

# The **+** WITNESS

JUNE 2, 1966

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## Story of the Week

### Prayer Book Changes Approved But Some Revisions Tabled

★ Several Church of England services which have been illegal since 1928 are now close to becoming "official" in the eyes of British law, but some proposed new services have hit snags and are to be discussed further.

That, in sum, was the result of sessions of the convocations of Canterbury and York, legislative bodies of bishops and clergy on doctrinal matters, held with the primary aim of debating and voting on a series of important liturgical changes.

The main snags developed when evangelicals in the Canterbury convocation challenged a proposed new holy communion rite and an alternative burial service. Opposition was particularly strong to the former and finally it was agreed that both forms should be discussed in October. Both services are included in the second series of alternative services, prepared by the liturgical commission. Earlier in their sessions the convocations provided fairly smooth passage to a first series produced by the bishops.

The series came before the convocations as a result of the coming into law on May 1 of the Prayer Book — alternative and other services — measure, by which, for the first time in 400 years, the Church of England will be legally free to

experiment with alternative services without reference to Parliament. But before the experiments can begin, the proposed new and alternative services have to be considered and voted on by the convocations, and also by the house of laity of the Church Assembly.

First business of both convocations was devoted to 11 resolutions relating to the first series. The effect of these was to obtain approval for 11 services which, in the main, are included in the unauthorized 1928 Prayer Book but are currently used in many churches, although illegal. All resolutions were passed unanimously or by substantial majorities by both convocations and if — as expected — they are similarly passed by the house of laity the services will become legal for an experimental seven-year period.

The services, common variants of the legal Prayer Book of 1662, are Morning Prayer, Evening Prayer, the Litany, Holy Communion, Public Baptism of Infants, Baptism for Those of Riper Years, Confirmation, Solemnization of Matrimony, Burial of the Dead, Burial of a Child, and a Penitential Office for Ash Wednesday.

One observer summed up the convocations' votes by saying

that, for the first time in nearly 40 years, the 1928 Prayer Book, which was rejected then by Parliament, had been given an "honest name."

The resolutions were introduced at the Canterbury convocation by Archbishop Ramsey, who said the goal of the alternative services was to reduce confusion. The strongest opposition came when he proposed that there should be a change in the form of prayer of oblation to be added to the prayer of consecration in the communion service.

He explained that when the first series was published, provision had been made for two alternative prayers of oblation, which could, at will, be attached to the prayer of consecration. One was that appearing in the 1928 Book, and the other, much shorter, followed the use of the Canadian Church.

The liturgical steering committee of the two convocations, he added, expressed the view that the 1928 version should go, leaving the shorter wording to stand. He said this change was suggested in deference to the feelings of certain evangelicals who disliked the 1928 version and wanted it replaced by the shorter Canadian prayer of oblation.

This sparked opposition. Bishop Mervyn Stockwood of Southwark said Catholics would be infuriated if the interim rite prayer of oblation, which they

had used for years, were omitted. He declared it seemed to him that, while evangelicals did not want the 1928 Prayer of oblation for themselves, they were trying to insure that others who differed from them should not have it either.

After further argument the proposal to delete the 1928 prayer of oblation altogether was defeated, so it will now remain as an alternative to the shorter Canadian version.

### Holy Communion

The second series had been considered the most controversial of the two volumes since it provides for entirely new forms of alternative services, including a holy communion service. This would allow great flexibility in a period of experimental use and also provides for the optional use of either the Ten Commandments or our Lord's Summary of the Law. The form of the Lord's Prayer used in the draft of this contains a number of changes and is one which the Roman Catholic Church reportedly proposes to use experimentally for a limited period.

When the draft of this new communion service was discussed, Canon R.C.D. Jasper said the church should come into conformity with other churches of the Anglican communion and with the Free Churches in eucharistic doctrine. He referred to objections to the proposal to introduce an offering of the bread and cup to God in the consecration prayer and said this feature had been present until the Reformation. Unless it was restored the Church of England might be left standing aloof.

A two-hour debate ensued which, in the words of one observer, brought out the deep divisions on this matter between the evangelical and Anglo-Catholic clergy but also

revealed a common desire to find a form of words which both could accept. Most of the debate was, in fact, centered on the single sentence in the prayer of consecration, "We offer unto thee this bread and this cup."

The evangelical attitude is that offering the communion was not one of the institutional acts of Christ, is an intrusion, and is unacceptable to many Anglicans.

The debate ended with the Archbishop of Canterbury proposing that a special group of experts try to find a formula acceptable to the whole church, and this was agreed.

Also adjourned to October was a debate on an alternative burial service.

A third service in the second series which produced argument was a new, alternative thanksgiving after childbirth. This is intended for use, when desired, in place of the churching of women after childbirth, and has been drafted with particular attention to the pastoral needs of the people concerned. It is designed to help people unfamiliar with public worship to take their full part, and includes not only thanks for the birth of a child but also a prayer for the parents.

It was proposed that this service should be given seven years' experimental use, but after criticism of its phraseology the convocation declined to authorize it and, by a large majority, referred it back to committee for reconsideration.

A proponent said the draft was written after conferences with the mothers' union, clergy, women doctors, psychiatrists and others. However, one clergyman said he doubted whether those who drafted it had "ever taken a churching," while another said the service was "brutish" and should be longer.

## ARCHBISHOP SEES UNITY LOG JAM

★ There is something of a "log jam" in the "march toward union," the Archbishop of York told a congregation of 2,000 during an ecumenical service held in conjunction with the general assembly of the United Presbyterian Church, meeting in Boston.

"Why is this?" Dr. F. Donald Coggan asked, and then suggested an answer in the form of a question:

"Have we been so occupied with the doctrine of the church that we have given little thought to the person and work of the Spirit?"

He pointed out that in all discussions about unity the thought has been characterized by two streams of thought — "Catholic and Protestant." Contending there is a "third element" which can be neglected "only by shutting our ears to facts which are shouting at us," the prelate named the "Pentecostal element" as a third.

He told the congregation that in South America "four out of five" non-Roman Catholic Christians are Pentecostals, adding: "We may complain that their worship is at times noisy . . . But to pass by on the other side and neglect what is one of the most extraordinary features of religious life in the 20th century is to show a lack of responsibility or an unreadiness to face evidence."

During a press conference, the archbishop said he suspected that "approach has been made" to Pentecostals in Latin America, especially in a "good deal of evangelistic life."

He added that by using the term "log jam" he had meant that "very often we proceed with extreme caution. A little venture of faith might be awarding."

On the matter of union of the Church of England with the Methodist Church in England, the Anglican leader was most optimistic and predicted that the first stage, intercommunion, "will take place soon."

When asked, "How soon?", he replied; "I'd think more in terms of five years than 25."

He did not hazard a forecast as to when actual Anglican-Methodist union would be accomplished.

## Conventions of Mass., Newark, New York Cautious on War

★ Resolutions introduced at diocesan conventions on Vietnam, race relations and other social matters found the going tough this spring.

In Mass. one submitted by five clergymen and a layman which supported resolutions on Vietnam, adopted by the general board of the National Council of Churches and the central committee of the World Council, was defeated. It called for a halt to bombing, initiation of an immediate cease fire with the National Liberation Front, a readiness by the U.S. to agree to the direct representation of the NLF and "other concerned parties" in any negotiations, and the promotion of social and economic change in South Vietnam and to provide large scale economic assistance.

At the Newark convention a resolution of a similar nature, submitted by the social relations department, was tabled by an overwhelming vote. At one point during the debate on Vietnam, Bishop Stark remarked that he was glad the proposal was not made to delete the section which called on people "to join in prayer for all who suffer in Vietnam."

A resolution urging the U.S. to "continue efforts to open up communications between mainland China and other nations" was tabled by a vote of 169 to 102.

Another resolution which asked for support of the Execu-

tive Council's action "in deploring the illegal assumption of power in Rhodesia by Ian Smith and his associates" did pass, but by only seven votes.

Several resolutions in regard to race relations were tabled. However one deploring groups and organizations, like those referred to by Dean Leffler in his article on page 14 of this issue, did pass.

The convention also endorsed "the principle of complete academic freedom" but not without considerable argument.

The New York convention adopted a resolution on Vietnam encouraging the government to bring the war there to an end through negotiations by all means available. The resolution adopted replaced one proposed by the social relations department specifically urging the Johnson administration to negotiate with the National Liberation Front of South Vietnam. The report of the committee on miscellaneous business, which rejected the department's resolution, was at first voted down by the convention. However, this was done largely to enable the convention to adopt the modified resolution, something which would not have been possible had the committee's report been approved. Observers estimated that about 40% of the delegates favored the stronger, specific resolution, seeing this as indicative of substantial opposition to the administration course.

## BISHOPS RESIGNATIONS APPROVED

★ Presiding Bishop John E. Hines has received from the required majority of bishops having jurisdictions consents to the resignation of Bishop James A. Pike as diocesan of California.

He also said a majority of consents also was received to the resignations of Bishop Duncan Gray of Mississippi, effective May 31, and Bishop Allen Miller of Easton, Md., effective Jan. 1, 1967. Both are leaving their posts for reasons of health.

## LONG ISLAND VOTES FOR WOMEN

★ Long Island has opened the way for women to be delegates at future diocesan conventions and to serve as wardens and on the vestry of parishes.

Approved by more than two-thirds of convention delegates was a motion which said: "No person otherwise qualified to serve as a delegate to the convention should be excluded because of sex."

The convention also approved the request of Bishop Jonathon G. Sherman for a second suffragan bishop.

Delegates adopted a budget of \$999,320 for the coming year, of which \$779,848 is earmarked for missions both within the diocese and in the program of the national church.

## MURRAY KENNEY CALLED TO CHRIST CHURCH

★ The Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, had been elected the 14th rector of Christ Church, Cambridge to succeed the Rev. Gardiner M. Day, who is retiring on August 31st.

Because of his keen alertness to the problems of the church in a city facing growing urbanization, he not only has guided

St. Mark's in a unique ministry, but also has been one of the pioneers of the diocese of Missouri in determining the direction of the church's work in the metropolitan area.

The vestry of Christ Church received the highest commendations of Kenney from both

Bishop Cadigan, the present bishop of Missouri and from Bishop Lichtenberger, former Presiding Bishop and previously bishop of Missouri, as a clergyman outstandingly equipped to deal with the problems of the church and rapid modern social change.

getting shoulder length, you can't tell boys from girls."

"I can't stand the feminine look — I prefer boys who look like boys," wrote a New York girl of 18. And a teen-age girl from Oregon took exception to "burgandy-colored pants on boys. The color is just too feminine."

There were a number of objections to "extra-tight" pants. One girl didn't like boys who go for black clothing: "Gee, guys, take it from a girl—you look better in living color."

An Ohio boy complained that boys' fashions change too fast, while a Kansas boy finds them "static, limited and unartistic in choice."

Youth magazine, published originally for high school-age youngsters of the United Church of Christ, now also serves youth of the Episcopal Church, the Church of the Brethren and the Anglican Church of Canada.

The young people who responded to the poll are part of a nation-wide panel the magazine's editor, Herman Ahrens, Jr., queries periodically to keep abreast of youthful viewpoints on a variety of current issues.

## ARCHBISHOP GOUGH HAS RESIGNED

★ Archbishop Hugh R. Gough of Sydney and primate of the Anglican church in Australia resigned on May 30 because of illness. He is presently in London undergoing treatment for very low blood pressure.

When doctors said that he could not undertake any duties for at least six months he resigned since "Sydney and the church in Australia need leadership now without such delay."

He went to Australia in 1959 and was elected primate when the church there became autonomous in 1962.

# Teen-Age Survey: Girls Prefer Boys Who Look Like Boys

★ What bothers teen-age boys about girls fashions? Outlandish stockings, short-short-skirts and clothes that are too tight.

And, no matter how popular the Beattles become, American girls still like boys to look like boys.

At least these are the items mentioned most often in a poll of some 500 teen-age readers of Youth magazine, interdenominational journal.

Some of the comments were reproduced in a recent issue.

The things that "bug" the girls about boys' styles are long hair, skinny pants and fads that tend toward the effeminate.

A 16-year-old boy from Fresno, Cal., wrote of girls skirts: "I like the looks of legs as much as the next guy, but I think some of the skirt lengths are getting out of hand — three, four and five inches above the knee."

"Textured stockings!" are an 18-year-old Iowa boy's bugaboo. "I think they are ridiculous. Girls shave their legs and then put on something that looks worse than hairy legs."

Another 17-year-old youth from North Carolina observed: "Legs are much prettier than the most speckled socks and the highest boots ever made." He also disliked current fashions in makup: "If I want to

see a clown, I'll go to the circus any day."

An Indiana boy complained: "Some girls wear clothes so tight they might as well not wear any. What really bugs me is that they think we like it that way. However, I don't."

On the subject of short skirts, a 17-year-old from Montana commented: "Sometimes they're so ridiculously short that it's embarrassing to be around the girls."

Other pet peeves mentioned were "granny" dresses; bell-bottom slacks — "I don't think they look good on sailors or girls" — the "compulsion" to follow the fad whether or not it is becoming to the individual girl; elaborate hair-dos that don't stay put; and wearing hair curlers in public.

A 17-year-old Mass. boy offered this advice: "I think a girl can and does look much more attractive with simplicity in clothing, hair styles and makeup. If girls would only look natural and neat instead of putting on that supposedly alluring look! I don't see who they are trying to impress with the latest styles except themselves."

There appeared to be fewer boys' fads to criticize, but the comments on effeminate styles were firmly negative. "I like some types of hair fairly long," wrote a 17-year-old girl from Miami, "but when it starts

# EDITORIAL

## Bishop Pike's Resignation

THE RESIGNATION of Bishop Pike from his diocesan office brings an end to one phase of his somewhat hectic life in the ministry.

It will be speculated that the resignation was forced by some powers in the church or the diocese. Bishop Pike has opposed elements in the church in various areas — ecclesiastical, theological, ethical — and these elements have opposed him in turn. People who prefer to put things in simple terms will think that Bishop Pike's opponents have gotten the better of him. This is to misjudge both him and the church. But in a sense it is true.

By aptitude, design, and temperament Bishop Pike has been able to focus attention on given issues and to bring conflicting forces to bear down on them and on himself. He sizes on issues as quickly as they arise, and whether or not it serves them well it can come as no surprise that this makes for wear and tear on people who, like him, keep battling away. In any case, he has always voluntarily put himself in the forefront of actions which he believes essential to assert the relevance of the church to contemporary thought and problems. And he has expected and welcomed the controversy which this makes unavoidable.

It is to be expected that an accumulation of opposition on various levels should have an effect, even though Bishop Pike has never been defeated by it on any objective basis. His positions on contemporary theology, as distinguished from his mannerisms and phrases, have not been successfully challenged because they represent that of the bulk of the church.

With respect to one of his positions on racial matters, to take an example in another area, that dealing with constitutional proposition 14, the California supreme court upheld him, and the other California bishops, the same week he offered his resignation, by overthrowing it on constitutional grounds. The effect of the constitutional amendment had been to permit discrimination in the sale and rental of housing. His opposition to the amendment was resented by a large proportion of the laity, who do not get too exercised about the precise biological

nature of virgin birth or niceties of trinitarian doctrine, but who are very touchy when it comes to matters of property.

But there can be little doubt that while Bishop Pike has been able to maintain his position technically, despite all pressures, there was bound to be an erosion of his position and a decreasing ability to repair it. He has always been a realist and was bound to take this into account in determining his course. This does not minimize the fact that during his episcopate in California there was a rapid growth of the church, as represented by budget increases from \$330,855 to \$896,000, though the pace slowed somewhat this year.

All the external factors, however, would not have led Bishop Pike to leave the diocesan office — to be freed from administrative tasks, as he put it — were it not for the fact that his internal drives and pressures make it hard for him to deal for long stretches with the same issues and problems. As a result, as he already indicated in 1960, a fixed position like that of diocesan bishop make him feel trapped, bound in. His temperamental forthrightness, and his wish to lead, on the other hand, conflict inevitably with the need for caution in the institutional episcopate.

Bishop Pike has by no means been alone in the various causes he has fostered. They will continue their course. At the same time he will be provided with circumstances which will foster his own continuing ministry for the faith of the church.

Presiding Bishop John E. Hines issued the following statement about the resignation: "Bishop Pike's letter of resignation indicates his arrival at this decision in view of the difficulty of his successfully continuing the dual role of scholar-teacher and administrator-leader.

"I have received a communication from the standing committee of the diocese of California indicating its regret at Bishop Pike's act of resignation but supporting his decision. According to canonical regulations, copies of Bishop Pike's statement of resignation, together with the standing committee's notification of concurrence are being sent to the bishops for their consideration."

As reported elsewhere a majority of the bishops concurred.

# THE TRINITY IS A GOOD DOCTRINE

By George W. Wickersham II  
*Minister of Tamworth Associated Churches,  
Chocorua, N. H.*

## THE PROBLEM OF KEEPING IT DOES NOT COMPARE WITH THE PROBLEM OF THROWING IT OUT

THE TRINITY is a good doctrine. It is not a dogma thought up by theologians of the fourth century, but an idea which came into being quietly and naturally after the coming of Christ. It is implicit in St. Paul, who variously mentions the Father, the Son and the Holy Spirit, and mentions them repeatedly; it is explicit in the Gospel according to St. Matthew, where it appears intact in the "Great Commission," one verse from the end.

There are those who believe in the doctrine of the Trinity and those who do not. Considering the vast differences in people's definitions of words alone, this is to be expected. But to charge that the doctrine of the Trinity is "meaningless," as some have in recent months, is, I believe, to stray from the mark.

The doctrine of the Trinity actually rests on the doctrine of the Incarnation. This latter teaching is also both implicit and explicit in the New Testament. Indeed, this is what the New Testament was written to proclaim: that in Christ "the whole fulness of the deity dwells bodily. . . ."; that "God so loved the world that he gave his only Son . . . ."; that "no one knows the Father except the Son and anyone to whom the Son chooses to reveal him."

Once you accept the fact that God was in Jesus in an unique manner, then you find yourself thinking of God not only as the Father of us all, not only as the Divine Spirit who has been known from time immemorial, but also as that Man who stands at the cross roads of human history. Regardless of Church councils and creeds, you are a Trinitarian.

It is not surprising, therefore, that the latest and most interesting attacks on the doctrine of the Trinity should come from theologians who reject the doctrine of the Incarnation.

Here again the charge is made that in inheriting the doctrine of the Incarnation, we are the victims of doctrinaire thinking.

How can a man be Almighty God? How can

Almighty God possibly become a man, a man subject to all the limitations of human intellect and will? These are not new questions. They have been asked for the better part of two thousand years.

There is no answer to these questions, as far as I know, and the doctrine of the Incarnation does not attempt to provide one. The doctrine of the Incarnation is not a carefully worked out analysis of the nature of Christ; it is, rather, a relatively elemental statement of a fairly apparent fact, namely, that "God was in Christ reconciling the world to himself . . . ." It is all that we can say by way of explaining something which is inherently inexplicable. If you throw it out, as some have attempted to, you are faced with the question of what to do with that extraordinary person who became the turning point in the history of our planet.

### No Explanation

AND WHY is he the turning point? The doctrine of the Incarnation is involved here, or, chiefly, the fact that it is credible. The enormous incentive of the thought that God cared enough to come to us — there has never been an incentive to match it. We who live in the sunshine of this idea have no conception of what it must have been like to have lived before the dawn. Not that God hid himself beforehand. His spirit was not born in Bethlehem. The ancient seers of Israel, walking in their own way with that spirit, predicted that something of this sort would surely happen. Happen it certainly did, and beyond the most sanguine expectations of the noblest of the prophets. The majesty of the life, death and resurrection of Christ make it all but impossible to sidestep the doctrine of the Incarnation. The mere fact of the New Testament defies human explanation.

The Incarnation, far from being a figment of doctrinaire thinking, is probably the one clear fact of history. Christ was predicted by those

who knew the spirit in former times. He has been identified by those who have known the spirit since. To protest that he was different from the rest of us only in the matter of degree is, I think, to fly in the face of all that we know about him. He was essentially self-giving. We are basically self-centered. The difference was in kind. This is what fired his disciples: not his lofty teachings, not his noble works, vital as these were in confirming his identity. It was the simple fact that God had visited his people that sent apostles and disciples to the four corners of the earth.

It is normal to doubt, and especially to doubt the good news. Is it not too good to be true? When we are depressed, we cannot accept it.

### Why the Church Exists

THE CHRISTIAN CHURCH exists only because of the Incarnation. The claim has been made that modern man is cool to the church because he cannot understand this doctrine, but churches which cast it off generally dwindle and languish. Not that we condemn such groups. Often they represent understandable reactions to the religiosity of the pious — the pious who will not reach out welcoming hands to those of different denominations, the pious who oppose the participation of women in the councils of the church, the pious who use the church to enhance their social position, the pious who will not lift a finger to help those who are under the shadow of discrimination or in the valley of despair. It is so easy to say, "Lord, Lord!" — so hard to do the will of our Father.

When our bishops and other religious leaders begin to express grave misgivings as to the faith, let us remember the enormous pressures and petty annoyances to which they are daily subjected. Let us not be too quick to cry, "heretic!"

Men in positions of authority in the church often become weary of the worshipful, revolted by the righteous. Acceptance of Jesus as Lord and belief in the ancient doctrine of the Trinity can be turned into a sort of idolatry whereby a person can avoid all the issues facing society today. Like the Priest and the Levite rushing to the ritual of the temple, the very orthodox churchman often passes heedlessly by the dying wayfarer. Like the Pharisee in the parable, he is apt to delight in his own exaltation and to despise others. He hides behind the robe of

Christ's divinity, completely ignoring Christ's humanity.

This does not mean, however, that the doctrine of the Incarnation is untrue. Nor does it imply that God should not have come in Jesus.

With the acceptance of the idea of the Incarnation, the doctrine of the Trinity is inevitable. To return to our opening statement, the doctrine of the Trinity is a good doctrine. That God is our Father, that he came in the Son and that he still comes in the Spirit, is, I feel, both a reasonable and an uplifting belief. It provides an excellent description of God, based not on the musty thinking of dated theologians, but on the experience of countless people down through the ages. It is clear enough to outline the evident characteristics of the Almighty. It is vague enough to underline the fact that no human thought is ever going to analyze the nature of God.

## One Woman's View

By Barbara St. Claire

### Of Certain Uncertainties

*Polonius:* Do you know me my lord?

*Hamlet:* Excellent well: you are a fish-monger.

It is not when I am going to meet him, but when I am just turning away and leaving him alone that I discover that God is. I say, God. I am not sure that that is the name. You will know what I mean.

— Thoreau

ALTHOUGH we're increasingly unconscious of it in our pragmatic age, the unknown, the ambiguous, surrounds us still. Whether in deep or trivial consequence, we're often deceived by appearances. Deceptions, imponderables, the enigmatic, are unavoidable conditions of our time-space limitations. Sometimes, humanly, we're exasperated. Nothing, we say, is as it seems. Always the loveliest mushrooms are the poisonous ones; inevitably, it's the coral snake, flickering on the rocks like a tiny band of colored jewels, that has a lethal bite.

This spring the parched northeastern part of our country has had rain. Day after depressing grey day it has fallen, lightly, heavily, intermittently. The drought is broken, we tell each other, listening to the unfamiliar sound of water in the gutters. But this is not true according

to the weather bureau. All this water around is of scant significance. Too little and too late, it won't help much, and come late June and July, when we walk across a field, little puffs of dust, as they did last year, again will cloud our footsteps. So we're deceived, fooled once more. There's mystery, misapprehension, confusion enough, even in such tangible matters, to teach us wariness in our ways.

But there is another sort of wariness, of considerably deeper consequence, that we must learn to use in our dealings with the intangible, with human relationships, for instance, and with the judgments we make about them and about what seems to be happening in the world. Judgments, at best, are treacherous things. We have been told by a good authority to avoid them altogether that we may not, in turn, be judged. And unless we're whole people in the sense of being holy, possessed of complete, fulfilled identification of self, it well behooves us to be careful in our judgments, or not to make them final ever, or not to make them at all. For lacking in health and holiness as most of us are, we are apt to play a strange trick on ourselves. Not being much else, or not knowing who we are, we become our judgments. I'm a person, we say in effect, who always thinks like this, holds these unshakable beliefs. They are what I am. But in this subconscious process of false identification we ignore at our peril the imponderable, the mystery, and the possibility that we might be simply wrong. We forget that a mature man grows up and is changed by experience whether bitter or sweet, and that thinking about these things, inevitably, almost as a safe-guard, he learns to expect the unexpected. John Keats, in his letters, calls this aspect of maturity "negative capability". This he defines as a capacity for putting up with uncertainties, doubts, mysteries, without an irritable reaching out for categories to force life into. We can't do it. Life's too untidy, too unfair, too mysterious, and so shining like quicksilver, that we can't put a finger on it.

Right now, in our pragmatic age, pitching our tents in the secular city, the unknown still surrounds us. We have made it here over various roads and in different wagons, all of them unsafe at any speed. But we made it, those of us who are living now (who can speak of the dead?), up onto a new plateau. All the old dogmatisms, the rules-of-thumb that once were

part of us have crumbled away like so many unsupported earthen walls. It no longer proves much to be simply law abiding. To be good up here we must be good for something, whether for mending a sock or programming a computer.

What of God? No longer is he the official deity of the state to be worshipped in the public schools, or the not so kindly final excuse for expansion of western culture, or the source of immutable moral law. But maybe in this clear air, up on this plateau, just by turning away and leaving him alone, we'll meet him where he's always really been — in the mystery that surrounds us, that we must put up with, that's implicit in all our relationships, that's the stuff of our dreams. We ought never to have shut God up in all those crates and boxes. He warned us about this years ago. The wind, he said, blows where it wills; you hear the sound of it, but you don't know where it comes from, or where it's going. So with every one who's born of the spirit.

## Construction Area: -- Keep Out

By Corwin C. Roach

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

WE LIVE in a university setting and as we sit in our breakfast alcove we can see a sign attached to the fence of the neighboring fraternity bearing the legend "Construction Area Keep Out". It does seem an appropriate warning for an educational institution. Certainly there should be construction going on here. Faculty and students alike should be building new and more spacious dwellings for the human spirit.

And there is danger here, too. So often the old stands in the way of the new. Foundations must be dug out, old structures taken down. When you are building, someone is likely to get hurt. This is even truer of concepts than it is of concrete. Ideas are more dangerous than I-beams. The questioning and the searching by college students of the old ideas and the old practices is a calculated risk. We really cannot go along with the sign "Construction Area Keep Out". We cannot insulate and isolate college students or anyone else from the new truths. Construction of the new way of life is a coopera-

tive enterprise. It cannot be left to the so-called professionals.

What is the lesson here for the church? We are followers of one who spoke of the power of the new truth in terms of new wine bursting the old wine skins. He also used the figure of building a house on bedrock foundations rather than merely on top of the ground. We need to dig deep for our foundations. We need to clear away the outmoded and the archaic.

Sometimes I think the church is like the fraternity next door. Several years ago they enlarged their plant and that sign is probably a holdover from the time when there was building going on. Nothing new has been added in several years, but the sign is still there. I won-

der if that is not too often the case with the church? We advertise an activity which is not really taking place.

Certainly the second line of the sign is altogether too true, "Keep Out". We wish no trespassers on the sacred soil. No laity need apply. We do not want alterations, renovations or change of any sort. We prefer the comfortable status quo. But the church as well as the university must remain a construction area no matter what the risk involved. We cannot exclude new ideas. We must welcome truth wherever its origin. We need to enlist the help of all those who will cooperate with us in building a better home for humanity whether they wear a collar, a tie, or no tie at all.

## WHAT IS THE NEW MORALITY?

By Wesley Frensdorff

*Dean of St. Mark's Cathedral, Salt Lake City*

### NOT A SOFT MORALITY AS IT IS OFTEN ACCUSED OF BEING

IN RECENT MONTHS there has been a lot of huing and crying against the so-called new morality, particularly with respect to sexual morality. A good deal of the discussion — in press and pulpit — from what I have heard — is the result of a pretty shallow perusal of the subject. I would like to take a brief look at both the so-called old and the new morality. And this in general. Then perhaps we can see how this applies to our sexual morality.

First of all—the approach to morality which is being called "new" nowadays is not new at all. It is at least as old as the life of the church. Rather, what we are hearing publicized is an old debate between two traditional approaches to morality. Our Lord was heavily involved in this debate, as were St. Paul, St. Augustine, St. Thomas Aquinas and moral theologians ever since. It is true that what is today called the new morality has not been in the forefront in the past several hundred years, although it has been taught by a number of the foremost teachers. Perhaps this approach is receiving more attention today because the "old"

approach has been heavily abused and, as a result, it has proven to be a rather ineffective guide.

Secondly, we must make a protest against many of those within and without the church who cry against the new morality, because most of the outcry seems to be based on misunderstanding. During the past year I have heard from two separate pulpits rather uninformed statements regarding the new morality. One claimed that this approach based everything on love and that meant that as long as you love God you can drive down the left side of the street. Nothing could be further from the truth. Another pulpit statement quoted Newsweek as saying "that the key to the new morality is the wide-spread belief that a boy and a girl who have established what is called a meaningful relationship have the right to sleep together." Responsible theologians say nothing of the kind. The new morality, or anything else for that matter, cannot be understood by way of the superficial surveys reported in any news magazine.

### Three Approaches

NOW let's take a look: Joseph Fletcher, well-known professor at our seminary in Cambridge, Mass., points out that there are basically just three lines of approach to moral decision-making. One of them is the lawless, the non-principled method which is technically called the antinomian approach. This school repudiates not only all rules of morality, but even all principles. Moral decisions, they say, are based on the moment — there are no guiding principles.

At the other end of the spectrum of approaches is legalism. This leans very heavily on principles, and rules. Variations in the situation are taken into consideration, but they are subordinated to general rules. In this approach, obedience to pre-fabricated rules of conduct is more important than the freedom to make responsible decisions. It is this approach which would generally be included under the name "the old morality".

It is the third approach which has been labeled the new morality. Professionals call it the "situation ethics". In this moral strategy the governing consideration is the specific situation with all that it includes. The situationist enters into every decision-making situation armed with principles just as the legalist does. But the all important difference is that his principles are just that — they are not rules or laws — the validity of the principles depends on the situation itself.

In many and most ways both come out at the same place, but not always — although this depends on how legalistic a legalist is. For example: the legalist says "to lie is wrong" but there may be some circumstances where to chose to lie is the lesser of two evils — like, for example, when one of our soldiers is captured by the Viet Cong and lies in order to save his company from being wiped out. The other approach says: It is a general principle that to lie is wrong because it destroys relationships and violates the integrity of truth and personhood. But it depends on the situation. It takes a positive approach. It says: for the captured soldier it is quite conceivably a duty to lie — not the lesser of two evils, but the lie is the best in that situation.

Bishop Robinson, another advocate of the situational approach, points out that the old morality begins with the law and then builds

with love upon it — as the New Testament is built on the Old. Love is the fulfillment of the law. The new morality, he says, begins at the other end. It insists on the priority of love over law. Here the law is not the foundation upon which love is built and comes to fulfillment. In the so-called new approach — which isn't new at all — law is abolished as the foundation — love is the foundation and law becomes a framework through which love is expressed in every situation.

### Will it Help or Hurt?

IT MUST be recognized that in their purity, neither of these approaches really denies the other, and they are both subject to abuse—and in fact are very much abused. One approach might be meaningful to one kind of person, the other to another kind. One of the approaches might be relevant on one age or time of history, and the other at another time. It seems to me that the new moralists are saying that for this age — for modern man — the old morality is not meaningful, or easily abused. It too easily becomes pure legalism and thus destroys freedom. Their suggestion is that we look at the other approach and claim that it will make available for us a new dimension of meaning for the miraid moral decisions that each of us makes daily.

The new morality declares that love — for God, among men, and for self — is the end of all of life and the end of every moral decision. It claims that there is no absolute except love—that love—in the fullest and deepest sense—is the measure of all moral decisions. For the new morality the primary question is not "Will it hurt someone?" but rather "Will it help someone. Will it bring about the most good?" The question the propositioning boy must ask is not "Will it hurt her or me?", but "Will it really help her and me to become more fully and completely whole and responsible persons?" The new morality weighs motives heavily. It looks at means just as much as at ends, because not only must the end of life be love, but also the means must be of love also.

The new morality sees principles not as absolutes but as maxims which must be applied to specific situations. This is what our Lord usually did. He never pronounced absolutes. He pointed to specific situations in order to declare principles. When he told the rich young

man to go and give his possessions to the poor, he was telling him what to do—but the maxim was that possessions must not capture the heart. He did not tell everyone to give away all his possessions. In the Sermon on the Mount he declares principles — if these were specific instructions we better all chop off our hands and take out our eyes. Archbishop Temple, hardly a new theologian, wrote: “The rightness of an act, nearly always and perhaps always, depends on the way in which the act is related to circumstances; that is what is meant by calling it relatively right. And in the circumstances it may be absolutely right.” That means an action, even if unlawful or in violation of a moral maxim or rule, in certain circumstances can be a positive right — not merely an excusable wrong, or the lesser of two evils as the old morality would call it. In the old morality one of the basic guides is that circumstances alter cases. Here it is very close to the new. But the new would say circumstances determine the case.

### Nothing Easy About It

NOW THIS is no soft morality, as it is often accused. In fact, it is a much harder morality. It gives much greater responsibility to the individual for his decisions. It demands that the person examine each situation in its fulness and invites him to make responsible decisions. And these decisions cannot just be made on the spur of the moment. Each man must go into life armed with the general principles which are the fruit of a deep Christian commitment and then he must learn with sensitivity and responsibility to apply them to every situation. The new morality opts for responsible freedom as against subjection to the law. It opts for positive choices rather than for negative prohibitions. It asks first the question of love, and then builds guidelines of law — girdles, not straightjackets.

### The Critical Questions

WELL how can we briefly apply this to sexual morality? In some such way as this: First of all we recognize the sanctity of each person and his holiness, and the goodness of the gift of sexuality. Then we accept the Christian claim — and it isn't solely Christian, really — that that part of our sexual nature through which sacramentally — that is, physically — man and woman express their love for each other, is fulfilled only in the marriage relation-

ship because only there is the love of one absolutely committed to the other. Without such a commitment — formally and totally made—the coital act is less than it is meant to be — it is half, not whole. And any physical expression of love which inevitably leads to full sexual union is a violation of the relationship and the persons involved. These are the principles, or maxims though obviously stated most inadequately. The questions which men and women, boys and girls, married or unmarried, must ask themselves in their sexual relationship is “How do I best and most fully express my love for this other person. How do I serve most fully my beloved?” Those are the critical questions.

And so premarital sexual intercourse is generally wrong because it violates persons — it serves selfishness rather than love — it places sacrament before commitment (and I mean formal, irreversible commitment — not the commitment of the moonlit night)—sacrament before commitment is like a sausage without a cat gut . . . it falls apart. And the same basic principles of course, apply in another, although similar way, to extra-marital relationships. But you will notice that I used the word “generally”. Premarital relations for example, are generally wrong. We can't say that it is absolutely wrong. Because there are conceivable circumstances where such a thing might be a positive right. Rare, admittedly, but possible.

For example: A young man and a young woman meet in a German concentration camp. They are deeply in love. They intend to be married upon their release. They are told that they will be sent to the gas chamber within two weeks. Even though it is not possible for them formally to declare their commitment to each other, is it not right that they express their love for each other in fulness? It is only to this type of rare circumstances that the new morality points when it says that in sexual morality as in all morality there are no absolutes. The only absolute is love.

### The Young

THE NEW MORALITY does not advocate free love, or sexual libertinism. In fact, it speaks with high idealism to all of sexual morality and to every expression of sexuality. It urges us to ask the same questions about necking and petting as it does about sexual union. And furthermore, it urges us to ask the same questions regarding the sexual relationship in mar-

riage. There the old morality has usually asked very little, and much needs to be asked.

For morality there are not just two alternatives—law and no law. We can choose to move in the middle, acknowledge our heritage of canonical and civil principles of right and wrong but remaining free to decide for ourselves responsibly in all situations which principles are to be followed and which are to be rejected. Admittedly, this puts a greater burden on parents in teaching their youngsters, and on the church in making known the power of God's love and his grace as we grow in maturity. But the result is glorious freedom. The alternative is authoritarianism, expedience, and fear as the guardians of morality.

And in a large part it is against that which the younger generation is rebelling, and rightly so. It seems to me that if we are willing to trust our children, demand of them a very high idealism — for which they yearn — and allow ourselves always to be recalled by our Lord to his love, then we will find that morality will be positive and meaningful, and our life increasingly joyful as we respond with praise and thanksgiving to the powerful love of God by which, and through which, we are set free.

## Always Seeing Reds

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

I COMMENTED on tv on the recent convention of the American Council of Christian Churches held in Seattle. At the suggestion of several, I am setting down the essence of what I had to say.

I do so because of the confusion in many minds as to what this group is and where it fits into the turbulent life of current Christianity. To be objective about the ACCC is difficult for one who believes in most of the things they attack with such vitriolic statements, but I shall try.

Whether the confusion generated by this group is deliberate or not, it begins in nomenclature. They call themselves a "Council of Churches", and then attack the "Council of Churches" to which thirty-one major denominations belong. The difference between ACCC and

NCCC is in the first initials: A — for American, and N — for National.

Confusion is increased when the denominations affiliated with it bear familiar names with a qualifying term tacked on in front: the Bible Presbyterian Church, Evangelical Methodist Church, Regular Baptist Church, Evangelical Congregational Church. These are all small splinter groups with isolated congregations who withdrew from the various major denominations in the past 25 years. We even have a local splinter of our own with the impressive name "Anglican Orthodox", whose bishop is a deposed priest of the Episcopal Church.

In all fairness, it is important to note that the sizable fundamentalist churches such as the Pentecostal, Church of God, Nazarene, and Free Methodist do not belong to the ACCC. They have their own reputable National Association of Evangelicals representing many more members than the 250,000 claimed by the ACCC.

The moving spirit and dominating personality of the ACCC since its founding in 1941 is Dr. Carl McIntyre, a former minister of the Presbyterian Church, U.S.A. who was deposed for chronic trouble-making and opposition to duly constituted authority.

Dr. McIntyre is possessed of great gifts as an organizer, orator, and master of the various news media. His extremist views make news and gain him a sizable following on tv and radio which supports his work with generous gifts. His pet hates are these: 1. The National Council of Churches. 2. The Roman Catholic Church. 3. The United Nations. 4. The Ecumenical Movement. 5. Civil Rights and all Social Reform.

Like other right-wing protagonists, he sees all these as involved in the international communist conspiracy. He blames all this on the apostasy of the rest of us from belief in the infallible Bible, and our willingness to become patsies for the Roman attempt to take us all over! He is a master of the half-truth, guilt by association, distortion of facts, and confusion of issues which gullible people have accepted ever since Hitler and Goebels perfected these techniques. Being on the attack he puts his enemies on the defensive, and tempts them to use his weapons. His nuisance value is high.

I believe he and others like him should be taken seriously. The fusion of extreme funda-

mentalist religion with social and political reaction gives the latter a halo of righteousness which is dangerously misleading.

Yet there is no point in attempting to meet these attacks with heat rather than light. They

must be faced objectively, factually, and fearlessly. But the important job is to resist, beginning with ourselves, the hurtful forces of reaction, prejudice, and hatred on which such movements thrive.

## Archbishop Requests Firmness On Mixed Marriage Promise

★ Anglicans planning marriages with Roman Catholics have been advised by the Archbishop of Canterbury to stick firmly to their consciences when asked to make promises about the religious education of children.

Dr. Ramsey gave this guidance when, in delivering the presidential address to the Canterbury diocesan conference he commented on his visit to Pope Paul and the Vatican instruction which eased Catholic Church rules on mixed marriages.

Speaking with periodic exclamations of approval from bishops attending, Dr. Ramsey said: "The recent instruction from Rome about mixed marriages made a few very small concessions, and I have made no secret of my very strong feeling that the concessions do not meet the consciences of Anglicans and other non-Roman Catholic Christians.

"The points on which we feel strongly are the demand that the non-Roman Catholic partner shall make a promise, whether written or verbal, that the children shall be brought up in the Roman Catholic Church, and the implication that marriages in Anglican churches are not true marriages.

"I can, however, say that it is not claimed that the recent instruction is more than a temporary directive and that it is intended that the question of mixed marriages shall have its

place in the future inter-church dialogue and that, meanwhile, applications for dispensations can be submitted to the Vatican.

"My advice, meanwhile, to Anglicans is this: first, they should stick firmly to their consciences when asked to make promises about children; and second, if there is a wish to ask for a dispensation, advice can be had by writing to the Archbishop's commission on Roman Catholic relations at Lambeth Palace."

Dr. Ramsey added, amid some laughter from the 500 delegates, "The Archbishop's commission means me."

"We can be thankful," he said, "that it is not only among ourselves, but amongst Roman Catholics also, that there is a longing to see this matter set upon a happier basis."

Turning to relations generally between Canterbury and Rome, Dr. Ramsey said there could be no going back from what had happened during his meetings with Pope Paul in March.

"There can be no going back from the plea in the common declaration that everywhere in the world Roman Catholics and Anglicans will treat one another with respect and charity," he said. "In the coming months there will be appointed the joint Roman Catholic-Anglican commission. It will be a preparatory commission to plan the work to be done, and it will be drawn not only from

this country, but from Catholics and Anglicans in other countries too."

Dr. Ramsey said the common declaration signed by Pope Paul and himself did not promise any "easy removal of our doctrinal differences."

"It does promise," he stressed, "that if Roman Catholics and Anglicans throughout the world, through their hierarchies as well as their clergy and laity, will act upon the meaning of the common declaration, there can be charity and respect instead of bitterness and aloofness.

"There can be praying together and working together in Christian brotherhood, and there can be the discussion of even the hardest questions, not as between aliens but as between fellow Christians. If these things happen, and there is now no reason why they should not, we can be grateful to be living in these times."

Meanwhile, Catholic authorities in England are reported to be still awaiting Vatican guidance on the proposed mixed marriage of the Anglican Bishop of Portsmouth's daughter, Miss Judith Phillips, 25, and Timothy Melhuish, 28, a Catholic.

When their engagement was announced recently, it was said the question of their marriage had been raised by Dr. Ramsey with Pope Paul and that a directive was being awaited from Rome before definitive arrangements for the wedding were made.

Tentatively, it is proposed that they should marry on Sept. 3, first in a Catholic church at nearby Fareham, and

then in Portsmouth Cathedral, with Miss Phillips' father, Bishop John Phillips, officiating.

## NEW YORK TO STUDY DIOCESAN SET-UP

★ In his address to the N. Y. convention Bishop Horace Donegan made an urgent plea for a thorough study of the entire diocesan structure as a response to MRI. Categories in which changes would be considered include the function of the diocese itself and relations to other dioceses in the New York metropolitan area, the diocesan council and its departments, the convocations and archdeaconries, the pastoral functions of the bishop and suffragan bishops, clergy placement, relations with parish vestries, and the role of the parish priest. The convention applauded the bishop's comment that the church is "far too congregationalist" in its polity.

Referring to the cathedral as another category for study Bishop Donegan told the convention that it will benefit to the extent of over 2 million dollars from legacies written into wills since his anniversary address last October. At that time he had reported that the cathedral had been stricken out of wills to the extent of millions of dollars because of stands he and the church had taken on civil rights and other social questions. The bishop stressed the role of the laity as another category of study. The convention authorized the appointment of committees to undertake the study, which Bishop Donegan hopes will be completed and implemented during his episcopate.

## RHODESIA BARS ENTRY OF EPISCOPAL PRIEST

★ A representative of the diocese of California who was slated to spend five months on a church mission in Rhodesia

was declared a "prohibited immigrant" and was forced to leave the country after one day.

Canon Trevor Hoy, returning to Zambia after his ouster, said he believed he was expelled because he would have been working closely with Anglican Bishop Kenneth J. F. Skelton of Matabeleland, an outspoken critic of Rhodesian Premier Ian Smith's social policies and the unilateral declaration of independence from Great Britain.

California is linked to the independent Anglican diocese of Matabeleland, which has some 20,000 members, in the MRI program.

He has offered his services to the Archbishop of the province of Central Africa.

## JAMAICA BISHOP HITS PARISH STRUCTURE

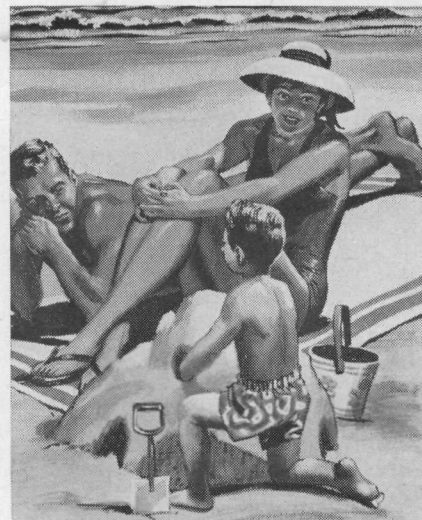
★ Humanizing a de-humanized society is the major mission of the church in today's world, the suffragan bishop of Jamaica told the convention of South Florida.

Bishop Benjamin N. Y. Vaughan told 2,000 delegates and observers that the church must change its structure if it is to carry out that mission.

"The parochial structure no longer is relevant for our mobile society," he said. "And the psychological structure of the church is unfitted for the modern age.

"We still have an authoritarian attitude carried over from an authoritarian era. It doesn't fit the present age when people think for themselves."

Bishop Vaughan said that when the present parish structure was established, worship was a part of the "work situation" of society because people lived and worked in the small village in which the church was located. Today, however, the church has become a part of



## "Does God come to the beach with us?"

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THE WITNESS

the leisure phase of society because the people do not work in the suburbs where the church is, he said.

To perform its essential function of reconciliation, the bishop said, the church "has got to get to those points where reconciliation is needed most — international and local politics, and in the class struggle."

But before the church can be the agent of reconciliation, he added, it must end its disunity. Bishop Vaughan said strides are being made toward unity in Jamaica where a new interdenominational seminary is under construction. Work also is in progress to develop an interdisciplinary curriculum to prepare clergy for the new church in the new society.

The mobility of the new society is akin to the nomadic society of the people of Israel of biblical times, Bishop Vaughan observed, and is forcing a return to biblical theology and its concept of the layman going into the secular world "to help people be human like Christ was."

## CALIFORNIA CLERGY ORGANIZE

★ Episcopal clergy and their wives formed a union-like association at a meeting at All Saints, Palo Alto, May 20. (Witness 5/19). There were 52 clergymen present, including one bishop, and 29 wives, of whom 32 became members at this meeting.

The Rev. Lester Kinsolving of Salinas, who spearheaded the movement, declared that members were concerned over their "helpless state against the actions of unjust bishops."

Low salaries, inadequate pensions, lack of a national personnel department for clergy placement were singled out by Kinsolving as matters of particular concern to the association.

## ARCHBISHOP URGES WORLD GOVERNMENT

★ The only hope for mankind today is for nations to subordinate their national sovereignty to a world government, the Anglican archbishop of British Columbia said.

"It would seem that the nations of the world must subordinate their national sovereignty to a world authority if they are to survive," Archbishop Harold Sexton told the session of the British Columbia diocese.

"We have to save the human race from being poisoned by the waste products of atoms for peace," he said. "Meanwhile in the shadow of annihilation, it is incumbent upon us to support and make the best use of the United Nations, which, whatever its failures, is the only organized body dedi-

cated to the maintenance of world peace."

The Anglican archbishop said Prime Minister Lester Pearson's recent plea for the United States to end its isolation of Red China is timely.

"We hope it will be heeded throughout the world and particularly among our neighbors to the south," he said.

He said one of the greatest weaknesses in the church today is that membership is "merely respectable and nominal."

"What the church sorely needs," he said, "is numbers of really committed Christians who are intent on spreading the Christian principles and applying them to the life of the world around them."

## MORE SCHOOLS ARE NEEDED

★ Some 250 Episcopal, Lutheran and Roman Catholic delegates attending an inter-



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religious conference on education agreed that an increase in secularism in public schools is forcing more church groups to open their own schools.

The one-day meeting on parochial education was the first such ecumenical gathering sponsored by the Long Island Episcopal schools association.

In reporting the conferees' consensus, the Rev. J. Malcolm Haight, the rector of an Episcopal church and association president, said church-related schools provide children "not only with the mental dexterity to succeed in a material world, but also the moral values through religious education so necessary for their success in a human society."

The meeting included discussions on such topics as "Why a church school," current trends in parochial education, and the church's role in making such schooling possible.

Other principals at the sessions included Msgr. Edgar P. McCarren, education secretary for the Rockville Centre, N. Y., Catholic diocese; Richard Engebrecht, assistant secretary for parish education in the Atlantic District, Lutheran Church-Missouri synod; and the Rev. William G. Penny also an Episcopalian.

Bishop Jonathan G. Sherman of Long Island was the moderator. Principal speaker was Bishop Stephen F. Bayne, Jr., director of the Episcopal overseas department.

## GETS MORE MONEY FOR HIS CLERGY

★ When Bishop George Luxton of Huron declined to accept a \$1,000 increase unless all diocesan clergy were granted raises, the diocesan synod voted increases of \$200 a year to all clergy.

Bishop Luxton and his two episcopal assistants were voted

\$1,000 raises, effective July 1.

The minimum salary for priests is now \$3,500, plus \$1,040 travel allowance. A man with 10 years' experience receives \$3,700. Currently, Bishop Luxton as diocesan receives \$9,000, plus \$1,800 travel allowance, while the two assistant bishops get \$7,500.

Discussion of the plight of underpaid clergy came following a blast against the spend-

ing by Anglican headquarters in Toronto.

Archdeacon Alford Abraham of Sarnia, charged a bureaucracy was being built up and money was being spent on the wrong things. His scathing comments came after it was announced that the Huron diocese's share towards the \$2 million budget for Church headquarters next year will be \$265,000.



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# -- School Notes --

## National Cathedral School

A new residential campus will be developed in a program adopted by National Cathedral School, Washington, D.C. A seven-acre estate owned by the cathedral chapter two blocks from the close on Mt. St. Alban will be used for living and social quarters of students and faculty housing. The academic campus on the present site of the school will include a new library, academic building, activities building and refectory. Hearst Hall, now used by the school, will be taken over by the chapter for use in activities connected with the cathedral. The total need for the program will require the raising of three million dollars.

## San Rafael Military Academy

The Rev. Summer Walters Jr. has resigned as headmaster of San Rafael Military Academy, San Rafael, Calif., to become rector of St. Luke's Parish, Vancouver, Wash., in July. L. W. Robertson has been appointed acting headmaster until a successor to Dr. Walters is elected.

## Heavenly Rest Day School

The acquisition of an additional building last year for Church of the Heavenly Rest Day School, New York, will make possible the addition of two grades, 5th and 6th, when the school opens in the fall. The newly-acquired building is only two blocks from the parish buildings where the nursery and first grades of the school are conducted.

## Cathedral School of St. Mary

In an address at this year's induction of students into the Cum Laude Society at the Cathedral School of St. Mary, Garden City, N. Y., President Arthur W. Brown of Adelphi University called on youth to assume responsibility for "developing a climate in which

morally, spiritually, intellectually and socially they can transcend the limitations of our scientific and material progress."

He held that young people were in a measure responding to the challenge, in that they "are trying seriously to find the way to bridge the gap that separates individuals and groups. They reveal by their actions an essentially moral outlook toward themselves and toward other human beings. They are concerned about the human, or, if you will, inhuman conditions of man; and they are seeking, sometimes in wrong places and at the wrong time, and with dubious methods, for solutions to the serious problems of our age. The important thing is that they are seeking."

Boys from the Cathedral School of St. Paul were also inducted at the ceremonies.

## St. Christopher's School

Nearly half of the goal of \$1,600,000 for a new dining hall, dormitory and lower school has been reached at St. Christopher's School, Richmond, Va., which last year added a new chapel to its plant.

## Sewanee Military Academy

Girl day students will be admitted to the fifth annual summer school-camp this year at Sewanee Military Academy, Sewanee, Tenn. In accordance with state requirements a student may earn 1 unit of new work, or 2 units of repeat work, or 1 unit repeat and 1 unit new work in the course of the session, of which Thomas D. Moore is director and Frank Thomas Jr. academic dean.

## St. Margaret's School

In an interschool program instituted this year three Connecticut schools, St. Margaret's in Waterbury, Westover in Middlebury, and Taft in Watertown, each offers to stu-

dents in all the schools involved a course not offered individually. At St. Margaret's the course offered for all three schools was given by Dr. Martha Thornton on "The Religious Experiences of Man".

St. Margaret's is erecting a new classroom building including several science laboratories, enabling the school to offer an increased science curriculum in the fall of 1967.

## St. Michael's School

Students at St. Michael's School, Newport, R. I., have learned the Mitchell American Folk song setting for the communion parts, and are singing it this Ascension Day, and parts of it at graduation.

## St. Margaret's House

The present student body of St. Margaret's House, Berkeley, Calif., will join that of the Church Divinity School of the Pacific at the end of the current academic year, when St. Margaret's will cease its function as a training school for women going into church work. For many years St. Margaret's student have taken classes at C.D.S.P., while at the same time members of the C.D.S.P. faculty have taught at St. Margaret's.

Under the new arrangement, which coincides with the retirement of Dean Katherine Grammer at St. Margaret's, women will continue to be offered the B.D. degree at C.D.S.P. as in the past, but a special program in Christian education will be instituted as part of the course for the degree.

## Bard College

The Rev. Reamer Kline, president of Bard College, Annandale-on-Hudson, N. Y., has prepared a current report covering all developments at the school from 1960 through 1965, marking the beginning of the second century of the institution's history.

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