help get the bill through Congress. They might go to work right away, for instance, using their influence to prevent the threatened filibuster by southern Senators.

At press time we had in the hopper six sermons on the happenings in Selma, Washington and over the nation. We'll be impartial by printing none.

CHURCH COUNCIL RAPS PROPOSED BILL

★ The Council of Churches of Texas has promised vigorous opposition to a proposed bill that would outlaw fair housing laws.

The laws would be similar to those passed in California and Michigan in spite of stiff church opposition.

Issues in Poverty, School Bills Clarified by Federal Officials

★ Church-state separation questions in the administration's anti-poverty and aid-to-education programs were clarified by government officials at a national conference on poverty.

Francis Keppel, commissioner of education, told some 250 delegates at the meeting that the constitutionality question in the elementary and secondary education act — now before Congress — has been given the "most thorough study" by the administration.

"The justice department has told us that the proposed measure is constitutional in all of its aspects," he said. "Language in the original bill, furthermore, has also been carefully reviewed and refined by the Congress, so that the bill . . . provides added assurances that the wall of separation will not be undermined."

Church-state separation in the anti-poverty war was discussed by Donald Baker, general counsel for the office of economic opportunity, which administers the program. He urged that those concerned over church-state questions involved in carrying out anti-poverty projects "temper their concern with reason."

He said the agency is bound by law not to permit any of its funds to be used by cooperating church agencies for sectarian purposes. "The church systems of this country," he said, "are not running to this program. Most are coming into the program because the government has asked them to step in."

Baker said that of \$25 million granted so far for community action programs, more than \$10 million has gone for education, and very little of this

has gone to "church-related components."

He said educational grants are for special remedial and other non-curricular educational assistance for the benefit of low-income individuals and families.

Of 80 educational programs for which funds were provided, he said, only four have been through church-related institutions.

Baker noted that "there are many areas in the country where public schools don't have the resources and personnel to undertake the program we are proposing."

"We can't deal with problems and not face dilemmas," he added. "I'm sure that in all the ways we use to fight poverty we're not going to be able to please everyone on all points."

Keppel said the federal aid to education program seeks to marshal public and private schools in a deliberate effort to employ America's educational resources in ultimately winning the war against poverty.

He said the education act "provides for a direct attack upon the educational problems of the disadvantaged throughout the school curriculum. To this end, the new program would provide financial assistance for some of education's gravest shortcomings as seen, weighed and planned for by local and state public school authorities."

The essential question in the act, Keppel continued, is whether it would "tend to reduce or increase the separation of children in our society from the whole society . . . whether it would encourage or discourage a divisiveness unwelcome to any of us in our democratic development."

"It is my judgment that this legislation, instead of moving people farther apart, will in fact bring them closer together in the common pursuit of educational excellence. This assuredly will strengthen the public schools and our whole society."

Referring to the shared time provisions of the education act, Keppel observed that the dual enrollment plan, whereby parochial students take some secular courses in public schools, has been started in at least 35 states.

"These programs are based," he said, "on the premise that if a child, any child, is entitled to full-time public education, he is also entitled to part-time public education."

SEES GAIN OVERSEAS RESULT OF SELMA

★ The "tragic" events in Selma could turn out to be a gain for Christian missions in underdeveloped areas, an Anglican bishop said in St. Paul.

Developments in Selma pointed up the growing leadership of Christian clergymen in seeking to obtain equal voting rights for Negroes, according to Bishop Stephen Neill, professor of missions and ecumenical theology at the University of Hamburg, Germany.

Bishop Neill said photos showing clergymen and nuns leading the civil rights marchers in Selma would be relayed all around the world and would show to Africans and others that Christians were in the forefront of the struggle for equality.

The bishop is a former associate general secretary of the World Council of Churches.

In an interview, Bishop Neill said Christians who plan to go out as missionaries to other countries these days must be "very humble and prepared to be bossed about by the churches to which they go."

EDITORIAL

Keep Your Head Down

WHEN you go to an instructor to learn how to play golf, you will be repeatedly told to keep your head down. Somehow human curiosity is always anxious to look up in order to see the result of a play rather than to keep an eye on the ball until one has completed his shot. Then lift up your head if you want to because you have done your best.

One is reminded of the passage of scripture when after our Lord's ascension into heaven, the apostles were looking up to see what would happen next. They were rebuked by the angelic messenger, who said, "Ye men of Galilee, why stand ye gazing up into heaven?"

The Lord's work on earth had been completed and now the labors of the apostles were to begin. They were to keep their feet on the ground and their eyes upon the task before them. Gazing into heaven would not help them when such gazing took the place of the unpleasant tasks that lay before them. We are reminded of the incidents connected with the transfiguration on the mount. St. Peter and his companions were so overcome emotionally by the vision which they saw that they were content to feast upon the scene. Let us build tabernacles and live here in this atmosphere of emotional ecstasy. That was a very human reaction but we must remember that it was premature.

There was the episode of the epileptic child when they descended from the mount. They had not yet entered into their reward. They had merely seen a picture of the joys that awaited them.

Before they could enter these joys, they must keep their head down and be cognizant that they had a duty to perform to an epileptic world. If ultimately we are to lift up our hearts, we must be willing to keep our heads down until we have completed our task.

The intellectuals need this advice as much as those whose emotions are easily stirred. We read a great many articles in some of our religious journals which pride themselves on their academic exaltation. It is curious but true that those who despise one another are apt to have the same fault themselves that they discern in others. Possibly the reason that they are such

apt critics is because they are so familiar with the error which they are anxious to correct in others.

The academic mind has a persistent tendency to lift their heads and in doing so they are apt to miss the mark. In their anxiety to be scientific they are apt to take their eye off the ball and so fizzle their approach.

As much as we hold learning in reverence, one would scarcely recommend that we entrust the affairs of Congress to professors of political science or experts in psychiatry. One feels sure that in any emergency they would fail to keep their head down.

You cannot cure the diseases of the slums by turning loose a group of students into the district. They would eventually have to call in the plumber and the baker and the pastor to solve those problems of human relations which refuse to react to the yardstick and the laboratory. Our Lord began his labors by calling in ordinary men to do the work. It is true that he did call an expert in St. Paul to complete the process, but St. Paul was an artizan as well as a psychiatrist.

The Church labors under a disadvantage because it steadfastly inclines to believe that human equations can be solved in terms either of emotional ecstasy or those of academic analysis. Somebody has to do the hard work in an epileptic world and in doing this one must keep his head down.

Another human tendency especially noted in ecclesiastics is that of egotism. An egotist is one whose first impulse is always to hold his head up and to impress his auditors that "We are the people, and wisdom will die with us."

There is nothing more tragic than the religious leader who puts the ego where he ought to put God. When one hears an ecclesiastic telling what he has done or what he could have done if he had had the chance, one feels like calling out, "Keep your head down," for humility is the only basis upon which the Nazarene is willing to build his Church. The more credit you take to yourself, the less you are doing the Master's will.

If our chief motive is to be seen and applauded by men then we will fail to reach our goal and will have no rewards for our efforts. In short

whatever we begin to do, let us keep our head down at the beginning if we are to expect any glory at the end of our play. The emotionalist approaches religion to satisfy his emotions; the rationalist to satisfy his opinions; the egotist to gratify his vanity; all we can say to each is "Keep your head down." "Lift up your hearts" all you want to but keep your eye on the task that Christ holds you responsible for, whether it be little or big.

BEST TALKERS --- WORST DOERS

By J. Robert Zimmerman

Rector of Calvary, Danvers, Mass.

ANGLICANS, AND EPISCOPALIANS IN PARTICULAR, TALK A LOT ABOUT RENEWAL BUT SELDOM SPELL ANYTHING OUT

CHRISTIAN RENEWAL is in the air. It is perhaps the most talked-about subject within the Church today. It has even become good copy for the popular magazines, who, interestingly enough, have been doing a better job of interpreting this renewal in all of its manifestations than has the Church press. The hopeful thing is that in some areas of Christendom, renewal has gone beyond the "talking" to the "doing" stage. It is safe to say that the entire Christian community has been left breathless by the pace of renewal within the Roman Catholic Church, thereby fulfilling Geddes McGreggor's prediction in his book of a few years ago, entitled "The Coming Reformation" that the so-called "un-reformed Church" would outstrip the so-called "reformed" Churches in renewal.

Protestantism has not been idle, either. I refer to the remarkable social witness of the United Church of Christ. This United Church has also produced the first truly modern liturgy in its new "Lord's Day Service," thoroughly orthodox, yet thoroughly contemporary. This proves once again that a United Church is not just a "least-common-denominator" merger, but a real, dynamic union within the body of Christ, releasing resources and energies which the Churches in their separation are not aware of.

My basic argument in this article is that the Anglicans, and in this country, the Episcopalians, are the best talkers in Christendom, but the worst doers. We have been in the forefront of

discussions concerning the liturgical movement, for example, for generations. Yet both Protestants and the Roman Catholics are swiftly passing us by. We talk reform, but are still content with what one priest has called, in spite of its essential excellence, "a guilt-ridden liturgy, which simply assumes that the Almighty is a Tudor-English country gentleman."

Episcopalians have been the leaders in the ecumenical movement almost from the beginning. People like Bishop Brent, Archbishop Temple, and Bishop Sherrill were the ecumenical giants of their generations. But with the notable exception of South India, and our relations with the Philippine Independent Church and the minute Old Catholics, we have done nothing but talk. When the moment of truth arrives, we back down. We have practically forced our brethren in Ceylon and North India to do this. And in our own conversations under the "Consultation for Church Unity", we see much the same thing. When Churches were asked to seek permission to proceed to a plan of union, we — along with the Methodists — said no, that more talk was needed.

There are reliable rumors circulating that the United Church, The Disciples, and Presbyterians are getting tired of waiting for us and may pull out and seek a narrower union between themselves. Was Dr. Blake's latest sermon in Grace Cathedral, San Francisco, a veiled intimation that this may be so?

Sinful Delay

IT IS MY CONVICTION that circumstances in the world today make such procrastination essentially sinful. Those who know, say that we are entering a period where the mission before the Church is of immense proportions. The Church simply must put her house in order if she is to witness to society.

Why be concerned about worship when the real need is for the Christian Church to bear witness in a post-Christian culture? I believe that worship is still the most important activity of the Church. It is that point at which our love for God and our love for our neighbor coincide — indeed is acted out. And it is no accident that in many instances those who have been in the forefront of the Church's social witness have been the very same people who have expressed the deepest concern for the reform and up-dating of the Church's worship.

There are those who are beginning to despair whether this generation will ever see the fruits of liturgical renewal expressed in the reform of the Prayer Book. We heard much about "trial use" at last General Convention. And what is it that we use in this manner? A book containing a lot of extra saints days, which will affect at most about 1% of the average worshipping congregation. Of the sixteen Prayer Book studies, about five of them have gone into this new calendar. It might be fine for the monasteries, or even a few city churches which have daily services, and I am not really opposed to it as such, but what about the rest of the Church? It has been rumored that a new eucharistic office is soon to come from the liturgical commission. One commission member said that after about twelve years, perhaps it might be ready for use in the Church. Rome made her changes in about a year!

I believe the Church is ready now for revision. I seriously question whether the commission is really aware of the amount of illegal experimentation already going on in many parishes. And certainly the resolution at General Convention from the district of Alaska for a Prayer Book in the "language of the people" spoke of a widespread concern.

I recommend that the liturgical commission, augmented by some working parish priests, meet more frequently at the Church's expense to do its work. I recommend that they finish with all due haste their remaining Prayer Book studies, revise those that they want to revise — I per-

sonally hope they will consider the use of modern English in the service and the RSV for the Epistles and Gospels — and get on with the task of producing an entire Prayer Book within the decade for trial use — not just a calendar containing obscure holy days.

What Do We Want

EVEN MORE CERTAINLY, I feel that the time has come for us to make up our mind about Church unity — whether we are willing to trust the Holy Spirit to lead us into all truths into a venture of faith with other Christians, or not. I recommend that the House of Bishops meet in extraordinary session, if need be, or at their next yearly meeting at least, and grapple for as long as necessary with this question—Just what kind of unity plan would the Episcopal Church accept? Where will we stand on the issues which separate us? What kind of solution to the problems of the ministry, for example, are we willing to accept? The South India plan? The Ceylon plan? If not these, what will we accept?

Let's decide among ourselves, and then let our fellow Christians of other traditions know exactly where we do stand. But, at least, let us demonstrate that we want to do more than "talk." The bishops took the lead once with the Chicago-Lambeth Quadrilateral. Perhaps what I am asking for is to bring the Quadrilateral up-to-date by letting other Christians know exactly what we mean by it — by spelling out the details. Again, why is it not possible to come up with some tentative agreement on Church unity within the "Consultation" by the end of this decade?

I would say two words of explanation here. I have discussed renewal almost exclusively in terms of Church unity and the liturgical reform. I know that there is much more to renewal than this. I do believe that we are ripe for concrete action in these two fields. But I also believe that they will stimulate the present momentum for renewal in other fields: theological and ethical renewal; and the critical social witness of the Church.

General Convention

MY SECOND WORD of explanation here is that this might sound like I am suggesting we by-pass General Convention. Any more conventions like the last one in St. Louis and this might be a good idea! But more seriously, I believe that we must

come to see that General Convention simply is not the instrument which can effect reform in the Church.

It is a house-keeping body, purely and simply. To be sure, it must ultimately ratify reform. General Convention must approve in the last an-

alysis Prayer Book revision, and obviously would have to approve the succeeding steps of any Church unity scheme. But the initiative must come from elsewhere. General Convention is only the end of the road. But let's make a beginning, and let's do it now.

ANGLICAN MYSTICS OF THE 14TH CENTURY

By William S. Hill

Rector of St. Paul's, Lansing, Michigan

WALTER HILTON

1350? - 1395

"He is for us a man of one book, and in it we must seek him." The writer of this phrase is Evelyn Underhill; the man to whom she refers is Walter Hilton, and the book is *The Scale of Perfection*. This book has been described by a contemporary Roman Catholic scholar as "a remarkable and valuable treatise on the whole spiritual life"; and among devotional classics it occupies a place alongside *The Incitation of Christ*, *Introduction to a Devout Life*, *The Spiritual Exercises of Ignatius Loyola*, and *Theologia Germanica*.

His Exterior Chronicle

"If you think that your advice will be of spiritual service to your neighbour, say what you will if he will listen. Otherwise keep silence." This is the counsel Walter Hilton gave to the anchoress whom he served as spiritual guide; and he followed his own advice. He kept silence concerning his personal life, and therefore any biographical sketch must of necessity be based on scraps of fragmentary information joined together by large amounts of conjecture. The picture which emerges may be summarized as follows:

Walter Hilton was born in the mid-fourteenth century — the year 1350 serves as an educated guess — of Midland stock; he received a university education in England, and may have gone to France for further study; as a young man he lived for a while as a hermit, testing his vocation

as a solitary recluse; finally, he became a canon regular of St. Augustine at the priory of St. Peter at Thurgarton, near Southwell.

Thurgarton was an important religious house which occupied a prominent place in the Lollard controversy. It was possessed of wealth and power; it was in close contact with the social life of the district; and it was the center of numerous activities. The Austin canons, as they were called, had a rule of life midway between that of a monk and a secular priest; while the eucharist and divine office took the central place in the life of the community, there was opportunity for a variety of vocations; accordingly, teachers, preachers, writers, translators, and what today would be called social workers were to be found among those who wore the black habit of the order. Such was the atmosphere in which Walter Hilton lived and worked.

And work he did! We probably do not yet know all of his surviving writings, but those with which we are familiar attest to the activity of his pen. He was an editor and translator, responsible for the English version of James of Milan's *Stimulus Amoris*; he wrote numerous religious tracts in both Latin and English; and the mark of the esteem in which he was held is indicated by the fact that, despite numerous differences between them and his own expressed views, he was credited with the authorship of *The Cloud of Unknowing* and *The Imitation of Christ*. His enduring monument is, however, *The Scale of*

Perfection. It was immediately popular and widely circulated in manuscript form. Within a century of his death, in 1395, it was in print.

His Interior Pilgrimage

WALTER HILTON kept a self-imposed silence concerning the details of his exterior life, but his interior life stands revealed in his own writings. With characteristic humility, he claims that he describes forms of prayer which he himself cannot practice, and in a mood of discouragement he says, "I feel myself so wretched, so weak, so worldly, and so far from the full experience of what I have been saying that I can do nothing but beg for mercy."

The Scale of Perfection reveals its author to be very different from his modest self-characterization. To read Hilton's book is to become acquainted with a man who was at once intelligent, kind, stable, sane, and thoroughly practical. Not for him were the excesses and physical ecstasies of Richard Rolle. To Hilton the "fire of love" did not create the sensation of heat but rather a quiet spiritual awareness that the soul had been cleansed. And Hilton was no person to turn away from a needy soul in order to continue uninterrupted in prayer. He affirmed that one should be equally ready to speak to one's fellow man as to speak to God. "You will find Him, possess Him, and see Him," he says, "as fully in your fellow-man as in prayer, but it will be in a different way."

It is perhaps a mistake to consider Hilton as a paragon of learning and scholarship, in a class with, say, Albertus Magnus or Erasmus, but he was clearly an educated man. He had a prodigious knowledge of scripture—indeed, he was the first English writer to recommend Bible-reading to the laity — and he had a thorough acquaintance with the writings of the Fathers. St. Gregory, St. Bernard and St. Augustine are actually named and quoted in the Scale; they are, however, only a few among the many who shaped Hilton's outlook and provided him with his comprehensive knowledge of Christian theology and spirituality.

As is to be expected, any one with Hilton's respect for the Fathers would have a profound loyalty to the Church; indeed he considered it a "serious mistake" to think that anyone could achieve salvation without believing "as the Church believes." He was violently anti-Wyclif, for he felt that every Lollard "sins mortally through pride, because he takes a delight in

clinging to his own opinion, maintaining it to be true although it is contrary to God and Holy Church." To Hilton, "God and Holy Church are in such unity and accord that whoever opposes one opposes both." So devoted a son of Holy Church was Hilton that he never would have demanded reform; nevertheless, his spirituality ultimately led to profound changes in the Church, notably in its adoption of scriptures in the vernacular.

Hilton's shining and enduring eminence is neither as a scholar nor as a champion of the institutional Church, but as a master of the life of prayer. Even though he disclaims them, saying they are the words of Christ, his experiences are recorded in these words: "When I forsook the drunkenness of bodily desire and worldly pleasure, which are like wormwood, and sought the king of all bliss, the Lord Jesus led me in. He first led me into myself, so that I might see and know myself; then He brought me into this cellar, transporting me out of myself into Him, and He gave me to taste of His wine, which is His own spiritual sweetness and heavenly joy."

With a sure hand, born of personal experience, Hilton could guide beginners and proficients in the life of prayer; and with those who had attained union with God, he could speak as a fellow-inhabitant of the spiritual Jerusalem, the city of eternal peace and love.

His Lasting Contribution

WALTER HILTON'S permanent contribution to Christian spirituality is, of course, his famous *The Scale of Perfection*. The book itself is misnamed; a more appropriate title (appearing in some of the old manuscripts) is *Of the Nobility of the Soul*. To be sure much of the book deals with the steps, or rungs in the ladder, which the soul must take in its ascent toward spiritual perfection; but other sections set forth the Christian doctrines of creation, redemption, and sanctification; still others consist of lyric descriptions of the blessings associated with advanced stages of contemplation.

Scholars are not unanimous in their views of the book's composition, but it is generally agreed that much, if not all, of the first part was prepared for the guidance of an anchoress and that the second part, written at a later date, was for a wider more cultivated audience.

Rungs in a ladder are set into the two long side-pieces, and the "side pieces" in Hilton's Ladder of Perfection are, first, the grace of God,

and second, the effort made by man through "sustained spiritual exercises and wisely ordered activity." Of course, in the last analysis, there is only one "side-piece," for it is God himself who implants within the soul of desire for him and it is he who grants to the soul the power to make the necessary struggle to find him. As Hilton himself says, "He gives us grace, and it is our willing cooperation that effects it." This, in a sentence, is the message of *The Scale of Perfection*.

Viewed in a larger light, *The Scale* is, as Martin Thornton says, "a minor Summa in that it brings together all the elements of English spirituality and synthesizes the teachings of those who have made it up. The theological basis is from St. Augustine, its ascetical emphasis and religious psychology are Victorine, it has a Benedictine warmth, prudence, and optimism, and the devotional-speculative balance of St. Anselm."

No aspect of life, least of all the life of religious devotion, fits easily into cubby-holes or rigid tables of classification; and knowing this, Hilton did not attempt to give his book the structure and organization of an engineering blue-print. In the interest of brevity, however, and at the risk of doing a grave injustice to Hilton's method of presentation—for, as Evelyn Underhill says, "In him an exquisite soul is united to a logical mind" — one may summarize the "argument" of the *Scale* as follows:

The Theological Base

THE HUMAN SOUL was created in the image of God; "man's soul", so Hilton writes, "was made complete in the mind, sight, and love of the uncreated and blessed Trinity." Or, as he phrases it in another passage, "In its original state the soul, made in the image of God, was beautiful and glorious, filled with burning love and spiritual light." Through the sin of Adam, however, the soul became "disfigured and deformed into a different likeness;" and because of human solidarity, which involves everyone with Adam, your soul has become blinded by "the black smoke of spiritual blindness," and at the same time "your senses are corrupted by greed and impurity and your mind by pride, vain-glory, and covetousness." Not understanding yourself, "you wander out in your bodily senses seeking satisfaction and pleasure like a beast of your flock."

In consequence of this defilement, man merited eternal punishment; thanks to his sinfulness in God's sight, man "justly deserved to be banished from His presence and condemned to Hell for eternity." However, "in Jesus mankind found a man of its own race untouched by sin, who was able to make expiation for its sin and offer to God all that was His due and more." In consequence, "it was fitting that their sin should be forgiven and that man's soul, created by God in His own image, should be reformed in his true likeness and restored to the joys of heaven."

What Hilton calls "the lowest place in heaven" is achieved by those who are granted salvation — that is, by those who have faith in the atonement wrought by Christ, who have been made members of the Church through the sacrament of baptism, and who have been freed of the burden of mortal sin through the sacrament of penance. Man, however, is called not merely to occupy "the lowest place in heaven," but to "achieve a high state of grace."

The Steps of Ascents

"A high state of grace" is not achieved at a single bound, neither does it progress smoothly up a steep and straight incline. On the contrary it proceeds by stages and degrees. "The soul does not know Jesus perfectly all at once," says Hilton, "but little by little." The soul ascends, as by a ladder, to perfection.

Within Hilton's *Scale* are several "ladders," for he speaks of the degrees of reformation of the soul, the degrees of prayer, and the degrees of contemplation. Moreover, as he says, "a soul cannot leap from the lowest to the highest state, any more than a man who wishes to climb a high ladder and sets his foot on the lowest rung can at the next instant fly to the top. He has to mount each rung in succession one after another until he comes to the highest. So it is in the spiritual life."

The basic ladder the soul must climb may be called the scale of attachment and detachment, for in the early stages of its ascent, the soul must disengage itself from certain things even as it clings more tenaciously to others. At the beginning of its pilgrimage, the soul must strive for a three-fold detachment from love of self, from love of sensual pleasure, and from love of the world.

Love of self is, of course, pride. Hilton considers pride as "the first and principal sin" and

as "the greatest obstacle to grace." He describes it as "love of your own excellence and reputation;" and he bids us to "slay pride with the sword of the fear of God."

Love of sensual pleasure is an inordinate pre-occupation with carnal enjoyments; While Hilton believes one is to treat the body sensibly, giving it the proper care, he urges that one close the windows on the five senses, remarking that "the soul cannot experience true inward joy until the body has been largely deprived of its sensual pleasures."

Love of the world is expressed in man's urge to seek rest and pleasure in creatures inferior to himself. The pilgrim to Jerusalem, Hilton points out, travels light; he does not burden himself with baggage that impedes his progress. Believing that "those who love this world hinder the reformation of their souls," Hilton affirms that "it is impossible to live wholly unto God until one first dies to the world." He concludes, "I cannot be awake to Jesus until I am asleep to the world."

Concomitant with detachment from pride, sensuality, and worldliness, there must be a threefold attachment to humility, charity, and contemplation.

Humility is considered by Hilton in two ways: the "elementary and worldly type," which has to do with one's attitude toward the self as a man among men, and the deeper, spiritual type which arises when the soul "contemplates the infinite Being and wondrous goodness of Jesus." "Try to learn humility and keep it," he says, "for it is the first and last of the virtues." Hilton repeatedly links humility and self-knowledge; he points out that there is no real difference between humility and truthfulness, adding, "I can only say that a man is truly humble when he knows himself to be as he is."

Charity, in Hilton's phrase, "is nothing else but the love of God and of our fellow Christian." He remarks that Christ showed love for Judas, and then goes on to say, "who cannot follow Christ in having love and charity towards all, both good and bad, friends and foes, without pretence or flattery, contempt, anger, or spiteful criticism, is indeed deceiving himself." Charity, however, "cannot be acquired by any personal efforts. It is the free gift of God granted to humble souls." Taken together, "humility and charity are the especial livery of Jesus."

Contemplation, as Hilton uses the word, consists of "a true knowledge and perception of God and of spiritual things;" it is "nothing other than the vision of Jesus, who is our true peace." Through contemplation a pure soul may in this life possess a measure of the divine love, but the possession "is perfected in the bliss of heaven by a clear vision of the Godhead, for then all aspirations of the soul will be entirely God-ward and spiritual."

Three Degrees

HILTON DESCRIBES the three degrees of contemplation as:

The intellectual knowledge of God acquired through study and the use of reason.

The affective love of God which "does not depend upon intellectual light in spiritual matters."

The combination of knowledge and love—"that is, in knowing God and loving Him perfectly." He delineates the three degrees of prayer: "The first is vocal prayer, whether enjoined by God, as the Our Father, or more generally by Holy Church, such as Matins, Vespers, and the other Hours."

"The second degree is vocal, but employs no set form" — that is, it is extemporaneous.

"The third degree is in the heart alone; it is without words, and is accompanied by great peace and tranquility of body and soul."

And, by way of summary, he sets forth the four ways in which our Lord Jesus leads a soul to be reformed: "The first stage is that by which the soul is called from worldly vanity." The second consists of the arduous effort by which the soul struggles with obstacles, "both inwardly from the perversity of its own will, and outwardly from the temptations of the devil." Then comes the third stage, "that of Honour, in which the soul receives the gift of perfection and the grace of contemplation." Finally, there is "the fourth stage, that of glorification, when a soul is fully reformed in the bliss of heaven."

These various scales and ladders, with their numerous rungs, stages and degrees, have only one purpose: to re-form the soul, making it conform again to its original divine image. Hilton speaks of this as a reformation both in faith and feeling; and he affirms that those reformed in faith have the desire to please God whereas those reformed in feeling have the power to do it.

The Bliss of Achievement

LIKE ALL MYSTICS, Walter Hilton frequently affirms that perfect knowledge and love of God are not to be achieved while the soul remains imprisoned within the body. Such perfection must await the soul's arrival in heaven. Nevertheless, those who, for the sake of God's love, willingly undergo "great bodily and spiritual struggles," are in time rewarded by the gift of God's grace, and they experience profound bliss in this life.

Hilton describes the "virtues and graces which a soul receives when its spiritual eyes are opened and it is given the grace of contemplation," he lists them as follows:

Cleansing from sin, in which "all inordinate affection for any created thing is suddenly washed away."

Spiritual rest, or tranquility, in which "the soul is in stillness from the horrid din of carnal desires and impure thoughts."

Peace of conscience, in which are banished "the pain and remorse, the restlessness and strain caused by sin."

Refinement in thought, in which one is no longer "the slave of material loves."

Solitude of heart, in which has been lost "all taste for the consolations of the world."

Consciousness of grace, in which one has such an awareness of God's presence "that both body and soul are brought to their fullest health and ease."

"The wakeful sleep of the spouse" (Song of Solomon 5:2), in which "I am spiritually at rest, when the love of the world is destroyed within me . . . (for then my heart) is vigilant and ready to love and see God."

Epilogue

THE PLACE of Walter Hilton in the tradition of Anglican spirituality has been well summed up by Martin Thornton, who has remarked that Hilton remains, "our prime source of teaching on spiritual direction. He is a kind of sheet anchor for the other fourteenth-century writers, consummating the Catholic tradition in the English school, and providing a foundation for everything that was to come."

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

A FEW YEARS AGO I wrote several small radio "dramas" which were produced by the Episcopal Radio TV foundation in Atlanta. It was an interesting and rewarding experience, in which I benefitted greatly from my association with the producer of the series, and several skillful actors.

But at the end of each program the announcer gave a short "pitch" about our sponsor the Church, and ended with a slogan which always gave me a slight shiver. "Church-going Families are Happier Families."

If you say it often enough and positively enough you begin to believe it. But if you stop to think about it the more you become aware of its superficiality. The reaction may depend on what you think of happiness, and undoubtedly it depends on what you think of the Church; which leads one to a further question. What do we think of the Christian religion?

This happy slogan popped into my mind recently when I was reading a book about the English novelist and theologian, Charles Williams. In one of Mr. Williams' books he quotes the refrain of an evangelistic hymn:

"Jesus Christ is our Redeemer

And we wish to God He weren't."

As Mr. Williams says, "the author's intelligence was lamentable, but his emotion was comprehensible."

When we consider honestly the life to which Christ calls us, a life of continuing sacrifice, dying to self, what is there to be happy about?

Are there not many times when we could wish that we were not Church-going families; when it would be happier to forget the responsibilities of Church-going families?

To be a Church-going family is to be a family that must hear the voices of suffering, and look without evasion upon the misery of the world; a family that must heed the demands of the Lord to seek justice and to love mercy.

It is to acknowledge and to enter into the everlasting tension and trial in which a Christian must live in this world because of his allegiance to a King and a Kingdom not of this world. A Church-going family, far from being a "happier

family", may discover an increase of unhappiness, a life less tolerable, less filled with worldly contentment than a life without Church at all.

The life of a Church family is a life to be discovered through suffering, to be achieved through sorrow, and through death; a life in which the knowledge of man's tragic existence is intensified. It is a life lived under new burdens, and a new yoke. And the burdens are easy and the yoke is light only because the tension, struggle, sacrifice and death are met and accepted in a love which can transfigure everything, the love of the Lord Christ.

Bound up in this love there is a joy. But this joy has little to do with the happiness promised to Church-going families by people who make believe that Christianity is a handy-and-y vending machine from which to secure peppermint candy, happy pills, a book on Easy Answers to 101 Hard Questions, and a family-size magic carpet to the wonderful land of Oz.

Talking It Over

By William B. Spofford Sr.

MRS. LYNDON B. JOHNSON is reported to be behind her husband's call to make America beautiful. It prompted the New York Times to say editorially that it was time something was done to prevent America the Beautiful from "becoming God's own junk yard." Which brought to mind a remark made the other day in New York by an official of Israel who said that "the world was created, according to Biblical reckoning, in six days. It will take longer to repair the damage we have been doing ever since."

The Appalachia bill is now law, calling for the spending of \$1.1 billion in an 11-state area. The plans, among other things, call for building roads, improving farmland, developing timber and water resources, repairing mines.

If anybody has Mrs. Johnson's ear, I'd like to suggest that she persuade her husband to appoint

a czar with power to see that all that money is not used to tear the hell out of everything.

The Witness plant is located on a highway which was widened three feet at considerable cost. A long row of maples, fifty years old or more, were replaced with tall telephone poles, properly marked to show that they are private property.

Now a line of maples on the other side of the highway have been felled, leaving a row of stumps. Two of the old maples were however allowed to stand — I am told because the Baptist preacher and one of his congregation wanted summer shade for those buried in the graveyard beside the church.

While the trees were being cut down, I inquired of an official of the Pa. highway department for the reason. He replied that "a branch might fall and we have to protect the travelling public." When I suggested that this could be accomplished by trimming out the dead and dying branches, his answer was immediate: "cost too much."

When this is printed I'll send a clipping to the White House — hopefully. I will also send it to Mrs. William Scranton, with a note suggesting that she take a drive from her nearby home in Dalton and decide for herself whether man has improved the highway out of Tunkhannock toward Wilkes-Barre.

I believe she has as much interest in America the Beautiful as has Mrs. Johnson, and, I suspect, as much influence with her husband, the Governor of Pennsylvania.

An Open Letter to a Friend About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS

TUNKHANNOCK, PA.

WCC Agency Urges Negotiation To End Conflict in Vietnam

★ The commission on international affairs of the WCC urged that the good offices of southeast Asian countries not directly involved in the Vietnamese crisis be used to bring about negotiation between the parties involved in, or responsible for, the conflict.

The proposal was contained in a statement which suggested certain lines of action to be followed. Signing the statement were Sir Kenneth Grubb of London, England, and O. Frederick Nolde of New York, chairman and director, respectively of the commission.

The statement said the objective to be sought in any negotiations undertaken was a situation in which the people of Vietnam are "permitted to seek what seems to them to be the best solution for their problem and one which satisfies the demands of peace and security in southeast Asia."

It said that "when all foreign intervention has been removed, governments in the area could provide "manpower for observation and direction on the scene, whereas other governments, proceeding through impartial channels, could contribute to the financial costs."

The statement was forwarded to the heads of government and foreign ministers of the United States, Britain, the Soviet Union, India, Pakistan, Burma, the Philippines, Thailand, and France. A copy also went to

U Thant, secretary general of the UN.

The following were other main points in the statement:

● Military measures advanced to offset acts of infiltration or subversion are bound to prove futile to achieve an adequate political solution and risk the danger of escalation.

● Justice will be more fully served and world order under law better advanced by process of peaceful change and peaceful settlement.

● The quest for a solution must be shifted from the battlefield to the conference table. "This can be done, and it can be done honorably, but only if false pride in face-saving is abandoned and there appears a readiness to take necessary risks with guarantees of success in advance."

The statement said two factors of long-standing concern have adverse effects in the present situation. "The first is the fact that the China Republic is not a United Nations member," and the "inability of the United Nations to deal with

the problem as it should be in no small measure attributable to this absence," it said, adding:

"The continued artificial isolation of some 700 million people is a dangerous situation and may well aggravate the intransigence of the government in effective power, an intransigence which thus far has made peaceful solutions in the area difficult or impossible."

A second factor, the statement said, is that "peace will be endangered or only precariously maintained so long as one side supports wars of liberation and the other side provides military support for the defense of freedom."

The statement was the first to be issued by the commission on the Vietnamese crisis.

In February, however, Nolde issued a special message urging immediate negotiations to prevent the Vietnam conflict from becoming a full-scale war.

Books by Malcolm Boyd

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Charges of Defeatism in Church Touches Off Hot Discussion

★ Charges of defeatism within the Church of England by one of its top leaders touched off a nationwide discussion with implications relevant to other countries.

Addressing his diocesan conference, Bishop Robert Stopford of London, complained that "some of our brethren, in print and on television, have given the impression that there is nothing left for Christians to do but to find new catacombs and to go and hide in them."

Declaring that "this is a time for greatness and not for despair — a time for going forward and not for retreat," the bishop warned that "we are giving way to something very close to pessimism" at a time when the Christian faith "is being challenged more openly and frankly than it has for a century or more."

One of the first to take issue with Bishop Stopford was the Rev. Eric James, director of the newly-formed reformist "Parish and People" group inside the Anglican Church. He countered by saying that the word "defeatist" was used by those who

draw attention to the unpalatable facts of a situation and called for urgent and courageous action.

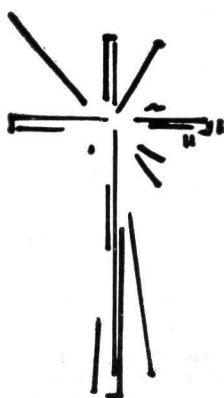
Reflecting his group's aims of a "livelier, more dynamic and more modern approach by the church" to its problems, he added: "There is no greater problem before the church today than that of its mission to the masses of the people in the great cities. But there is little evidence that the general body of the church either realizes the extent of the problem or the radical action required to remedy it."

Arguing against James, however, was R. A. Edwards, vicar of Norwich, eastern England, who deplored the "current

denigration" of the Church of England even by its own clergy and insisted this was being done through false assumptions.

"What makes the present situation serious," he said in a letter to the London Times, "is that modern means of mass communication make it possible for any clergyman, sometimes for any bishop, to announce to the world, with a suitable display of figures, the church's 'failure,' and to argue that unless something which he favors, some change of doctrine, some rearrangement of worship in its order, its language or its music, is speedily made, Christianity is doomed."

"Such men seem to discern a permanence in the present climate of opinion and to forget that the church has already outlived many generations. But they also forget that they are not writing for an academic



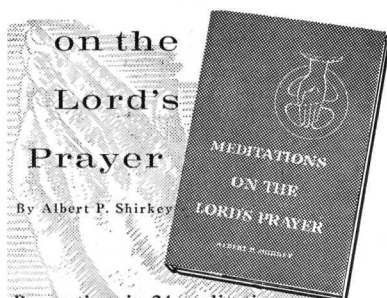
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circle, or chatting with a few friends in a studio, but that they are reaching a vast audience, most of whose members are singularly ill-equipped to weigh them, and that, however, well-intentioned, they spread despondency."

Declaring that "the real picture is not all black," Edwards paid tribute to the work of the church. He said it seemed unjust to emphasize "failure," thus serving "to warn off men thinking of being ordained."

The Rev. D. S. Davies of Lockwood, Yorkshire, said Dr. Stopford was right to warn against pessimism, but equally correct was a warning against optimism.

"Never," he said, "was the Church of England in so parlous a condition. Many illustrations of this could be given. One will suffice. I refer to the wholesale abandonment of religious worship by the people of this country. This abandonment is not peculiar to my part of the country. It is found all over.

"Therefore, lowly clergymen like myself are caught between the upper millstone of the optimism, let us say, of MRI and the pessimism which assails us when we face empty pews Sunday after Sunday and find our mightiest efforts come to naught."

Calling on the bishops to "show a just appreciation of the true state of affairs" in their public utterances, Davies added: "This appreciation can be theirs through a much closer relationship with the parishes in their dioceses. The occasional visit for confirmation or a special service is not enough. They must go to all the parishes, listen to the incumbent, and see things as they really are. Only in this way can they see how the church really stands."

Other letters in similarly strong vein were prompted by

Dr. Stopford's talk. In an attempt to analyze them, the weekly Church of England Newspaper said in an editorial: "At least two different views are being expressed about 'defeatism' in the church. One view is that there should be no talk of failure because such talk dishonors the name of Christ and puts weapons into the hands of the church's enemies. The other view is that if the present methods of the church are proving ineffective, attention should be directed to those methods so that more effective measures can be taken . . .

"There is no doubt that many of the measures at present being taken are ineffective. The resources of the church are tied up in redundant buildings of no architectural merit and no possibility exists, it seems, of releasing such capital for evangelistic work.

"The Church of England has a miserable literature campaign which would not convert a cuckoo.

"The Anglican way of training men for the ministry is timid and ill-suited to the 1960's. To point to these shortcomings, amongst others, is not to be disloyal to the Church of England; it is to direct attention to key points where overhaul is necessary and urgent."

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- NEW BOOKS -

E. John Mohr
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THE LOCAL CHURCH IN TRANSITION: *Theology, Education and Ministry*, by Gerald H. Slusser. Westminster. \$4.75

This book says so much so well that it is hard to know where to begin. These words, however, go to the heart of the author's concern: "... the professional ministry will no longer be able to understand itself as primarily a preaching, pastoral, and sacramental ministry, but will have to become primarily and self-consciously a theological-educational ministry" (p. 178).

But why? Chiefly because the institutional church of today so largely still clings to a *past* tradition, both biblically and theologically, and still dares not boldly to trust in the Holy Spirit. "There are two foundations for theology: the Biblical expressions of faith and the witness of the Spirit in the heart of man. Whatever canon of truth there can be for theological expression must take into consideration these two foundations and not permit either to dominate alone" (p. 179). Here is something that many recognize in theory, but in practice we have thus far been too timid (or our faith is too shallow) to carry out its full implications. And one reason for this is the continuing divorce between theological education on the one hand, and the parish ministry on the other. In many fields, bible, theology, etc., there is so much that we have learned in more recent years. But we have not yet found a way (or had the courage) fully to share this with our people.

That this writer is himself excited by new knowledge (and not just religious knowledge) is apparent on almost every page. One might instance, in particular, his excellent discussion of the nature of faith, and his understanding of the nature of symbols. There is, as well, a realistic and wholesome use of biblical sources: "... the Gospels had a kerygmatic character, i.e., were books in which faith shaped fact" (p. 138). And especially gratifying is evidence of ability to go to the heart and core of the Christian witness: "The new life of which the New Testament so confidently speaks comes only out of death, not death in the usual sense, but the death of human self-striving and eternal hopes in human remedies, the death of man's struggle for self-justifica-

tion and visible salvation. Contact with the God who is God means judgment, enlightenment, and redemption. No one likes to come to this place, for it means the end of dreams; it means disillusionment; it means accepting the unacceptable, oneself and one's world" (p. 135). Here, almost in one breath, is the basic meaning of Christ's Death-Resurrection, St. Paul's justification by faith, and the Doctrine of the Incarnation! But the point of all this is that a way must be found — and one answer, the writer believes, is a "primarily and self-consciously theological-education ministry" — to communicate the riches of the Christian good news not in the form of stiff indoctrination with coldly propositional theology, but as a dialogue which will challenge both teacher and hearer to new depths. It is in this context that the Holy Spirit can have His way!

This book is not for the fearful and insecure. For it suggests that the Christian church must change *drastically* if she is to fulfil her mission in our day. But there is no short-changing of the past, or of past tradition (which is always a danger when impatience urges us onward): "In this task," the author writes in his Preface, "I have tried to take seriously the heritage of the church as well as contemporary man and his future." But there is no fear, either: "To be serious means to dare to be critical, even of those from whom one has learned much." It takes real faith — and would that more people realized this — constantly to be challenging faith, both one's own as well as that of others!

The book is clearly and lucidly written. Important things don't have to be said in obscure ways. But one caution is in order. We must beware of undervaluing the importance of knowing all that we can about Christian origins. It is indeed true that Christianity ultimately witnesses to realities which are not subject to human demonstration. But any suggestion — and here Rudolph Bultmann is clearly wrong — that it is not really important to know anything (about, for example, the historical Jesus) is totally to be rejected on many, many counts. The historian cannot, of course, force people to faith. But he can and does lead people to the threshold by showing the "why" and the "how" of the first Christian response to the man Jesus who was also Christ the Incarnate Lord.

— O. SYDNEY BARR

Dr. Barr is Associate Professor in *New Testament, General Theological Seminary.*

THE OLD TESTAMENT IN DIALOGUE WITH MODERN MAN, by James D. Smart. Westminster. \$3.50

The bulk of this book consists of meditative — but by no means uncritical — exposition of seven Old Testament passages ranging from the opening chapters of Genesis to Isaiah 53. The expositions apply to specific passages the method advocated by Smart in his earlier, more extensive work, *The Interpretation of Scripture*. That method is one of "dialogue" in which what the Bible is saying on its own terms and what modern man is thinking or asking in his own setting are brought into contact with one another.

In such a way Smart attempts to overcome interpretative approaches either excluding contemporary attitudes and questions or forcing a modern framework upon the biblical word so as to miss what it is saying on its own terms. "(Modern man) may not enter wholly or understand completely, but if he makes the effort, he can at least begin a conversation with the stranger from another world, a conversation which, as it continues, will become increasingly a way of access."

Whether or not the book succeeds in setting aside modern conceptions sufficiently to let the Bible have a full part in the conversation may be a subject for discussion. For this reviewer it comes close to it at many places, a notable example being the treatment of hope in II Isaiah. At any rate, its method and the results of the method make the book worth reading.

— HARVEY H. GUTHRIE, JR.

Dr. Guthrie is Professor of Old Testament, *Episcopal Theological School, Cambridge, Mass.*

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