

The **+ WITNESS**

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Story of the Week

Liturgical Conference Features Colorful Festal Eucharist

By E. John Mohr

Editorial Assistant of The Witness

★ At the liturgical conference held at the Waldorf-Astoria Hotel, New York, April 26 to 28 liturgical development in the Episcopal Church reached a high point at a festal eucharist over which the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, presided with 12 concelebrating priests. In addition to well-known features advocated in the liturgical movement, such as an offertory procession, the service emphasized congregational participation by having the people stand with the celebrants for the sursum corda, preface, sanctus and consecration, as well as for the opening collect, kyrie eleison, and other parts.

The service was set in the midst of a program of addresses stressing the concern of the liturgical movement for basic functions of liturgy, the liturgy as an expression of the church's involvement in the world, and renewal in the life of the church.

Patterned after similar sessions in Madison, San Antonio, and Wichita, the conference was educational and informative in character, there being no plan to make decisions or determinations.

Dr. Stockwood was the principal speaker, others being Dr.

Margaret Mead, the anthropologist, Suffragan Bishop Paul Moore of Washington, and the Rev. Nicholas Kouletsis of Los Angeles, president of Associated Parishes.

Dr. Mead on Ritual

Dr. Mead said that ritual cannot be relegated to the past, that it is a part of all human culture. She spoke of the existence of symbols, such as light and darkness, which manifest themselves in common in Christianity and other religions. Ritual she related to the cosmic sense, sometimes also called cosmological sense, which she described as the need in persons and cultures to understand a relationship with the universe, a need as great as that for love and trust, as she has observed it in the study of children of Pacific tribes. Ritual is developed by those of creative ability to make possible a sense of relationship with the transcendent element in the world, that is the world which is sensed to be transcendent to it. Ritual feeds the imagination of those who seek a relationship with transcendence but who would not be in a position to create the ritual themselves. Dr. Mead held that a "ritually impoverished environment" is a detriment to life, while a good ritual will, among other things,

give "back to people the feelings that they have had when they don't have them" and is a mean by which people "attempt to reconstitute ritually the feeling we once had." If ritual is too rich or too old for present experience then there will be apathy toward it because there can be no sense of relationship with it. If ritual is too thin it cannot be the medium for a relationship with the transcendent, and the result, Dr. Mead holds, is glossalalia and schizophrenia.

Dr. Mead made the point that if those whom the Christian Church sought to reach in its primitive period could be said to have been the disreputable and the dispossessed of their culture those to be reached in this day would be described, in her terminology, as "the lousy". It was her way of sounding a theme which ran through all the principal addresses. This was a concern for involved judgment of social and economic problems, primarily racial and economic. The fact that the program for the conference was developed long before the meeting may account for the absence of any reference to war and peace or American military intervention in the orient.

Worthy Offering

Mr. Kouletsis, developing the thesis of making a worthy offering in the eucharist, said the Church needs to "eucharistize" the world but was not doing this effectively because "the Church

as a visible structure in society has been seduced into functioning only in the 'private sector' of a demonic dichotomy which says to us we have no function in the 'public sectors' of life." The "Institutional Church" has withdrawn from the world, he said, and has bound up wounds without seeking to discover "the basic issues of what is causing the wounds." "We have a fear," he continued, "of conflict and will go to any means at times to avoid it, forgetting that it is in conflict that the Lord becomes incarnate. We are a structure that can be powerful in the shaping of society but generally we refuse to use this power. We do move at times as individuals but this is almost like an army sending out scouts without deploying troops for the battle. Pronouncements are frequently made but seldom implemented into policy by action. The Church which must be both the prophetic voice and witness to the Lord has become trapped in an outdated culture and is a product of this culture."

Kouletsis warned that modern industrial developments will require a reassessment of the concept of work, it being evident that increasingly "a small portion of the labor force is capable of producing the necessities and comforts of life not only for our country but for a good portion of the world." This will ultimately raise a political question as to how people are to share the products of labor without working for them. He said that for him "it also raises the basic question in the civil rights movement where one of the desired ends is equal job opportunities for all people when in effect few jobs may exist."

Within the Church Kouletsis sees the need for developments along three lines — a strong episcopate, an unpaid priesthood working with small groups

especially in metropolitan areas, and the closing out of some parishes while maintaining others as liturgical centers for the cell-groups.

Four Actions in Service

In an address on worship in general Dr. Stockwood described it as the specific response of Christians to what God has done, relating it in detail to four actions in the communion service. "The first thing we have to grasp," he said, "is that it is a performance, by which I mean we do certain things at it, rather than say things or listen to things. It is true that we do say prayers during the service, but the prayers are only coverings of our actions, the sort of envelope in which we place our letter. The performance consists of four acts, or actions" — offering, breaking, consecration, distribution.

On a similar theme Bishop Moore described his perception of the Holy Spirit working in the freedom movement in a pattern analogous to the parts of the eucharist. He maintained that God speaks, even to those who do not acknowledge him, in the events of history, and that non-Christians have in essence found Christ in the experiences of the freedom movement. In response to a question from the Rev. James E. P. Woodruff, chaplain at Fisk University, Nashville, Tenn., Dr. Moore said the essential realities of the eucharist — trust in the existence of truth, respect for personhood, a sense of the presence of eternity and infinity, among others — could be seen in the freedom movement, and he would wish to bring the same realizations of the eucharist into the Church.

In another address Bishop Stockwood, whose diocese comprises the southern section of

the London metropolitan area, described the steps taken in his jurisdiction to cope with the alienation of masses of people from the Church of England, particularly in urban areas. He cited statistics showing the difference in response in rural and industrial dioceses. Using Easter communions as a basis of assessment he gave the number of communicants per thousand of the total population — all people living within the boundaries of the diocese, irrespective of religious connections — in those areas. For the rural dioceses they were: Hereford, center of England, 160; Carlisle, north of England, 129; Salisbury, south of England, 119; Bath and Wells, west of England, 124. The industrial dioceses were: Southwark, 44; Sheffield, 36; London, 35; Birmingham, 34.

The total number of Easter communions on which these figures were based was 2,248,229. This is for the Church of England only — excluding Scotland and Wales.

Reaching Workers

One scheme designed to regain contact with the workers was based on Dr. Stockwood's experience while he was in the parish ministry in Bristol. There he had been elected a socialist member of the city council, and by working in the council itself had been able to bring a Christian witness to bear in it, while the official chaplain of the council had only a pro forma contact with it. In Southwark he instituted an ordination course taking in 15 men a year for three years with two lectures a week, a monthly weekend conference, and one month of summer school, all of them gainfully employed. Upon ordination they may join the staff of a parish, but it is Dr. Stockwood's hope that they will choose to remain in their em-

ployment, while attached to the cathedral, and exercise their ministry where they work and live. They would make informal contacts, have people in their homes for communion, and then eventually bring them into parish life.

Another attempt to regain contact with people was made through liturgical changes. In the Southwark cathedral Dr. Stockwood installed an altar in the nave, the celebrant faces the people and other priests concelebrate with him, members of the laity read the epistle and gospel, bring the bread and wine to the altar, share in the intercessions, and join in many of the prayers, setting a pattern which the bishop hopes will permeate the diocese. "What we are endeavoring to show," he says, "is that the Eucharist is not the private business of the priest with the congregation as spectators, but an action which involves everybody."

Festal Eucharist

The festal eucharist, arranged by the Rev. Rhys Williams, rector of Christ Church, Poughkeepsie, N. Y., included the first part of morning prayer in "The Liturgy of the Word", and used the Missa "Phebs Sancta" musical setting composed by the Rev. Joseph Gelineau, S. J., as arranged by the Rev. Stephen S. Garmey, rector of St. Martha's Church, New York. A seat for the bishop was behind the altar, flanked by six chairs on each side for the concelebrating priests, Dr. Stockwood delivering the homily while seated. No hymns were sung before or after the service, the procession beginning immediately after the blessing.

The peace, in which all exchanged a mutual greeting, was a part of the offertory, preceding the collection. After an anthem a hymn was sung dur-

ing the offertory procession, during which the collection and the bread and wine were brought to the altar. The bishop and concelebrants faced the people from the offertory on through the Lord's prayer. For the confession the people knelt, continuing to do so through the absolution and comfortable words, when they stood again. For the prayer of humble access the bishop came around to the west side of the altar and knelt with his back to the people, the congregation and concelebrants then also kneeling, and saying the prayer with the bishop. For communion the people went to the side aisles, to which the clergy administering communion had gone in pairs, one with bread, which was baked in loaves, pieces being broken for communicants individually, the other with a chalice. Although there were some 1000 communicants the entire service ran to less than an hour and a half. The fraction, in which the consecrated bread was broken for distribution, was placed immediately after the Lord's prayer. The limitation of kneeling on the part of the congregation to confession, absolution, comfortable words, prayer of humble access, and blessing gave the service a festive air. The practice of standing for the rest of the service is followed at Coventry cathedral but is only gradually spreading in this country.

Except for the special arrangements for the large number of communicants and the high number of concelebrants this service was presented in all respects as a model that might be done in a parish church, incorporating all of the elements advanced in the liturgical movement. A spokesman for the conference pointed out that everything that was done or not done, including the standing by the congregation

with the celebrants, conformed to the rubrical requirements of the American prayer book, with the exception of standing while receiving communion. This would not usually be necessary in a parish church, where there are ordinarily fewer communicants and who would come forward in the conventional manner to kneel at the communion rail.

Celebrating Priests

The priests celebrating with Dr. Stockwood, and their cures, were: the Rev. Benjamin Minifie, Grace Church; the Rev. Leslie J. A. Lang, Chapel of the Intercession; the Rev. Leopold Damrosch, Resurrection; the Rev. Frederick M. Morris, St. Thomas; the Rev. Clifford Launder, All Souls; the Rev. Donald Garfield, St. Mary the Virgin; the Rev. Hugh McCandless, Epiphany; the Rev. Michael Allen, St. Mark's in the Bowverie; the Rev. Thomas Brown, St. Peter's Westchester; the Rev. Moran Weston, St. Phillip's — all New York City — and the Rev. Lemuel J. Winterbottom, St. John's, Yonkers, N. Y.; and Dr. Williams.

Bishop Donegan of New York, who had expressly welcomed baptized persons to receive communion at the conference eucharists as ecumenical celebrations, opened the first session with greetings.

The closing sessions of the conference were held at the New York Cathedral with a communion service following the cathedral use. Bishop Stockwood preached and Canon Edward N. West made an address in which he pointed out that the liturgical movement encompasses far more than the ceremonial aspect of worship, saying that "unless somebody can do something to stop it the movement is going to make a terrifying impact on the educational, professional, and busi-

ness world by its cold-blooded insistence on exactly what goes into the Offertory."

The Rt. Rev. Jonathan Sherman, suffragan bishop of Long Island, preached at evensong in St. Bartholomew's Church the second day, and John Mannion, executive secretary of the Roman Catholic liturgical conference addressed an earlier session on the liturgical changes in the Roman Church.

The Rev. Canon John Heuss, rector of Trinity Parish and

finance chairman of the conference, presided at one of the conference sessions, a task also discharged in turn by the Very Rev. John V. Butler, dean of New York cathedral, and Suffragan Bishop Frederick W. Putnam Jr., of Oklahoma.

The Rev. H. Boone Porter, professor of liturgics at General Theological Seminary was program chairman, and the Rev. Robert C. Hunsicker, vicar of St. Paul's Chapel, was the general chairman of the conference.

"trying to suppress the new village-based nationalist - communist revolutionary movement by sheer force," indicating that it was tried by the French, and briefly by the Japanese, and China "now hopes the Americans will fall into the same posture."

"If we are smart enough to avoid getting the 'imperialist-aggressor' label pinned on us," he reasoned, "we shall still have to figure out how to energize and assist our South Vietnamese allies on the socio-political level of village organization," and the "ideological-cultural level of national revolutionary faith and enthusiasm."

Favoring the admission of China into the UN, Fairbanks said that "it would be our smartest move in the current situation," since we have "built

(Continued on Page Fifteen)

China Given Prior Attention At U.S. Conference of WCC

★ The chief danger of the United States in its confrontation with China, according to an expert on Asian affairs, "is that our national posture may get out of balance." John K. Fairbank, professor of history and director of the East Asian research center at Harvard University said, "much as in judo, if we push unwisely in one direction only, relying on one kind of power and neglecting others, we may find ourselves over-extended and get tripped up."

Speaking on China in today's world at the annual meeting of the U.S. conference for the World Council of Churches meeting at Buck Hill Falls, April 28-30, Fairbank pointed out that the "current Sino-American contest operates on at least four main levels" and we can't neglect any of them. He cited the "military, economic, socio-political and ideological-cultural" factors as the major levels and stressed that our "obvious capacity" on the first two "makes it all the more urgent to move on to the other levels too, even though they are more intangible, strange and difficult for us."

"The basic fact in the Chinese-American contest is that

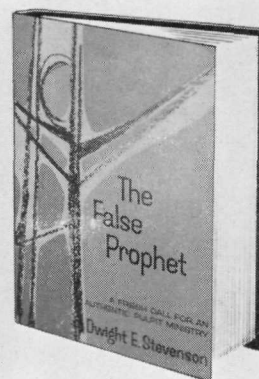
America's greatly increased sea-air mobility and firepower are matched by the new technology of village-based revolution on the Maoist model. This technology, as perfected and practiced by the Vietcong in South Vietnam, is mainly socio-political and ideological-cultural, and only in a small part military," he said.

"Guerrilla war is the invaluable by-product of a program of organization that expends enormous energy on personal proselytism, training of selected cadres, community infiltration, recruitment and setting up of cells, group indoctrination in the new ideology, and a multitude of political and cultural activities both secret and public, in village, district and provincial networks and along many lines," Fairbank explained to the 200 delegates and visitors attending the conference.

"Out of all this non-military effort is produced complex socio-political control over village populations and an organization capable of mounting and sustaining guerrilla warfare, assassination and other combined forms of terror, propaganda and persuasion."

Fairbank warned against our

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recognize him?



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EDITORIAL

Liturgical Conference In New York

THE LITURGICAL CONFERENCE in New York will go down as a landmark in the history of the liturgical movement and of the Church. The movement, it is repeatedly pointed out in its literature, is not in the first instance concerned with the details of public worship. But it does ultimately seek to express its theological and philosophical and ethical principles in outward form. It does this through the manner of the performance, the acting out, of the Holy Eucharist.

The focal point of the conference was the Festal Eucharist celebrated by Bishop Stockwood of Southwark with twelve concelebrating presbyters. In the arrangements for this service there were brought together in one place all the elements which the movement has fostered and developed. This refers to the vestments, the material elements, the interactions between participants both lay and clerical, the inclusion at proper points in the Prayer Book rite of the Peace and the Fraction, the processions, and of ceremonial for the people which had them doing things which correspond to the purport of the rite and which at the same time enabled them to participate in reality as well as in theory.

Opinion with respect to the details of the celebration at the New York conference will vary according to notions, habits, and preferences. What is noteworthy is that it was liturgy which had the integrity and authenticity for which all liturgy should strive. It achieved this as much by what was excluded as by that which was in it.

The liturgical movement, as it manifested itself in the conference, has been the best evidence that contemporary developments have led to a transcendence of the old categories and party line divisions. It has made possible a meeting through mutual concerns on a higher level. It has drawn attention away from the peripheral elements and has diverted passion away from passing externals.

The movement has done this by a rigorous search for the essential concerns in the Church's life in history, and by a firm determination to give outward expression to them in the liturgy

genuinely, honestly, and earnestly — and it has done it not by contrivances but by using the official rites of the Church.

To achieve its ends the liturgical movement has encouraged the development and use of the best in all forms of art. The Church will eventually be indebted to the insights and motivations of the liturgical movement when it will be rid of hollow pietisms, sham, and transparent showiness in all phases of its life, liturgical and otherwise.

The New York Cathedral, the Associated Parishes, and Trinity Parish in New York City have made a wholesome contribution to the Church through their sponsorship of the conference. The Church has gained, the people of God have gained, from a constructive and creative use of old realities for a new witness.

China and Churches

A SUDDEN AWARENESS that China exists is being made manifest by churches in the United States. As reported elsewhere, three of the principle speeches at the annual U.S. conference of the World Council of Churches were about China. All of them were sure that attempts should be made to get Peking out of isolation and, if possible, into the UN. Nobody indicated how this is to be done. Professor Fairbank is for an irrevocable stand "for an independent Chinese Taiwan" and made it rather clear that China would accept no such condition. Why, indeed, should a country of 700-million people do so when our ally on Taiwan has a permanent seat on the Security Council? We have heard this discussed by many notable people, including Eleanor Roosevelt, and nobody to our knowledge has come up with a workable answer.

The Quakers, who are generally far ahead of the other churches in international affairs, are to discuss "China-Awakening Giant" at a summer conference, June 16-26. But from the list of experts they have announced we doubt that even such a forward looking group as the Friends will come up with an answer to the basic question; "How to get Taiwan out of the UN — at least out of the Security Council — so as to get mainland China in?"

A LAYMAN'S VIEW OF THE CHURCH TODAY

By Manning M. Pattillo Jr.

Associate Director of The Danforth Foundation

EACH YEAR AT ST. MARK'S CHURCH,
ST. LOUIS, A NUMBER OF LAYMEN ARE
INVITED TO PREACH. HERE ONE OF
THEM SAYS WHAT HE THINKS ABOUT
THE SHORT-COMINGS OF THE CHURCH

IN THE TIME allotted for my remarks I should like to do three things: sketch in bold strokes — perhaps too bold — the church in the world today, as I see it; describe briefly the relationship of my own professional work to the role of the church; and invite your attention to the problem which seems to me most urgent for the church in the year 1965.

By way of preface, I should say that I am a lifelong Episcopalian from a family that traces its Anglicanism back several generations. I am what is called "an active layman"; that is, I do what the clergy ask me to do and attend lots of church meetings! I love the Episcopal Church but am not satisfied with it as it is.

For the past two or three hundred years western culture has been undergoing progressive secularization resulting in a decline in the effectiveness of the church. This is a trend that has been well described by Whitehead, Dawson, Hocking, and other historians and philosophers. While scholars are not agreed as to the precise extent of this change — it may be a century or more before it can be clearly assessed — it is sufficient for our purposes to note that the influence of organized religion has diminished and that theology has been on the defensive in the intellectual world. The movement has been gradual and not without revivals of religious interest from time to time.

As the distinguished philosopher Whitehead pointed out, the history of theology in recent centuries has been characterized by successive retreats from positions which were proclaimed to be vital. Wave after wave of Biblical and theological reinterpretation has left a smaller and smaller residue of firmly held, and distinctively Christian, doctrine. We observe a wide gulf between the popular religion of the day and the beliefs of many church leaders and theologians. Contemporary theologians are questioning the most

basic concepts of the Judeo-Christian tradition, and traditional beliefs have been substantially revised in many quarters to meet the challenge of secular thought. Religious symbols are no longer understood as they once were.

Religion in the United States expresses itself in an enormous range and diversity of belief, liturgical practice, and church government. There is no established church; indeed, it could hardly be said that there is an agreed norm for religion in this country. The Year Book of American Churches lists 258 religious bodies. These include 28 distinct Baptist groups, 22 Eastern churches — such as the Greek Archdiocese of North and South America and the Russian Orthodox Greek Catholic Church of America — 22 Methodist churches, and 11 churches with the word "Catholic" in their titles — not including 7 Eastern churches so designated. The very existence of so many churches, each exercising its right of autonomy, deprives American religion of anything like a single authoritative voice and engenders in the popular mind the view that, although each church claims to be authoritative, none really is, and religion is pretty much a matter of personal opinion and preference.

Better Spirit

IN THIS CENTURY the ecumenical movement has made for much better cooperation and a spirit of good will among churches. With initial impetus coming chiefly from the conventional, middle-class Protestant denominations and being manifested in such organizations as local church federations, state councils of churches, and the National Council of Churches, ecumenical relationships have now received spectacular encouragement from the new spirit stimulated in the Roman Catholic Church by the second Vatican Council. Some have thought that, if greater unity is now to be achieved in Christendom, a re-

newed interest in biblical studies will be the way to accomplish it. However, at the very time when such interest is being cultivated intensively in the Roman Catholic Church, some of the larger Protestant denominations seem to be moving away from their earlier biblical emphasis.

More basic than separateness of organization is the deeper problem of the lack of theological consensus. Theological differences cut across denominations. The most conspicuous cleavages are between historic or orthodox Christians, liberal Protestants, and evangelical or fundamentalist Protestants, but these are only a few of many divisions. As I mentioned, in this century we have witnessed continual change in theological interpretation, each new school of thought having its own body of disciples and its own jargon. There is a certain faddishness about much of present-day theology. Thus, a new form of sectarianism has replaced the old. While this kind of intellectual ferment is exciting to professional theologians, it leaves the laity and many of the clergy with the impression that the church does not really know what it is doing and that it does not stand for anything which can be clearly defined. In the face of obvious confusion among the experts the authority of the church in matters of faith is weakened.

The theistic view of man and his relationships—that is, a view based on a belief in God—has, over a period of centuries, been gradually eroded by other outlooks. Most Americans today do not think primarily in theistic terms, though there remains a significant residue of Judeo-Christian values in our culture. The process of secularization takes three forms: the abandonment of the church and formal religion by many; a lessening of awareness of God within the church itself; and uncertainty in much of modern theology as to the meaning of the word “God.” As one theologian puts it, the central problem of theology today is that of “affirming God in a non-theistic age.” Some of you are probably familiar with Bishop Robinson’s little book *Honest to God*, which deals in part with this very question.

Lack of Leadership

THE IMPACT of these developments on the churches has been ably described by James Gustafson, of the Yale Divinity School, in a recent survey of the profession of the ministry, and by other ecclesiastical scholars. They report that priests and ministers are often beset with acute

frustrations and anxieties. Theological education is undergoing rigorous questioning. President Pusey, of Harvard, has described theological schools as a depressed area in education. Some of the larger Protestant denominations are unable to recruit enough able men for their ministries.

The triviality of much of the day-to-day organizational activity of the churches is widely criticized by clergy and laity alike. In the area of social relations church pronouncements are often received with indifference, with active hostility, or with a mildly contemptuous feeling that the church is incompetent to deal with such matters. Except on a few questions, such as racial discrimination, one looks in vain for effective consensus in American churches.

The statistics of church membership and attendance tend to gloss over the deep-seated problems within Christendom—problems which, if not solved, seem likely to reduce churches more and more to neighborhood clubs and service agencies. There is nothing original in this description of contemporary churches. I am merely echoing what writers on the subject have been saying for many years. But there is little if any agreement as to what ought to be done. Some leaders believe that the churches must, to use the words of Princeton Professor Horton Davies, “rediscover the relevance and transforming power of the mighty acts of God,” while others hold that the beliefs and practices of the church must be radically revised to make them compatible with a secular, industrial society.

Church Withdrawal

ONE ASPECT of the problem of the church that scholars often note is the withdrawal of the church from areas of life in which it was once active. For example, the church does not play the same role today as it did earlier in government, business, and education. In the 20th century the church has struggled to reestablish its relationships with these important fields of activity. The liturgical movement, which encourages greater lay participation in public worship and stresses the consequences for daily living which flow from liturgical celebration, is one such effort.

The whole movement toward wider involvement of the laity in the life of the church is a significant development in this connection. My own presence here at St. Mark’s is a good example of the new emphasis on the responsibilities of the laity. Also, the churches are attempting to de-

velop closer links with the larger society by formulating a Christian society philosophy and engaging in various kinds of social action. Most thoughtful observers of the religious scene believe that these three movements are highly promising for the future of the church.

So much for a short sketch of the problems that we, as churchmen, face. If we are to be perfectly candid about the facts, we must admit that we do not find ourselves in a strong position. In some respects our position is not unlike that of the early church, except that the early Christians had the advantage of spearheading a new movement whereas we are advocates of something which is old and, its critics would say, tired.

My Own Professional Work

I SPOKE of the withdrawal of the church from education. This withdrawal has not been complete, but in American public education it has certainly been far-reaching. The principle of separation of church and state and the court decisions based on that principle have accentuated the trend. In most American education today religion is peripheral.

This is the area in which I as an educator and a churchman have been working in recent years. First at Lilly endowment, a philanthropic foundation in Indiana, and now at the Danforth foundation in St. Louis it has been my task to assist in the improvement of Christian higher education. For the last two and one-half years two colleagues and I have been engaged in an intensive study of the 817 colleges and universities sponsored by churches in this country. These institutions are located in 48 of the 50 states, and they are affiliated with 64 religious bodies — Christian and Jewish. They constitute more than one-third of all colleges and universities in America. They enroll about one-sixth of the students. They need better support from the churches that established them.

Our study is analyzing the areas of strength and weakness in the church institutions of higher education and will result in a set of concrete recommendations for future development. Our preliminary report — a booklet of 80 pages — was published in March and distributed to college administrators, trustees, faculty members, church officials, and other interested persons. We are organizing eleven regional conferences to which representatives of all of the institutions will be invited and at which the report will be discussed

in detail. A larger, final report will then be prepared for publication in 1966.

I firmly believe that the future vitality of the Christian church, as far as that lies in human hands, depends upon the effectiveness of Christian education, at all levels. My interest happens to be focussed on the colleges, but our Sunday schools and parish adult education programs are equally important. In one sense they are more important, because they touch more persons.

Our efforts in Christian education have not been good enough. If we are to rear a generation of well-informed, practicing churchmen, our educational programs will have to be much more systematic and intensive. I must confess that I am quite pessimistic about the possibility that this will ever be done on a national or diocesan basis, but it can be done by men and women of conviction at the parochial level or in the individual school or college. The most promising things are being accomplished in small groups, not in mass efforts.

Let me say a special word about parish programs for adults. These, I believe, offer the greatest hope. The pattern for effective adult study groups has been hammered out in a few parishes, and their experience is available to others who wish to initiate workable programs. The central problem in all parish educational efforts is, of course, that of trained, dedicated teachers. Adult programs have the great advantage of producing their own leadership. Success on a small scale can lead to success on a larger scale. You produce your leadership as you go along. The essential elements at the beginning are the personal enthusiasm of the rector and his willingness to let the laity experiment, even at the cost of making mistakes.

An Urgent Problem

AND NOW my final point. As the doctrinal basis of the church has become less sure, there has been a strong tendency toward a recasting of the Christian faith in social terms. Perhaps this has resulted in part from the unconscious desire for a greater consensus than could be developed in doctrinal terms. Our own communion, through the work of men like F. D. Maurice and William Temple, has been in the forefront of this development. It is a very important effort if the Christian gospel is to have its full impact on our daily lives. Let us be perfectly clear that Christianity was never intended to be confined

to church buildings. If the Christian faith is true, it must have implications for the organization of society.

But I am deeply disturbed by the growth in this country of aggressive and divisive social groups, often in the name of Christianity. These are movements both of the left and of the right — liberals and conservatives. What bothers me is not that different people interpret the social implications of the gospel differently but that they do so with closed minds and ill will. Churches, schools, and civic organizations are being torn asunder by ideological controversy in which small clusters of partisans are trying to use these organizations for their own purposes. Religion, education, and community service become propagandistic tools in their hands. In many communities we see these willful groups struggling for control of institutions that were not established to grind ideological axes.

I am convinced that this is a minority phenomenon — that in most places the hard-core conservatives and hard-core liberals do not constitute more than 10 or 20 per cent of the people. But their attempts to use organizations for propagandistic purposes often destroy the rights of the 80 or 90 per cent who are not combatants in the ideological struggle. These minorities — both liberal and conservative — are alike in their intolerance, their unwillingness to respect other points of view, their indulgence in name-calling and besmirching reputations. Not a few of these closed-minded people purport to be Christians. They equate their ideologies with the will of God. Some are church officials — lay and clerical.

Ideological Imperialism

SUCH PARTISAN influences are causing great damage to religious and social institutions. Often the instigators do not realize how much harm they are doing. They think of themselves as moral people, acting from the best of motives. Indeed, self-righteousness is their most prominent characteristic. A curious thing about the situation is that each of the offending groups sees very clearly the sins of the other but cannot see its own sins. I often hear liberals complain that the far right is trying to take over schools, churches, etc., by aggressive and divisive tactics. And for many years conservatives have charged that our opinion-forming institutions, including the church, have been captured by liberals and

will not give a fair hearing to other points of view. Which accusation is true? My thesis is that both are true. Both groups are engaged in ideological imperialism.

I submit that responsible churchmen must oppose this trend. We must not let the ideologues manipulate organizations for their own ends. We must not let them go unchallenged when they claim that liberalism or conservatism is the same as Christianity. Christianity was, before these movements ever existed, and it will be, long after they are gone. This is not to say that one cannot be a Christian and a liberal or a conservative at the same time. But it may well be that a man cannot be a Christian and an intolerant liberal or conservative. Blessed are the ideological peacemakers.

This is an urgent problem. We must deal with it — now.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

SINCE I WAS RAISED in the frozen north the month of June brings memories of springtime in the Adirondacks. We were hardly aware that winter was over until the last days of May.

Ever since Roger and Hammerstein wrote *Carousel* — which always seemed to me their best, musically — I come to this month with their pounding, rollicking song running through my head. "June Is Bustin' Out All Over."

All creation, having emerged from the womb of winter, and the adolescence of spring stands mature and full blown. The mowers are in the fields, the smell of rose and honeysuckle fill the warm air; the shouts of children echo through the delicate evenings and man's spirit, even in these days of a shaky civilization, knows something of languor and tranquillity.

But to get back to "June Is Bustin' Out All Over", it is a good song with something of the vitality of June itself. And as I was humming it the other day, I was reminded of the question people ask of writers of musical comedy. Which do you do first? The words or the music?

I wrote some musical comedies myself, once upon a time, and just for fun. It is a fascinating medium of expression. The first one I tried was

in collaboration with Clem Welsh, who, having planted the demonic seed, with wise cultivation, went on to more serious and fruitful enterprises for the weal of man. I wrote a second play, and wrote the script, then the music, and then the lyrics.

After that, becoming fascinated with the problem, and desiring as men do to improve the craft, I saw that the music and lyrics should be integrated with the script and lyrics. So, in my third attempt I wrote the words, and then the music, trying to get the right tune and the right character for the right moment in the play. I discovered later that Rodgers and Hammerstein — and other professionals — do it the same way. Only now and then is the order reversed. A melody may appear from out of nowhere, and has to be built into the existing story.

I tried another of these vacation exercises a few years ago, and had it finished, or so I thought, when all of a sudden on a summer evening I sat down at the old Knabe — waiting for people to laugh, or to complain — and a new song came out. It just appeared from the quiet

of the beyond. It was too good not to use, so I threw out one finished tune together with its words, shifted a scene or two around until I got the new song nestled into the plot. It turned out to be a hit. I speak relatively of course, since the whole thing was never played, or heard anywhere except at the local high school.

This kind of business is like man's life. We make our plans, and fashion the script we think we want, and try to put the whole thing to music so that our daily lives will have a rhythm and melody which will lift the plot above the humdrum and the dull. But now and then another music just enters in. A blessed and ecstatic moment, a bit of exultation, an event of tragic proportion — something that wasn't in the script at all.

Then our task is to interpret it, to build it into our life, to make it useful, so that the story we are telling with our lives will be the better for it. Not necessarily prettier, or happier, but richer; deeper, and more revealing to others of the possibilities of transfiguration that can take place within the most ordinary sort of plot.

LITURGY COMING TO LIFE

By E. John Mohr

Editorial Assistant of The Witness

PUTTING LIFE BACK INTO THE LITURGY

AT CAMBRIDGE UNIVERSITY, ENGLAND

THE MEETING of the New York liturgical conference provides a particularly appropriate time for a consideration of "Liturgy Coming To Life" by John A. T. Robinson (Westminster. \$1.45), whose ordinary, Dr. Stockwood, was the leader of the conference and the celebrant of the festal eucharist which was the outstanding feature of the conference.

When contrasted with the fluid movements and actions of the celebration of the divine liturgy in the Eastern rite—as seen in any nearby Greek or Russian parish church — the celebrations in Episcopal and, until recently, in Roman Catholic, churches, are notoriously dull and dreary, regardless of whether the priest carries out his assigned business accordingly to fancy "western rite" ceremonial or according to

an old-fashioned simple style. In part this is due to misunderstanding, timidity, and absence of artistic sensibility rather than from a failure to apprehend the significance of the Lord's supper for life. But most of it results from the fact that the functions of the celebrants have come to be virtually unrelated, except in theory, to the actions of the people. As a result they are huddled behind pews, occasionally peering up from their devotions, while the priest carries the show.

When Dr. Robinson was dean of Cambridge University's Clare College he and the chapel council went about the business of getting what they felt would put life back into the liturgy. Here he recounts the history of the effort and the theology in back of it.

They were content to take the legal, authorized,

English rite of 1662 — a slight revision of the 1552 rite, which in turn is the product of Cranmer's horrible mangling of his own 1549 rite — as it stands, rather than one or another of the unauthorized but tolerated versions in use in the Church of England. Their concern was for actions which could convey the substance of the words rather than for the niceties of the written rite. They felt that in this way they could do most of what they felt needed to be done without any change in the rite itself.

What Dr. Robinson sets forth will be familiar to those acquainted with the course of the liturgical movement. To others this is a good introduction, especially because of the brilliant theological presentation. Robinson is aware that what may be done in an undergraduate men's college may not be done as readily in a parish church. The students, for the most part, are not driven by nostalgia about details, nor inhibited by precedent.

As Dr. Robinson and all its participants like to point out, the liturgical movement is not concerned merely with ceremonial as such, though its detractors tend either to have this mistaken impression or to prefer their own ceremonial pets. The liturgy is the people doing the Lord's work, as in church, so outside. The concern is for the life of men where and as they are. They cannot be one thing outside the church and another in it, and what they do in church must not falsify this fact.

The manual for the eucharistic rite, with the ceremonial developed at Clare, is included in the book. It differs of course from the 1928 American rite, but the latter, which has come close to the 1549 book, lends itself even better to the objectives Dr. Robinson has sought, a fact amply demonstrated at the New York conference.

The ceremonial practices advanced by Dr. Robinson, the liturgical movement, and in the Roman Church may appear on paper to be showy, and this they can also be in practice when poorly done. Bishop Robinson shows however that the aim is to do things naturally and meaningfully, eliminating mechanical gestures, obscure symbolism, and pious mannerisms, such as abound in old-fashioned ceremonial of both the "western rite" and "simple" variety. Using the rite as it stands, without undue concern for the particular

words, its significance can be brought out by what is done. What is done is drama — not a performance by the ministers—liturgy in which all are actors, all are doers.

The people, the congregation, are brought into the action by doing the same thing, at the same time, as that which is done by the priest. They stand when he stands, kneel when he kneels, sit when he sits, except that they kneel for absolution, communion, and blessing, while he stands. This overcomes at the same time the absurd incongruity of the people's kneeling for parts like Kyrie eleison, Sursum corda, Preface, Sanctus, and the "Prayer of Consecration", which are in word and intention acclamatory, laudatory, and eucharistic.

It has been the concern of Dr. Robinson, and of others, to do that which will demonstrate that Christ is indeed in the eucharist here and now. In the process of actualizing this another dimension cannot and must not be obliterated. He who is present at the eucharist is also he who "has taken his seat at the right hand of the throne of majesty in the heavens, a ministrant in the real sanctuary, the tent pitched by the Lord and not by man".

Of this Dr. Robinson, with his deep sensitivity, is also well aware. He has sought to convey how the Lord's presence can be shown forth among men, and those who examine his work will be highly rewarded.

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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- NEW BOOKS -

E. John Mohr
Book Editor

LITURGY AND EDUCATION, by
Massey H. Shepherd, Jr. Sea-
bury. \$3.50

Massey Shepherd has for many years served the Church well as a quiet and convincing Christian scholar. His *Liturgy and Education* is quietly convincing and creatively shattering. The book is the substance of lectures given at the General Seminary in February 1964. The author deals more with liturgical questions than with educational issues. Dr. Shepherd sets forth the thesis that liturgy is not an educational tool but the vital and central Christian experience.

It is difficult to read this persuasively eloquent book and escape the feeling that at least a radical re-appraisal of our conventional approaches to liturgy is called for. For those who would give easy biblical or traditional answers to questions of liturgy, Dr. Shepherd provides, beginning in his opening chapter, a devastating analysis of the inadequacy of such approaches. Neither scripture nor tradition speak as clearly to the conventional formulations as those who would avoid uncertainty might wish.

Every age must seek for new insights into ancient truths, which at any time may be at best only partially perceived. Cultural overlays provide a continuing need for re-appraisal of our presuppositions in regard to liturgy. What of the associations of Easter with springtime for those below the equator who celebrate Easter in the fall? Are saki and rice cakes "valid" matter for the Eucharist in the Orient where wheat and fermented grape juice are uncommon fare?

The author sees the key to liturgical reform in a re-appraisal of the role of Easter and the Ascension. "The Liturgy", he explains, "is the realization of the Presence of the risen, ascended, and reigning Lord . . . In the liturgy the Church discovers the Kingdom of God, and becomes most truly what it is called to be by the purpose of God, transformed and transfigured."

Dr. Shepherd offers practical suggestions as to the possible direction of a reconsideration of a Resurrection-centered theology of the Christian year.

The book suffers from a meanness, often found as rich diet in Dr.

Shepherd's writings. Yet both clergy and lay people need to hear and heed the message of this invaluable book for the life of the Church in our day. Its implications might well be discussed in some forum in every parish.

— NATHAN WRIGHT

Dr. Wright, Executive Director, Department of Urban Work, Diocese of Newark, is the author of "One Bread, One Body" (Seabury).

*THE METHOD AND MESSAGE
OF JEWISH APOCALYPTIC*,
by D. S. Russell. Westminster.
\$7.50

This is an important book. Not since the work of the great R. H. Charles has there been such a comprehensive and, at the same time, detailed study of Jewish apocalyptic literature from 200 B.C. to A.D. 100. With the exception of the Book of Daniel, all of the documents examined are from the Pseudepigrapha, that body of Jewish writings, some pseudonymous, some anonymous, which were never a part either of the Old Testament canon or of the Apocrypha. Those of a partial or total apocalyptic character are I and II Enoch, The Book of Jubilees, The Sibylline Oracles, Books III-V, The Testaments of the XII Patriarchs, The Psalms of Solomon, The Assumption of Moses, The Apocalypse of Abraham, The Testament of Abraham, II Esdras, and II and III Baruch.

These materials are of special interest and importance for several reasons. For one, there is between this literature and earlier Hebrew prophecy a close connection which was recognized and stressed by the apocalyptists themselves. Secondly, these writings immediately precede, or are in some cases contemporaneous with, the life and ministry of Jesus and the first years of the emerging Christian Church. Thirdly, there is apocalyptic material in the New Testament, notably Mark 13//s and the Book of Revelation, but also bits and pieces scattered throughout, e.g. 1 Thess. 4:13-18, 2 Thess. 1 and 2, etc. Fourthly, it is in Jewish apocalyptic thought that the important (and controversial) use of the term Son of Man, which appears so frequently in the gospels, takes its origin.

And, of course, there is a new reason for careful re-appraisal of these writings now — the fact that among the many manuscripts and fragments found at Qumran, many were apocryphal and apocalyptic in character. Not only were there included among the finds fragments of manuscripts relating to the Book of Daniel, but also larger or smaller

parts of versions of Jubilees, Enoch, the Testament of Levi, and others. Moreover, many of the hitherto unknown writings which have been turned up at Qumran belong to the same general religious milieu. The new and understandable interest in this whole area, incidentally, has resulted in a long-needed new edition of Charles' two volume work (long out of print), *The Apocrypha and Pseudepigrapha of the Old Testament*, as well as a recent paper-back edition of his *Eschatology: The Doctrine of a Future Life in Israel, Judaism and Christianity*.

The apocalyptic literature represents one of the key bridges between the Old Testament and the New, and the author of this book frequently points — one wishes that he could have done this even more — to the significance of this material for the beliefs and writings of the early Christian communities. Dr. Russell, this reviewer believes, tends too much to understress the influence from the outside (Persian, etc.) upon the developing Jewish apocalyptic tradition. But it is especially gratifying that the author recognizes that apocalyptic is not a negative, but a positive religious force. Bizarre though much of the imagery is, and even vindictive at times — just look at the Christian Book of Revelation! — still it is a genuine continuation of the prophetic understanding, and, more important, it proclaims essentially the same message — the Lordship of God over and in and through history. Beneath what is so strange to us there lies, and is expressed in this curious idiom, a burning faith which had its ultimate roots not in frustration and wishful thinking, but in Israel's poignant continuing experience of God, in the past and in the present, as part of the warp and woof of every circumstance of her historical existence.

This book is an extremely valuable addition to the essential library of every biblical scholar. It is the most recent volume to appear in the excellent Old Testament Library series.

— O. SYDNEY BARR

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

PRAYER IN THE NEW TESTAMENT, by Fred L. Fisher.
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The professor of New Testament interpretation at the Golden Gate Baptist Theological Seminary has provided an easy to read study of the nature and practice of prayer

(Continued on Inside Back Cover)

WCC CONFERENCE

(Continued from Page Six)

up a bargaining position" by keeping her out so long. Our terms "would of course include the proviso that our ally the government of the Republic of China on Taiwan would remain independent and remain in the UN."

The Chinese communist regime shows little sign of collapsing or being overthrown, as we officially hoped for a decade ago, Fairbank pointed out. "Today we want South Vietnam and the rest of southeast Asia to remain non-communist," he said, "but we and our allies seem to be in trouble at the level of village organization. We need time to mobilize what it takes to help organize southeast Asian villages on a non-communist but equally well-controlled basis. We want at least a stalemate in Vietnam, as we have in Korea."

The "carrot and stick" principle of balance applies here, with UN membership as the "carrot" to offset the military "stick" which remains "negatively persuasive." China probably is the "only gainer" in "our much-criticized bombing program" which "damages North Vietnam installations and the American reputation in perhaps equal measure."

In concluding, Fairbank urged attempts to "get Peking out of its isolation," citing the gains brought about by greater contacts with Russia during the last ten years as advantageous "on the whole." "Offering to drop our opposition to Peking's entering the UN may influence Peking in the direction we want," he said. "In any case, it is likely to improve our bomb-tarnished image in other quarters." If our irrevocable stand "for an independent Chinese Taiwan" keeps Peking out of the UN, "let it be their decision, not ours," he advised.

View of Bennett

"We must learn to live with China as a human community," the Rev. John C. Bennett, president of Union Theological Seminary, stressed in an address following that of Dr. Fairbank.

Addressing the meeting on the moral and religious aspects of our China policy, Bennett said we should "recognize what a stake God must have in these 700,000,000 people. It is hard

to think in these terms because we tend to see them only as creating problems for us."

Noting that we and the Chinese are hardened against each other, he said that "we cannot do much directly about their outlook, but we can do something about our own."

More unified now than it has ever been, China is developing "a political and economic system not likely to be displaced,"



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he stated. "It will change as the system in the Soviet Union has changed with time, but it is not likely to be overturned by a revolution."

Bennett said there is more hope in encouraging "the tendency for communism to become more moderate with the passing of generations," than there is "in the effort to have communism displaced." Apart from communist ideology or fanaticism, "there is much his-

tory to counteract," because "China is compensating for years of humiliation at the hands of western powers."

Declaring the establishment of diplomatic and economic relations with China "an essential part of our policy," Bennett said that "China should be brought into the United Nations as soon as possible in order to have some relationships established between China and the west."

"No one can promise any-

thing," he cautioned. "The future is dangerous, but the discovery that communism does change with time and that human factors break through the crust of ideology is one basis for hope. We cannot deduce a policy from theology or Christian ethics."

According to Bennett, "there are times when the greatest virtue may be churchillian courage and will to victory." But it is more important in our time "to be open to the inside of many problems; to see the world as others see it in quite different situations; to do some of the things that have clarity about them, such as helping a nation that is organized to defend its freedom and has the will to do so to remain free; to be patient about some of the other issues that are less clear; to establish relations with people everywhere, but to accept our limits, avoiding the role of universal policeman or universal providence."

View of Nolde

"China should be seated in the United Nations as promptly as possible even though the functioning of the United Nations at the outset might be seriously handicapped", the director of the WCC international affairs commission declared. The Rev. O. Frederick Nolde, made it clear, however, that the seating of China in the UN should not be interpreted "as a blessing on its policies but as a means of having it share in the responsibility of decision and of consequent action".

Noting that "China at the present time manifests an apparent disinterest in the established community of nations", Nolde pointed out the possibility of Peking cooperating in the UN "without initially insisting on its claims but with the announced right subsequently to

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assert them peacefully in United Nations organs".

Barring such an event, the WCC commission director said, "the artificial and dangerous separation of some 700 million people can be overcome only by indirection, only by finding a coincidence of interests".

He suggested that such "a coincidence of interests" could today be found "in extending to Peking an invitation to the Geneva conference of the eighteen nation committee on disarmament, by direct or indirect consultations on Vietnam, or even by agreeing to a preliminary conference of the five nuclear powers to consider steps toward disarmament".

Any "real progress toward disarmament without China is impossible," Nolde asserted.

Turning to the Vietnamese conflict, in which "China is an undisputed factor" Nolde said that "it is imperative that the United States, as tangible evidence of readiness to negotiate, should cease, certainly for a period, its bombing of North Vietnam.

"This involves no risk compared with the risk entailed in bombing," he stressed. "I would certainly call such a decision an act of dignified humility born of purposeful strength and not of weakness".

Nolde further suggested that a conference on Cambodia be held "in the course of which the parties concerned with Vietnam could confer informally". He pointed out that such a proposal already has been accepted in London and Moscow.

Such "an indirect approach," he said, "seems to offer the best hope" for solution to the Vietnam situation.

Continuing his theme on the need of developing "coincidence of interests" in international affairs, Nolde stressed that this condition exists somewhat be-

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tween East and West Germany.

It could be more fully utilized there, he said, by penetrating the wall, promoting trade between East and West Germany, and removing or modifying requirements of the allied travel bureau.

Another illustration of the need for development of "coincidence of interests", Nolde said, is reflected in the current financial crisis of the UN.

"It is highly important that a meeting ground be speedily found between the positions of the United States, on the one hand, and of the U.S.S.R. and France, on the other. Manifold forms of United Nations assist-

ance are urgently needed in the present proliferation of crises and it is to the best interests of all that constitutional and financial obstacles be removed," he declared.

In the absence of agreement on this issue, however, he suggested the following "temporizing measures":

- Continue General Assembly competence in accordance with the UN charter to make recommendations for action when the Security Council is unable to act.

- Recognize General Assembly authority to apportion costs but to excuse from payment for peacekeeping any power which has strong objections to the General Assembly recommendation.

- Develop a plan for the availability of national units such as proposed by the Scandinavian countries.

- Call for voluntary contributions to make the United Nations solvent.

- Postpone for future consideration those points on which agreement cannot now be reached

News Notes

WCC is doing all right, considering it is only 17 years old. Eugene L. Smith, headman of the U.S. conference, told the delegates and visitors, meeting last week in the Poconoes, that dialogue between "classical Protestantism, Roman Catholicism, Orthodoxy and Conservative Evangelicals is moving steadily to deeper levels," adding that "we are still only at the level of the continental shelf." Launched in 1948 with 136 member churches, it now has 209. Episcopalians on the program were Bishops Angus Dun and Brooke Mosley, Cynthia Wedel, James Kennedy. Others on hand were Presiding Bishop John E. Hines, Peter Day, Paul Anderson, Kenneth Maxwell — and a couple of reporters. If money is news, we can report that US churches contributed \$540,006 to the WCC last year, and the U.S. conference spent \$93,200.

Christians in large numbers huddled with Communists, equally numerous, in Austria to discuss Marxism and Christianity. It was the first of a continuing dialogue with professed atheists sponsored by the pope. Protestants and Orthodox took part as well as Catholics.

Bishop Stokes of Mass. had an audience with Pope Paul. They exchanged the traditional "kiss of peace", the papal embrace being described by the Episcopal bishop as being "like a big bear hug."

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- NEW BOOKS -

(Continued from Page Fourteen)

in which there are numerous references to the New Testament.

The book is comprehensive, biblically based and traditionally oriented. New Testament materials are used to support basic propositions so that the reader becomes thoroughly aware of the extent to which the New Testament is concerned with prayer. Perhaps a more creative approach would be to allow carefully evaluated New Testament writings to point toward conclusions inductively drawn.

— HENRY M. SHIRES

Dr. Shires is Professor of New Testament, Episcopal Theological School, Cambridge, Mass.

ONE BREAD, ONE BODY, by Nathan Wright Jr. Seabury. \$3.75

Dr. Wright's work makes readily available a compact but comprehensive introduction to the liturgical movement. It is a scholarly study of liturgy, with particular reference to the Anglican rite, in the life of the Church and the quest for renewed vitality in its use. To this end there is presented the background in the primitive liturgies, which are used to shed light on contemporary uses, the principle parts of the Eucharist being treated successively.

Like Bishop Robinson's book on the liturgy this one grew out of pastoral experience, in this case Dr. Wright's rectorship of a Massachusetts parish. His presentation is lucid and orderly, providing for clergy an excellent perspective over the field, and for lay people who may be induced to take a serious interest in liturgy nothing will serve the purpose better and at the same time aid in overcoming the pernicious influence of the "manuals".

For some it may not be amiss to read first the splendid chapter *The Eternal Made Present*, in which Dr. Wright gives a penetrating understanding of the nature of the Eucharist. "So it is," he says, "that each time the faithful community engages in the sacred liturgy, the eternal becomes present fact. Death no longer holds terror, for the faithful have glimpsed and experienced the life beyond." And again, the "eternal events of Christ's redemption are renewed in the Church's liturgy and, as the faithful pierce the veil of eternity they participate in the renewal of these events. This sense of the action of the Eucharist passing beyond time may be noted particularly in the Orthodox rite. The Orthodox are not concerned with a precise moment of consecration as

are the churches of the west. Time and sequence are foreign to their way of thought in regard to the liturgy, for the service itself is of eternity. Doubtless, in those churches with origins in western Europe this same sense of transcendence will again become marked when there is recovered a recognition that Christ and the sacramental action and the Church are interrelated."

Throughout Dr. Wright sees the laity as concelebrating the Eucharist with the priest, the president, and finds here a confluence of primitive and Reformation emphases. It follows that he would put weight on congregational attention and ceremonial which supports this understanding.

Dr. Wright discerns the art form in the character of liturgy, its primary motivation being transfiguration. In a notable passage, with a quotation from Dearmer, he declares:

"The Creed is also set forth in an aesthetic form. It is poetry in that its objective phrases speak of the transcendent, of that which by definition is not fully knowable. It has been said that art 'teaches truth better than do theologians,' and so the profound truths of God must, as with all great ideas, employ aesthetic form . . . The Creeds, while they have served historically to measure orthodoxy, presently serve in the action of the liturgy as a form of intellectual adoration. The Nicene Creed in the liturgy is a proclamation of the greatness of God. It would be difficult, indeed, to miss the aesthetic impact of the Creed or fail to sense the nature of personal faith in the context of a believing community when a congregation of the Body of Christ joins wholeheartedly in singing the Creed to such settings as that of Merbecke or the *Missa de Angelis*."

Some opinion may vary from that in which Dr. Wright puts a high value on the penitential recitation of the Decalogue introduced by Cranmer in 1552 but now optional in the American book, especially in the light of the artistic and esthetic principles he makes so clear.

The use of Dr. Wright's book will enable all concerned, as he has done, to contribute constructively to liturgical renewal in the Church.

ALL THE KINGDOMS OF THE EARTH. *Israelite Prophecy and International Relations in the Ancient Near East*, by Norman K. Gottwald. Harper and Row. \$7

Here is a book on the prophets the subtitle and contents of which put them in the only context in which they can be properly understood. To speak of a religious or theologi-

cal message in the prophets with no or only incidental reference to the great international history that is the background of their careers is even more erroneous than to read *Markings* without realizing that Dag Hammarskjöld was Secretary of the U.N. For the events of international history are more than the background of the prophetic activity. They are, for the prophets, the locus of God's significant action. It is, therefore, indeed fine to have a book on prophecy in which that is the focus and in which the great knowledge we now have of its international setting is utilized.

The three central chapters of the book are a survey of prophetic attitudes and pronouncements on politics and diplomacy, tracing things chronologically from the earliest traces of prophetic activity through the canonical prophets. The opening chapter sketches the broad historical background, and the concluding chapter sums things up.

The latter provides a valuable survey of scholarly analyses of the relation of prophecy to politics, and the author's essay toward a synoptic view in which non-Israelite dichotomies and one-sided generalities are avoided is notable indeed. If one cannot agree with everything that is said, that is because the author is moving on the right track so far as the prophets go and is willing to put things in ways of his own.

This is neither a popular nor an easy book, but then neither prophecy nor politics is easy either. The book provides very sound prolegomena for theology that is biblical and witness seeking to be prophetic. And, in passing, it provides a fine introduction in English to a lot that has happened in study of the prophets since most of the standard books were written.

HARVEY H. GUTHRIE, JR.

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

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