

The **+ WITNESS**

FEBRUARY 10, 1966

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Story of the Week

Clergy and Laity Must Team-Up To Get Pressing Jobs Done

★ Men and women of North America's Protestant churches reexamined in the cold light of 1966 one of the Reformation's most fundamental historic tenets: the priesthood of all believers.

The conference on the ministry of the laity in the world drew more than 450 churchmen from all parts of the U.S. and Canada, meeting for four days in plenary sessions, 22 occupational groups and 26 working groups charged with formulating the conference message.

As finally debated and adopted, this document called for closer working relationships between clergymen and laymen, more decision-making power for laymen in the church's life, greater lay involvement in social action, and careful overhauling of budgetary policies in local churches and national denominations alike with a view to helping the layman realize his role as a Christian minister in the world where he lives and works.

Affirming its belief that life in the 20th century is "exciting and full of hope" despite "confusing and even terrifying" problems, the message urged all Protestants to combat poverty, ethnic and economic discrimination, and threats to world peace—whenever possible in full co-

operation with their Roman Catholic counterparts.

Participants in occupational groups — discussion sessions convened according to jobs and professions — ranged from industrialists to "marginal workers" or the chronically unemployed.

Reports from each group, received but not debated or voted on by the conference as a whole, reflected a general feeling that individuals at their jobs are ultimately responsible for their own ethical decisions—that they can not, in the final analysis, "pass the buck" to an employer or "system."

Christians at work in secular jobs labor under a double yoke—they are commanded to love, understand and serve the world they live in; but they are also called to act in the light of individual conscience, and thus to judge the world through their means and style of serving it.

For example, the group on "health services" puzzled over the dilemma of euthanasia as follows: "The individual faced with (this) problem must rely upon his own conscience to determine his course of action, recognizing that through his Christian faith God stands beside him and will share in his decision. There appears to be no method by which organized religion can provide specific an-

swers, but each situation must be dealt with in the light of its unique factors and the Christian message of hope and love."

Other occupational groups were: attorneys, business administration, clergy, farm operators and leaders, government services, higher education, homemakers, lay church executives, mass communication media, public schools, sales and service, scientists and technicians, social work, students, volunteer com-

ABOUT THE ADDRESS AT THE EPIPHANY

★ John C. Danforth came to the pulpit wearing a business suit and tie. He prefaced his remarks with the statement that his attire was perfectly normal for him throughout the week when he practiced law with a large Wall street firm, adding that he was concerned with the relevance of Christianity to man's worldly occupation, and also the occupation of the man in relation to his Christian beliefs.

Danforth graduated simultaneously from the Yale Divinity School and the Yale Law School. During the week he practices law and on Sundays is at the Epiphany.

Lee Belford of the Witness editorial board also functions similarly, being on the staff of the Epiphany and chairman of the department of religious education at New York University.

munity services, labor, insurance and office workers.

Plenary sessions of the conference, co-sponsored by the U.S. and Canadian councils heard a series of addresses ranging in scope from theology to economics. A report on addresses by Bishop Bayne and Dr. Hans Walz of Germany appeared in the Witness last week.

Martin H. Work of Washington, D. C., executive director of the National Council of Catholic Men, told delegates that Vatican Council II proclaimed a "new theology" which places the layman "at the very center of the universal church and not in the last pew." The Council also gave Roman Catholic laymen a historic mandate for cooperation with Protestant and Eastern Orthodox laymen, he said. Catholics now have a share in "the common priesthood of the faithful."

A recent conference on the laity held in Milan, Italy, by the World Council of Churches and the Roman Catholic Church concluded that "nothing should be done separately that could as well, or better, be done together," Work said.

"I would like to see that agreement spread across the whole field of the lay apostolate, especially here in North America," he declared.

Another speaker, executive dean for international studies and world affairs of the State University of New York, said the current revolution in higher education has turned traditional values "upside down."

Glenn A. Olds of Oyster Bay, N. Y., claimed it is "morally irresponsible to send a boy to Vietnam with a gun in his hand and nothing between his ears to help him understand what is happening in Vietnam."

The Rev. Richard Fagley of New York, executive secretary of the World Council of

Churches commission of the churches on international affairs, warned delegates that true peace among nations is not a "static state" but an ongoing process — orderly rather than violent social and economic change.

National revolution, social revolt, rising expectations of the poor, and the population explosion are racking the countries of the southern hemisphere with explosive force and irresistible momentum, he declared.

The Christian's unique role in world affairs must be his understanding of these forces and his conciliatory efforts to promote change which serves, above all, the "claims of justice," he said.

Summing up, Mark Gibbs of Manchester, England, associate secretary of the association of lay centers in Europe, said the Protestant lay movement in America is suffering from inadequate planning, poor research, insufficient budget, education failures and the lack of a "revolutionary style."

He told American laymen

they should not look for "slick answers" in their search for a more effective lay movement, but assured them that by "sufficient effort and discipline" solid answers can be found.

"In the United States — as distinct from Britain — your secular genius is on your side," Gibbs said. "Ever since 1776 you have been accustomed to change."

The most difficult problem is the "pace of secular change," he said. "Time is not on our side: the matter is urgent."

This week's conference is the first of its kind since 1952, when the first North American conference on the laity was convened in Buffalo, N. Y.

Of the delegates in attendance, some 85 per cent were laymen. There were six official Roman Catholic observers.

The conference was sponsored for the NCC by its division of Christian unity, chief administrator was the Rev. Cameron P. Hall, director of the commission on the church and economic life.

Rector Wayne and His Tiny Flock Cross the Street for Mass

★ The tiny congregation of St. Edmund's Episcopal church in a middle class section of the Bronx, New York did something as a group that they had never done before in their collective lives. They crossed a street to attend a Roman Catholic mass.

On the Sunday of the week of prayer for unity, seven years to the Sunday after Pope John XXIII announced the second Vatican Council with Christian unity as one of its aims, the Episcopalians were guests of the large St. Margaret Mary church, joining the responses of the English liturgy and attending a coffee hour given by the parish.

The ecumenical encounter was a miniature example of what was going on all over the Christian world.

The handful of 30 Episcopalians who braved freezing rain to go to St. Edmund's for a truncated morning prayer service and then slosh across the avenue into a side entrance of St. Margaret Mary's for the 11 o'clock mass received a warm welcome and VIP treatment.

They were given a special front section of pews. The collection baskets by-passed them. Children from two grades of the parish school sang now-familiar Protestant hymns, among them, "Praise to the

Lord" and "Now Thank we all our God."

But the rest of the mass, celebrated by Msgr. Stephen A. Seccor, pastor, at a new altar from which he faced the people, did not lack in Bronx-Irish qualities and accents. There was an announcement about a high school dance, a letter from Francis Cardinal Spellman about an extra collection and a set of rapid-fire Hail Mary's for the souls of the faithful departed.

Msgr. Seccor welcomed his guests at the door and after the mass he raced down the aisle toward them with a handshake for the Rev. David B. Wayne, rector, and a broad grin: "Well, how was it?" he asked. Just before his sermon, the monsignor had cited the "tremendous revival of the desire that there may be peace in the fold of Christ" after four centuries of differences.

In the coffee hour in the school cafeteria, Episcopalians and Catholics reacted enthusiastically to the experiment, which had been initiated by the Episcopal parish.

They felt at home, they reported, particularly in the new liturgy's frequent exchange of "The Lord be with you." "And with your spirit."

Some of the parishioners of the 85-year-old Episcopal church had approached the whole project with some lingering misgivings. Would any of the 3,000 to 4,000 parishioners of the busy dark red brick Catholic church return the visit? And, as one Episcopalian entered a side door of the Catholic church, she murmured audibly to rector Wayne, "May the Lord forgive me . . ."

"I'm sure he will," the Episcopal priest assured her.

Later during the coffee hour, Mrs. Eleanor Olton of St. Edmund's was busy proposing to

several Catholics that the altar and rosary society might come over to see some of the work of the altar guild, of which she is a member.

"I was a little apprehensive," conceded Msgr. Seccor, "but when Father Wayne took the initiative, well I was delighted. It worked surprisingly well."

"The important thing is that now we're trying to accentuate the positive," commented Henry McCormick, past president of St. Margaret's Holy Name Society and chief of the division of charitable institutions of New York City.

"This is the only way we can find out what's really going on in other denominations," declared John Murphy, chairman of the Episcopal Laymen of New York.

"The service was fabulous," Wayne said, "and I like the American English."

"It's a start—that's the main thing," observed Michael McElroy, 21, a senior at Fordham University and a lay commentator at St. Margaret Mary church. "I don't think I'll live to see the day of unity, but my children and grandchildren might."

Ohio Pastors Convocation Urged To Face-Up to Modern Problems

★ Churchmen who addressed the annual Ohio pastors convocation emphasized that the church is challenged by widespread domestic and overseas poverty, critical problems of racial justice and an increasing unrest among the laity.

The three-day meeting on the theme, "The Church and the World in Dialogue," was attended by an estimated 2,500 clergymen.

Referring to internal pressures of the ecumenical movement, the new place of the laity and the "confusion and frustration" of pastors, and to external pressures of war, race, poverty, urbanization and cybernetics and moral relativism, Eugene Carson Blake, stated clerk of the United Presbyterian Church, set five priorities for the church in the next decade.

The church must more radically identify herself with the interests of the poor, the "losers," the outcasts and the alienated, he said.

Admitting that the church's direct line to the power structure is one of its great strengths,

he warned against backing away from the tentative course it has begun in civil rights and community action to preserve its influence "undiminished" on the power structure.

Blake also cited the need for further development of specialized ministries to cities, colleges, industry and other areas of life and insisted the church must pursue "unity in mission and service."

The only alternative to the councils-of-churches approach, he said, is "to proceed at once toward church union. Sectarian mission is not a viable alternative in 1966."

He also called for increased involvement of laymen and laywomen.

A national civil rights leader told the ministers the church should be at war with the world because war means action but dialogue may mean only talk.

The Rev. Andrew Young, executive assistant to the president of the Southern Christian Leadership Conference, said the church's involvement in the civil rights struggle in the

south began "to make democracy live again" and urged similar involvement by northern city churches when civil rights action is at their doorstep.

He charged that economic exploitation of Negroes in large city ghettos of the north is "domestic colonialism."

"The colony of Harlem is not much different than Belgium's colony in the Congo . . . Just as Belgium took the natural resources of the Congo without giving education in return, American free enterprise takes human resources out of Harlem without giving education in return," he declared.

Young said it has been almost impossible to provide a "creative ministry" for southern Negroes who are "men of God" in the church pews but "boys" when they go out into the world. This is one reason southern Negro churches have traditionally provided an "emotional catharsis," he explained. "This isn't very good Christianity, but it provides for some type of sanity and it's cheaper than psychiatry."

A Charlotte, N. C., minister charged that the current unrest of the church's laity is really "a rebellion against the clergy rather than a flowering of partnership between the clergy and the laity."

The Rev. Carlyle Marney, pastor of Charlotte's Myers Park Baptist church, warned that anti-clericalism is gaining strength and said pastors are to blame because they try to keep laymen busy when the pastors, themselves, hate "busy work" and because they use laymen when laymen dislike to be used.

Reuther Gives Warning

Walter P. Reuther, president of the United Auto Workers, called for a "positive contest of social systems" between nations to replace the "negative arms

race" and outlined the requirements to make the U.S. a contest winner.

To win the social systems contest with the Communists, Reuther insisted, the U.S. must translate the 20th century technological revolution into a 20th century revolution of human fulfillment.

Charging that methods to help men culturally and spiritually lag far behind methods to clothe and feed them, he said, "It's the know-why that gives meaning and purpose to the know-how."

Slogans and platitudes won't work in the race for the friendship of peoples of underdeveloped nations who, he said, "are the balance of power between the forces of democracy and the forces of tyranny." Instead, the U.S. "must speak the language of the democratic deed."

Reuther's charge that at a time when much of the world is hungry, "it is morally wrong to pay our farmers for not producing food" which could feed these hungry people was greeted with loud applause from the pastors.

He held that the U.S., as well as other nations, is politically, economically and spiritually "imprisoned" by the arms race and said Communists are confident they will "bury us" because they believe Americans are incapable of rising above the pressure of group loyalties to a common national purpose without war.

One national priority, he said, is achievement of full employment and full production in peacetime — a move which means creating 80,000 new jobs a week for the next 10 years to stay on top of the unemployment problem.

The Communist doctrine is "morally bankrupt" because it preaches an inescapable strug-

gle between groups to divide up scarcity when the real challenge, Reuther said, is to create abundance and then share it fairly.

Underdeveloped nations will not judge the U.S. "on what we have, but on what we do with what we have," he warned.

Heading his priority list was "bold action and adequate resources" to upgrade education. "As a nation, we have been more concerned with the adequacy of our plumbing than with the adequacy of our school systems."

He also urged heightened concern for the nation's 17 million older persons and renewed and expanded civil rights efforts to "bridge the gap between American democracy's noble promises and its ugly practices."

The AFL-CIO leader concluded by suggesting that American business and industry which "has placed all its efforts on making work productive . . . had better start on making work more meaningful."

If Americans aren't careful, he added, they will "end up with a nation in which the outer man is overfed physically and the inner man is starved spiritually."

MEETING OF CLERGY IN C. NEW YORK

★ The mid-winter conference of the clergy of the diocese of Central New York was held at St. Paul's Church, Syracuse, January 31 & February 1.

The leader of the conference was the Rev. Robert N. Rodenmayer, of the executive council staff. He lead three sessions on the general theme, "The ministry et al." After these sessions, the clergy went into small discussion groups reassembling later to hear reports.

Following dinner the annual swap fest was held. Articles swapped may be anything from old pews to prayer books to clerical and choir vestments.

EDITORIAL

Al Starratt Finds The Real God

WITH ALL THE TO-DO about the new theology we wonder why a lot of attention has not been given to *The Real God* by Alfred B. Starratt, the rector of Emmanuel, Baltimore.

Time and later Newsweek each gave several pages to the so-called Death-of-God theologians — Harvey Cox, Paul Van Buren, John Robinson, Thomas Altizer, and others, all of whom now get standing-room-only whenever they speak.

Starratt's solid paperback, we think, offers a more challenging and exciting presentation of the new theology than anything written by these men who made — and continue to make — the headlines.

The Baltimore rector is as "new" in his writing as Einstein's theory of relativity, and says early in his book that theologians will get nowhere if they ignore the established conclusions of physicists. Until the relationship between modern physics and modern religion is worked out "we shall continue to be saddled with what Bertrand Russell called 'Sunday truths'." For an hour on Sunday morning churchgoers talk and act as if God were a kind of glorified human being who lives somewhere about the blue sky. During all the other hours of the week they know this isn't so. The consequence is that churches seem to be antiquarian societies for the preservation of ancient superstitions."

Starratt smashes our notion of God by presenting a new understanding of the universe which we must accept because of modern science.

God is love, and he that dwells in love dwells in God, and God in him. That statement from St. John's epistle is not quoted in the book, but that is the real God, according to the author. "To love is to break out of ego-shaped isolation (which he had previously said pushes man toward a final plunge into the abyss of nothingness) and experience the vital connection, the unity of the self and the non-self in the Self of God. For this is what the word God means. It is a word that refers to the one ultimate reality known in abstract and theoretical scientific construct as the energy which differentiates itself into all the numberless variety of forms of the universe, and known in the personal experience of the loving

individual as one infinite, creative, living consciousness which is an unlimited Self including all other selves as well as all creation."

If this sounds abstract or philosophical or theological — the fact is that it is all of these, and more. But before Starratt gets through he comes up with some very much down to earth talks about what this Love-God is up to in this world with the help, of course, of the knowledge-by-acquaintance people who are on his side.

There are some surprises in this book which we would have thought would put some people on the warpath. His chapter on the Real Christ is packed with the latest conclusions of scholars in various fields — historical research, psychology, mysticism.

His conclusion about the resurrection: "Jesus of Nazareth truly lives and he was truly known by some men after his death, but this affirmation is not grounded in any effort we may make to believe in supernatural miracles. To the degree that we are able to love, we know he lives precisely because we recognize God in him."

The virgin birth is out as well as the bodily resurrection and also the creeds "in the strictest literal meaning of the text." So he can say that the "ultimate authority in religion is simply the authority of a loving heart — my love, and your love. Such an authority cannot be passed on like a badge of office. Those who have it will not be very much aware of it, and they certainly will not be tempted to use it as a way of manipulating other men to their personal desires. But it is real nonetheless, and he who wants to hear the scriptures rightly interpreted will do well to search out a teacher who has not only intellectual integrity but also a deep and inclusive ability to feel affection for other men."

The chapter, *Life in the Real*, answers the question, "what it means to be a real Christian."

"He demonstrates by his way of life that he cares intensely for a very large number of people for a very long period of time, without a mixture of egocentric motivations, and in such a way that they are truly better and happier people because of his love for them."

A large order, certainly, but Starratt handles it tellingly, both in personal and social relations, with several fine pages on what he calls "Social Problems of Our Time." If the real Christian succeeds, fine, — "If not he can accept this negative result, for he knows in his experience

of love that beyond the cross lies a glorious destiny for those who find their life in God regardless of the success or failure of their earthly enterprises."

And then he adds, "perhaps this may seem a surprising statement in view of the emphatic rejection of supernaturalism that is characteristic of my view of reality" — a surprising statement indeed, which makes his discourse on "Love and Death" all the more interesting.

The practical consequences that follow from the new theology are then dealt with, largely as he and a staff have done it at Emmanuel, Baltimore. The headings are Preaching and Teaching, Study Groups, Prayer, Creeds, Sacraments, the Church as a Community, Counselling, the Vital Truth. These should be read by clergy and laity alike to their lasting profit.

John M. Krumm, our editor and rector of the

Ascension, New York, calls this book "Decidedly readable, striking, memorable, original in many ways, and a useful and very persuasive book."

It is all of these so we return to the question we asked at the start — why hasn't it received more attention — even hot anger?

Maybe because Westminster Press published it first-off as a paperback, retailing for \$1.45. Pay \$5.95 for a hardcover book and purchasers — and reviewers — think they have something important. Why, incidentally this tremendous price difference merely for a hard cover?

Here is something important for \$1.45 and we strongly advise you to buy it and give it careful attention. Having done so we think many will want to use it with study groups, in or out of the parish.

Out of the parish, that is, if the rector does not approve of the book, which is possible.

PROCEDURAL CHANGES FOR THE CHURCH

By John C. Danforth

Staff of the Epiphany, New York

**COMMENTS ABOUT THIS ADDRESS AND A
FEW WORDS ABOUT THE PREACHER WILL
BE FOUND ELSEWHERE WRITTEN BY LEE
BELFORD OF WITNESS BOARD OF EDITORS**

ONE OF THE MOST NOTICEABLE characteristics of Protestantism in the 1960's is its growing self-consciousness. It is self-conscious because it has become more and more aware of its ineffectiveness in getting the gospel across to the world, and awareness of its failure has engendered much thought in recent years on how to present the Christian message more meaningfully to modern man.

Self-consciousness on the part of the church has resulted in two different approaches to the problem of making the gospel more relevant to the world. One approach is substantive and the other is procedural.

The substantive approach is typified by Bishop Robinson's book, *Honest to God*. In essence, it is a restatement of Christian doctrine in terms thought to be more readily comprehensible to modern man. It is said that the concept of God as a person who lives "up there" is unacceptable to the scientifically informed, and that it is much

more meaningful to speak of God as within, as depth, or as the "ground of all being".

Many of you have heard Bishop Robinson criticized so often that more discussion would seem both repetitious and tiresome. For that reason, I do not intend to use this occasion to press the matter further, other than to say that in my opinion Bishop Robinson has effected a substantial change in the gospel with which I do not concur and which does not forward the cause of making Christianity more comprehensible to the average man.

Today let us turn our attention not to the substantive approach to relevance, but to what may be a more fruitful subject for exploration — procedural changes. By procedural changes I mean new methods of conveying the church's message which may be employed without changing the message itself. There are many methods which could be discussed, but let us confine our thinking to the function of the ordained ministry.

Seminary Courses

A GOOD CASE can be made for the proposition that the reason clergymen often fail to make an effective presentation of the gospel is that they have not been properly trained to do so. In the seminary curriculum there is a notable cleavage between highly theoretical courses on one hand and highly practical courses on the other.

At the seminary, subjects such as theology and ethics are taught on an extremely abstract level, while preaching, religious education and parish administration courses tend to be taught on a how-to-do-it level. A certain amount of abstract theory is necessary in some courses, and it is probably inevitable that practical training in pastoral duties be a part of the curriculum. What is significant is not that seminary education contains both theoretical and practical aspects, but that there are few points of contact between the two types of courses.

When the seminarian studies theology he is normally concerned with rather sweeping general principles, and when he is studying specific details that he will have to cope with in the parish the subject matter normally lacks real intellectual content.

As a result of this cleavage in the seminary curriculum, the clergyman is equipped to think about theology in the abstract and to deal with the daily chores of parish administration, but he is not trained in the ability to bring theological principles to bear on the specific problems both he and his parishioners must face in their lives. His sermons tend to be composed of theological jargon lacking in concreteness one week and practical but irreligious words to live by the next. His pastoral counselling is characterized by circular and irrelevant nonsense in some instances and meddlesome practical advice in others. And the one thing the average clergyman has great difficulty doing is what people come to him to do — to show the application of Christ's gospel to their lives.

Steps to Take

THE QUESTION, then, is what procedural steps can be taken which would facilitate the task of the clergy in applying theology to the specific problems of life. It is suggested that the first step might be a radical revision of the seminary curriculum which would eliminate or at least minimize the cleavage between the theoretical and the practical. Perhaps it would be well to

experiment with the problem solving method of teaching theology so that source materials would be read with a view to what light they shed on the kinds of problems men face. But whatever means are implemented, it is important that theology be studied not as a set of ivory tower concepts but as a relevant factor in determining how men live.

Hopefully a clergy trained in the relevance of theology to every day life will not be the final repository of this training. The clergy is not an end in itself, but it is a catalytic agent for the ministry of the whole church, and by far the most important part of this total ministry is that of the laity. The purpose of training the clergy in the relevance of doctrine is so that doctrine will be of significance for the whole church. Therefore, if the clergy understands the practical importance of the Christian faith, it should be able to show laymen the ways in which they can inform their lives by the gospel.

This sort of approach to making Christianity relevant requires no substantive changes in doctrine itself. What it does require is that knowledge of the faith and an awareness of our practical problems exist simultaneously.

Clergy and Laity

A SECOND TYPE of procedural change is an alteration in the distinction between clergy and laity. St. Paul in writing the church in Corinth suggests that during the early years of the church, there were many functions of the church's ministry and that no single function should be exalted above the others. Today, however, it is widely assumed that the chief function of the ministry is sacerdotal — the conduct of public worship.

Sunday worship is and should be an important element in church life, yet the most difficult chore for most Christians is not sitting through an hour long ceremony once a week, but getting through the daily routine. For this reason, it is important that the church make it known that its ministry is not for Sundays alone, but that it affects all of life.

If the total ministry of the church includes not only that of the clergy but also that of the laity, we should reexamine the respective roles of those who are ordained and those who are not. Under current practice, the distinction between Sunday Christianity and weekday Christianity is emphasized by the fact that, generally

speaking, the clergy does not participate in the work-a-day world of the laity and the laity assumes a spectator's position on Sundays. To some extent, this is unavoidable, since parish duties often force the clergy to absent themselves from the events of the outside world, and since the laity is precluded from some sacramental functions. But it is well to raise the question whether it is wise to exalt that which is sometimes a practical necessity into a general rule from which there can be no deviation.

Part-Time Parsons

ONE TENTATIVE APPROACH to eliminating purely formal distinctions between clergy and laity has been the ordination of men who continue to hold secular positions — for example the ordination of lawyers or businessmen. In my opinion, this approach deserves more extensive use. Too many people think it odd when told that a clergyman has a worldly job, and their reaction reflects the general feeling that an ordained man is a different sort of person who should not stray from the church building.

In addition to increasing the number of clergy

who take part in the affairs of the world, it might be well to increase lay participation in the conduct of public worship. Several months ago, Red Barber made a tremendous impression at the Epiphany by leaving his pew to preach a sermon, but more often than not, the only time a business suit appears at the front of a church is when money is transported to the altar. Lay reading of lessons and prayers would be an effective way of removing artificial barriers within the church. Another step worthy of consideration would be the elimination of needless ecclesiastical trappings such as clerical collars, cassocks and surplices.

Some of these suggestions may sound strange to you, yet the mission of the church is not the perpetuation of extraneous customs of the past. The task of the church is to proclaim effectively Christ's gospel, and if this task can be furthered by changes in method, it is up to us to make the changes. Let us not begin by changing the church's historic message. Let us begin by improving our procedures for putting the message across.

A LETTER TO A FED-UP CHRISTIAN

By Corwin C. Roach

Director, School of Religion, Fargo, N. D.

YOU HAVE WRITTEN saying that you have become anti-church at the same time that you still regard yourself as a Christian. I can understand what you mean and I can somewhat appreciate your position. The temptation to divorce Christ from the church is not confined to the laity. I must confess that I am disturbed by the number of priests who have left the parish ministry for places on the periphery of the church or even outside its doors.

Certainly the church in so far as it is composed of human beings is subject to the errors and foibles of humanity. The very New Testament itself tells us about James and John — or was it their mother?—angling for the places of honor within the apostolic band. Paul did not mince matters when he told off Peter at Antioch and wrote to the quarreling Corinthians. And I can imagine that Paul himself was hard to get along with on occasion.

In self-defense against the isms and ologies of the day the early church had to set up some kind of organization. So the old Catholic church emerged towards the close of the second century against the Gnostics who would have vaporized Christianity into an ethereal cult. This was a calculated risk. In the stress and strain that followed I am not convinced that the good guys always stayed inside and the bad guys were the ones who left. In our day not all those who wear white surplices are among the saints nor those in black Geneva gowns, the villains.

If we wanted to go on a flea hunt and look for stupidity, selfishness and secularism in the church we would not have to go far. Its follies always make a good press. I think of the House of Bishops, our spiritual leaders, choosing as their meeting places for the last decade or more the plushiest resorts in the country. Then there is the liquor bill run up by the deputies at General

Convention which would support an overseas diocese including all its clergy. Our Executive Council spends its time discussing the renovation of its conference center, not forgetting the ice machines on the second and third floors and what price MRI now?

We might go on with the conferences and their games of role playing, but that would take up a letter in itself. Let us grant the folly and futility of much that passes for the work of the church but then let us turn the page and look at the hundreds of priests and thousands of people who carry on the real backbreaking work of the church without benefit of a public relations counsel. Certainly they make mistakes but they are in there pitching, giving it everything they have.

I do not know what has happened in your local situation to cause you to get out. If everyone were perfect in the parish, there would be no need for it. The rector has his faults, but so do the people and there are so many more of them! Which may be the reason why clergy are leaving the parish ministry and why both the quantity and quality of those going to seminary have suffered. We are all sinners together and if we start from that premise, there may be some hope for us. It is as true in religion as it is in government, we get the kind of leadership we deserve.

What We Owe Religion

YOU SPEAK of yourself as a spectator Christian, but there is no such thing. A Christian cannot stand on the sidelines. In spite of Whitehead there is more to religion than your solitariness. You cannot be a Christian in a vacuum. A Christian is like a ball player. He must be on some team or he is not really a ball player. How did you learn about Christ? What about your children? How are they learning about him? You have a Bible but where did the Bible come from? You are fed up with all this ecclesiastical nonsense and wished the church would get on the ball? Who was it that agitated for civil rights and has taken the unpopular side on one social and political issue after another? I remember that when Hitler took over Nazi Germany the church was about the only voice raised in protest. I think of Bonhoeffer who gave his life in Germany and of Jonathan Daniels in Alabama and I am grateful.

I would not like to live in a community or a country where there were no churches. We have

too few agencies speaking out for basic morality, sympathetic understanding and toleration. Perhaps I am prejudiced, but it seems to me that our lot in life here in America owes a great deal to our Christian-Jewish heritage as you compare it to that in other nations where a cow or an elephant has rated more than a man. This is no basis for self-congratulation. We have not done it by ourselves. Indeed we have made a lot of mistakes and the church has blundered woefully in the past. It is not doing too well in the present. I grant all that and I realize that part of it is my fault, too. We do not need to apologize for the church's program, just our own performance.

Christianity began because Christ was dissatisfied with the religion of his day. Yet he remained within Judaism, worshipping in the synagogue, observing its great pilgrim feasts, paying the temple tax, building a new way of life on the basis of the old.

This is what it means to be a Christian, as I see it, and the church is the only organization that can help us even as in turn it needs our help. It can take all the fed-up and discontented, the critical, and skeptical and put them to work. It needs them desperately. It has an oversupply of the other kind, the content and the complacent. You have sat out too long. I hope that you will get back into the game and fight.

A Reply to the Right

By Burke Rivers

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

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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THE CHURCH MUST COME ALIVE

By Paul Moore Jr.

Suffragan Bishop of Washington

ADDRESS AT THE CONVENTION OF WASHINGTON DEALING WITH THE LIFE OF THE DIOCESE AND RE- ACTIONS TO WIDER PROBLEMS

EVERY HUMAN INSTITUTION survives in tension between the needs and desires of its members and the reality of the world around it. The success or failure of any institution depends upon its ability to deal with this tension. Members of a business institution desire growth, but if they try to grow faster than the market will sustain, bankruptcy follows. On the other hand, if they do not expand as rapidly as possible, they will lose investors. There may be members of the management team who are wedded to the classic products on which the company has built its reputation. However, if they continue to resist producing new products, now in more demand, they will fail.

The ability to deal with this kind of tension is based, it seems to me, on two principles: clearly holding fast to the basic purpose of the institution without allowing any subsidiary purpose to interfere, and maintaining a vital management spirit, which is appropriate to the organization which it serves, allowing for differences of opinion, variety of operation, and flexibility of process. Thus, if a business once loses sight of its primary purpose, namely, making a profit, its days are numbered. And by the same token, if its management becomes inappropriate, rigid, and monolithic, failure is inevitable.

Last year at convention, I spoke about the changes going on in the world and the need for the church to have a mechanism of change built into her structure. The planning commission report alludes to the laborious process of one instrument of orderly change on the diocesan level. I also indicated last year the need for a dynamic, planning church life on the local level, because our institution is decentralized in its responsibility. I would like to discuss this need at greater length because I am convinced increasingly that the momentum of our life is lost somewhere between the administrative levels of the parish and the diocese.

Buckets of diocesan tears are wept bemoaning the bottleneck of the rector's desk. Thousands of vestry groans are recorded by vestries whose rectors interfere with the running of a smooth institution and whose dioceses keep increasing the assessment. Hundreds of dollars of doctors' bills are spent on priestly ulcers sustained because of recalcitrant vestries. I think that tears, groans, and ulcers are rather unproductive, to say the least, and they arise from: a misreading of reality in the world; a confusion of purpose; and an improper use of the institution as it now exists.

Misreading of Reality

NO MATTER how often we are told that life has changed more in our generation than in two thousand years, we will not believe it and act on it. We do in business, or the business fails. We do in household appliances, because no human being would insist on washing clothes by hand when a washing machine is available. And yet we do not change the shape of the church, because we can get away with not changing it. A little parish or mission is allowed to continue ministering to exactly the same number of people as ten years ago, despite the fact that the area covered has grown ten-fold. If a business did this, it would have closed down long since.

Members of such a congregation either are blind, stone blind, to what is going on around them, or they misread the purpose of the church.

Confusion of Purpose

HOW OFTEN must it be said that the church is not an institution set up merely to serve its members, any more than an industrial corporation is a golf club. When the church is run as a service for its members — whatever service they desire from it — it will fail as disastrously as a steel mill which admits employees on the same basis as a golf club and sets its personnel policy on the basis of the comfort and pleasure of its

employees — whatever they state that comfort or pleasure may be.

The purpose of the church is set forth clearly in the baptismal office. The scripture read at baptism quotes Jesus as saying:

"All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

At the baptism itself, these words are said:

"We receive this person into the congregation of Christ's flock; and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen."

I submit that if every mission and parish in this diocese accepted the purpose for the church thus laid down by Christ, we would look very different. May I propose to the vestries the use of these texts as criteria for planning priorities? Our purpose is not to provide the spiritual atmosphere people enjoy on a Sunday morning and the social activities they enjoy during the week. Our purpose is to confess the faith of Christ who was crucified for it and to go forth and make disciples of all peoples, baptizing them. If the little mission mentioned above took this seriously, would it not have changed and grown in ten years?

Improper Use of Institution

WE ARE NOT the Roman Catholic Church nor the Methodist Church, though soon, pray God, we will be both! We are the Episcopal Church, with a particular polity or form of church government with which you are all familiar. This Anglican kind of government attempts to combine order with democracy. This system is not bad when it works, but it is completely dependent upon the fulfilling of responsibility on every level. Unlike the state, the church has very few reprisals which can be used against those who will not fulfil their responsibility . . . no draft for her soldiers, no reality factor in its tax structure, no jail or fine for its law-breakers. Thus cooperation must be largely voluntary. However, we often attempt to run the church as if it were

a corporation or a monarchy, and we wonder why it does not work.

Various church bodies send out suggestions or even requests, and they are not followed. Another thing: a parish and a diocese are democracies, and yet there is no real politics in the church. Thus, a parish will often elect a very unrepresentative vestry for years and years, simply because no one attempted political action within the parish so that its governing body would truly represent the congregation.

A bureaucracy cannot run without authority; a democracy cannot run without politics.

Need for Local Action

THERE IS a third factor which lies at the base of our ineffectiveness, it seems to me. We exercise the irresponsibility of both worlds: because we have a diocesan structure, it can be used as an excuse to avoid local initiative; and because we have autonomous parishes with the archaic delineations of parish boundaries, the interests of the church as a whole are prevented from being implemented with dispatch and with the resources of the whole church behind such implementation.

What, then, is the answer? One answer would be the revision of the canon law. We must proceed, gradually, to do this. But it will take time and is no final solution in any case, because no matter how strict its interior discipline, the church will continue as a voluntary institution. The other answer is this: that missionary responsibility be assumed where responsibility and authority now lies, namely, with the local parish, with the cooperation and coordination of the bishops and the diocesan staff, who represent the concern of the whole family. Thus, each parish will say to itself, "We are the church of Christ in this place. It is our responsibility to go forth and make disciples. It is up to us that the faith of Christ crucified be heard here."

To determine mission in that place will mean coordination with other parishes in the convocation and with other Christians in the community. Often it will mean, also, help from the diocesan staff, which stands ready to cooperate up to the limit of the available resources which are your resources. It is up to you on the local level, however, to see a need in the community and, if necessary, ask help in thinking through how to meet that need. It is up to you to find an area

which should have a local mission and ask help in establishing the work. It is up to you to discover some local miscarriage of justice and stand against it, no matter how unpopular you may be, knowing that the whole diocese stands behind you.

You are the church. You are the church. You are the Church where you are. This is what our polity is built on, and it is only thus that our strength can grow. Be clear: this in no way draws back from our interdependence or the need for the most intricate cooperative planning. It does, however, cry for local initiative to go along with local authority.

This is no utopian cry, for much local life is bubbling up in our diocese from the rural areas to the inner city. It can happen. We are urging that this pattern be the rule, not the exception, for you — everyone of you — are the church.

War in Vietnam

AND NOW A WORD about the world in which we live. We are faced in the coming year with grave dangers at home and abroad. The dangers are massive in their force, but subtle in their threat. We are in the midst of one of the largest undeclared wars in our history, which dwarfs the declared wars of the past. One nuclear-powered carrier could buy Nelson's whole navy and more. I do not intend to bring one more inexperienced analysis of the nation's Vietnam policy to your ears. But I can say that there are many churchmen who, because of their Christian convictions, differ with the course the administration has followed. These are men of high intelligence, as fully informed as possible, and of varying political backgrounds. There are others, members of the churches too, who agree whole heartedly with the administration, and some who would push the war with even more aggressiveness than the President sees fit. I have my own convictions, as, I am sure, has each of you, nor do I feel that every viewpoint is equally valid for a Christian to hold. However, my plea today is for mutual understanding and tolerance of these various views within the body of the church.

First, I urge each Christian to re-examine his point of view about the war periodically, starting from scratch and under the sensed presence of God, the Father, who made all men and our Lord who died for all men, forgiving his executioners, and God, the Holy Spirit, who seeks to make men free.

Second, I urge each one of you to communicate

your view to your representatives at appropriate times, so that the impact of God's action can be felt through you. Your voice may be small, but it is a voice.

Third, I bid you to remain calm and as objective as humanly possible. Resist with all that is in you the least vestiges of war hysteria, for neither reason nor the will of God can be made known in such an atmosphere. We owe it to our leaders to keep cool heads so that they will not be driven consciously, or unconsciously, into untenable positions because of emotional pressures from the electorate.

Finally, I ask each of you corporately and individually to continue to pour out, with all the faith and trust which lies within you, prayers for peace, that our beloved brothers in Asia may know security, peace and freedom, that our own men who are forced to carry out our mandate, who are asked to kill and be killed in our behalf, may be brought home.

Problems at Home

AT HOME many problems still face us. Civil rights is a war still far from won; Washington is a city full of the most desperate inequities; our Maryland counties have within them pockets of poverty as bad as any the inner city knows and even more of the invisible poverty of the elderly.

Whatever the controversiality of the issues which lie before us, let us continue to respect and trust each other within our diocesan family and realize that out of such differences comes the vitality of our life together.

Yes, we need all of our strength, individually and corporately, to shoulder the work which lies ahead this year. Our Lord said, "My burden is easy and my yoke is light." If you are with him, this is so. May the Lord be with you.

An Open Letter to a Friend About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS
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New Population Flow Reducing Church Membership Growth

★ A study, "Profile of Oregon Churches," by John W. Berry, professor of sociology at Pacific University, indicates that almost half the adults living in Multnomah County — which includes Portland — are members of churches. However, statewide membership is estimated at 30.7 per cent, one of the lowest in the country.

The report explained this, in part, by saying that the large number of people who have migrated to Oregon has reduced church membership growth — in 1960, 54.1 per cent of Oregon residents were born outside the state.

"People who have thus pulled up roots, and their Oregon born children, are possibly not ideal prospects for church membership," said the report, published by the Oregon council of churches. "It is very easy to postpone action as to church membership while one gets settled."

However, this fact may spell trouble for churches elsewhere in the United States, because "Oregon may indicate the beginning of a national trend" in an age of high mobility.

Other reasons cited for low church membership were: difficulty in reaching sparsely-settled populations; conflict between church activities and the average Oregonian's love of outdoor sports; and Oregon churches' evangelical teaching.

On the latter, the report noted the above average educational level in Oregon and suggested that churches may not be "adequately reaching the upper educational segments."

The report also commented on the need for improved church facilities:

"In modern Oregon, older and

inadequate churches are likely to be by-passed. Modern homes, schools, supermarkets must be matched by churches.

"Several inadequate churches — in smaller communities — compete for the few who are interested. Some mergers in these communities would appear likely to develop more effective churches."

But the larger metropolitan areas also have problems. "The central and other well-located church will thrive in the midst of plenty, often exploiting rather than serving the fringe populations."

In some areas of suburban Portland, for example, as much as 80 per cent of the population is unreached by churches, Berry's report noting that "no denomination can afford to build churches in all segments of the peripheral area."

Need for development of an interdenominational program of neighborhood churches for these smaller communities and suburbs was stressed in the report.

In Multnomah County itself, church membership grew 57 per cent between 1952 and 1962, as against a population rise of only 8 per cent. Greatest growth was registered by the Mormons during that period (125 per cent). Roman Catholics make up the largest religious body, with Presbyterians second.

WANTS TALKS WITH LOW CHURCHMEN

★ The Roman Catholic Primate of England, in citing the growth of friendship with the Anglican Church, remarked that the dialogue had been somewhat "one-sided," almost exclusively with the "high church."

"The time has come," said Cardinal Heenan, Archbishop of Westminster, "to seek friendly

intercourse with the whole of the Church of England. The low church and the evangelicals know little of us and we little of them. The fact that they have less taste for ritual and vestments than their high church brethren does not make them any less acceptable partners in a dialogue."

"Nor must we forget our friends in the free churches," he added in a sermon. "I shall be meeting their leaders, both clergy and laity, in a few days and I hope this will be the beginning of a fruitful encounter."

UNIQUE SERVICE IN BETHLEHEM

★ More than 200 clergy of the Episcopal diocese of Bethlehem and the Roman Catholic diocese of Allentown assembled in an unprecedented service for Christian unity.

Episcopal Bishop Frederick J. Warnecke and Catholic Bishop Joseph McShea of Allentown led the clergy in unity prayers in the Episcopal cathedral in Bethlehem.

Fr. John L. Elias, acting principal of the Catholic high school, preached the sermon. The service consisted of a procession, reading of two scripture lessons, three hymns, prayers in unison and the blessing of the two bishops.

CLERGL UNHAMPERED IN CZECHOSLOVAKIA

★ A declaration that God is "far from dead" in Czechoslovakia was voiced in Wilmington, Del. by a Protestant clergyman from that country.

Rev. Jan Urban, a minister of the Czech Brethren Church in Bruno, told a forum that clergymen are not hampered in preaching and visiting and that "in fact, religion is taught in public schools, if the parents wish it."

The teachers, he pointed out, are clergymen, "not lay teachers."

Urban told the forum that the main restriction on clerical activities is against preaching "in the streets or open air."

However, neither the press nor radio support the churches, he said. "We don't expect sudden changes in Marxist policy or Communist practice, but we see some results. The Communists are taking the clergy more seriously."

A strong emphasis is being placed on family life by the governments of eastern Europe, he said. "If an official becomes divorced, he must resign," he pointed out.

"In such an atheistic society, people feel a vacuum in their hearts," he said. "Atheists are struck by the message and converted to Christianity."

In the U. S. as a representative of the ecumenical council

of churches of Czechoslovakia to the church center for the UN, Urban warned the audience to beware "the demon of propaganda on both sides."

Before deciding "you should be rather dead than red . . . come to Czechoslovakia, Poland, Russia . . . try to smell something of what is in the air. Stay two or three months," he said.

Fear of communism is much keener in the U.S. than in countries where it exists, he added.

CHURCHES IN TROUBLE MINNESOTA STUDY HOLDS

★ "Open country" rural congregations are in trouble, according to a study made by a University of Minnesota rural sociologist.

Glenn Nelson, who studied religious organizations in a typi-

cal Minnesota county (Meeker), found that only 62.9 per cent of the rural residents belong to churches, compared to 94.1 per cent in the county's only urban area and 79 per cent in the small towns.

The typical rural church in Meeker county reached its peak membership 40 years ago, he said, adding that open country congregations are plagued with inefficiency.

There is a "crisis," he said, in the rural congregation's "inability to provide a sufficiently active youth program, because the total number of teenagers in the congregation may be extremely small."

Rural churches, with small congregations and meager budgets, also find it hard to support full-time pastors, he noted. Hence, more than half of the open country churches are part of multiple-church circuits.

Many of these pastors supplement their incomes with second jobs. The median rural pastor's tenure, 18 months.

Nelson also found that:

- The average town and urban congregation is about twice as large as the rural church.
- Church-affiliated youths are less likely to move out of the county than unchurched youths.
- Rural members are more aware of their ethnic backgrounds than urban churchgoers.

But the rural churches need not be dismayed, Nelson said, holding they merely need to face their problems aggressively.

One solution, he said, might lie in merger or federation of congregations "where doctrinal considerations do not prohibit it."

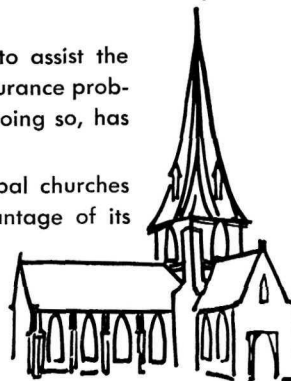
Another would be for open country churches to conduct door-to-door religious censuses, as well as cooperation among

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the churches in meeting social problems.

In addition, he said, rural churches must develop new ways to prepare youths for migration to the cities.

SEWANEE CHAPLAIN GOES TO ATLANTA

★ Rev. David B. Collins, chaplain of the University of the South since 1953, has accepted a call as dean of the Episcopal cathedral in Atlanta, succeeding the late Dean Alfred Hardman, who died last December.

AUSTRALIAN CLERGYMAN JOINS DELTA MINISTRY

★ A Presbyterian minister from Australia this spring will become a missionary to America, joining the staff of the Delta Ministry in Mississippi.

Rev. Ian Birch, 30, of Joondanna in West Australia, is the first overseas clergyman to be named to the staff of the NCC's long-range relief and rehabilitation project. He is to arrive on March 1 and then go to a project director position in Mississippi.

Assignment of the Australian clergyman to the U.S. project is a first step toward fulfillment of an initially announced goal of the Delta Ministry, to involve Churches around the world in the effort by this country's religious groups to ease racial tensions.

PRAISE FOR STUDENTS WHO SOUND OFF

★ Pressure toward conformity is "a curse no society can long endure," Carl T. Rowan, former director of the U.S. Information Agency, said in St. Peter, Minn.

Rowan said the "hysterical fear of communism" can override "three centuries of sober judgment" and a fear of "too-rapid Negro progress threatens to erase decades of painful and plodding progress."

Speaking of the war in Vietnam, Rowan said that while he supports the United States position, he is not "so sure of my own infallibility that I am willing to brand as a traitor" those who disagree with him.

"So I say, 'Sound off!' and the more Americans sounding off the better. I am particularly pleased that American students are speaking out," he added.

As USIA director, Rowan said, his biggest problem was to convince foreigners that Americans "are not all contented fat cats, fearful of and working against all social, political, racial or economic change."

"Many of today's students may be misguided, irritating or deliberately troublesome," Rowan said, "but one thing they are not is contented. They project no image of protectors of the status quo. And that is good for them and the nation, in both the short and long run."

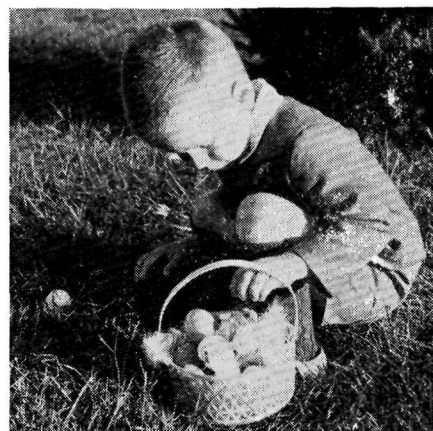
URGE NEW POLICY WITH CHINA

★ Resolutions calling for a review of the United States' policy on Communist China and for relaxation of bans on trade and travel between the two nations were adopted by the Methodist board of missions.

President Johnson was urged to establish a citizens commission to re-study the nation's present policy toward mainland China. The resolution advised that "the autonomy of the Republic of China in Taiwan must be fully recognized" in any such study.

Another resolution asked the government to study the possibility of permitting free travel between the United States and mainland China, sale of food and other non-strategic items to Red China through regular commercial channels and cultural and student exchanges.

It also called for inclusion of Red China in negotiations on



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disarmament and nuclear weapons and for cooperation in technical matters such as exchange of information on food production, population control and irrigation.

A third resolution asked continuing exploration of "all possible means of establishing contacts between Christians from the United States and from the People's Republic of China."

BISHOP DeWITT GETS AWARD

★ Bishop Robert L. DeWitt of Pennsylvania has been named winner of the 1966 Philadelphia fellowship commission award for the outstanding contribution to human rights in the Philadelphia area in the past year.

According to a Fellowship commission spokesman, Bishop DeWitt was selected for his personal example of religion at work on issues of vast moment to the community, for keeping a sharp focus on the moral issues involved in human rights struggles, for helping to unite the community in support of human rights efforts, and for enduring contributions to peace and community building among persons of all races, religions, national origins and socio-economic backgrounds.

BISHOP OF POLYNESIA IN LOS ANGELES

★ The diocese of Los Angeles is holding its convention February 8-10 with more than 1,000 clergy and laymen representing 187 parishes and missions in attendance.

The diocese, largest in the church in number of members, covers the eight southern counties of California. Delegates will decide the 1966 program and budget for the diocese.

It will be the first convention of the diocese at which women will be delegates.

A special guest and featured speaker at the convention is Bishop John Charles Vockler of

Polynesia, which has a partnership tie with Los Angeles under MRI.

SOUTH AFRICA BARS ANOTHER PARSON

★ The Rev. David Whitaker, an Anglican clergyman in Basutoland, has been barred from entering South Africa in future without a visa and a special entry permit.

Mr. Whitaker said he believed the ban resulted from the fact that he was the treasurer of a committee in Basutoland which gives financial aid to political refugees from South Africa.

BISHOP PIKE RETURNS FOR CONVENTION

★ More than 600 leaders, clergy and lay, gathered in San Francisco at Grace Cathedral, February 4 and 5, for the convention of the diocese of California.

Their meeting took on special significance when Bishop James A. Pike addressed them at the opening session after interrupting his Cambridge University sabbatical to fly home from England for a personal report on MRI.

He also offered a first-hand account of the circumstances of his recent expulsion from Rhodesia when he sought to visit the Anglican diocese of Matabeleland, companion diocese in Africa.

Immediately after the convention the bishop returned to his studies at Cambridge, where he will remain until the end of March.

STEPHEN IWAI ELECTED IN JAPAN

★ Rev. Stephen Katsuhiko Iwai was elected Bishop of Yokohama diocese — former name South Tokyo Diocese — on the 4th ballot to succeed Bishop Isaac Hidetoshi Nosse, who retired November 23, 1965, due to

illness. The special convention was held at St. Andrew's, Yokohama.

Iwai, 53, was born in Nagano prefecture and is a graduate of St. Paul's University and the Central Theological College.

ARMED FORCES SET-UP HAS NEW EXECUTIVE

★ Rev. Edward I. Swanson is civilian coordinator in the office of the bishop for the armed forces, Arnold M. Lewis.

In his new post, Swanson will have responsibility for strengthening the Episcopal Church's ministry through its civilian clergy and lay people to Episcopalians involved with the armed forces. He will be charged with organizing the training diocesan armed forces commissions, assisting in the recruiting of chaplains, helping parishes and dioceses develop pre—and post—induction counselling programs, and aiding parishes adjacent to military bases minister more adequately to the installation personnel.

TO ASSIST WITH POVERTY PROGRAMS

★ Rev. Charles L. Glenn Jr. is staff assistant for poverty programs in the division of community services of the department of social relations, of the Executive Council.

He will devote a major share of his time to assist dioceses, on request, to determine appropriate involvement in programs against poverty under governmental or voluntary auspices.

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THE WITNESS

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- BACKFIRE -

F. F. Norman

*Rector Emeritus of St. Stephen's,
Grand Mere, Canada*

As you will see from the enclosed parochial letter I ended my active ministry and perhaps it may interest you. As a matter of fact, bits of it may be familiar to you for they are taken from the Witness. However, my purpose in writing is not to send the letter, which, as you will see is not very profound, but, to find out how long I have been subscribing to your paper — if you keep records as far back.

Actually, I must be one of your longest continuous subscribers. My first contact with the Witness began when I was taking my arts course at McGill. At that time I used to spend my Sundays taking services at Fort Covington, N. Y. in the diocese of Albany. During the summer I used to spend my holidays there. On my first visit to two old parishioners, just outside of Hogsburg—part of my parish—I came across a copy of the Witness. I'm not sure just how soon I began to subscribe after I was ordained in 1925 but I can't have been very long for I was intrigued with the editorials of Bishop Johnson, and its presentation of the news, together with the splendid articles, which, I am glad to say, have continued.

Incidentally, thanks for repeating Studdert-Kennedy's articles. S-K's stuff can bear repeating. I can truthfully say that I owe more to S-K. than to any other priest I have known. I first came in contact with him at Indianapolis when I attended a student volunteer convention, and shall never forget his opening address, "Be still and know that I am God". After that I

read everything he wrote. Well, I'd better not get started on that or I'll never end.

I intend to continue subscribing to the Witness; perhaps, I shall achieve some thing of a record!

Frances (Mrs. D. B.) Graff

Churchwoman of San Gabriel, Cal.

Thanks to Dean Leffler for his little gem on, "True Godliness" in The Witness—12/30/65.

Those of us who have the privilege of knowing some of the professed nuns of our church as friends and counselors, have sought their advice and help because of their wisdom, faith and love; and because their knowledge of the faith has filled a woeful gap — a gaping hole which has been caused by the very misconceptions and prejudices mentioned by the good dean.

A few months ago one of our bishops wrote that "the bugle" of the church was giving forth an uncertain sound, and that as a result "the troops" were getting profoundly confused. Since our church often professes to be both catholic and protestant, it seems to me that now is the time for all Episcopalians to sing it loud and sing it clear — We are both catholic and protestant — and we want the whole of the "faith once delivered to the saints", with all the implications which the words catholic and protestant involve.

It is no secret that women are becoming increasingly resentful of the idea that the best role for "do gooders" is to let them raise money. We-in-the-pews ought to be allowed to learn more about the spiritual riches of our "tradition". We should be encouraged to understand the meanings of words as the church uses them and we certainly should be taught how "catholic" and "protestant"

apply to us as a church, and how to apply both words to ourselves as people.

God grant that we Episcopalians can give up our pride of intellect; our stubborn hardness of heart, and our personal bias, so that we may be willing to learn "True Godliness" in redemption and humility; grant that those who work for liturgical renewal and reunion may keep us moving strongly down the center of these two words, and that we may continue to learn and to work as a catholic-protestant church.

W. E. C. Vollick

*Rector of the Parish
Lloydtown, Canada*

A few years ago, in a note accompanying a subscription renewal, I remarked that I enjoyed reading The Witness even if I failed to agree with all its contents at times.

My opinion remains the same — and this note is inspired by two things:

First, the occasional items with which I disagree are such as to stimulate my thinking and challenge my interpretation, even if they may not alter my views.

Secondly, let me commend you for the issue of November 25, which for me contains three important highlights — John Peacock's discussion of "Temporary Bandwagons," William L. Dols' ordination sermon, and Corwin C. Roach's "We Try Harder."

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