

# The **+** WITNESS

JUNE 23, 1966

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### In Leading Churches

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## Story of the Week

# NCC General Board Takes Action On Delta Ministry and Vietnam

By E. John Mohr

*Witness Editorial Assistant*

★ Two sets of actions stood out in the meeting of the general board of the National Council of Churches in New York June 2-3. One was the strengthening of support for the council's Mississippi Delta ministry, the other a reaffirmation of the board's policy of favoring a negotiated settlement of the Southeast Asian war, including negotiation with the South Vietnam National Liberation Front.

The Delta program, which the council sponsors in cooperation with agencies of the World Council of Churches, came before the board through the report of a committee appointed last December to evaluate the ministry and develop future guidelines. The report, which the chairman of the Delta Ministry commission, Suffragan Bishop Paul Moore of Washington, interpreted as a strong endorsement of the program, praised the work done in the initial stage, while recommending administrative changes and tighter fiscal policies.

The committee's report was made after hearings were held at which advocates and critics of the ministry gave their positions. These included Gov. Paul Johnson of Mississippi and Bishop Coadjutor John Allin of the

Mississippi diocese. Inquiries were made of the U. S. department of justice regarding the loyalty of all members of the ministry staff and no evidence of disloyalty was revealed. The term "loyalty" was not defined in the report.

In responding to the report Bishop Moore quoted, with appreciation, the section describing the work of the ministry:

"The Delta Ministry has become the number one civil rights organization in Mississippi; it has been the best financed; it has produced results far beyond the gross activity of other civil rights groups. It has brought hope to the poor Negro in Mississippi for whom the NAACP, the church, the federal government and the local governments had offered no hope. It has caused commodity relief to be distributed in counties where it had not been distributed; it brought into being organizations which have Headstart programs — with more than \$7 million in less than a calendar year to be spent in Mississippi; it has kept the pressure on the federal and state power establishments in such a way that they have had to act responsibly in the arena of civil rights, relief and to a degree, in education. They have served as a corrective to 'administrative lawmakers,' i.e. OEO of-

officials who would have set up 'separate but equal' programs or possibly all white programs to the exclusion of Negroes and as a corrective to state and city officials who might have otherwise ignored the poor Negroes. To the degree that they have focussed national attention on the problems of the poor, they have helped poor people all over the country. They have developed models of hope-producing organization for the poor which will be copied in many parts of the country, if not the world."

He added a fervent appeal for additional support for the work, saying that not less than \$360,000 annually was required for the integrated project which, he declared, was "absolutely crucial to the ministry of Jesus Christ in America". Dr. Moore was ably assisted by an attractive young Negro lawyer and member of the Delta commission from Jackson, Miss., Marion Wright, whose oratorical skills left many members visibly moved.

The board affirmed its confidence in the purpose and direction of the ministry, referred to appropriate agencies in the council the implementations of administrative changes recommended by the committee, and authorized steps for additional and wider financial support from member churches, with the provision that expenditures for the program be held within anticipated support. At the end of 1965 the ministry had a de-

ficit of \$161,416, and, according to the committee report, was running \$15,000 a month above its budget the first three months of this year.

### Action on Vietnam

The reaffirmation of the board's position on South Vietnam came after an indirect attempt was made to weaken it. A resolution restating in shorter form the board's pronouncements at previous meetings was brought to the floor through the advisory committee on peace, with the support of the program committee of the division on Christian life and mission. Mrs. Robert Howe, an Episcopal Church delegate, thereupon moved the deletion of three sections in which the board would "deplore the massive build-up of American forces in Vietnam which in our judgment cannot continue without expanding the war and without doing irreparable harm to the people and institutions of South Vietnam"; urge the United States government "to discontinue its policy of bombing North Vietnam, a policy which we believe to have further jeopardized the prospects for a negotiated settlement of the war, to have needlessly isolated the United States from its own allies and other countries, and to have increased the risk of conflict with China"; and "stress the importance of making a clear and unambiguous statement of our nation's 'peace aims'".

Mrs. Howe held that in view of the complexities of the situation the board was not sufficiently competent to offer directions to the U. S. government. This was rejected by Dr. Harold Bosley, a Methodist delegate from New York, who said that there was ample information on these matters, citing the opinions of Gen. Gavin and Ambassador John Kenneth Galbraith, among others.

No vote was reached on the deletions at the luncheon recess of the second day, and when the board reconvened a resolution strongly affirming the boards earlier utterances was presented as a substitute and adopted with little audible dissent.

### Recommendations

Key elements of the policy statement of December, 1965, now reiterated, include the recommendations that the U. S. government:

- Continue to "reaffirm and manifest its readiness for unconditional discussion and negotiation in such manner as will remove any uncertainty about official policy relating to the termination of military action. Such reaffirmation might be strategically expressed by the cessation of all bombing of North Vietnam for a sufficient period to create more favorable circumstances for negotiations to begin and with a simultaneous effort to induce the North Vietnam government to stop sending military personnel and material into South Vietnam."

- Request "the United Nations to begin negotiations wherever and whenever possible for a cease-fire agreement — including cessation of terrorist activities — under United Nations supervision, among the governments of the United States, of North and South Vietnam and other interested parties, including representative from the National Liberation Front."

- Request "the United Nations, further, as soon as may be possible, to convene a peace conference regarding Vietnam, with participation of all interested governments and with representation for the National Liberation Front to explore the basis of a settlement of the long-term issues and the means to give such a settlement effective international guarantees."

- Seek a free choice of the people, including "whether it wishes to establish a coalition of Nationalists and National Liberation Front, or whether it wishes to be united with North Vietnam — perhaps through a plebiscite — or to operate as an independent, neutral and non-aligned state, or whether it wishes to constitute with Cambodia and Laos a buffer-zone between the communist and non-communist spheres of influence, freely trading with both, or whether it wishes to join SEATO or any others."

### Poor Attendance

In response to concern expressed in some quarters that a minority of the general board passes resolutions and takes other actions on controversial subjects the board initiated steps to increase attendance, especially on the part of churches whose record has been low. At meetings during 1965 and 1966 the average attendance of the 236-member board has been 52%. Action was taken toward changing the quorum from 50, as at present, to one-third of the membership. Attendance from the Eastern Orthodox churches tends to be low, while 59 members from various groups did not attend a single meeting in 1965-66. A recommendation that some churches be approached to reduce their representation on paper to a figure they would be likely to attain in actual attendance was voted down 61 to 44, and another which would have suggested to churches that delegates who fail to attend be replaced was deleted.

A proposal to authorize the general secretary to promote a boycott of farm growers in support of striking workers was deferred to the December meeting on the ground that it is a policy statement rather than a resolution expounding an adopted policy.



# New York Cathedral Authorities Critical of the Living Church

★ The New York Cathedral chapter has lashed back at the Living Church, Episcopal Church weekly, for an editorial attack it made on a cathedral conference on right-wing extremism.

Writing for the chapter the Very Rev. John V. Butler, dean of the cathedral, charged the weekly with "reprehensible irresponsibility" for failing to obtain information available on the conference while taking it to task for not considering "the Left" at the same time as the radical right. The charge was made in a letter to the editor of the paper, the Rev. Carroll E. Simcox, who declined to publish the letter in its news columns, as the dean had requested.

The one day conference in May dealt with the problems of manipulations by radical rightists to gain control in parishes and possibly in the General Convention in Seattle next year. The conference was the first of two in a program which includes another conference on "the New Left".

The controversy has grown out of an editorial in the weekly criticizing "liberals" in the church for attacking right radical attempts to "take over", while failing at the same time to deal with such attempts by communists, who, it said, "intend to take over not only the Church but the whole planet as soon as they can manage it." It went on to say that the liberalism of the "church's liberals", who were not specified, "would be more impressive and more effective if it were more valiant for the truth of Christ against the great lie of Marx."

Remarking that if it appeared to some that the present threat

comes from the right rather than the left, the editorial said that "we can only reply that we seem to be reading different signs of the times", a reference not amplified. Again referring to "militant liberal leaders of the Church" the editorial opinion held that they appeared to their followers to be blind "to the dangers on the Left."

In his letter Dean Butler expressed the hope that "a corrected perspective of the agenda will be brought to your readers' attention, not on an obscure page several issues hence, but in the regular pages of an early edition." Referring to the editorial he goes on to say:

"I am distressed that you did not take the time to consult with any responsible person here, on so broad and controversial an issue, as to what happened at this conference or about our future plans. A mere glance at the printed program would have shown you that this conference on the Extreme Right was only part one, and that part two was due to follow. It was announced to everyone present at both sessions — and the press was included at the second session — that research was proceeding in our office about the New Left, and that a complementary conference on this subject would be forthcoming. So taking the conference on Political Extremism: Part One, to task for not considering the Left, without having made any attempt to ask for the readily available information on it, is reprehensible irresponsibility."

The response from Simcox was not made public, but it was learned authoritatively that he expressed the view that the cathedral had planned the con-

ference improperly, as well as his apprehensions about insidious influences in various church quarters, including the staff of the Executive Council.

Dean Butler is continuing efforts to have the cathedral's position published, lest it appear later that the conference on leftist activities was the result of rightist pressure rather than part of the planned program.

## FELLOWSHIP AWARDS ARE MADE

★ The Jonathan Daniels Fellowship committee announces the selection of the first fellows. They are Richard L. York of the Church Divinity School of the Pacific and Joseph J. Pfister of Union Theological Seminary in New York.

The fellowships are given in memory of Jonathan Daniels, a student at the Episcopal Theological School, who was killed last August in Hayneville, Alabama, while engaged in civil rights activities. The fellowships will enable other seminarians to take a leave of absence to work in areas of social concern.

York will help to organize a tenant union this summer in the low-cost housing project in West Oakland, Calif., where he lives with his wife and two children.

Pfister will spend fifteen months in the rural area of southwest Georgia as an interne with the N.C.C. student interracial ministry. He will live and work with Negro farmers to assist them in reaching the appropriate federal and social agencies concerned with agricultural matters, family services, health services, and the like.

The committee also voted to designate Everett Wenrick of E.T.S. as an honorary fellow for his work this past year in Alabama.

# Central Authority Held Needed For Anglican MRI Program

★ The Anglican Communion must have "a strategist with authority," Bishop R. S. Dean, the Communion's executive officer, told the annual synod of the Toronto diocese.

The Canadian bishop, said, in effect, that the 19 autonomous, independent churches he serves must eventually submit to some authority in the planning department.

Bishop Dean outlined to 300 delegates the problems of his highly sensitive post and said "there must be relinquishment of independence if there is to be interdependence."

Bishop Dean, who succeeded Bishop Stephen Bayne of the United States as executive officer, said that to learn his new post he had been around the world four times in 18 months and visited Anglican dioceses in 38 countries.

He had seen some of the "scandal" of church organization and some of its responsibilities, he said. By April he had 1,148 projects proposed to him by various dioceses, all carrying an "emergency" classification. One bishop had asked for supplies of ant-killer.

Of these projects, he said, 390 have been partially dealt with, 111 had been completed and 758 were still outstanding.

Referring to his 19 independent employers (Anglican Communion Churches), the bishop said, "... and brother, I do mean independent."

He told delegates he had recently acquired, at his own suggestion, seven advisers to assist in carrying out the MRI program.

They are: Archbishop Howard H. Clark, the Canadian primate and Archbishop of Rupert's Land; Archbishop Lak-

dasa de Mel of India; Archbishop Leonard Beecher of East Africa; Bishop Bayne, now director of overseas mission work of the Episcopal Church in the U.S.; Australian Bishop Geoffrey Sambell; Canon Douglas Webster, a professor at Selby Oaks, England; and John Lawrence, editor of the British publication, *Frontier*. Their first meeting will be held in Nairobi, Kenya, in July.

As an example of his problems, Bishop Dean said he once decided to bring home the enormity of his task to five Anglican prelates seated around a table.

He placed 100 pounds sterling (\$280) on the table and told the bishops to decide among themselves how it should be divided. Finally, one said: "Let's split it five ways."

"That's real, mutual irresponsibility," said Bishop Dean.

He warned the Toronto synod it would have to abandon the "lollipop" idea of helping "little pieces" of church work here and there because it gave them a warm feeling. Instead, they would have to stick to priorities laid down by strategists, he held.

Bishop Dean also said it would be disastrous if the churches took literally the "five-year" financing plan for MRI. "It's never going to stop," he said.

One of the first chores of his advisers in July, he said, will be to find out what they can expect from the responding churches for 1967 and then face up to the task of deciding how it should be spent.

"I don't figure to win any popularity contests in the Anglican communion after July," he laughed.

## JESUP BIBLE SCHOOL MAKES HISTORY

★ The Episcopal and Roman Catholic churches in Jesup, Ga. joined forces in sponsoring a Bible school this month, open to everybody.

The teachers were four nuns of the Sisters of Mercy who came from Chicago for the purpose, and the lessons are based on the Sermon on the Mount.

The project was started by the Rev. H. R. Goodman, rector of St. Paul's, where the classes were held, and the Rev. John Loftus, pastor of St. Joseph's. It had the enthusiastic endorsement of Bishop Stuart of the Episcopal diocese of Ga. and of Bishop T. J. McDonough, his opposite number in the Catholic Church.

It got across-the-page headlines in the local paper, which called it "the first ecumenical Bible school ever held in the entire world."

The two Jesup pastors think it is just that. Whether it is or not the Witness does not know, but we doubtless will be told if it is not.

## CHURCH HYMNAL GETS A BOOST

★ The Rev. William B. Schmidgall, whose article on music is featured in this issue, says that the new Book of Catholic Worship "is terrific."

He also informs us that besides the service materials the book contains 101 hymns. Of these 63 are by permission of the Church Pension Fund, taken from Hymnal 1940.

## LeROY HALL TAKES NEW JOB

★ The Rev. LeRoy D. Hall, rector of Grace Church, Cincinnati, is the planning officer of Southern Ohio. This is a newly created job, and he is first taking courses at the University of Cincinnati to obtain a master's degree in planning.

# EDITORIAL

## Block That Suffragan

NOW that the Vice President of the United States is being given more prominence in political news perhaps the old jokes about the obscurity of that office ought to be re-written to refer to Suffragan Bishops. We cannot think off-hand of a less dignified office in the whole history of Christian polity. In the Church of England a Suffragan Bishop is assigned a specific geographical area of authority, but no such provision exists in the canons of the Episcopal Church in the United States.

Despite this fact, the Suffragan Bishops have a vote in the House of Bishops — a vote which cancels out the vote of a Diocesan Bishop. To make matters worse, the wildest excesses of Parkinson's Law seem to be manifesting themselves in a new outbreak of requests from Diocesan Bishops of even relatively small dioceses for the election of suffragans.

The latest two examples are typical. A recent convention of the diocese of Northern California — 64 parishes and missions — voted unanimously to accede to Bishop Clarence Haden's request for a Suffragan Bishop. Assuming that two confirmations a Sunday for eight and a half months of the year can be handled by a single Bishop without too much strain, and assuming that a diocese of Northern California's size — 15,100 communicants; 87 clergy — will not over-tax the pastoral attention of a single Bishop, we cannot imagine a reason in the world to justify this request.

The same goes double for the diocese of West Missouri, which is also presently requesting consents from Bishops and Standing Committees in the Church for the consecration of a Suffragan Bishop. West Missouri has 45 parishes and missions, 67 clergy, and 15,167 communicants.

To grant these requests would mean that all dioceses of equal size would be justified in making similar requests, which would increase the size of the present House of Bishops by 21. The diocese of Dallas, by the way, apparently determined not to let Texas fall behind in anything whatsoever, got permission recently to elect a second Suffragan Bishop — Dallas has 115 parishes and missions, which would mean that each Bishop could take a single confirmation a Sunday for only nine months of the year and have the whole summer off!

We think this absurd multiplication of an office of dubious value and evident lack of dignity in the Church has become a scandal, and we hope the House of Bishops will take some action at its next meeting to curb this development.

## Right or Left Turns Ahead?

WE THINK that the New York Cathedral has the better of its argument with the editor of the Living Church, Dr. Carroll Simcox, which is reported in our news columns this week. The editorial in question made charges against the Cathedral which can be shown to be entirely unjustified, and yet Dr. Simcox refuses to apologize or to print the Cathedral's reply in a prominent place in his paper. We think our fellow editor could use lessons in elementary ethics.

We are even more troubled by some of the implications in Dr. Simcox's now famous editorial. He suggests that a take-over of the Church by the Left is imminent—and we understand that in later correspondence with the Cathedral authorities he has suggested that such a take-over may have already taken place. This is reckless talk, and unless it is backed up with evidence and proof, we find it dangerously similar to the most hysterical rhetoric of the John Birch Society. Such language cries out for more precise definition of terms.

The Cathedral conference, we understand, made a sharp distinction between genuine conservatism in politics and the hysteria of the Radical Right, which sees a Communist plot behind every liberal social action or attitude of the Church. Does Dr. Simcox make a similar distinction in his charges? Or does he imply that the consensus about the civil rights movement, for example, which has been reached in the Church quite widely and generally (cf. statements from Lambeth, the House of Bishops, etc.) is the result of a Communist take-over? If he does, then the Radical Right has gained one important mouth piece, in what has been up to now a responsible Church paper and some of the worst fears of the New York conference have been realized. Dr. Simcox not only owes the New York Cathedral an apology; he owes the whole Church further explanation — and at once.



# BILLY GRAHAM AND ENGLAND

By Robert M. Haven

*Rector of St. Ann's, Amsterdam, N. Y.*

## A REVOLUTION IS GOING ON IN CHURCHES IN ENGLAND AND EUROPE WHICH MAKE HIS METHODS OBSOLETE

THE REV. DR. BILLY GRAHAM must wonder why it is that his June evangelical crusade in Britain has elicited such a lukewarm, almost hostile response, among many church leaders in that country. Despite vast preparations before the campaign and intensive drum pounding Madison Avenue type promotion, many enlightened British Christians wished very profoundly if not prayerfully that Dr. Graham would for God's sake please leave them alone. The New Christian, a British ecumenical fortnightly whose editorial board represents all Christian viewpoints from the Society of Friends to the Roman Catholics, editorialized last April that the Graham sermons "reveal a complete failure to grasp a realistic estimate of the world" and that the content of Dr. Graham's "teaching and the techniques employed in his crusades must in the long run be harmful to the spread of the Christian faith". The New Christian went on to persuade its readers not to participate in the crusade.

To understand this British antipathy for things Grahamian, one must realize that the Church in England though financially strong with swelling investment portfolios, is nonetheless weak almost to the point of collapse. The parish churches are empty, parish programs usually reach only a handful of the aged, there is no significant contact with society, and the church has become wholly separate from the working classes.

Anyone who doubts that the church is failing need only read over some figures recently released by several British churches which have become a cause celebre on the English theological scene today. The New Christian states that the "movement of the English churches towards ultimate spiritual bankruptcy continues unchecked" and that unless the necessary leadership is soon felt, "the church must go into liquidation and deserve to do so." These heady words are matched by another piece written by

the Rev. Nicholas Stacey, rector of Woolwich in the March issue of Harper's Magazine who wrote that the "slide away from organized religion in Britain has gone too far to be saved by reform".

### Churches Are Slipping

THE FACTS are that ordinations within the Church of England have declined a whopping 40% in recruitment over just the past two years while confirmations over the past three years are down 33%. The non-conformist and free churches without the vast endowments of the Church of England are failing at an even more rapid rate. The Methodist home mission department reports a loss in membership last year of 9,000 and blithely anticipates a loss of 100,000 in the next decade. The department also showed in its figures that the leadership of the Methodist Church in England today is primarily in the hands of the elderly and the retired as a dramatic drop is being experienced in the number of local preachers and ordinands. The British Congregational Church reports that it is losing children in its Sunday Schools at the rate of 8,000 per year while sharp losses are reported also by Presbyterians and Baptists.

In some minds, the sickness evident in this decline is a result of the failure of the typical parish program to carry the faith intelligibly and effectively into the world. The typical Church of England program presented in its parishes is primarily a Victorian structure designed for the needs and mores of that time when it effectively embraced the whole scope of society in the name of established respectability if not of Christ. Preaching the word of God to large congregations was at the very heart of Victorian church life and the rock upon which the typical parish program was built. But Victorianism has been dead since world war one which for 1966 renders the parish program a quaint obsolescence tolerated by the space age with amused condescension. The state of the



Church in England underscores the truth of this and the handwriting is already up upon the church wall in America.

### Not Reaching People

IF THE CHURCH is to survive by regaining its rightful place in society as the body of Christ, it must develop new ways of thinking and doing which can be heard by the world. The church has to be deeply engaged, actively, with the real gutsy issues before society, and to do this means that parishes must gear themselves to move out into the streets and market places where people are and live. Waiting for the people to come to the church to assemble in vast numbers for the sermon might have worked 100 years ago but today very little is effectively and lastingly communicated in this way. Too long has Church life been stifled and shut up in a system which simply no longer cuts the mustard.

It is this collapse of parish life in England which has given rise to the winds of radical reformation and revolution advocating an abrupt and dramatic recasting of parish life. "In England, we are far closer to death than you Americans", said the Bishop of Woolwich recently, "but then we are therefore that much closer to resurrection". Winds of resurrection or radical reformation have reached gale force in England today resulting in the development of new ministries drawn up and practiced along altogether different lines from the old parish system. Oddly enough, these new ministries have taken their lead from the conservative European Roman Catholic Church. They might very well characterize the shape of the non-parochial non-preaching church of the future. The worker priest movement in France, now no longer banned, is today attracting a large number of ordinands determined to avoid what one man called the "tea and cookies" atmosphere of the parochial ministry. These men are ordained clergy who work with the working men as working men in every respect. The worker priests are in the factories, on the docks, in the sweatshops and the mills where they offer mass on the factory floor, join the labor unions, hear confessions, go out on strike in the picket lines, and become bona fide members of the French working class.

Similar to this in England is the Sheffield Industrial Mission where Anglican priests are

freed from parochialism to take jobs in the British industrial milieu where new avenues of communication are opened. The worker priest movement opens up immeasurable possibilities for the future where one can envision a church where the clergy are secularly employed as bankers, carpenters, doctors, plumbers, etc. as priests and primarily as priests. Their priesthood would be exercised through and in their secular vocations. What about pastoral work and teaching? Let everyone do this — clergy and laity together.

### Spanish Cursillo

ANOTHER recent movement in the Roman Church is the Spanish Cursillo, or "little course" which is based upon the idea of group therapy and cell activity. At present the Cursillo begins with a three day retreat at which the individual becomes part of a group of around thirty people who learn to talk, eat, pray, cry, think, laugh, and sing together in an atmosphere of mutual trust and closeness. Simply by being together in the retreat experience, the group enables individuals to minister to one another. Souls are bared, discussions about the action of the church in life takes place, depth level Bible study is experienced, and the little group becomes a community in itself.

After the initial conference is ended, the little groups go back out into the world continuing to meet in cell meetings for two hours each week where the discussions, mutual support and concern for action still goes on. The Cursillo is fully separate from parish life and has already proved itself to be a powerful and vital means of expression.

Similar to this in England is the small cell group meeting regularly for prayer, for the eucharist, for discussion, and for action. Parallel-ing the Cursillo with emphasis upon group life, group dynamics, and group therapy, the small cell groups have already proved themselves to be vital vehicles of God's grace.

### New Approach

THE NEW MINISTRIES in England, then, are rooted in the French worker priests and the Spanish Cursillos as the Roman Catholic Church points the way to reformation and resurrection in the life of the English church. Already the effects of this reformation are being felt upon church architecture with new buildings being

designed not for preaching in, but discussing in; and built not for large gatherings but small groups. The monologue of preaching is slowly being replaced by the dialogue of discussion within the small cell groups, and the dominant authoritarianism of the preacher in the pulpit replaced by the group working out its own answers then committing itself actively to the implication of these answers. The groups made up of clergy and laity meeting regularly strive to build a program around an atmosphere of trust, sharing lives together, acting together, breaking bread together in love.

Therefore Billy Graham becomes a throw back

to times long since past. His method cannot communicate with any kind of lasting effectiveness in modern society. His emphasis upon preaching to vast throngs is ineffective because it is out of date. He knows nothing of the cell group and worker priest movement in England today. Dr. Graham would have done very nicely in the 19th century but today he is a grotesque anachronism which might very well dampen down the exciting revolutionary fires beginning to burn in the English church and, in the words of the New Christian, "in the long run be harmful to the spread of the Christian faith."

# MUSIC IN THE BOOK OF COMMON PRAYER

By William B. Schmidgall

*Rector of St. Stephen's, New Hartford, N. Y.  
and Vice-Chairman of the Joint Commission  
on Church Music.*

## SOME SUGGESTION ON HOW WE CAN IMPROVE THE MUSIC IN SERVICES

THE MUSIC in the Prayer Book consists of three non-scriptural hymns, antiphons, biblical canticles appropriate for various offices, the psalms, and the components of the Holy Communion. The directions for the use of music during, before and after services are brief.

At the very outset, the Prayer Book makes no specific provision for said as opposed to sung worship. Where the use of hymns and anthems are allowed, the direction is "may be sung." Further, on page vii of the introduction there is a note, saying "that in the directions for the several services in this Book, it is not intended, by the use of any particular word denoting vocal utterance, to prescribe the tone or manner of this recitation." Most of what we normally take to be singable portions of the offices and services are introduced with the rubrical phrase, "may be said or sung." Although surprisingly, for such stable elements of the Holy Communion as the Kyrie and the Gloria in Excelsis, the immediate direction in the rubric is "shall be said." Except for the limited application of anthems and hymns there is no setting forth

of a specific rubrical requirement to sing any portions of the services in this Book (See p. viii of the Prayer Book).

### Small Place for Silence

AT THE OTHER END of the auditory spectrum, silence is treated with small regard. It is mentioned only once in the rubrics, occurring in the service of the ordering of priests with the note "For which prayers there shall be silence kept for a space." All who are directly concerned with the auditory aspects of worship are also dealing with the silences between, and for what purposes they stand. There is a time for silence, and particularly in worship. Continuous sound in worship may be what we are used to, but isn't good, anymore than continuous silence might be. Some of us are acquainted with "meditation" periods in non-liturgical worship services, during which the congregation sits quiet while the organist plays contemplative music. This is one variation on silence, but not silence. Another variation is the far too commonplace silence of the congregation while the choir sings the music of the

service. Neither is this truly silence. Nor of course is the dismal practice of taking up the collection while the choir sings an anthem to which, presumably, the congregation is listening. In short, the Prayer Book is even more enigmatic about silence in the services than it is about the tone or manner of the recitation of the services. And rather than carp at this we may be thankful for the Prayer Book's ambiguity.

Consequently, the answers to most musical questions concerning the proper usage of the Prayer Book must be found in historical practice, contemporary liturgical scholarship and the personal and instrumental resources available at the particular place of worship. Unfortunately for those who are looking for the one right way of doing anything of a musical nature in the service there is small comfort from the Prayer Book.

### Puritanical Worship

ON THE FACE OF IT, the Prayer Book could be taken for a Puritanical instrument of worship. No doubt it has been used as such by some. But just as the Prayer Book rubrics are frugal about positive directions concerning music, they are remarkably sparing in respect to prohibitions surrounding the musical elements of the services. Texts of hymns and anthems are set under the authority of the Church (p. vii) and the anthem at Holy Communion is to be "under the direction of the priest" (p. 73). Otherwise, the situation is quite flexible, as it so often has been.

Notwithstanding the rather vague and sparse directions concerning the use of music in the services, nevertheless, the Prayer Book provides us, in its services and rubrics, with all the essentials needed for both liturgical worship and occasional offices. Doubtless the body of music in hymnody and anthem constitutes a great enrichment of our services, but the basic and really important musical material for worship lies within the Prayer Book itself. The daily offices, the psalter and the Holy Communion provide this material, despite the ambiguity of the rubrical "said or sung." As a matter of fact, if we appeal to Jewish precedent and Christian practice following thereupon, there is very little in the Prayer Book that may not be sung. The whole body of worshippers have traditionally sung certain portions,

such as the Kyrie, the Gloria in Excelsis, the Te Deum and others.

There is another category of elements of the worship traditionally uttered in dialogue form between minister and congregation, such as the Sursum Corda, the Pater Noster, the Creed, the Antiphonal music, etc. Again, in both Jewish and Christian worship, there is a traditional provision for the singing alone of the cantor or his group counterpart, the choir. As for this last named tradition, it has the built in history of controversy surrounding its abuses.

To quote "The Sacred Bridge" by Eric Werner, "... originally, lesson and psalmody were close neighbours, so to speak, but with strictly guarded boundaries. True, Eusebius praises the 'modest inflexion' of the cantor in rendering the psalms, and the famous statement of St. Augustine about St. Athanasius goes still farther: 'He (Athanasius) made the lector render the psalms in so moderate an inflexion, that it came nearer recitation than singing.' . . . First Athanasius made the lector sing, i.e. he had to exert his episcopal authority to make the lector change his normal practice of real singing; second, Augustine refers to it expressly, speaking of it as a praiseworthy but exceptional practice. Even more outspoken is St. Ambrose, who does not leave any doubt when he sets forth this distinction: 'One lector is more capable of a well articulated lesson, another better in psalm-singing' . . . As A. von Harnack pointed out in his study on the lectorate, the lector had to function both as a reader and as a singer in the first two centuries; often, two lectors were in office, which explains fully Ambrose's observation. In later centuries the lectors gradually sought to arrogate the office and function of the cantor, the appointed psalm-singer. And the ecclesiastical authorities complained that the lectors cared too much for singing and paid too little attention to reading and reciting. Even a Council had to concern itself with the problem: in Laodicea (ca. 361) it was decreed that in church nobody was permitted to sing as soloist, except the canonic cantors, who sing from an elevated place. This is, of course identical with the bima (Greek: bema) of the synagogue, from which the cantor reads and sings.

"In many respects the status and the function of the Jewish cantor parallels that of the Christian lector. He was the paid (not hon-

orary) reader and singer of the synagogue since the time of the seventh century; like the lector, he preferred to sing; very frequently, we find two hazanim, one for reading, one for singing, as was the case with the lectors; the hazan, too, was often at odds with his superiors. Even the complaints about the immodest life of the hazanim parallel those about the lectors: The Constitutiones Apostolorum warn the cantors and psalmists to lead a modest life, and admonish them not to indulge in throwing dice and other immoral pastimes."

Hazan — Plural Hazanim — is Hebrew for overseer or precentor.

Werner refers to a monopolistic tendency of the cantors and attributes to them not only the deterioration of the usage of psalms in synagogue worship, but all other liturgical forms of Judaism as well. He also cites the power of the monastic movement — in its chorus rendition of the Psalms — in preservation of the Christian liturgy.

The points are two, then, insofar as valid tradition guides us in music of worship: 1) the largest part of the material of the worship may be sung; and 2) certain parts have been traditionally assigned to congregation, others to leader and congregation in dialogue, groups within the congregation in dialogue, and others to individuals whose canonical role has had to be limited.

### Several Traditions

CONTEMPORARY TRADITION, to say the least, is mixed. However, two issues stand out rather clearly. The Victorian role of the choir as the principal provider of the music in the service has been massively confronted by the liturgical movement, the large aim of which is to secure congregational participation in worship. Secondly, there is considerable emotional involvement arising over the practice of singing the services, by and large, or saying them. This may emerge as the issue of high church practice as opposed to low church practice. Or it may be reflected in matters of taste; the severely simple being regarded as more holy by some, others preferring the emotional coloring of worship which singing undoubtedly provides.

Both these issues which seem to stand out also reflect the Protestant, Puritan culture of a pioneer civilization such as America has been.

This tradition produced lusty hymn singing, harbored poignant spirituals and was seeded with Elizabethan folk music from England, the Jubilee from the Caribbean, becoming the glad funeral march of the slave and, of course, later on, jazz. Other than hymns, anthems and solos, the singing of the service itself may for all practical purposes be regarded as European, African, and Asiatic imports. This last is probably more important a reason for the hesitation of American congregations to accept the sung service than any contention between high and low churchmen.

It is also likely that the cultural patterns of America, changing as they are, will provide a better ground for the singing of the service in the near future. However, this near future is to be regarded in terms of decades rather than years, and dealt with patience. The patent serenity and humility required for the adequate rendition of plain song are not natural attributes of our culture. The unsophisticated joy of Hosannahs has to be retrieved. Thus far, the attempts to link the jazz idiom with the sung worship of the Church have been more spectacular than genuine. And, unfortunately, the use of jazz masses has been attention-getting in most cases. We may grant the sincerity of the composer, but we may question the ethics or the aesthetics of the users.

The problem is we are dealing with fixed elements. These will not yield easily to your thoughts or mine. And of course, this is meant to refer to the fixed elements of liturgical worship. The constitutive elements of the Holy Communion can scarcely be budged, and the reason is that for thousands of years they have been evocative of universal feeling and thought. And if we attempt to deal with them in any musical fashion, we must reckon with this reality.

Likewise, when we attempt to deal with the musical material in the **Prayer Book** we find ourselves in confrontation with the same monumental labor. Though a small book, it is a weighty book. Its proper use implies an appropriately great responsibility. Insofar as liturgical worship is concerned, when we leave the Prayer Book we enter the field of embellishment and addition. The whole body of hymnody and anthem literature is, in fact, secondary to the central issue.



### On Firmer Ground

THE MUSICAL PROBLEM of worship is accentuated by the fact that the Episcopal Church has once again come to recognize the fact that the Holy Communion is its central, most important act of worship. Thus, the musical labor to adorn this worship must be centered upon the fixed elements of this service, above all others. If we follow intently upon this re-discovery, not only shall the spiritual reward be great but so shall be the musical bounty.

While this is a hard fact to subscribe to, the acceptance of it will put us on firmer ground than we now stand on. As great an element as hymns constitute in our worship, they are nevertheless unstable. Looking at the total history of the Church, one finds that all but a few hymns are of an enduring nature. Of anthems we may say almost the same, except that their composition more often reflects a unified expression. That is, texts of hymns are wedded to many tunes, quite often, and tunes of hymns are summarily married off to many different texts. Most often, the text of an anthem provides the musically monogamous bliss of being married to one musical expression meant only for it. The composition of the anthem, be it good or bad, is at least unified—an uneasy marriage sometimes, but legal. In short, there is considerable wisdom embodied

in the fact that the Prayer Book contains only three non-scriptural hymns — the Gloria in Excelsis, the Te Deum and the Veni Creator.

Its companion, the Hymnal, is a worthy addition, but it is really quite separate. By comparison, it is temporary and subject to almost immediate change. Indeed, it is almost certainly now the time that we should no longer be seriously concerned with a denominational hymnal of any sort. Just as we choose our anthems within an ecumenical context, so also are we by now ready to choose our hymns.

In the meantime, we remain primarily responsible for the music of the daily offices and the Holy Communion. Here is the musical heart of liturgical worship, which if it doesn't beat the rest of the body of music must die. We may thank the liturgical movement for reminding us of this fact, and we must awaken the Church to its central musical responsibility. Whatever creative impulse we have must be dedicated to this central issue, and the heaviest part of labor must be brought to bear here. It is a bit like seeking "first the Kingdom of God" and then all the other musical benefits shall be added to us.

Upon this recognition we base not only our educational efforts in respect to both professional musicians and clergy, but also our hope for changing the hearts and minds of humankind through our worship of Almighty God.

## WHAT'S GOING ON IN LITURGICAL RENEWAL?

By J. Robert Zimmerman

*Rector of Calvary Church, Danvers, Mass.*

### BASED UPON WORK AS CHAIRMAN OF THE LITURGICAL COMMISSION OF THE DIOCESE OF MASSACHUSETTS

THERE ARE TIMES when it would be easy to feel that everything there is to be said on liturgical renewal has already been written. But a few months as chairman of the diocese of Massachusetts liturgical commission have convinced me that this is not so. A recent questionnaire about the Lesser Feasts and Fasts was quite a demonstration. Remarkably few of the clergy confined themselves to the issue at hand, and asked many questions, and made many suggestions about liturgical renewal.

For the sake of clarity, let us ask again, then,

"What is Liturgical Renewal?" It is, most emphatically, not just a matter of introducing new gimmicks into the worship of the congregation. It is, most emphatically, an attempt to make the worship of the church relevant to the real lives of people and the needs of society. Perhaps a few examples from life in Massachusetts will help.

Two of the churches most actively engaged in liturgical renewal in a positive way are Christ Church, Cambridge, and the Church of the Advent, Boston. Those familiar with our

area will immediately recognize that these two places have the reputation of being the citadels of old fashioned Evangelicalism on the one hand and Anglo-Catholicism on the other. But the Rev. Gardiner Day and the Rev. Samuel Wylie have one thing in common. They know that true liturgical worship must be "of the people, for the people, and by the people." Both of them have taught their congregation to participate in worship actively. And this is far more important than the specific ceremonies involved. And both of them by their work and witness have taught their people that there is a living, vital relationship between worship and the social witness of the gospel.

A parish in which people are taught to sing the Canticles of Morning Prayer, or to be a part of the liturgy of Holy Communion is doing more for the liturgical movement than those other places who might have "correct" ceremonial, but the people do not have a part.

### No Participation

THIS WRITER attending a conference of the Associated Parishes in New York two years ago, in which precisely the opposite happened. There were many fine things said at that conference, and some really fine services held. But the closing service at the Cathedral was not by its very nature a truly liturgical service, even though the priest celebrated facing the people, and they had gospel and offertory processions. It was not liturgical because the congregation — made up largely of learned clergy — was incapable of taking part in the service. Chants and creeds sung to difficult and distant tunes cannot be liturgical worship. And far too often this same sort of thing happens in parish churches, where the congregation is reduced to spectatorship — in such a situation everything can be "correct" but it is the very antithesis of renewal. Far better not to change ceremonies at all, and teach people to take part in worship than to do everything "right" while the people watch the spectacle.

Of course many of the new ceremonies being introduced into worship have as their goal greater congregational understanding and participation. Most certainly, the position of the celebrant behind the altar, at least from the offertory on, increases a sense of the corporateness of the Holy Communion. Most certainly this teaches us that the church is indeed a family gathered around the Father's table.

These are emphases we must rediscover in our worship. And a real gospel procession, with proper teaching, can indeed witness to the Lord who is present in his word, as well as his sacrament.

But the best way to show this is to have some decent preaching follow it, and see that the gospel is indeed expounded relevantly. A real offertory procession can indeed connect our worship with our daily lives, especially how we earn our daily bread. But again this will only be evident in a church which constantly witnesses to the social implications of the gospel both by word and deed.

### Prayer Book Revision

ANOTHER FIRM conviction has developed as a result of my work with this diocesan commission. Our national church must get busy on the actual work of Prayer Book revision and get to work fast. We have done about all we can to interpret our liturgy with new ceremonies. Now it is time to bring the words of the service itself up to date. You never hear people talk anymore about our "incomparable liturgy." Roman Catholics on the one hand, and Lutheran, Presbyterian, and United Church Christians on the other, are now all well ahead of us in terms of liturgical revision. Even the staid old mother Church of England is leaving us in the dust. Put simply, we have the most archaic and out of date liturgy in western Christendom!

I for one hope that the rumors about the new experimental Communion service from the national liturgical commission being printed this fall are true. But we haven't been told how widespread will be the permission for "trial use." Or how long a period is contemplated.

Meanwhile, I agree completely with Bishop Stokes of Massachusetts who said in his recent diocesan convention address, "We must do the best with what we have." If we are Episcopalians, we are bound to work within the framework of our Prayer Book service, and make it work the best way possible. And it is surprising how many things can be done.

The most helpful we have found is to print the Prayer Book service in a separate manual — very much like those from Coventry Cathedral and Claire College in England — with simplified rubrics, and a running explanation of the meaning of the service. This has been a tremendous boon to congregational participa-

tion, and newcomers to the parishes using this manual have found it especially helpful.

We feel that the time has come to read the propers in a modern translation. Again, Episcopalians are the only church in Christendom which legally requires archaic scripture in the service of the church. The Church of England has also rescinded this requirement.

We also feel the time has come to tolerate alternates to the "Prayer for the whole state of Christ's Church" for the intercession. At some weekday services, would it not be helpful to read special intercessions for special needs, eg., "For Peace"; "For the Armed Forces"; "For the Sick" etc., and at other times could not a litany of intercession such as those from the South India service, or the African Anglican liturgy be used on certain occasions?

#### Other Suggestions

ANOTHER CHANGE has commended itself to me, and is a development of an idea by Rev. Benjamin Minifie of Grace Church, New York, and Gardiner Day of Christ Church, Cambridge, in which they suggest using "Gloria in Excelsis" as a gradual. Certainly this great hymn of praise is more effective in the ante-Communion, than in the post-Communion. And since the rubrics permit a hymn in its place, and a

hymn permitted between the epistle and gospel, this can be done completely legally — and incidentally shorten the service. Make the hymn in place of the Gloria the "recessional" with the priest staying behind to take the blessing.

I would go a step further than Dr. Minifie and Dr. Day, however. Gloria in Excelsis is fine as a gradual for the Christmas and Epiphany cycle. But how about Te Deum during the Easter-Pentacost cycle, and Benedictus in Advent? Perhaps the shortened Benedicite in Lent. This would be a further tie with the daily office, especially useful in those parishes which have abolished Morning Prayer as regular Sunday worship, but a very meaningful seasonal use of the canticles in all parishes. Most parishes use a gradual — in cases where there is a gospel procession it is a necessity. But if there is a hymn before the sermon, it brings two hymns terribly close together. The use of a canticle as a gradual could be very welcome. Of course those who feel that the Gloria belongs in the Eucharist at all times could still use it thus.

The author would appreciate hearing from persons in other dioceses about constructive ideas in the ongoing task of making worship more meaningful to the real lives that our people live.

## Church and Society Conference Will Deal with Revolutions

★ Four hundred scholars and theologians from every continent will gather at the World Conference on Church and Society in Geneva, Switzerland, July 12-26, to formulate proposals for Christian action in the technological and social revolutions of our time. They will be especially concerned with reaching an understanding of the role of the churches in the global struggle for social justice, human rights, peace, and the equitable distribution of the earth's resources. These proposals will be forwarded to the member churches of the WCC for consideration and action.

Speakers at the Conference will include economists, theologians, political and social scientists, and government leaders from the USA, France, Nigeria, Indonesia, India, Germany, the Netherlands, Russia, Czechoslovakia, Kenya, Japan, Greece, Tanzania, Uruguay, and many other countries.

At an ecumenical service of worship in the Cathedral of St. Pierre, Geneva, on Sunday morning, July 17, the preacher will be Martin Luther King.

#### Four Years' Preparation

Sponsored by WCC after four years' preparation, the conference will also feature a study of recent trends in Roman Catholic

social thought as revealed in the relevant encyclicals of Pope John and the Vatican Council pastoral constitution on the Church in the modern world.

Eight Roman Catholic observers, appointed by the Vatican, will attend and one of them, Canon Charles Moeller, professor at the University of Louvain, Belgium, will interpret for the delegates recent developments in Roman Catholic social thinking. Several Protestant and Orthodox theologians will comment on the Roman Catholic social statements.

Some of the topics to be featured at the conference are: potentialities of the new scientific and technological revolutions; peace in a nuclear age; Christianity and revolutionary change in Latin America; the challenge and relevance of the-

ology to the social revolutions of our times; economic relations between developed and developing nations.

Speakers include Emmanuel G. Mesthene, executive director of the program on technology and society, Harvard University; Jacques Ellul, of the faculty of law, Bordeaux University; Raul Prebisch, director of the UN conference on trade and development; and Julius G. Ki-ano, minister of labor in the government of Kenya.

Others are Margaret Mead, anthropologist; M. Jean Rey of Belgium, member of the economic commission for Europe; General T. B. Simatupang of Indonesia; Max Kohnstamm, executive vice-president of the action committee for the United States of Europe; and Arch-priest Vitaly Borovoi, professor of Church history in the Ortho-dox Academy of Leningrad.

### Transformation of Society

At one plenary session a panel will discuss how the Church can contribute to the transforma-tion of society. This panel of laymen and theologians will in-clude Eugene Carson Blake, general secretary-elect of WCC, Eduardo Mondlane of Tanzania, and Prof. Lochman of Czech-oslovakia.

Much of the work of the con-ference will be done in four sections that will grapple with the following themes:

- Economic development in a world perspective
- The nature and functions of the state in a revolutionary age
- Living together in a world society — structures of inter-national cooperation
- Person and community in a technical and secular era.

The program provides for 14 two-hour meetings of these sec-tions, of which three will be reserved for discussion of the main theme presentations and

the rest for the specific issues of the sections.

Each section will be sub-divided into three or four sub-sections to facilitate the discus-sion of particular issues, with specialists in each of the areas leading the discussion within their particular group.

### Technology and the Church

Besides the sections, there will be three conference work-ing groups which will depend for their findings on the out-come of the sections' discus-sions. The topics before these working groups will be:

- Theological issues and so-cial ethics
- Technology and contempor-ary life
- Methods of study and ac-tion for the Church in modern society.

On the afternoon and eve-ning of July 17, there will be a dramatic presentation entitled *The Rebel* which has been pre-pared by Mr. Patrick Garland, a young British writer who has worked for the theatre and tele-vision. In a series of historical and literary readings Mr. Gar-land will examine the spiritual and ethical roots of the man who says "No" to the conven-tions of church and society.

The outcome of the confer-ence will be a document that will provide the basis for a worldwide discussion in churches throughout 1966-68 con-cerning the issues raised during the meeting. The aim is to take a new look at society both from the perspective of humani-ty and from the perspective of the Lord who calls his people to imaginative new actions for justice and service in an emerg-ing world society.

### U.S. Participants

At last reports there will be 57 from the U.S. taking part. The delegation representing the Episcopal Church is Presiding

Bishop John E. Hines; the Rev. Joseph F. Fletcher of Episcopal Theological School; Bishop Brooke Mosley of Delaware; Margaret Mead, anthropologist; Charles Willie, sociologist of Syracuse University.

A number of other Episco-palians will attend in one capaci-ty or another and, as reported last week, the Witness will devote two or more issues to the conference with several re-ports written exclusively for this publication.

### OXFORD BIBLE CREATES A FIRST

★ For the first time since the 16th century reformation Ro-man Catholics may read and use a translation and edition of the Bible developed outside the Roman church and approved and read by large groups of Protestants. The innovation, ful-filling a hope expressed by the Vatican Council, comes as a re-sult of the granting of an im-primatur to the Oxford An-noted Bible with the Apocrypha by Cardinal Cushing of Boston.

The text of the Oxford Bible is that of the Revised Standard Version, for which the copy-right is held by the National Council of Churches. It is to this version itself, and not to some special edition of it, that Cardinal Cushing's approval was given without requiring any changes in the translation it-self, nor in the general and in-troductory articles which with the annotations comprise the Oxford edition. The editors of the edition made changes in the explanatory notes of some pas-sages, after consultation with two Catholic scholars appointed for the purpose by the Cardinal. An example of these is the an-notation on Matthew 13-55, which now reads:

"Brothers of Jesus. Regarded by Protestants as children of Mary, younger than Jesus. In



Semitic usage, besides its ordinary meaning, the word "brothers" may also refer to persons of varying degrees of blood relationship; here and elsewhere Catholic tradition regards them as relatives of Jesus, not blood brothers."

The note takes into account the doctrine of the perpetual virginity of Mary as held in the Roman church. Inasmuch as Cardinal Cushing's action, which has validity for Roman Catholics throughout the world, constitutes official approval of a version used by other Christians, it is held to have wide ecumenical significance. The Rev. W. Van Etten Casey, S. J., of Holy Cross College, Worcester, Mass. one of the consultants, said that after "400 years of division and controversy over the Bible it will be a source of deep satisfaction to all Christians to know that at last one Bible has been restored to the Christian Church."

The Oxford edition will hereafter carry a foreword referring to the Cardinal's approval. There will be no "imprimatur" page, a device commonly used by publishers, though not required. The approval does not mean that the version will necessarily be used in public worship in Catholic churches, a matter presently in a state of flux because of the transition to the vernacular in the reformed liturgy. The Revised Standard Version, authorized for public worship in the Episcopal Church and other churches in the National Council, is not used in some Christian bodies where the King James or some other translation is used exclusively.

### W. F. GATES ELECTED SUFFRAGAN

★ The Rev. William F. Gates, rector of St. Peter's, Columbia, Tenn. was elected suffragan bishop of Tenn. He has accepted, subject to consents.

### BISHOP WARNECKE AT LEHIGH

★ "Be whole men. Live the years that are before you with no narrow horizons of specialization, and never be satisfied with a part of life rather than the whole," Bishop Frederick J. Warnecke of Bethlehem told Lehigh University graduates at the baccalaureate service.

He emphasized the place of man's religion in the quest for a whole life before an audience of 3,800.

He cited the foresight of Lehigh's founder, Asa Packer, in foreseeing the dilemma of our specialized age. "In founding the university 100 years ago he began the trend so common today of emphasis upon total learning — upon technical competence combined with the humanities," he said.

Even a century ago, he said,

Packer recognized the human role in a technological age. "He was more interested, for instance, in engineers than in engineering," Bishop Warnecke said.

### CANADIAN SEMINAR IS UNIQUE

★ Several years ago, Canon Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., was invited to Toronto to conduct a seminar on the pastoral use of hypnotic technique. The participants in that seminar, fifteen in number, were clergymen of the United, Anglican, Presbyterian, and Baptist Churches.

The original group has remained and worked together but it has now grown to seventy members. Wittkofski was invited back to conduct a refresher seminar and for a discussion of advanced techniques. Plans



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were also being made for the laity of the various churches to attend one of the sessions. They were held in Toronto, June 13-15.

### **PITTENGER TAKES ON SEVERAL JOBS**

★ On June 23, the Rev. W. Norman Pittenger, a member of the Witness editorial board, who for over 30 years has been on the faculty of the General Theological Seminary, will sail for England, to take up his new duties at Cambridge.

Dr. Pittenger will be a member of King's College in Cambridge, will lecture in divinity in the university there, and will occupy another part-time lectureship in theology attached, since Reformation times, to Great St. Andrew's Church.

His address in Cambridge will be 2 Radcliffe Court, Rose Crescent.

### **H. W. SHERRILL HEADS PILOT PROGRAM**

★ The Rev. Henry W. Sherrill, rector of the Redeemer, Cincinnati, has been appointed coordinator of the pilot program of Southern Ohio. There are several such programs in the country, having to do with urban renewal and sponsored by the national church.

Sherrill is also to fill the newly created job of executive officer of the diocese where he will devote much time ministering to clergy and parishes.

### **MEREDITH SHOOTING PROMPTS ACTION**

★ A resolution calling upon "all Christian people to work for the creation of an atmosphere in which all men are free to exercise their rights and to move about our countryside in safety," was passed at the synod of the 4th province, meeting at Sewanee, Tenn. Presented by Oscar Carr, a lay delegate

from Miss. it was specifically directed at "another act of violence in opposition to the promotion of the exercise of citizens rights." Such acts, the resolution continued "do damage to the rights and freedom of all men and accomplish no good for anyone."

### **WOMEN TAKE SEATS IN IOWA**

★ History was made at the convention of Iowa when about fifty women took seats as delegates. It was the largest convention in recent years, with a membership of 288.

Urging the state to pass fair housing bills was approved but the delegates rejected a resolution requiring a non-discrimination pledge in business transactions.

### **SAN FRANCISCO HAS A NEW STUNT**

★ Episcopal services were held in a Presbyterian church and Presbyterian services in Grace Episcopal Cathedral in what participating churchmen called a "singular and significant" event of the ecumenical area.

Carl G. Howie, minister of Calvary Presbyterian church, assisted by others from his church, celebrated Holy Communion at the Episcopal cathedral. At the same time Dean Julian Bartlett of the cathedral, celebrated communion at Calvary church according to the Book of Common Prayer.

No Episcopal clergy officiated at the Presbyterian service in the cathedral, nor did any Presbyterian clergy take part in the Episcopal rite.

Bishop James A. Pike, said: "This is indeed a great day, a long-anticipated day."

In addressing the Presbyterian congregation he said it was time that Churches "recognize that we are one, to get with it in the ecumenical movement."

Commenting on his episcopal robes, the bishop said they were "quaint" and "period pieces." Then he flipped his collar and said, "We all wear these things. Nobody knows why."

He said church unity "isn't going to mean we all do things the same way . . . God doesn't care about the differences . . . External things are not basic to God."

During the Presbyterian service at the cathedral, Dr. Howie told the Episcopal congregation: "We have but one experience at the Lord's Table, which involves the memory of Christ's death, the recognition of His presence, our personal union with Him and a common call by Him to be His servants in the world."

He added it was time "that Episcopalians and Presbyterians put aside liturgical form and doctrinal tradition and meet one another at a common table in the church and a common service in the world."

### **BISHOP CRITTENDEN ATTACKED BY PHONE**

★ Bishop William Crittenden of Erie was the target of a phone attack by the outfit that call themselves the "let freedom ring committee". They have a recorded message which they turned on in the Erie area.

It says that the NCC is communist and that the bishop's statements on Vietnam follow the "communist line" among other things.

The convention of the diocese and local papers have strongly backed the bishop and deplored the tactics of the people who play the records, which include innuendos and a "guilt by association" logic.

Bishop Crittenden has said that he intends to file a complain against the organization with the federal public utilities commission.

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# - BACKFIRE -

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**Edgar Williams**

*Layman of Baltimore, Maryland*

I'm enthusiastic over the Witness as is, and hope it continues this way. I do have a couple of ideas you might care to promote:

During the service of Morning Prayer I'm always annoyed when the prayer for "all Christian rulers" is read, asking that they "may administer justice," etc.

For God's sake, don't we want all rulers to administer justice and all people to receive it? Why the distinction? What if we had a Jewish president?

Isn't it time to consider ways and means of expelling people from the church? I'm thinking now of the guy who welcomed a prospective worshipper to a service in the Selma church "you God damn scum!" as reported in the Witness.

Perhaps even a bishop, reportedly guilty of lying and double dealing in connection with a church school should be given an out — at least from his high office.

Anyway, congratulations and luck to all of you giving us the Witness.

**Warren Debenham**

*Rector of St. Thomas,  
Sunnyvale, Calif.*

Just a note to tell you I feel you are doing a top job of getting to us the current news that is really important. Thank you very much.

**Jimmie L. Steele**

*Minister of Charlotte, N. C.*

I am a Southern Baptist minister in Charlotte, N. C. Recently, while visiting Christ Church in Cambridge, I obtained a copy of the Witness. Upon reading it I discovered it to be an exciting publication and would like to receive more of

the same. You will find enclosed a check for a years subscription.

**Florence V. Miller**

*Churchwoman of Wilmington, Del.*

I meant to write long ago to tell you that, in my judgement, the issues of the Witness for May 5 and 12 were particularly interesting and enlightening. Many thanks for letting your readers have the benefit of the excellent articles.

I especially appreciated Dr. Peterson's "sermon" given at St. Mark's church, St. Louis, and the two by the Rev. William S. Hill and the Rev. Oscar F. Green. Both of these last two seem to me to be of great help to us lay people who at times feel pretty bewildered by some of the pronouncements pouring forth from assorted clergy of the church.

These explanations of the New Morality and the Incarnation made a lot of sense to me and were satisfying both intellectually and "spiritually", if one may use that rather vague term. Anyway, I can testify that I thoroughly appreciated both of them and feel much clearer in my own mind as a result of reading them.

**Frances (Mrs. H. W.) Benz**

*Churchwoman of  
Cleveland Heights, O.*

In "What is the New Morality?" by Wesley Frensdorff (Witness 6/2/66) we read, "The situationist enters into every decision-making situation armed with principles . . ."

The question then becomes, what is a decision-making situation? If the situationist concedes that much conduct is regulated by law and we are able to make free choices only in certain areas of life, what then is new? Traditional morality has recognized that a responsible person must weigh the relative importance of conflicting principles to arrive at the best course of action. The

example of a legalist who would choose the betrayal of his fellows as preferable to telling a lie seems contrary to the code of every age. He might, however, choose to remain silent under torture if lying was unacceptable to him.

On the other hand, if the situationist believes the area of decision making should be radically enlarged, he can get a hint as to what to expect by reading the Book of Judges because, "In those days there was no king (final authority) in Israel and every man did what was right in his own eyes."

## Book Notes

*The Ways of Friendship*, by Ignace Lepp. Macmillan. \$3.95

A perceptive discussion of all aspects and phases of the subject by a French Roman Catholic priest who practices psychotherapy.

*Church Cooperation: Dead-end Street or Highway to Unity?*, by Forrest L. Knapp. Doubleday. \$4.95

A thorough consideration of the background and present position of church cooperation through local councils, and its ultimate effects on unity, by the general secretary of the Massachusetts council of churches.

*Simon Peter*, by Lord Elton. Doubleday. \$4.50

Subtitled, "The Gospel Story as it Might Have Been Told by St. Peter", this reconstruction weaves the gospel texts into the author's own narrative.

*The People Called Quakers*, by D. Elton Trueblood. Harper & Row. \$4.95

A sensitive and authoritative account of a living tradition, sub-titled "The Enduring Influence of a Way of Life and a Way of Thought", this work is a source of strengthening for all Christian traditions.

*God and His People*, edited by Harold Bassage; illustrated by Clark Fitz-Gerald. Seabury. \$4.95

Passages from the King James OT are here edited and arranged in the chronological order of events for readers 11 years old and up. The editor contributes brief introductions to the chapters and some explanatory passages, the whole work giving a sweeping view of Israel's history to the intertestamentary period. The passages are printed in short broken lines to bring out the poetic nature of the literature.

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