

The **+ WITNESS**

JULY 22, 1965

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For Christ and His Church

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THE WITNESS

TUNKHANNOCK, PA. 18657

FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

End Military Action in Vietnam Urged by Peace Mission

★ An urgent call for an end to military action in Vietnam was issued by members of the interreligious peace mission to the war-torn country (Witness, 7/8).

Spokesmen for the committee for Vietnam stressed on their return that "both sides" in the conflict are "trapped by their own interpretations" of the situation and that negotiation through the UN is a pressing necessity.

A report issued by the churchmen declared:

"We have found a deeply complicated situation in which we could not judge either side to be wholly right or wholly wrong. We have received differing sets of data relative to each side, and these seem to be irreconcilable in the midst of war."

Issuing the report and commenting on the situation were Harold A. Bosley, minister of Christ church, Methodist, in New York; Dana McLean Greeley of Boston, president of the Unitarian Universalist Association; and Edwin T. Dahlberg, former president of the National Council of Churches.

The three churchmen, with nine other Americans including three women, were joined in Vietnam by Martin Niemoeller, one of six presidents of the World Council of Churches, and

Pastor Andre Trocme of the St. Gervais Reformed church in Geneva, Switzerland.

During the 10-day visit to Vietnam, the spokesmen said, the group conferred with U.S. and Vietnamese government officials, Buddhist and Roman Catholic leaders, soldiers and Vietnamese of widely varying political viewpoints, including some Viet Cong sympathizers.

After talks in Saigon, where their schedule included meetings with Catholic Archbishop Paul Nguyen Van Binh and Archbishop Palmas Angelo, apostolic delegate, the group split up to visit other parts of Vietnam.

The report from the churchmen's peace mission declared that the United States faces "the moral choice of whether to persist in its present military policy or to take every possible step to initiate negotiation and to broaden the base of decision and action to include all other nations whose welfare is involved in what transpires there."

A cessation of bombing in North Vietnam is necessary "as a demonstration of good faith in calling for a cease-fire," the report said as it urged a UN-sponsored conference "in which those nations and all other parties to the conflict will be included."

In such a conference, the non-

UN member nations of North and South Vietnam and Red China should be included, the report said, adding "No permanent peace or political settlement is possible without their participation."

The report continued:

"The negotiations of such a conference must seek to reconcile the interests of the National Liberation Front (political arm of the Viet Cong) and the government of South Vietnam and arrange for the possible independence or reunification of South and North Vietnam as they may determine, with adequate international guarantees against outside military or political intervention."

Other issues such a conference should deal with, the report said, include the extension of similar guarantees to other Southeast Asian nations, resumption of trade between North and South Vietnam, withdrawal of all foreign troops "at an agreed-upon time and maximum guarantees of freedom of conscience and religious practice."

The churchmen presenting the report said that it has been sent to President Johnson and added that members of the visiting group would make themselves available to the state department for consultation.

"We can't assume we found any information they don't already have," Bosley commented, stating that the team would not initiate any meeting with the state department. He added

that U.S. embassies overseas were "most cordial" in facilitating the visit.

Leaders of Religion

While in Saigon, the churchmen said, the South Vietnamese ministry of foreign affairs called together leaders of all major religious bodies for a conference with the visiting group — the first time such a gathering had been held.

Greeley said that while there are "deep differences" between Buddhists and Catholics in the nation "both are beginning to feel the pressure of war weariness. Both agreed that they want peace above all else — although they are not agreed on the terms."

Bosley added that the two major religious forces in Vietnam are agreed in their dislike of communism but have "different ideas about how to overthrow it."

They are agreed, he said, that "peace must come as soon as possible" and that the "indefinite prolongation of the war is the worst thing that can happen" but that this does not mean they want "peace at any price."

Dahlberg stressed the tragic effects of the continuing war on families, many of whom are living in foxholes.

"A young man fighting with the guerillas meets a young woman and they marry. By the time their baby is five years old, he'll be laying mines and passing supplies to guerrilla forces," Dahlberg said.

Civil War

Greeley stated that what is happening in Vietnam "is a revolution — a civil war."

"I'm not trying to whitewash the situation," he said, "but this is not an imported revolution. There is much that is being brought in but it is being brought in to something that is already there."

All three of the returned team members called attention to the "fear of China that lies like a blanket over Southeast Asia."

The people of Thailand, Laos and Cambodia as well as Vietnam, Bosley said, "will not welcome China if she moves in." And while they fear communism, he added, they also fear U.S. involvement in their affairs.

Dahlberg cited the existence of an "uneasy fear" that if communism should win in Vietnam "all Southeast Asia would go." The question, he continued, involves "the best method of resisting communism. The military method obviously is not successful."

What It's All About

Bosley said most Vietnamese do not see the conflict in ideological terms of freedom versus communism. "I had assumed that everybody was involved in an ideological conflict, but this just isn't so," he said. "The conflict is the battle against the ancient enemies — need, hunger, poverty, the lack of justice."

He told of a conversation with the chief of one village that has been frequently under fire whose main concern, Dr. Bosley said, was "to get enough money to pay the high taxes and keep the schools open."

He said members of the team "feel one of our big jobs is to recover a moral consciousness in this country (the United States). We have a responsibility to bring into sharp focus the moral issues in this situation."

Dahlberg said that "a mission such as ours can become part of the renewal of the church, just as the church involvement in civil rights has been."

He condemned the sentiment that "preachers should stick to

their pulpit" as an attitude toward religion "that the communists like to see." One of the priceless values of a free government, he said, is that everyone can participate in the government.

While members of the mission were neither military nor political experts, Dahlberg explained, "we are men of God and we believe that when we put ourselves at the disposal of God, something new can happen." He said it was possible that the peace mission "had set an example that others may follow."

Bosley pledged that the members of the team would "work with every ounce of our strength" to persuade governmental authorities to turn from a reliance on military solutions to negotiate a peace in Vietnam.

He added that after his trip he had "more compassion" for the problems of the Johnson administration in Vietnam but that he was "more critical" of its policies.

Opposing the "policy of containment" and "trying to shoot our way to victory," Bosley said these approaches can't be successful without sending "maybe half a million men" to Vietnam.

Bishop Crittenden

Two members of the churchmen's team went from Vietnam to Australia to confer with religious leaders there. They were Bishop William Crittenden of Erie and the Rev. James M. Lawson of Centenary Methodist church, Memphis, Tenn. Others proceeded to Hiroshima for conferences with Japanese Christians.

It's Summer Again

So do not look for your Witness next week. There will be one dated August 5 and every other week thereafter until the middle of September.

Catholic Leaders Disapprove Rebaptism of Luci Johnson

★ The baptism of Luci Johnson which occurred 17 years ago in the Episcopal Church of St. David in Austin, Texas, was her "first and only valid baptism," according to the rector.

"I baptized her myself," the Rev. C. A. Summers, told the St. Louis Review, official Catholic newspaper of the archdiocese of St. Louis, in an interview.

"I baptized her with water in the name of the Holy Trinity, according to the rite of the Episcopal Church," he said. "My intention was to perform a sacrament, the same as in all baptisms.

"That's all there was to it — except that she was a mighty cute little baby."

The Review said investigation disclosed that no attempt was made by Catholic authorities in Washington, D.C., to check on the validity of Luci's Episcopalian baptism, despite the fact that she was known as a regular communicant of St. Mark's Church.

In St. Louis, Father Raymond Rustige, secretary of the St. Louis archdiocesan commission on ecumenism, questioned the "rebaptism" of the President's daughter.

"In order to administer conditional baptism a prudent doubt about the validity of previous baptism should have been established," Father Rustige said. "The available facts which indicate infant baptism for Luci as an Episcopalian would favor lack of any such doubt."

He said that the mere request of a person could not justify the action of rebaptism. "While the personal conviction and consequent request of an individual should be upheld, I believe that particularly in the

case of such a public figure as the president's daughter a statement of the reasons for conditional baptism should have been given."

The Rev. W. Murray Kenney, ecumenical officer for the Episcopal diocese of Missouri, said the rebaptism seemed strange to Episcopalians, since records of baptisms are kept, and required before an Episcopalian can be confirmed or receive communion.

"From a Roman Catholic point of view," he said, "this is a denial of a concept of the catholicity of the faith. And if Catholics really believe in ecumenism and *aggiornamento* — and baptism — shouldn't they practice it?"

Fr. George Tavard

Father George Tavard, who participated in the recent Episcopal-Catholic dialogue in Washington, (see editorial, page 7), told the Review that "in a way the publicity given this baptism may have been a good thing, for it is going to tell the clergy that they can't get away with this sort of thing any more."

"What frequently has happened in the past is that the priest has found it more convenient to administer conditional baptism than to find out whether or not a person has been baptized," the Catholic theologian continued.

"This sort of action is indefensible. The proper way, the only way to receive a person into the church which is in keeping with Catholic doctrine, is to recognize the validity of baptism, and to receive the person into the Roman Catholic Church with a profession of faith. There is no giving the sacrament of baptism again."

Clergy Must Be Alert

An editorial in the Review called on priests "to remain alert, informed and current in their ministry or the renewal of the church will be retarded."

The Review noted that eight days before Luci's baptism, a Protestant Episcopal-Roman Catholic meeting of national representatives in Washington saw "Catholic participants in the meeting acknowledge that there is no doubt about the validity of the Anglican baptismal liturgy."

Welcoming Luci into the Roman Catholic Church as "a happy event," the Review said the event has been complicated by some questions new to our times.

"For instance," the editorial said, "we must presume that the decision to have a conditional baptism for an 18-year-old practicing Episcopalian baptized in infancy was made after considerable deliberation. Why wasn't a statement issued so that we might all appreciate the logic behind this decision?"

It suggested that if Luci wanted some solemn religious ceremony to mark her reception in the Catholic Church, "this could have been accomplished most impressively if she had made a profession of faith within the mass of her Catholic holy communion . . . We wonder if the president's daughter was instructed in the significance of such a possibility."

The editorial also expressed hope that the effects upon ecumenism

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THE WITNESS

Tunkhannock, Pa. 18657

menism of this event "are not going to be excessive."

"Those of other communions who are sincerely concerned with the unity willed by Christ for all his followers will evaluate this as an isolated incident, appreciating that we are still in the infancy of an ecumenical age."

Tavard Elaborates

Baptisms by Episcopalians, Lutherans, and many other churches should be accepted by the Roman Catholic Church as valid, a member of the secretariat for the promotion of Christian unity said in St. Louis.

Father George H. Tavard said it could be a sacrilege for priests to re-baptize someone they were reasonably sure was already baptized.

He said Roman Catholics must accept baptism in Protestant churches at its face value and overcome their scruples about its validity.

Speaking at a workshop on modern catechetics at Maryville College, the French-born priest said the question of validity of the previous baptism, while important, wasn't any more important than the possibility of committing sacrilege by attempting to baptize twice.

"The practice of conditional baptism, to me, is a peculiar one," said Tavard. "I must say that I myself have never rebaptized anyone. I have very strong feelings against it.

"Any conditional baptism exposes the ritual that we use to non-validity — to nullity. For if we are wrong in thinking that the previous baptism was not valid, the baptism we are attempting to give will not be valid. And exposing a sacrament to the possibility of non-validity I understand to be a sacrilege. No priest can give a sacrament if he thinks it is not valid, and it is a sacrilege so to do."

Tavard's position was supported by Msgr. William Baum, executive secretary of the new U.S. bishops' commission for ecumenical affairs, who said it had been the "unwavering practice of the Roman Church" to accept the validity of baptism performed by other Christians,

provided the Trinitarian formula expressed in St. Matthew was followed.

"The holy see has consistently taken this stand, right from the days of the debates between St. Cyprian and the Roman pontiff," Msgr. Baum said.

English Methodists Continue Union Talks with Anglicans

★ British Methodists, in a historic decision reached at the annual conference, voted to go ahead with Anglicans in further negotiations aimed at eventual organic union of the Methodist Church and the Church of England.

Methodist representatives from all British districts committed their church to this policy in a vote that followed many hours of heated debate. They thus followed the Anglican convocations of Canterbury and York who voted overwhelmingly last May to go ahead.

The Anglicans also endorsed the appointment of a 24-member joint Anglican-Methodist commission to study and resolve, over a three-year period, questions involving doctrine, discipline, procedure and draft legislation associated with the merger plan.

The first vote of the Methodist conference saw delegates endorse, by 601 to 14, closer relations with the Church of England. This ballot followed a pattern of voting already evident in Methodist synods and quarterly meetings throughout the country and was not unexpected.

Crucial at the conference was the voting on a resolution calling for establishment of a joint Anglican-Methodist committee to study "disputatious points," notably relations with other churches and with world Meth-

odism, the nature of the episcopacy, and the proposed "service of reconciliation designed to effect the reconciliation of the two churches."

Most observers predicted passage of the resolution; it, too, won the overwhelming approval of Anglicans.

Chief spokesman against the union proposal was Kingsley Barrett, Methodist minister and professor of divinity at Durham University.

Barrett said the primary duty of the conference was "to unite Methodists."

"We should at the proper time unite with other churches," he said, "but our main task is to unite Methodism which today is a divided church."

He proposed an amendment asking conference delegates to reserve, for the time being, any judgment that would make irrevocable its decision on relations with the Church of England. This was defeated by a vote of 467 to 165.

Barrett's views were opposed by David F. Nash, former conference vice-president, who said that if the amendment were approved "we should be heading straight for the cemetery in which so many other union schemes have been buried."

Nash's position was supported by the Rev. Walker Lee, president of the conference, and the Rev. Douglas Thompson, designated as president for 1966.

EDITORIAL

What, Where, When, How of Baptism

BAPTISM is the visible basis of the unity of all Christians.

The sacrament may be administered by any Christian Church.

It may be administered to a person of any age—from infancy to old age.

It includes the use of water in the name of the Father, the Son, and the Holy Spirit.

In April, 1962, following two years of informal discussions, official representatives of the Episcopal, Presbyterian, Methodist and United Church of Christ, agreed to hold annual meetings to discuss union. They invited other churches to join. Two accepted—the Disciples and the Evangelical-United Brethren. Together these six churches have a total membership of over twenty-one million.

At these meetings there were discussions of the many things that keep them apart. Wide differences in their practices on the what, where, when and how of baptism was one of them.

Committees of scholars were put to work to determine what baptism is. They reported—representatives of the six churches discussed the report and agreed that the sacrament of baptism is the visible basis of unity of all Christians.—Roman Catholic, Orthodox, Protestant.

Where is the sacrament of baptism to be administered? The answer is in any Christian Church.

Thus Cardinal Bea, president of the secretariat for promoting Christian unity, declared several years ago: "The Catholic Church categorically affirms that, according to the general doctrine of the New Testament, through valid baptism, even when received outside the Roman Church, the baptized person is organically united to Christ and his Mystical Body."

Because we have all received the one baptism we are brothers, even though separated, and are all members of the household of faith.

When is the sacrament to be administered? There are wide differences of opinion and custom. The Disciples believe strongly in adult baptism, holding that to be effective it should be administered in response to the expressed faith of the person being baptized. Readers of the Witness

are aware that there are clergy of the Church of England who refuse to baptize infants, holding that it is meaningless when sponsors are often indifferent to their vows.

However, after lengthy discussion at several meetings, the representatives of the six churches agreed that each one should follow its own custom—with Episcopalians, as a general rule, baptizing infants.

How should a person be baptized? Here too there was agreement, even though practices differ—baptized in the Name of the Father, the Son and the Holy Spirit—with water whether by immersion, pouring or sprinkling.

Luci Johnson in leaving the Episcopal Church to become a Roman Catholic, from press reports, requested Fr. James Montgomery, to administer a conditional baptism. He complied without bothering to find out whether she had been previously baptized. He did so by saying: "If you have not already been baptized, then I baptize thee in the name of the Father, the Son, and the Holy Spirit."

In doing so both Luci Johnson and Fr. Montgomery may, unwittingly, have contributed greatly to the ecumenical movement. The conditional baptism was explosive because this was one of the chief subjects discussed when fifteen representatives of the Roman Catholic and Episcopal Church met just a few days before. We do not rebaptize Roman Catholics when they become Episcopalians and our representatives at the meeting stated that the validity of our rite should likewise be recognized.

The Roman Catholic participants affirmed that there is no doubt about the validity of the Anglican baptismal liturgy and that the practice of conditional baptism by Catholic priests should end.

Following a spirited sermon in San Francisco, in which Bishop James Pike called the rebaptism an "insult" to Episcopalians, statements were made by leaders of our church who were participants in the meeting with Catholic leaders.

Bishop Donald Hallock of Milwaukee said: "Roman Catholic law makes it clear that the properly administered baptism of another church is satisfactory, but somehow Catholic authorities are going to have to find a way of making individual priests abide by it."

Prof. Arthur Vogel of Nashotah House de-

clared that "Rebaptism is a parochial practice which is inconsistent with church teaching."

Prof. William Wolf of Episcopal Theological School said: "Rebaptism is an unfortunate act in an ecumenical era, and I feel sure many Roman Catholics feel the same way. This is a fairly common practice, however, and I expect it will be some time before the practice changes."

Dramatizing the issue throughout the world by the conditional baptism of the president's daughter most likely will shorten the time.

Thus from the Vatican came a statement by the Rev. Thomas Stransky, an American who is a member of the secretariat headed by Cardinal Bea. Saying that he did not know why Fr. Montgomery had decided to administer the rebaptism, he expressed the view that the latter has followed "what is a bad practice in the United States — indiscriminate baptism", a tendency American Roman priests have "despite clear rulings to the contrary by the Holy Office".

"The public interest in Miss Johnson's conver-

sion makes the case doubly regrettable," Fr. Stransky said, adding: "If there was some reason for doubt as to the validity of her earlier baptism it should have been made clear. The principle of indiscriminate rebaptism is very unecumenical, to say nothing of canon law prohibitions.

"If that was the case with Miss Johnson, then Episcopalians are perfectly justified in feeling as they do. Canon law is very specific in forbidding indiscriminate conditional rebaptism. A readministering of the sacrament is to be done only when there is prudent doubt about the fact of a prior baptism or about its validity."

Some Episcopalians say an apology is in order. This statement by a high ranking official of the Vatican is referred to by Bishop Bayne in his London address as a "backhanded apology". Whether it was intended to be one or not, it is in any case a forthright clarification of the Roman Catholic position on baptism, and as such it makes a real contribution to the ecumenical movement.

PRESS RELEASES & LUCI JOHNSON'S BAPTISM

By Stephen F. Bayne Jr.

Vice-President of the Executive Council

CONSULTATION ON MASS COMMUNICATIONS FOR CHURCHES OF THE ANGLICAN COMMUNION WAS HELD IN LONDON, JULY 13. THIS IS THE FIRST PART OF AN ADDRESS BY THE FORMER EXECUTIVE OFFICER OF MRI

I TAKE IT that the theme of this consultation is rooted in the fifth of the five elements of the program proposed to every church of the Anglican Communion:

"Finally, every church needs to develop swiftly every possible channel of communication with its companions in the Anglican Communion — indeed in the Church of Christ as a whole. This is not merely a matter of the printed word or occasional visits. It is a matter of deep and deliberate involvement in one another's affairs and life. It means the re-orientation of much of our teaching in parishes. It means a radical change in the structure of our prayers. It means massive exchange programs of men and women in different categories. It means a host of de-

signed ways by which our common life and mutual interdependence may be expressed."

In my own experience, this element in the Mutual Responsibility program has turned out to be the most subtle and the most-often misunderstood or even neglected. For the most part I think this is so because we live in a time when "communication" is a familiar word, and the techniques of communication are part of the accustomed furniture of our culture. Therefore the word is a mental soporific; we understand all about communication, we think, and therefore we need not concern ourselves to reflect about this fifth element with any great intensity.

However this may be, it is certainly true that what is called "communication" in the M.R.I.

statement is in fact a far deeper and more complicated engagement than what commonly goes by that name. The key sentence in that paragraph is surely this — that communication “is a matter of deep and deliberate involvement in one another’s affairs and life”. Such a statement at once suggests the depth of relationship which communication must signify, when Christians use the word.

Press Releases

ONE CAN DISCERN various levels of activity and a cluster of different purposes being served by what commonly passes for communication in our time. I would not venture to speak of communication in any broader context than that of the church. But we have had an instructive instance of a kind of Christian communication in our American newspapers over the last ten days, and I venture to use it as a starting-place for our discussion.

It all began when one of President Johnson’s daughters, Luci, chose to celebrate her eighteenth birthday by becoming a Roman Catholic. This change in status of a lifelong Episcopalian was accompanied by conditional baptism at the hands of her spiritual director. The first announcement of this was based on a release prepared by the local authorities of the Roman Catholic Church (and oked, no doubt, by the White House). The announcement was short and to the point, and strictly factual. The customary phrase in American newspapers is that so-and-so “was baptized into the Roman Catholic faith” — and I believe this was the actual phrase used. Much was made of her willingness to wait until her eighteenth birthday, when she became legally of age and therefore would not involve her Episcopalian mother and sister, nor her Protestant father, in her decision.

A prompt and indignant response was made to this announcement, first of all, by the bishop of California, who released his Sunday sermon a day ahead. His very proper denunciation was followed up by similar comments from two of the American Church’s theologians and the bishop of Milwaukee, chairman and members of the sub-committee of our ecumenical commission concerned with relationships with the Roman Catholic Church.

The first response to this, again from local Roman Catholic authorities, was one of patient explanation, of transmission of information about this whole matter. Conditional baptism, it was

pointed out, was performed in cases where there was material doubt about the fact of baptism in the earlier allegiance. In this case, Miss Johnson had grave doubts as to whether her baptism according to the Book of Common Prayer, as an infant, was in fact “valid”. Yielding to her scruples, the Roman Catholic authorities had agreed accordingly to give her conditional baptism, thus permitting her to start afresh without doubt or questions.

The release of this information unfortunately satisfied neither the critics of the act nor other elements within the Roman Catholic Church itself. Perhaps significantly, the next release came from Rome, not from the United States. In this further communication, it was made clear that the Roman Catholic Church did not passively accept the choice by Miss Johnson; it actively resented it; and felt it to be improper in every way. An American re-write man, I imagine, added a final paragraph repeating the docile information previously issued, to the effect that where grave doubt existed, etc., etc.

There the matter has been allowed to rest, up to this point, with the exception of a brief story describing Miss Johnson’s first communion as a Roman Catholic. In that story brief reference had to be made to the controversy over the baptism; but the story was intended to be, and was, a pretty sentimental conclusion to an unpleasant attack by Protestants on a devout and conscientious girl.

Shock to Both Sides

OF COURSE the end of this story has not yet been written. The whole episode was a profound shock to the thoughtful and ecumenically-sensitive people on both sides; the matter of conditional baptism has been in the center of Anglican — Roman conversations in the United States as elsewhere; and there is no doubt of the disdain with which responsible Roman Catholic theologians regard both the act itself and also the interpretation of it given in the earlier releases.

I have no doubt either that most of the rank and file on both sides of the line are somewhat confused about the issue. Why should not the Roman Catholic Church provide Roman Catholic baptism for those who join it — is this anything more unfair than for Episcopalians to apply their own initiatory sacrament to their own members? Baptism is, after all, the entrance into the church; and since the girl was moving from one church to the other, it is surely not unreasonable

to expect that she would want "the works", and be entitled to them.

Admittedly this is not theology at a very high level. What is significant about the whole degrading episode is how little attempt was made, by anybody at any time, to point out the true and supernatural dimensions of baptism as Christians understand it, and the inescapable universality with which it must be understood. Even the quite sober and thoughtful statements issued at the top, on both sides, were concerned with the issue more as one of desirable inter-church relationships than as a question of blasphemy. And my point is that until one understands the nature of blasphemy, one has hardly reached the heart of communication among Christians.

Please the Irish

ONE CAN distinguish at least four purposes which were being served, in this controversial communication. The most elementary was, of course, image-making. The original release was intended to be one more demonstration of the utter respectability of being Roman Catholic in American society. Not only have we had a Roman Catholic president; we now have an Episcopalian daughter of a president, who herself, with her parents' compliance, chooses to become a Roman Catholic. Surely there could be no more powerful witness to the fact that the Irish Catholic Church has finally arrived.

The violent counterattack which the first release triggered had also elements of image-making in it. The spokesman was notoriously an ex-Roman Catholic, who had become an Episcopalian bishop. His statement, whatever mixture of motives animated it, was gladly received by many who were as concerned about the image of the Episcopal Church as others had been about the Roman Church. Let it be made clear — let the image of the Episcopal Church reflect the fact — that we are not only the possessors of valid baptism ourselves, but equally is the validity of our baptism recognized by responsible leaders in the Roman Church. The incident was, clearly, a disservice to the mutual respect and at least partial acceptance which now characterizes the ecumenical scene.

And I think none of the succeeding releases was necessarily free of image-making. But equally — and this introduces a second purpose — there was a sincere attempt to communicate information, if at a somewhat primitive level.

What conditional baptism is, and why it is used, and the agonizing problem of conscience clearly faced by this eighteen-year-old girl — all of this had patiently to be communicated. And on the other side there was an equal patience in communicating some other related facts. In this respect, the whole controversy may actually have served a useful purpose, for it has made a number of people aware of problems they did not know existed, and of theological attitudes which at least stir restlessly somewhere down in the tissues of the public mind.

Encouraging Pride

STILL a third purpose can be discerned — one of the encouragement of pride in one's own separate tradition. There was no note of gratification in the first Roman Catholic announcement that this girl had been grafted finally into the body of Christ's Church — that she had been redeemed. The direction of the release was mainly to the effect that she was now safe in "our" fold, and rescued from that "other" fold. I have no doubt that whoever concocted the first story was eager to comfort and encourage the faithful within the Roman Church quite as much as he was to enhance and dignify the image of the Roman Church held by non-Roman Catholics.

And precisely this same motive was doubtless also at work in the releases from the Episcopalian side. Our people are sincerely troubled when this kind of thing happens. We are characteristically Anglican in not making anything very much of the flow from the Roman Catholic Church into our own. Consequently it always comes as something of a special shock to our people when one of our own deserts us, and joins that "other" fold. Therefore it is the duty of the public spokesman to reassure and console those who have been bruised by such a desertion.

Finally, one can discern a genuine attempt to reach some greater measure of understanding in all this. Admittedly, the Roman Catholic Church in America is not universally vibrant with a desire for greater understanding. Yet despite the defensive and reactionary spirit still often found, there is no doubt a warmhearted and utterly sincere desire on the part of very many Roman Catholics in America to understand and to be understood. This incident, which clearly introduced important elements of misunderstanding, provided also a chance to explain positions, and to hear the explanations of others.

Releases from Rome

THIS MOTIVE was no doubt a good deal more prominent in the subsequent releases, which came from Rome, than in the original story. In the later releases, there was little or no attempt to defend what had happened; indeed there was an attempt to provide a kind of backhanded apology for it, and equally to urge non-Roman Catholics to understand the problem the Roman Catholic Church itself was facing. This note was most welcome, and undoubtedly did an enormous amount of good in balancing the rather trivial clubism of the first announcements.

And I must of course say that I feel that the same desire for greater understanding motivated much of what was issued from our side. Indeed there are some who defend the value of the episode mainly on the ground that it was an opening into a deeper understanding on both sides, which could not fail to be of great fruitfulness in the years to come.

I don't doubt that there are far more subtle analyses of all this than my own simple four points. But I think one can distinguish honestly at least those four motives. And it may be that none of them is entirely without value, given the proper context.

It is most difficult for me to defend the process of image-making. Yet I know myself far too well to suppose that I am ever free of it; and it need not necessarily be a sin, if it is inherently part of a very much larger transaction.

Divided Church

THE COMMUNICATION of information is a far more neutral servant. There is little harm in facts; and quite often facts can be woven into communication as Christians understand it, and serve an essential purpose.

Nor is there anything wrong, again within the proper context, in using communication as a means of bolstering one's pride in one's own outfit. It is a poor bird that fouls its own nest. The motive may be merely one of pride; and where this is so, then undoubtedly the communication is sinful. But the problem is far deeper than merely one of the sin of pride. The problem is that of a divided church; and if this greater fact is recognized, then within that context, there may be something to be said for holding one's own head up.

Finally, the search for greater understanding is surely a noble enterprise. There was no little of that in the episode I described, before it was

closed; and I have no doubt myself but that the controversy did succeed in awakening great numbers of people to the existence of problems they had not suspected, and to a degree of mutual tolerance and patience they would not otherwise have had.

I think you could make a case for each of these four levels of purposes or whatever one chooses to call them, assuming in every case the appropriate context for them. The context I refer to is what the M.R.I. document calls "deep and deliberate involvement in one another's affairs and life". This is the fifth level or end of communication. As Christians understand it, this is the only essential element. All elements must somehow serve this, or they run the risk of being insufficient, indeed sinful.

Who and What is God?

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

EVER SINCE man became aware of a spirit world around him he has asked that question. He still does. And any religion worthy of the name must answer that question.

The Christian God is no puny, insignificant deity, but a great God: great in his demands upon those who believe in him. In fact, God is so great that no simple answer to our question will do to describe him. That is why the Christian was forced by experience before the first century was over to begin to describe God as Father, Son, and Holy Spirit. He was up against a divine nature too big to describe in one easy category. He still is.

There is much fuzziness in our thinking about this ancient description of God called the doctrine of the Trinity. Partly this is the fault of the theologians who have, over the centuries, done more hair-splitting about this doctrine than any other. But chiefly it is because any attempt to describe the indescribable mystery at the heart of things must be inadequate. When finite man tries to put into words his description of the infinite he must at best only approximate the truth.

At no point is one more apt to be accused of heresy than when he attempts to explain this doctrine. Yet, I have found one analogy useful, and give it to you for what it is worth.

Take the sun shining in the heavens. We know

it as light, and on this warm afternoon when I write these words it is certainly known as heat. Science tells us that most important of all, it is the source of those invisible rays which make life possible. The totally blind man would know the sun only as heat. The person devoid of sensory nerves — and there are such — would know it only as light. Science is primarily interested in that which can be neither seen nor felt. But it never occurs to the normal person to say there are three suns. It is the one impinging on our consciousness now in one way, then in another.

So it is with God. When I watch the sun set over the Olympics, or watch the storm clouds scud across the sound; when I look at the beauty of a rose in bloom, or the light in the face of a child; I know God the father, creator of heaven and earth.

When I let the personality and message of

Jesus Christ come to me out of the pages of the New Testament, I see God in the face of the master, hear him speak as God to my human needs, then I know God the Son, redeemer of the souls of men.

And when the still, small voice within accuses me of wrong, arouses me in my indifference, or sends me out to some significant action; when I hear a congregation sing a hymn, join in prayer, and most particularly kneel at the Lord's table, then I know God the Holy Spirit is a reality — the living, pulsating presence of the one God who creates, redeems, and sanctifies those who believe in him.

So, I need at least these three ways of describing God if I would answer our question. I am sure no doctrine of God can ever be adequate, but until we get a better one I must be content with the one we have.

MAN IN A REVOLUTIONARY WORLD

By Harold A. Bosley

Pastor of Christ Church Methodist, New York

WE MUST UPDATE OUR IDEAS ON SOVEREIGNTY AND NATIONALISM IF WARS ARE TO BE AVOIDED

THE WORLD TODAY is pulsing with revolutionary forces. Widespread changes are underway affecting basic social attitudes, ideas, institutions and people, and they are accompanied by changes in the social institutions of family, economic, religious, racial, class and educational structures

But the contemporary revolution does not seem to have extended to the field of international relations. There seems to have been little change in the outdated doctrines of political sovereignty and nationalism which have frequently led to war. The nations still insist on continued nuclear armament, until recently, on their freedom to poison man's environment with fallout, and on threatening the whole earth with disaster. In the area where it counts most, in some questions of life and death, modern society is not revolutionary. In this area of life men live in a profoundly stagnant age. From this point of view, it appears questionable to say that we live in a

revolutionary world. Instead, we live in a world that needs a revolution.

Historically, the question, "What Is Man?", is a prelude to revolution. Only as man knows himself can he hope to direct the fundamental processes of change away from blind, senseless conflict toward eras of new creativity. Wherever men are seeking today for new and fuller life around this planet, they are groping for an answer to "What Is Man?"

And so, before we can suggest the form and direction of the revolution which we need in international relations to build a world community which can experience a lasting peace, we must look at some of the general understandings of man which influence and shape policies today.

Views of Man

ONE IS a religious view of man which emphasizes the conviction that the great values of life — truth, beauty, goodness, love — are firmly based on a concept of a higher being. This is

true for all great religions and systems of philosophy. Basic Christian concepts about the nature of man affirm that God is the creator and sustainer of man and the world, that man is "created in the image of God," that all men are sinners but that God in Christ redeems sinful man. Christianity also holds that man is in continuous need of God and that God is concerned with all that affects the welfare of persons including the social, economic and political institutions under which they live.

The rationalistic view of man maintains that if man uses his capacity of reason he can control his emotions, govern his appetites and rule himself and the world with justice and equity. Only a reasoning man can be a good man, and he cannot fail to be a good man.

The scientific approach assumes that systematic observation and analysis of any phenomenon will produce knowledge that can be verified without bias and will result in the increase of man's power to control nature. Many contemporary scientists have been able to combine their scientific interpretations of life with the religious and/or rationalistic views sketched earlier. But some feel this cannot be done satisfactorily. They insist that methods and findings from experimental and statistical studies provide the only reliable information for man.

The Marxist view holds that man is determined mainly by economic circumstances and can be changed and remoulded by changes in social structures. Marxist Communist theorists see the individual as fulfilling himself only through the group.

The Freudian approach says that a collection of unconscious and passionate impulses or drives, the id, not intelligence, is the dominant force in man's life. The Christian view of man must take into account the contributions that the theories of psychoanalysis and psychiatry may bring to our understanding of man. If we are to uphold and realize the ideals of a free man in a responsible world community which seeks peace with justice and freedom, then we need to understand better all dimensions of our own personality and those of others in different cultures.

The existentialist view, in open revolt against all religious, philosophical or scientific efforts to subordinate the individual to the group, stresses man's awareness of himself as a person, a unique being. It says man must choose for himself on all counts, without values outside his experiences by which to weigh his choices.

Value of Living

ALL OF THESE VIEWS have brought valuable but limited understandings of the nature of life and society and all are guilty of narrowness and restricted vision. When we emphasize the various views of man and the pluralism of thought in the world, we emphasize that which divides men. But should we not instead stress the reality of living on this earth? This reality is not pluralistic but is one and the same for all men and women on earth: loving and creating families, raising children, becoming grandparents, struggling for our daily bread, following the seasons of the earth in work and rest, being healthy and sick, dying and being buried.

All too frequently man has emphasized "the value of thinking" and has neglected the "value of living." Jesus said he came that men might live abundantly and in relation to God, and he judged institutions and systems by their effects on man, as when he declared that "the Sabbath was made for man, not man for the Sabbath."

We also need to consider man's relations and characteristics so as to arrive at a view of man which will give direction to the changes we seek.

Man has a relation to nature and must respond to physical and chemical laws in the same ways as other organisms; man has a relation to himself and to a considerable extent his thoughts and feelings about himself determine his ability to relate himself to the world around him and to act decisively; man has a relationship to other men and for the Christian this is governed by an attitude of love and the range of the relationship is world-wide; finally, man has a relation with a transcendent order and for the Christian this means a relationship with God and his plan for the world.

Now, what are the implications of our composite view of man for life in a revolutionary world?

First, if we are to have peace, justice and freedom in the days ahead, men must be placed above things and institutions. They must be free to think, to express their convictions, to assemble, to criticize and oppose as well as to support causes, and to worship God freely.

Man's right to freedom is not a privilege granted by the state or any group in society, but it is a God-given, human or natural right, depending on the approach one takes. And men can demand only that amount of freedom for which they are willing to accept a similar amount of responsibility. In order for a free society to

function well, there must be certain qualities of character in the citizens, a sense of moral responsibility, a concern for the freedom and rights of others, an informed and educated electorate and respect for intelligence.

Basic Rights

TODAY'S CONFLICT in the world is not so much between social philosophies as between open societies and closed societies — between open societies, which stress freedom of thought, speech, movement and peaceful living together, and closed societies, which regiment their citizens, using methods of direct action, force or violence when such tactics serve the purpose of the state.

Second, our approach gives us a basis for support of human rights and we see a need to supplement the older bills of rights, guaranteeing freedom of speech, press, assembly, religion and the like, with newer bills of rights. The new rights include wage, the rights to health, food and shelter, the right to travel, vote, organize and bargain collectively for decent standards of life and labor.

Third, our view of man points to a conception of right and wrong. Right is that which benefits persons in the whole range of the characteristics and relations; wrong is that which harms or degrades persons. Good is that which is prompted by love and guided by intelligence. Because man is created in God's image, we must challenge any institution, social class, method or program that regards persons merely as means, as tools or as things.

We are opposed to war as an alternative to

peaceful solutions to disputes, since war distorts men's character and maims or destroys their bodies. We are opposed to any totalitarianism because it suppresses the life and spirit of man, and we seek the development of open, responsible societies with liberty and justice for all.

Finally, our approach gives a basis for building a world community in the face of an arms race which threatens the whole of mankind with disaster. We must do everything possible to bring about the international control of all nuclear tests and arms and, at the same time, we must support and strengthen such international instruments as the United Nations for peaceful settlement, change and development with an international police force, and adequate means for evolving world order under the rule of law.

We must affirm our conviction that, in all the important issues of international relations, no man and no nation may rightly consider only one's own immediate interests and prosperity, but must consider the lives of others. Our earthly destinies are intertwined with those of all other individuals, communities and nations.

All of this points up the fact that progress appears to be possible but not inevitable. If our civilization destroys itself, it will not be due to God's will or not nature. The responsibility will be man's.

The Christian is not dismayed by the revolutionary events of our time, for he knows that God is the lord of history. He believes that man should not just wait for something to happen, but should seek out his fellowmen in love and service, in the faith that God can fulfill his purpose in this world using the continuous sacrificial witness and work of enlightened and dedicated persons.

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A Reply to the Right

By Burke Rivers

Rector of St. Stephen's, Wilkes-Barre, Pa.

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Litany of Life in the Slums Chanted in Chicago Church

★ A litany of slum life was recited in an unusual worship service in Chicago's historic First Congregational Church that was attended by more than 1,000 people, including most of the delegates to the United Church of Christ's general synod.

The unified service in the once-fashionable church, now surrounded by decaying housing and other conditions of slum life, was conducted by the Rev. J. Archie Hargraves, a United Church minister who years ago helped found the East Harlem Protestant parish in New York. The Negro clergyman is now director of mission development in the interdenominational Urban Training Center for Christian Mission, supported by the United, Episcopal and Presbyterian Churches.

Portions of the litany, which Mr. Hargraves led, follow:

Minister: O God, who lives in tenements, who goes to segregated schools, who is beaten in precincts, who is unemployed —

Response: Help us to know you.

M: O God, who hangs on street corners, who tastes the grace of cheap wine and the sting of the needle —

R: Help us to touch you.

M: O God, who is pregnant without husband, who is child without parent, who has no place to play —

R: Help us to know you.

M: O God, who can't read or write, who is on welfare, and who is treated like garbage . . .

R: Help us to know you.

M: O God, whose name is spic, black nigger, bastard, guinea and kike —

R: Help us to know you.

M: O God, who is cold in the slums of winter, whose play-

mates are rats — four-legged ones who live with you and two-legged ones who imprison you—

R: Help us to touch you.

M: O God, who is white and lives with Mr. Charlie, who is black and lives with Uncle Tom —

R: Help us to see you.

M: O God, who smells and has no place to bathe —

R: Help us to be with you.

M: O God, who hustles 50 cents for lousy wine, who sells copper and lead to clean his clothes —

R: Help us to touch you.

M: O God, whose toys are broken bottles, tin cans, whose play yard is garbage and debris and whose playhouse is the floors of the condemned buildings—

R: Help us to touch you.

M: O God, who is a bum, a chisler, who is lazy, because people say you are when you don't work and you can't find a job —

R: Help us to be with you.

As the service began, Mr. Hargraves, a familiar figure to most delegates to the United Church meeting, urged listeners to "get loose, and loose and more loose." Most of the worshippers responded and entered into the spirit of the occasion; some were obviously ill at ease.

The service opened with a conventional invocation, which was followed by a young man and a girl, accompanied by a guitar, singing folk songs as much of the congregation swayed and clapped hands.

Mr. Hargraves introduced three persons from the congregation who told briefly of the hardships of slum life.

The service closed with the singing of "We Shall Overcome."

CHANGES IN LITURGY AT ST. PAUL'S CHAPEL

★ At St. Paul's Chapel, Trinity Parish, New York, where George Washington attended services when he first became president, the practice has been adopted in which the people in the congregation stand for the consecration part of the communion service. The development is related to the ceremonial observed in the festal eucharist held at the liturgical conference in New York this spring (Witness 5/13).

In announcing the change the Rev. Robert C. Hunsicker, vicar of the chapel, said: "Many of us have found the practice of standing during the prayer for the church helpful in reemphasizing the contrast between this prayer and the exhortation and confession following. It is suggested that we also revive the meaningful practice of standing from the Sursum Corda ('Lift up your hearts') until the Lord's Prayer at the end of the consecration. The practice of standing for all but penitential prayers was the practice of Christians for many centuries, deriving from the ancient Hebrew posture for prayer. In this central part of the service we lift up, not only

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our hearts, but our minds and bodies for our corporate and joyful meeting with our Lord, as we offer together this holy sacrifice of praise and thanksgiving."

The conference has also influenced some liturgical changes at St. Mark's-in-the-Bouwerie, New York. There the free-standing altar has been moved from the east wall to the top of the chancel steps. Three seats have been placed where the altar formerly stood, the ministers conducting the first part of the service, up to the offertory, from there.

Both at St. Paul's and St. Mark's many practices advanced in the liturgical movement, such as celebrating facing the people, offertory procession, and combining the first part of morning prayer with ante-communion for a "ministry of the word", have long been observed.

churches in just one diocese in England." An average of 56¢ from each Easter communicant would bridge the gap, the bishop declared — there are about 2,300,000 members of the C of E so designated.

Prayer Book innovations are to be tried in England commencing in May, 1966. It has taken a bit of doing since provision for services on an experimental and temporary basis has to be made law by Parliament. The whole story is an important one but too lengthy to tell in this issue, so look for it in the next — which is August 5.

Red China should be in the UN, the United Church of Christ stated in a resolution passed at their general synod. The resolution also urged economic and cultural program between the US and the People's

Republic. In regard to Vietnam the delegates took a position similar to the one urged by the churchmen who have just returned from the war — our Story of the Week on page 3.

Timothy Olufosoye, African theologian at British Columbia University, Vancouver, has been elected bishop of Gambia and the Rio Pongas, West Africa. He is from Nigeria where he held a number of jobs.

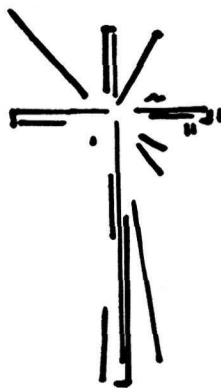
Emma Lou Benigus is to lecture on education at Episcopal Theological School during the coming academic year. She is presently teaching at the Institute for Advanced Pastoral Studies in Michigan. Before that she was on the staff of the education department of the executive council.

Methodists in England at their annual conference opposed US

News Notes

Bishop Pike plans to be in residence at Cambridge University, England, from mid-September until mid-March. The sabbatical was proposed by the strategy committee of the diocese of California, with the usual approval of customary agencies. The lengthy release says that "he will be engaged in research and study, and in dialogue with theologians at Cambridge who have been leaders in the movement of theological reform."

MRI isn't doing so well in England. Bishop David Say, chairman of the committee promoting the enterprise, said this month in London that few dioceses have done anything and that what has been done is "a small fraction of the extra funds raised in one year for the building and rebuilding of



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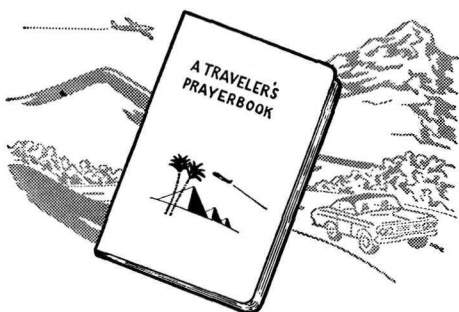
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military action in Vietnam and called on its government to disassociate itself from the American stand. The unanimous resolution stated that "the turbulence of Southeast Asia cannot be frozen by military action. Responsible risks must be taken for peace." China — get her into the UN — "the sooner the better" said the resolution.

Arthur C. Kelsey, chaplain and director of field work of General Theological Seminary, died suddenly at his summer home on Grand Isle, Vermont, on July 1, 1965. From 1951-52 he was a fellow at GTS and also assistant at St. Paul's Church, Norwalk. In 1952 he accepted the rectorship of Memorial Church, Baltimore, where he remained until 1956. In 1956 he became chaplain at General and in 1963 assumed the duties as director of field work as well.

Experiments in joint ministries in Britain have disclosed that the advantages of clergymen working in teams far outweigh the limitations, according to a report. The report described experiments with team and group ministries used to replace the "broken down" system of individual ministry in



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Anglican parishes. It was prepared by the Archdeacon of Lincoln, A. C. Smith, at the request of church central advisory council for the ministry, and covered experimental group ministries in 25 towns throughout the country. Archdeacon Smith said, "The whole of the early church's story as shown in the New Testament seems to demand that we regard team ministry as a real norm." He defined a team ministry as "normally that of a rector and curates working together in one parish, with the rector as leader," and a group ministry as "a voluntary association, usually in a group of neighboring par-

ishes, in which there is equal status for the beneficed clergy, one of whom for convenience is generally recognized as leader, both by the bishop and by the others in the group." Archdeacon Smith's report made two particular points. One was that old town parishes, where populations had receded and where churches and halls were "redundant," "are perhaps the most depressing jobs to which any man can be asked to go and ought not to be tackled except by a team or group." The other point indicated that when expected legislation is introduced to change parish boundaries the experimental group ministries may form the territorial basis for new amalgamated parish units.

Jordan, Lebanon and Syria; Eugene R. Fairweather, professor of divinity at Trinity College, Toronto, who also attended the council last year; and John W. Lawrence, editor of *Frontier*, an Anglican publication in London. All of the six Anglicans will not be present at council meetings at the same time, but some will act as alternates.

Miss Daphne Hughes, executive director of the Youth Consultation Service of the diocese of Newark for more than 20 years, has been named director of the national YWCA's bureau of personnel and training. Miss Hughes succeeds Miss Janet Kydd who is returning to England as deputy head of the department of social administration of London School of Economics. The new director of the Youth Consultation Service will be Miss Helen Ann Fisher, director of the YCS residential center and apprenticeship program. As YCS director, Miss Hughes has guided the agency's growth from a small beginning to an organization that offers counselling service, maintains a group residence in Newark for girls who are state wards and conducts a mental health center in Jersey City.

Martin Luther King said in a speech that the time had come for the Negro civil rights movement to become involved in a non-violent struggle for world peace. "I am not going to sit by and see war escalated without saying anything about it. It is worthless to talk about integrating if there is no world to integrate in."

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

Canon Clement W. Welsh of Washington Cathedral and director of studies at the College of Preachers and Peter F. Day, ecumenical officer of the executive council are Anglican observers at the next session of the Vatican Council, opening in Rome on Sept. 14. The other four are Bishop John Moorman of Ripon, England, who has been an observer at the previous three sessions; Bishop Najib A. Cuba'in of Jerusalem, whose jurisdiction extends to

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- NEW BOOKS -

E. John Mohr
Book Editor

LET GOD GO FREE by Ernest Harrison. Seabury. \$1.50

The author is a Canadian presbyter and decidedly of the Bishop Robinson school.

Those of us who minister in metropolises know that the churches, all of them, are not having an easy time of it. There may be well-filled ones here and there (usually with out-of-town visitors) but all too many city dwellers rarely if ever go to church. The Bishop Robinsons and Ernest Harrisons say that what we need, among other things, is a radical redrafting of the church's creedal statements, an up-dating of the symbols and pictures it employs. The old God up in the sky must go, and we must think of him as deep down at the heart of things.

The liturgical movement people have their own solution. They seem to be saying, "Let the Holy Communion be the service every Sunday." Let the minister stand back of the table, and let there be more lay participation. Let these and similar things be done, and the church will revive.

I am not so sure! I have been greatly impressed by Bishop Robinson's approach, but as I continue to read him and others of his school (Ernest Harrison for one), I am beginning to react a little. And it's mainly because I don't think modern man is put off by the old-fashioned ecclesiastical jargon and symbolism as much as the Bishop of Woolwich would have us believe. Neither am I sure that the creaking machinery of our church bureaucracy in parish and diocese is the problem.

As I see it, contemporary man in western Europe and America is so affluent (despite appalling contradictions) that he thinks he doesn't need God anymore. What with air-conditioning, social security, modern medicine, our orbiting the earth in outer space, etc., what's the need of God? With our fathers it was different: then life was much more brutish, it was far briefer, and it was at the mercy of nature in all her capricious ways. Today science has changed all that, and God is unnecessary.

I can't but feel, too, that today's increasing crowding of people into vast urban complexes has its effect. In the modern metropolis such as a New York or Chicago, the throngs seem to be ever on the move, unrelated and rootless. Family life with

man, wife and children in a continuing relationship is almost the exception in the new high-rise apartment houses. Two-thirds of the children in a recent confirmation class here were of divorced parents. Is it not that the great city is so impersonal, so distracting, and so exclusively man-made that any awareness of sense of something more, something deeper and beyond the human scarcely exists? I know full well we are not going to reverse the trend toward the city, but to date the church has not yet learned how to communicate with what somebody has called the urban proletariat.

I submit the above factors explain the indifference to the church long felt in parts of Europe and now beginning to be felt in American cities. It's mid-twentieth century man's science and affluence, his being more and more a mobile urban dweller, that have unlocked him from the church, not so much out-of-date myths and symbols, or church services that are dull and boring. I'm all for up-dating both of the last, but I believe we must go far beyond that.

In spite of those who would write him off, God is necessary. Without him the world is finally meaningless and senseless, yes, irrational, and a-moral. And were such a belief to become general would there not follow an all-pervading pessimism and despair?

Without God the moral law and duty, ought-ness and all that fidelity and truth and mercy mean, are entirely man-made. They are merely custom and convention, the result of social conditioning. A morality so regarded would be on its death bed.

Without God death is the end for every man. The conclusion of the whole matter is the futility of the graveyard. This life adds up to a hole in the ground. Such a view makes nonsense of much of human striving and of man's deepest hopes.

Without God selfishness could and would become unlimited. Man is ever tempted to worship some projection or extension of himself. In this century it is particularly the state or nation. And in western society it has traditionally been the belief in a transcendent moral order above the state which has stood in the way of the latter's becoming totalitarian. Without God, such a belief would disappear.

Without God, I believe men cease to be human. They cannot manage their own lives. Their demonic side is capable of monstrous evil, and the problem of evil is ever with us in the human story. You and I need to be related to the source of all grace and goodness, the one we are utterly dependent on, God as he

really is, the God made known to us uniquely in Christ.

— BENJAMIN MINIFIE
Dr. Minifie is Rector of Grace Church Parish in New York.

THE GOSPEL ACCORDING TO PEANUTS, by Robert L. Short. John Knox. \$1.50

This is a rather fascinating little book. It is a cleverly conceived and well-written commentary on the comic strip "Peanuts" by Charles Schulz. The first chapter on the Church and the Arts expresses very well the truth that though the Church has frequently been hostile to the men of art, much insight into Christian truth has come to us by way of the indirect communication of these men of art, even popular artists, who see with the eyes of imagination new aspects of old ideas, and ancient questions clothed in contemporary garments.

Mr. Short examines carefully the art of Mr. Schulz and discovers a considerable number of Christian parables, symbols, doctrines and beliefs emerging through the little world of Charlie Brown, Linus, Lucy, Snoopy and company. Evidently this has been Mr. Schulz's intention, and the meanings of the art are not hidden without a commentary. But the commentary does reveal to those who might otherwise read Peanuts with some superficiality, the depth of insight into original sin, the grief that afflicts men which, because of God's concern can become "good grief," the redemption of the world by the "Hound of Heaven," the joy of the Christian.

It is perhaps inevitable in a work of this kind, that the author should stretch a point here and there, and seem to force certain cartoons into his thesis. Some of his illustrations of Pauline theology seem a bit far-fetched; and the script is sometimes too wordy.

The strip of Snoopy and Lucy dancing in a long burst of happiness, singing "to dance is to live," is taken as a symbol of the joy of a Christian. But one thinks of that moving novel, *Zorba The Greek*, and of his insatiable desire to dance as an expression of the vitality and life that was in him, though for Zorba the world is ambiguous, without God or any discernible meaning.

But though one might prefer a somewhat less ponderous commentary on an art which for the most part speaks for itself, the book does illuminate a popular form of art for the unthinking reader, and discovers depths in the meanings beneath the delightfully whimsical world of Charlie Brown which many of us overlooked.

— THOMAS VAN B. BARRETT
Dr. Barrett is Professor Church Divinity School of the Pacific.

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