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Story of the Week

Bishop Pike Demands Charges Against Him be Investigated

★ Bishop James A. Pike turned tables on the House of Bishops by asking to be put on trial for heresy and conduct unbecoming a clergyman.

Backed by 35 of the younger bishops headed by Bishop John P. Craine of Indianapolis, he asked Presiding Bishop John E. Hines for a full scale investigation of "rumors, reports, and allegations" made against him by his foes.

The request to 139 members of the house came as a bombshell after the house approved, with one slight change and after lengthy debate, an ad hoc committee report rebuking him for his views and calling him "irresponsible" in his speaking and writing.

But the committee report was aimed at heading off a lengthy five-step trial in which the ultimate court is the House of Bishops acting in a judicial rather than a legislative capacity.

Bishop Pike demanded, under Canon 56, Section 4, that the Presiding Bishop initiate immediately the judicial process by naming between three and seven bishops having jurisdictions to examine the charges against him and determine whether a canonical offense had been committed.

A volley of speeches preceded the ad hoc committee report. It was finally passed by a vote

of 104 to 35. Then the Californian and his sympathizers moved into the picture with ecclesiastical and legal ammunition.

First, most of the minority — mostly in their fifties — one by one disassociated themselves from the document, presented by Bishop Angus Dun, retired diocesan of Washington.

The report of the ad hoc committee is in this issue. Others to draw up the report, which was presented unanimously, were Bishops: Sherman of Long Island; Bayne, executive council vice-president; Warnecke of Bethlehem; Kline of Northern Indiana; Mosley of Delaware; Emrich of Michigan.

Then, led by Bishop William F. Creighton of Washington, D.C., they presented a report which was received by the house stating that if Bishop Pike were to be a "casualty of the Christian mission in our day" they regretted it.

Finally, reaching into the canons for a law never used in Episcopal Church history in such a way, Bishop Pike came to the rostrum and dramatically, but quietly, asked for a full-scale probe into reports against him.

The canon asks for an examination of defamatory reports against the "personal or official character" of a bishop. It says

that with the written consent of two other bishops — in this case bishop-elect C. Kilmer Myers of California — now suffragan bishop of Michigan — and Bishop Craine — the bishop can demand that an investigation be made.

Upon receiving it, the Presiding Bishop is required to summon a committee to investigate the matter.

The rumors and accusations cited by Bishop Pike included the conclusions of the ad hoc committee, charges by Bishop Chandler W. Sterling of Montana that he "doublecrossed" the bishops by not submitting his writings to some of them last year and the draft presentment of Bishop Louttit's charge.

He said afterward the ad hoc report amounted to a trial procedure "without a hearing" and that his own legal action was "all I can do as an honorable man."

Bishop Pike was backed by a group of bishops who drew up a document in his absence between the afternoon and evening debate on the ad hoc committee report.

The minority report, also in this issue, was signed by most if not all of the 35 who voted against the Dun report. Those named by the press officer of the executive council on October 25; Bishops: Craine of Indianapolis; Myers of Michigan; DeWitt of Pa.; Blanchard of S. Ohio; Hatch of W. Mass; Creighton and Moore of Washington; Butterfield of Vt.; Cadigan of Mo.;

Cole of C. New York; Scaife of W. New York; Barrett of Rochester; Stark and Rath of Newark; Saucedo of Mexico; Stevenson of Harrisburg; Wright of Nevada; Hall of N. H.; Stokes and Burgess of Mass.; Marmion of SW. Va.; Corrigan, head of the home dept. of the executive council.

Of his foes, Bishop Pike said: "They're thinking of the in group. But I'm hearing those who are delighted there is a new way to believe — perhaps boldly, perhaps vulgarly."

He noted that fewer than half the bishops of the house have jurisdictions and that the majority "don't realize the Church is going down the chute" and that there are "scene changes" all over the country.

Bishop Craine said the younger bishops met in a rump session in a room they have used as a chapel at the lodge in Wheeling where the house met the last week in October.

"This is going to hurt the Church," he remarked to reporters, "but my personal conviction is that the young men of the Church are with Bishop Pike. The others don't even know why the Church is loading the ball game."

Donegan and Corrigan

During the hour-and-a-half discussion lasting into the late evening, bishop after bishop arose to say why he did not wish to see a heresy trial come about. They called the committee report a family affair, but also one that affected the whole Church.

Bishop Horace W. B. Donegan of New York declared that he profoundly regretted the word "irresponsible" in the report because "this is an attack on a man's integrity."

"I speak against this statement not as a bishop, or even as a Christian," declared Bishop Daniel Corrigan, director of the

home department of the executive council, "but just as a man, as an American. Even in our schools we have more humane processes than seem to be operative here for the last while."

Bishop Corrigan was a member of the minority which brought about the upset later.

"My God," he continued, "heresy is nothing to what we say about this man. The due processes of our Church are reliable, humane, and they have been violated. I believe in this due process, and I believe this matter should be further examined."

Pike and Myers

Bishop Pike at one point said he regarded it as a "failure of due process" that he was not given a hearing before the ad hoc committee. He said he "could not imagine a more judgmental set of conclusions" than those reached by the committee.

Bishop Pike cited a speech given by Bishop Angus Dun on April 30, 1925, about the complexities of the Apostles Creed. He also cited quotations from Father Hans Kueng's book, "Freedom Today," stating that freedom in theology is necessary for its variety and multiplicity.

He spoke for about 20 minutes, and was applauded as he went to his seat.

During the earlier floor fight, younger bishops among the 139 tended to support Bishop Pike while the many older ones seated at the front in the order of their consecration dates, voted over and over against him.

His successor to the diocese of California, Bishop Myers, told the House that the debate over the document "suggests we are already at trial."

He and other supporters criticized the eight-bishop ad hoc committee because it included Bishop Louttit—his chief accuser—and Bishop Pike had not been allowed to appear be-

fore it. Bishop Pike had requested that he be included or at least have his say.

Paul Moore

In an eloquent plea, Bishop Paul Moore, suffragan of Washington, asked:

"Why is it that the house had not censured any of the rest of us who have spoken, acted out or allowed to occur within our dioceses greater blasphemies than the treatment of items of doctrine less than solemnly?"

"I speak of Church doors closed against members of another race, clergy denied backing of their bishop because of their Christian social views, public impugning of the motives of fellow bishops . . .

"Is it only because Bishop Pike, due to his peculiar genius in commanding a wide audience, is more of a public figure than the rest of us? I am concerned that the severity of the rebuke contained within this statement would have something of the appearance of repression.

"The Church facing the world today is already thought of by a majority of the younger generation to be archaic. Bishop Pike is one of the few figures within our Church to whom they point with hope."

Butterfield and DeWitt

Over and over, Presiding Bishop Hines fought down attempts to have the discussion tabled or put over. Throughout the first-hour floor fight no wording in the document was changed.

Bishop Harvey D. Butterfield of Vermont, who originally had refused to sign the heresy allegations circulated by Bishop Louttit, asked that the statement be rejected.

"I'm as much concerned as anyone about the image of the Church," he said.

"But I'm more concerned about what Christ thinks. The whole issue here is: Do we wor-

ship Jesus Christ or do we worship a set of words?"

At one point, Bishop Robert L. DeWitt Jr., of Pennsylvania protested the "heavy note of censoriousness" contained in the core of the ad hoc committee document. He moved to delete three key paragraphs.

Bishop Pike spoke in appreciation of this support in his "great period of trial." He said he had more than 1,000 letters from people who had come into the Church "because of the type of thing I say and the approach I use." He said that the forms of the creeds, prayers and the hymns of the Christian Church are being widely changed and criticized at present.

And, he objected, the document contained a "judgmentalism" at one point where it indicated he had not lived up to a pledge he made to the House of Bishops last year. This was an affirmation of his loyalty to the doctrine, discipline and worship of his Church.

At issue here was a sentence in the document reading: "Nothing so troubles us now as the sense shared by most of us that this hope was in vain."

As soon as the ad hoc document was prepared, and long before the debate began, it was presented to Presiding Bishop Hines, who said he was "happy" with it.

"I hope this never will come to trial, because that is not a viable and adequate form of settling matters of the faith," Bishop Hines told reporters.

After Bishop Pike's demand for a probe the Presiding Bishop indicated that he would take his time in naming the initial committee.

"I would hope that somehow a way can yet be found to end this affair without reaching the stage of a heresy trial," he said.

Borrowing a Supreme Court phrase, he said he planned to

move ahead on the question "with all deliberate speed" and was in no rush to name the committee.

In another move to put the brakes on the issue that could expand into one of the most sensational Church trials of the century, Bishop Louttit caucused with 28 members of his anti-

Pike "Committee for the Defense of the Faith."

"I recommend that we do nothing," Bishop Louttit said to the group, whom he called to the front of the house at the close of an afternoon session. "If we get behind the eight-ball again, I'll get in touch with you."

Council for Renewal of Church Endorsed by House of Bishops

★ A re-examination of the theological stance and structure of the Church through formation of a special council of representative clergy and laymen was recommended by the House of Bishops.

Endorsing a resolution which specifically noted that the Roman Catholic Church "has shown that a great Church can re-think publicly and with freedom not only the expressions of its faith but its total life and mission in our day," the house called on the Presiding Bishop to appoint a committee to set up a council.

The resolution, presented by Bishop Anson Phelps Stokes of Massachusetts, urged the formation of such a group which will represent a cross-section of the Church to "help rethink, restructure and renew the Church for life in the world today."

The committee is to report to the next House of Bishops session — at the 1967 Episcopal General Convention — on establishment of the council. Actual formation of the deliberative group would follow that meeting.

Bishop Stokes stated that the council could produce "documents of various kinds to help us understand our faith and make it relevant for today."

Questions to be considered, he suggested, would include the

impact of science on religious belief, new forms of the ministry, the role of laymen, world peace and many areas of Christian social concern.

The council, if formed, it was noted, would not have official status but would provide guidance for the established governmental bodies of the Church.

Some bishops at the meeting in Wheeling saw the move as a reaction to the ferment created by the debate over the statements of Bishop Pike. Bishop Hines however noted that the "ferment that exists" in the Church exists "quite independently of Bishop Pike." He said that such an approach to study of the role of the Church in the world would have gotten underway even if Bishop Pike had not become the focal point of the discussion.

It was suggested by Bishop Stokes that by 1969 "some sort of congress" could be convened which would bring together theologians, laymen and clergy under the sponsorship of the House of Bishops.

Other subjects receiving attention at the House session included an examination of the Church's role in the Protestant union movement, particularly through the nine-denominational Consultation on Church Union.

Bishop Robert F. Gibson, Jr., of Richmond, Va., issued a plea

to support the Episcopal delegation's participation in the constitution talks.

"In a show-down," Bishop Gibson asked, "what are you going to do if we don't intend to go through with this? If we don't, then for God's sake, let's vote at General Convention to pull out of this thing and be honest if we can't be Christian."

The place of the Episcopal Church in the proposed interdenominational merger — in large measure because of its firm beliefs on orders of the ministry and the episcopate — has been a subject of considerable discussion.

The on-going Episcopal - Ro-

man Catholic theological conversations also were brought to the attention of the bishops. Bishop Donald Hallock of Milwaukee said in this connection that theologians on both sides earnestly hoped that some day the two Churches might find unity in the eucharist.

Elections

Bishop Lyman B. Ogilby, whose resignation as diocesan of the Philippines becomes effective next May, was elected coadjutor of South Dakota. Bishop Benite C. Cabanban, suffragan of the Philippines, was elected coadjutor and automatically succeeds Bishop Ogilby.

All Religions will be Invited To Tackle World Problems

★ The House of Bishops called for immediate efforts to convene a "world-wide gathering of Christians, Jews, Moslems and leaders of Eastern religions" to search for religious initiatives for peace and the elimination of poverty.

Adopting a position paper on "population, poverty and peace," they strongly endorsed programs of population control and called for a prompt acceleration of both religious and governmental efforts to alleviate world need.

"However extensive the promotion of family planning," the position paper said, "in the near future the explosive population growth will bring the world shortly to a food crisis of mammoth proportions, one which poses inescapable threats to the stability and growth of the nations and to the peace of the whole world."

The bishops specifically requested the Presiding Bishop to initiate conversations with lead-

ers of the World Council of Churches, provinces of the worldwide Anglican communion, and Pope Paul to bring about the global interreligious conference on peace.

While noting that religious groups have shown deep concern for problems of world population and need, and "by a wealth of voluntary effort" have sought to "minister within the calamitous conditions we confront," the issues "have not yet become the major agenda of mankind or of the Church."

It is "high time," the paper said, "that as people we become alert to the social and political vacuums around the world which are waiting to be filled and to the dangerous irrelevance of military means for filling them . . .

"The present crisis is no less urgent than the crisis of post-war Europe 20 years ago. The time has come when we must make a frontal attack against the scepticism that surrounds the concept of mutual aid. "The

haves' among the nations must be aroused to use their substance willingly and wisely to help 'the have-nots.'"

It was noted that as the gross national product of the United States "steadily increases . . . the percentage devoted to international development dangerously declines . . ."

In addition to interreligious programs and cooperation with government, the document called for support of the Presiding Bishop's fund for world relief in 1967 and urged all branches of the Anglican communion to increase their efforts to meet human need.

It was suggested that the Anglican communion appoint a non-governmental representative to the UN to aid the executive officer of the communion in assisting provinces of the communion "in finding their role in the quest for peace and the elimination of poverty."

Recruitment of volunteers to work in Church, voluntary governmental and international aid programs also was urged.

The paper additionally pledged resources of the Church to achieve equal opportunity for all citizens in the U.S., noting that "the issues of poverty and human rights are inseparable, both at home and abroad." Together with human rights advances, the paper said, there remain many areas of discrimination.

"This leads to the further unlawful acts of the few," the document continued. "We regard with deep concern the subsequent hostility of large sections of the white community.

"Sensitivity to human suffering and indignities has turned in many places to rejection. Yet only a society concerned for the dignity of every citizen can respond with creativity to the demands of a changing world."

EDITORIALS

The Irony of Wheeling

NOTHING could be more tragically ironic than the outcome of the efforts at Wheeling to avert a heresy trial for Bishop Pike. The bishops in their anxiety to avoid damaging the "image" of the Episcopal Church as a roomy and tolerant and broad-minded body adopted a statement so scathing in its attack upon the bishop's character that he was forced to demand a formal investigation.

So we shall have a kind of heresy trial after all — and in the interlude have been treated to a revelation of the depths to which the majority of the bishops will stoop to try to placate the heresy-hunters among their number. We are shocked that Bishop Louttit, for example, should have been allowed to sit on a committee appointed to weigh his own charges. We are appalled that after public statements had been made accusing him of irresponsibility, cheap vulgarity, a lack of pastoral sensitivity, and other personal deficiencies Bishop Pike should have been given only ten minutes in which to reply!

The only sign of hope is the statement of the dissenting minority, which included such impressive names as Stokes, DeWitt, Craine, Creighton, Cadigan, Stark, Corrigan, William Marmion, Barrett, Moore, and many others. Their statement is a moving document, evidence that some bishops at least know something of the mood of the latter half of the twentieth century.

So we are committed to the agonizing process of a formal investigation, and the "image" of the Episcopal Church has been irreparably damaged by the very leaders who sought to preserve it.

In the days preceding the meeting at Wheeling the press reported the death of the "Red Dean" of Canterbury, and we were led to reflect on the maturity of the mother Church of England in dealing with the eccentric and the innovators among her clergy. Bishop Barnes of Birmingham, Bishop Robinson of Woolwich, the "Red Dean" were never subjected to the humiliation which Bishop Pike was subjected to at Wheeling.

It is a sad commentary on our own American episcopacy that a majority of them have been stampeded by a handful of heresy-hunters to bring about this calamity. October 25, 1966, at Wheeling, West Virginia, the House of Bishops covered itself with something less than glory, and may well have initiated an era of ill-will and bitterness in our Church which has not been known since the unedifying churchmanship controversies of the 19th century.

We must register our great dismay.

Move Toward Renewal

THE AGENDA for the meeting of the House of Bishops was released by the Presiding Bishop early in October. Among the dozen or more matters listed for discussion were "Theological concerns in the Church today" and "The continuing dialogue with contemporary theologians."

The moves toward renewal which were taken before adjournment were a result of the discussion of these two topics, and were not, as many assumed, prompted by all the to-do about Bishop Pike.

In any case one of the greatest scholars the Episcopal Church has produced, and who was sunk over the treatment given Bishop Pike, when he read of this new plan, wrote us simply, "The news today is better."

With that we naturally agree and are glad that the meeting ended on a positive note.

Bishop Louttit, who led the campaign against Bishop Pike, said that he and the others who supported him agreed that the Church must find new means of expression if it was to speak to modern society. "The formation of a council," he said, "is a way of saying, 'Let's have a group do what Bishop Pike has been trying to do all by himself.'"

Bishop Pike said he was delighted with the move and added; "I've been trying to get us talking about theology all along."

COMMITTEE'S REPORT ON BISHOP PIKE

PRESENTED TO THE HOUSE OF BISHOPS

BY BISHOP ANGUS DUN AS CHAIRMAN OF

A COMMITTEE APPOINTED BY THE PRE-

SIDING BISHOP AND APPROVED 104 TO 35

THE FACT has been widely publicized that a number of Bishops of the Episcopal Church have been prepared to initiate a formal trial of Bishop James A. Pike. Those who contemplated this action did so because they were deeply troubled by certain utterances of Bishop Pike which they believed to be contrary to the clear teaching of this Church on basic aspects of our faith.

When all of our Bishops were notified of this contemplated action, many were convinced that it should not be taken without an opportunity for corporate consideration by the House of Bishops. The action was postponed; and the meeting in which we are now engaged, has given an opportunity for formal and informal consultation on the part of those of us present.

This statement, adopted by a majority of the House of Bishops, seeks to embody briefly the conclusions we have reached.

It is our opinion that this proposed trial would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness.

This judgment does not as such represent any legal opinion on our part for or against any charges which might be brought against Bishop Pike.

Possible Impact Seen

MANY CONSIDERATIONS have led us to this conclusion. We recognize that ideas and beliefs can not be constrained by laws and penalties. This "heresy trial" would be widely viewed as a "throwback" to centuries when the law, in Church and state, sought to repress and penalize unacceptable opinions. It would spread abroad a "repressive image" of the Church, and suggest to many that we are more concerned with traditional propositions about God than with faith as the response of the whole man to God.

The language and the mysteries of the Christian faith are inescapably hardened when dealt with in legal terms. We believe that our Church is quite capable of carrying the strains of free

inquiry and of responsible, and even irresponsible attempts to restate great articles of faith in ways that would speak in positive terms to men of our own time. And we are confident that a great majority of our clergy and people are gratefully loyal to our good inheritance in a Church catholic, evangelical and open.

Having taken this position regarding a trial, nevertheless, we feel bound to reject the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the Church. And we would dissociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust that he shares with us.

His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and at the worst, by cheap vulgarization of great expressions of faith.

Irresponsibility

WE ARE more deeply concerned with the irresponsibility revealed in many of his utterances. He has certainly spoken in a disparaging way of the Trinity, for example, and suggested that a conceptualized doctrine of the Trinity is a "heavy piece of luggage," of which the Church might well be relieved. Yet he knows well that a triune apprehension of the mystery of God's being and action is woven into the whole fabric of the creeds and prayers and hymnody of our Episcopal Church, as it is into the vows of loyalty taken by our clergy at their ordination. It is explicit in our membership in the World Council of Churches and in our consultations on Church union with other major Churches. To dissect it out of the stuff of our shared life in Christ would indeed be a radical operation and to suggest such surgery is totally irresponsible.

Mature and competent theologians have always known that the language of profound faith

presents special problems. Silence is often more expressive of "the knowledge of God" than facile speaking. But men must seek to find words, symbols, metaphors and parables to express their faith if they are to communicate and share it. The language of faith is frequently open to unimaginative and literalistic interpretations. Ancient terms and formulas may cease to speak to men in later times. There is constant need for reinterpretation and recasting, especially in a time of such rapid intellectual and social change as ours.

Necessity of Freedom

FOR THIS TASK there must be freedom, responsible freedom. But this calls for sensitive pastoral care and for patient and reverent penetration into what hallowed word-forms have been trying to say. We find too little of this pastoral concern and of this patient and reverent penetration in many of Bishop Pike's utterances on the most sensitive themes. At the last meeting of this House, Bishop Pike affirmed his loyalty

to the Doctrine, Discipline and Worship of this Church and expressed his concern for the Episcopal brotherhood he shares with us. We welcomed that assurance and the hope it gave that the dynamic leadership with which he is endowed might be used in such a way as to strengthen our corporate life and witness. Nothing so troubles us now as the sense shared by most of us that this hope was vain.

This is a hard thing to say — perhaps as hard as what Bishop Pike has said of beliefs treasured in the Church in whose service he and we have been joined and honored. Doubtless he would declare that he intended "to speak the truth in love." We would say the same — indeed we would acknowledge gratefully and sincerely that there has been so much in his ministry among us in which we rejoice.

Finally, we do not think his often obscure and contradictory utterances warrant the time and the work and the wounds of a trial. The Church has more important things to get on with.

A SUPPLEMENTAL REPORT

**RECEIVED BY THE HOUSE OF BISHOPS
AND SIGNED BY MOST, IF NOT ALL, OF
THE 35 BISHOPS WHO VOTED AGAINST
THE REPORT OF THE AD HOC COMMITTEE**

WE MINISTER in a time of rapid change in which many people are deeply disturbed. Old cherished foundations are being shaken and the hope of what is to be is not yet clear. This is an exciting time in which to live and a time of great adventure. It is a time for the young and for those who can speak to the young.

Bishop Pike has been disturbing, admittedly. Often in his dialogues with the faithless, with youth, with adherents of other religious faiths he has spoken precipitously and with some risk. He would have preferred more time for consideration, but the pace of our day does not allow us such time. We believe it is more important to be a sympathetic and self-conscious part of God's action in the secular world than it is to defend the positions of the past,

which is a past that is altered with each new discovery of truth.

At the Anglican Congress in Toronto in 1963 we explored the new frontiers that face the Church in its mission in our day. We happily agreed that there are frontiers of political and social and technological and theological thought and action confronting Christ's Church; and that our mission is to pierce them. Few of us have done so, in large part because of the risk involved and because of the danger of the task.

Bishop Pike has faced, often hurriedly, the demands, intellectual and theological of our time in history, and we commend him for doing so. If he has to be a casualty of the Christian mission in our day we regret that this is so. We would rather hope that the Church may accept the cost and the risk and the joy of moving on in its ministry to all that is to be.

THE LAY APOSTOLATE

Frederick M. Norris

Rector of St. Thomas Church, New York

WITH THE ZEAL AND DEDICATION
OF THE LAITY THERE IS NO LIMIT
TO WHAT THE CHURCH CAN DO

IF WE WERE ASKED to define the Church's method of acting in the world, most of us would use our Lord's similes. We would say that the Church is intended to be like leaven in a lump of dough, silently working its way into affecting and altering the whole mass. Or we would say the Church is intended to be like salt in a quantity of food not only enhancing the flavor of the whole amount but also preserving it from deterioration and decay. We would then go on to elaborate a bit by pointing out that the Church, as the fellowship of the forgiven, gathers at regular intervals for worship and for mutual support and encouragement of one another, then, enlightened and inspired, the members of the fellowship disperse throughout the community to leaven and to salt the whole.

In other words, the Church has long proceeded on the assumption and in the belief that its lay membership, which means you who are in the pews, comes to the sanctuary for periodic enlightenment, fresh assurance and renewed motivation in order to go forth into the offices, the homes, the schools, the shops, the meetings of directors, of trustees, and of policy committees, in management conferences and departments of government at all levels, to bring to bear the commandments and promises of our religion in every aspect of society. It is a very sound and plausible theory based upon reasonable assumptions.

The only trouble is that it doesn't work — at least not well or thoroughly. Entirely too much of the Church's energy and concern is devoted to her own self preservation and expansion as an institution whereas her first and chief purpose is to promote justice, to expand compassion and to express love in all aspects and relationships of human affairs — especially beyond her boundaries. Too many people define church work exclusively in terms of ushering and serving on committees and raising funds and all that sort of intramural activity. Important and necessary as such work is, it is less important and lower in the list of priorities than the Chris-

tian action of its members when away from church premises and in their daily pursuits.

Need to Speak Out

THE CHURCH has been paralyzed to a great extent, or at least sadly crippled, by a deep-rooted tradition of reticence and timidity on the part of lay people when it comes to speaking out in religious terms in their everyday affairs. It is supposed that only clergy are expected to be active in that sense and that the laity are to remain passive except for paying the bills. It has come to be regarded as bad taste for laymen to talk in religious terms except at church meetings. This results in a priest-ridden Church. The secularists and unbelievers speak out loudly and insistently in proclaiming their views and values with almost no articulate opposition from lay believers.

We hear it said with repeated and increasing emphasis by those who are best qualified to evaluate the situation that the Church's impact upon contemporary society can become effective only when Christian laymen unite in groups outside church premises to plan a strategy for their daily problems and responsibilities that is avowedly and openly based upon religious values. One might add that conscientious Christian laymen and conscientious Hebrew laymen could well join forces in such planning. As long as it sounds fantastic to speak of openly discussed religious values and obligations at directors' meetings or in labor union conclaves or in the city council or any other routine gathering even when many of the men are conscientious members of church or synagogue, how can we hope for an effective impact upon everyday affairs of our society of that which we profess on Sundays?

It is certainly not for me to sit in judgement as though I were entirely disassociated from this state of affairs. I am a product of this culture as much as any layman. I have been conditioned by these inhibitions and reticences which flourish so powerfully in our midst. It would

be presumptuous of me to attempt to offer specific blue-prints of how this dilemma might be resolved in your particular situations. But I believe I would be open to justified censure and to deserved accusations of irrelevancy if I were to pretend that the problem is not there or if I were to allow anyone to suppose that I am unaware of it or that I consider it less than a matter of life and death for our society.

Basic Principles

WE HAVE, as a people, gone very far in the direction of appearing to believe that there is no immediate connection between business and religion, between politics and spiritual values, between diplomacy and the word of God. We agree, of course, that being a decent chap, being as honest as circumstances permit, being kind and courteous as far as is practicable and being a responsible citizen in civic, social welfare and community needs all go to make up what we call Christian or religious living and that all that sort of thing is bringing religion and practical living together. And, so far as it goes, that is perfectly true. But by and large I fear that the major decisions on policy and procedure in our economic, political, educational and governmental affairs are established without any open, conscious reference to basic religious principles, without forthright acknowledgement of God's supremacy in all the affairs of men and without emphatic reminders that God is always the final fact to be reckoned with.

I suppose the \$64,000 question is, "Does it really make any difference?" Would our business, professional and governmental affairs be greatly altered if we were able to insist that religious principles and awareness of human responsibility to God and the availability of his guidance were seriously considered under all circumstances? Would human relations be more rewarding and mutually considerate if the presence of God were invoked more habitually by all concerned? If we were to be reminded more frequently by one another, as well as by the preachers, that all men are children of God and that we share a basic unity which cuts across the cultural, racial and economic barriers which men tend to magnify, would it help to relieve some of the tensions and suspicions which prevail? If laymen spoke out more frequently and forcefully on the subject of God's sovereignty and judgement, within what is now regarded as

a strictly secular context, would fears and rivalries and exploitations and oppressions be in any degree mitigated?

Deep Gulf Fixed

ALL OUR RELIGION is centered about the conviction that except the Lord build the house, they labor in vain who build. We listen to the many variations on this theme with solemn agreement as we sit in church. Most of us who profess and call ourselves Christians really believe this as we do so many other basic teachings. We honestly accept the fact of God's supremacy and the necessity for recourse to him if our human society is to be saved.

But the chasm between our convictions and profession on the one side and our everyday affairs on the other remains unbridged and with little evidence of determined attempt to bridge it. The old ways do not work. Much that we have supposed to be the method intended, now stands revealed as impotent. More and more thoughtful people are convinced that the answer lies with the laymen and that only as there comes to be a genuine, imaginative and aggressive "lay apostolate" shall we see the power of the Church come into her own. It is yours as lay people to find ways and means whereby the affairs of daily life and business can be confronted more candidly and directly in religious terms and in terms of human values above the idolatrous position which we accord to success and prestige. It is yours to find ways and means for dealing with the kind of social amnesia which permits such a large part of the privileged segments of society to be perpetually isolated from the exploited and oppressed masses.

I am glad to say that some of our parishioners are finding time and making opportunities for visiting areas in the city where conditions exist that cannot be tolerated with complacency and seeking to join forces with the agencies that are directly involved with the attempts to alleviate the symptoms and to cure the causes of the sickness. Such direct and imaginative methods of outreach in the name of the Church are the only hope for reformation and rebirth in contemporary Christendom and must be multiplied many times.

Finally it is yours to find opportunities and methods for being heard in support of the ecumenical movement toward reunion of the Churches. There are all too many people in the

Episcopal Church, of whom, I am sorry to say, a great many are clergy, who continue to be preoccupied with denominational and partisan matters from a bygone era and to make idols of our heritage of cult and order and to be overly scrupulous about what they choose to regard as heresy or orthodoxy.

Need for Action

THE LATEST OUTCRY on the trail of Bishop Pike is a tragic example of this. The bishops seeking to bring him to trial are not among the great leaders in our Church. They are motivated, I fear, by a combination of personal resentment and false concepts of prestige. Some of them are small guage men.

We can no longer afford the luxury of division nor indulge in endless debate over matters that are not of the essence. The world lies bleeding by the side of the road and we must not be guilty of playing the part of the priest and the Levite passing by on the other side else we pass on to certain death and deserved destruction. The laity is desperately needed. Your part is critically important. Without your resurgent initiative and zeal and dedication, the cause is lost. With it there is no limit to what the Church is destined to be and to do.

I call upon you to make yourselves heard and to insist that the leadership of the Episcopal Church either "put up or shut up" in the matter of Church reunion. There are plenty of leaders who believe in it. I am convinced that the majority do. But entirely too much attention has been paid in the past to the vociferous minority that screams about preserving our "catholicity" every time the question of reunion comes up. We shall either "put up" or be by-passed by the onward sweep of the ecumenical movement in which even the Roman Church now moves with a new spirit of love and grace.

God is determined to achieve his purpose and he will allow nothing to stand in his way indefinitely — not even our beloved Episcopal Church. Our Lord promised that the gates of hell shall not prevail against his Church for those gates shall be stormed and breached until hell is vanquished. And if he does that he will also storm and breach the gates of Episcopal reaction and conservatism without the slightest compunction. Through those who trust him there is no limit to the mighty acts he will perform in the process of redeeming his world.

The Escalation of MRI

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

LET ME SAY, straightway, that I, personally, am convinced that MRI is a good thing. I thought so when it was broached in Toronto; and I approved of it at the General Convention in St. Louis; and, indeed, believed in it when I was raised in a rectory and went to an Episcopal prep school and it was called "the great commission" or, more plainly, the Gospel of Love. Now it doesn't matter much whether I, as chairman of the committee on mission of Idaho's bishop's cabinet, am convinced or not. The rest of the bunch are and this happens to be an assignment they've handed to me. So we've packed drugs for Matabeleland and tried to raise money so that lay catechists might be trained in Southern Rhodesia. We've also had hours of conferencing with delegates from the Canadian diocese of Kootenay both in Idaho and in British Columbia and, hopefully, next spring sometime this will all eventuate into some kind of companionship arrangement whereby we can get on a person-to-person basis. All of this has involved work, which seemed necessary and significant.

But suddenly, in the last four weeks, the work has become harder and, I'm afraid, my feelings have become mixed. This is due to the fact that there has been an escalation of MRI material across my desk. It wouldn't be so bad if I would get one copy of this expensive stuff, but somehow or other I get two to four copies of each mailing. I've tried to stop it, truly. Each time the excess mailing comes bearing not only the expensive brochures but a twenty-five cent stamp, I've mailed them back and tried to point out the following fact:

When we first entered into a project for progress with Matabeleland, one of the areas of work was to set up pen-pals in that beleaguered diocese. We wanted to know more about our fellow Christians there as people. We started out with the best intentions until, at a certain juncture, the bishop of that place, a most sincere, committed and courageous fellow, made the point that, for us, a five cent stamp was, simply, a five cent stamp. But for many of his parishioners it might be the equivalent of ten meals for starving bellies. That one item, for us, made a forceful point vis-a-vis the dif-

ference between affluence and poverty. So, we've not sent many letters to Matabeleland but, rather, have tried to just raise some money which they could use, and to say prayers for them daily in the cathedral.

Today, the MRI sent me a good, fancy booklet, and the postage was 35¢ or, if you will, 75 meals for some rather hungry kid. I took the pamphlet over to the cathedral's rack and hope to God somebody will pick it up, and perhaps put a buck or two into a special envelope marked MRI — Matabeleland.

I am not so naive as not to know that General Convention is coming up and that P.R. has to go to work. All my stuff, however, comes marked first class, implying that I wouldn't read it if it didn't get this kind of attention. Really, friends, I would . . . as a matter of fact, from now on, if you'll mark it MRI, and send it the cheapest rate possible, I'll read it more avidly. I might even be able to share it with some others in the Church without feeling embarrassed. And, for the sake of some desperate kids, cut out the duplicates.

There, I feel better

John Lennon May be Right

By W. Murray Kenney

Rector of Christ Church, Cambridge, Mass.

"STATIONS BAN BEATLES for Jesus Remark" — read the headline last summer. "We're more popular than Jesus now. I don't know who will go first, rock 'n roll or Christianity. Jesus was all right but his disciples were thick and ordinary."

Beatle John Lennon was absolutely correct. The Beatles are, Sandy Koufax is, the communist party is, Humphrey Bogart is, many individuals and movements have been or are more popular than Jesus. A Roman Catholic Monsignor — upon re-examination of photographs of the Turin Shroud — reports that Jesus was only 5' 3" — even shorter than John Lennon Beatle! The Beatle also said "Christianity will go — it will vanish and shrink away." Again Lennon may be correct, prophetic — he stands in good company. Some exclaim God is

dead; others plead for religionless Christianity and theological students in England have fallen off 40%! Organized Christianity is on retreat everywhere — Asia, Africa, Boston, London, Paris and St. Louis. Is it a wonder that some radio stations panic and ban the Beatles and burn their tapes and records?

Perhaps we can respond more creatively to the Beatles' observation. The Epistle for Advent III reminds us of the judgment under which we live. When Paul wrote I Corinthians he was on the spot. The "locals" were squabbling, attacking and testing his leadership. Paul responds — as we should to the Beatles' honesty — "Let's remind ourselves of whom we are. We're servants of Christ (underlings of his) and stewards of the whole plan of salvation. Our call is to be faithful, for what we possess is not our own but a gift of God."

Hence Paul says "it's a very small thing that I should be judged of you or of a man's judgment." Paul differentiates between opinion and judgment. For him judgment is final, like that of a court. Neither his brother nor the community had this ultimate power. A higher judgment for Paul — and for catholic morality — is one's own conscience but Paul doesn't close his argument on individual conscience. "Let your conscience be your guide" can be used to defend almost any action we take "But he that judgeth me is the Lord." God's love expressed in the life, death, and resurrection of Jesus is the judgment under which Paul lives now and in the end. Paul's competency to make Christian judgment is in the measure that he stands in Jesus' footsteps.

Thus we accept Mr. Lennon's opinion as an irritant to raise questions about who we are and under what standards we live and act. The Beatles judge things and institutions from the numbers they draw, the money they make and the changes that occur in peoples lives. Christians do not accept profits and numbers as gauges of success. We do worry about change — conversion — from what to what, from whom to whom and why?

Perhaps the Beatles are inviting us to a new faith, to sing and dance our way into new heavens. This might help us think back and go back — like the Prodigal Son — to a loving Father in whose arms we may find love, refreshment, new life and may be a bit of hope.

- NEW BOOKS -

E. John Mohr
Book Editor

THE FOURTH SESSION, by
Xavier Rynne. Farrar, Straus
and Giroux. \$5.50

Xavier Rynne's four volume record of the Vatican Council is a superb achievement and will for ever remain one of its chief historical sources. The Council began in October 1962 and ended in December 1965. There were hundreds of speeches and weeks of laborious debate and rewriting of every one of its sixteen official documents. These documents are of varying length, weight, and importance. The most important are doubtless those on the Liturgy, on Scripture and Tradition, on the Church, on the Church and the Modern World, and the declarations on Religious Liberty and on Anti-Semitism. Every one of these is viewed as a compromise by some persons or groups. But this is inevitable in legislation by debate and by ballot, whether ecclesiastical or civil. And there has been great progress from 1962 to 1965. Stalwart, even heroic figures emerged at the beginning and maintained their leadership throughout. Others joined them. The Council majority was uniformly in favor of progress, of advance, of realism. But the debates in 1965 could not have taken place in the same terms at the first session. Four annual sessions had seen a slow but steady reorientation of the largest Christian body in the world.

Towards the last came such outspoken addresses as the one by the Bishop of Cuernavaca in favor of psychoanalysis (p. 77), and the Bishop of Edmonton's rejection of the notion popular in some areas that the Church "has all the answers" to all human problems. "On the contrary," he said, "the Church [is] a humble servant sincerely seeking to approach the source of divine and human knowledge and spurning the aid of others" (p. 59). Another outstanding speech was one by the new Archbishop of Milan, Pope Paul's successor. It was a noble appeal for freedom of research, especially historical (p. 93): "Even in the theological sciences, many things must be subjected to revision with progress of research, and the sphere of things susceptible of various opinions is much broader than is realized by those who have

not experienced the hard and often dangerous work of research. If each one knows that he is permitted to express his opinions with wholesome freedom, he will act with the straightforwardness and sincerity that should shine in the Church; otherwise the abominable plague of dishonesty and hypocrisy can hardly be avoided" (p. 94). And there were others.

These were truly heroic statements, and of real historical importance for the whole of Christendom and for the world. When, if ever, have such words been heard in the General Convention of the Episcopal Church, or in the similar assemblies of any other Protestant Church? It is earnestly to be hoped that the religious and intellectual renewal within Catholicism will spread to all other Churches, and the "pastoral" approach be adopted in place of the antiquated, argumentative, dogmatic, stuffy views that dominate not only our considerations of Church unity but even the practical problems of daily living. Rome has set a great example, even though we continue to pride ourselves on being more advanced than our ancient mother!

The present volume contains an illuminating sketch of the interval between Sessions III and IV, and then proceeds to the events of the opening days in the final assembly, the creation of the Synod of Bishops, a triumph in a modified "episcopalianism" that must encourage all episcopalians throughout the world, in the Anglican Communion and also in other Churches similarly organized. It marks the end of a struggle and the solution of a problem that has vexed the Roman Church since the third century. The debate on Religious Liberty also began early in this session, and ended just in time for Pope Paul's visit to the United Nations and his magnificent speech on world-peace delivered there.

The most important debate in the final session was on Schema 13, "The Church in the Modern World" (Sept. 22—Oct. 7). In its final form this document is one of the best formulations of Christian social standards and principles that our generation has seen. Readers of *The Witness* will be specially interested in its clear exposition of the Christian conception of man, his vocation, the human community, the significance of human activity in the world, the role of the Church, Marriage and the Family, the advancement of culture (including both education and welfare), Economic and Social Life, the political community, the community of na-

tions, peace and war, and the role of the Church in the international community. I may say, as an aside, that this and other documents of the Council can be purchased separately, as well as all together in one paperback volume. They should be widely read. In some of our parishes copies are now available in quantity and are being carefully studied by interested groups. I lectured to one in California last winter.

The discussion of anti-Semitism, and the hazardous career of the statement, ended in what is perhaps not as clear and forceful a statement as could be wished, but one that is nevertheless a tremendous step for Rome as a whole. It would be an equally long stride forward in many other Churches and in many countries where anti-Judaism has been ingrained in whole populations from childhood. Slowly, very slowly, the world is coming to rid itself of this loathsome poison that injures and cripples the lives of multitudes and reacts diabolically upon those who absorb and disseminate it. Soon, let us hope, the whole world will reject the "teaching of contempt" that degrades whole peoples, not only in their hatred of the Jews but of any and all other dissenting groups. There are dangers enough facing civilization today without crippling the responsible nations with race-hatred.

The identity of "Xavier Rynne" is still a mystery. The name is a pseudonym, we are told. Myself, I think he is a small committee, and that his literary style can be analyzed as the product of at least three brilliant minds working in unison.

As a last and choicest portion at the feast, the author(s?) gives us a brief chapter entitled "Toward Vatican Council III". This sums up broadly the achievements to date and outlines the progress and direction the Church now appears to be pursuing under the leadership of Pope Paul. Protestants will recognize many a turn of thought in this prognosis, for example the maxim *Ecclesia semper reformata* (p. 264): "The Church must always be in process of reformation." But even apart from the future, and looking back only on the Council's actual achievements and not its promise of things to come, we can like St. Paul "thank God and take courage."

— FREDERICK C. GRANT

Dr. Grant, an Anglican observer at the first Vatican Council session, is the author of "Rome and Re-Union", Oxford University Press.

BUTLER IS INDUCTED AT TRINITY PARISH

★ The Rev. John V. Butler, formerly the dean of the Cathedral of St. John the Divine, was inducted rector of Trinity Parish on November 1.

The traditional ceremony, which dates back to days when colonial governors inducted rectors in the name of English kings or queens, took place before the sculptured bronze door of the church at Broadway and Wall Street, New York.

Frederick E. Hasler, senior warden, handed the new rector a small bag containing some large brass keys which fit not only the doors of Trinity but also doors of the six chapels which make up the parish.

Dr. Butler in receiving them said: "I accept the keys and with them the temporalities, profits and appurtenances of the rectorship, and by the grace of God I will faithfully perform the duties of my office, so long as it may please God to continue me in it."

He then turned the lock of one of the massive doors and began to push it open. "It worked", he said, as if surprised, in the only ad lib of the ceremony. He then walked down the center aisle to the chancel steps where he gave a blessing.

Then a service of institution was held, beginning with a procession of vergers, vicars, wardens, bishops and clergymen of all faiths. The letter of institution was read by Bishop Horace Donegan, diocesan of New York.

Trinity Parish, which has an endowment of about \$50-million as well as extensive land-holdings, was chartered in 1697 by King William 2nd. It was a "chapel royal" which meant that its affairs were managed directly by the crown. The first rector was the Rt. Rev. Henry Compton, the lord bishop of London. But he never visited

the church and is not listed among its rectors.

Dr. Butler is the 14th rector and succeeds the Rev. John Huess who died suddenly earlier this year.

CRACKDOWN ON WAR BY CHURCHMEN

★ A National Council of Churches official and a Roman Catholic bishop issued separate appeals to churchmen to arouse the country's conscience on the entire question of the Vietnamese war.

The pleas were made at the annual meeting of the Catholic association for international peace by David R. Hunter, an Episcopal minister who said he was speaking only for himself and not for his Church or the NCC, of which he is deputy general secretary; and Bishop John J. Wright of Pittsburgh.

Hunter maintained that no matter how sincere Americans are in their belief that the U.S. is justified in the Vietnamese war effort, they are "devilishly wrong."

"This is an act of immorality which our nation must repent," he stated.

Bishop Wright reiterated his call for a "theology of peace," asserting that Christendom has failed to produce such a theology and has offered an anemic substitute.

"We have thus far failed to produce what civilization has a right to expect of us," the bishop declared. "That is a sound theology of peace. Instead of building an organic climate for peace, we have settled for mere wishful thinking."

This substitute for a dynamic theology Bishop Wright described as "a largely sentimental hatred of war," not an active stand against it.

Hunter made it clear to the conferees, including priests, nuns, and laity, that he felt the Churches are not doing their

part, condoning instead "a strange and almost sickly inaction and calm" while the war, in progressive steps, intensifies.

By contrast to their dominant role in the civil rights fight, Churches are playing a "minor" and "ineffective" role in bearing down Hunter asserted.

He described the Church, in this realm at least, as "a rudderless craft driven before the winds." He based one of his major objections to U.S. involvement in Vietnam on the premise that the issue is essentially a political one facing the Vietnamese and the U.S. as well. "To meet a political threat with the use of force is an immoral act," he reasoned. America's true reason for fighting in Vietnam, he said, is to check Communistic take over — as he viewed it, a political situation.

He called on Christians to probe and proclaim the moral law "until it becomes a fire in our souls." Then, he argued, the Church will be listened to and will become an effective force in determining the question of war and peace.

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FURTHER PROTESTS ABOUT CDGM

★ Cutting off funds for the Head Start program in Mississippi by the Office of Economic Opportunity was fully reported in these pages in the October 20 issue.

Later seven Episcopal bishops send a telegram to Sargent Shriver, head of OEO, in which they asserted that "team work

between Church and government is essential to a successful war on poverty. That team work can only be based upon mutual responsibility and faithfulness to the principles of maximum feasible participation of the poor as exemplified by the Child Development Group of Mississippi."

Signing the telegram were the following: Robert DeWitt of

Pa.; William Marmion of SW. Va.; Leland Stark of Newark; Ned Cole of Central N.Y.; Paul Moore of Washington; Kilmer Myers of Mich. and soon diocesan of Calif.; John Burgess of Mass.

On October 27 high ranking officials of two other major denominations reaffirmed their support of CDGM and reminded Sargent Shriver that they have "tried to be reasonable, tactful and responsible" in dealings with OEO.

The message to the OEO director was in reply to a letter from Mr. Shriver published in the New York Times October 25, in which he had charged clergymen with "impugning the motives of a public official before ascertaining the facts." Mr. Shriver's letter also stated that spokesmen for a group of 73 clergymen who had picketed OEO on October 14 had apologized "for any action of theirs which impugned my honesty or integrity" and implied that the spokesmen had withdrawn their support of the Head Start program in Miss. which has generated controversy since OEO announced October 2 that the program would be discontinued.

Officials of the United Church of Christ and the United Presbyterian Church, wired Mr. Shriver; "We regret that you protest so loudly about your personal integrity and ignore the issue we raise, for it is the integrity of the whole nature of the poverty program which we are deeply concerned about, of which CDGM is the crucial example today.

"Let us clarify for you and the public the fact that we have not in any way diminished our support of CDGM . . . We are totally committed to an appreciation of the achievements of CDGM, under the circumstances they have had to face and we urge your office to provide full funding for CDGM. We deplore

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CONSECRATION IN VIRGINIA

★ The Rev. Robert Bruce Hall, was consecrated bishop coadjutor of Virginia at St. Paul's Church, Richmond, October 21.

More than 1,100 invited guests, representing every church in the diocese, were on hand to celebrate and participate in the ceremony which was held within the context of Holy Communion.

Bishop Wilburn C. Campbell of West Virginia, preached the sermon. He called attention to the primary responsibility of a bishop, "Be to the flock of Christ a shepherd."

He said that this flock consists of the clergy, who look to the bishop for pastoral guidance, and the people of the diocese, who turn to him for leadership.

The consecrator and celebrant of the eucharist was Presiding Bishop John E. Hines. The other consecrators were Bishop Robert F. Gibson Jr. of Virginia, and Bishop Gerald F. Burrill of Chicago.

Bishop Hall's first official act was to leave for West Virginia, with his fellow bishops, for the meeting of the House of Bishops, held in Wheeling, his home town.

ST. PAUL'S CHAPEL MARKS 200TH YEAR

★ St. Paul's Chapel of Trinity Parish, where George Washington worshipped during his first term as President, celebrated its 200th anniversary with ceremonies led by both secular and religious figures.

Presiding Bishop John E. Hines preached the sermon at the service. New York's Mayor John Lindsay, an Episcopalian,

led a procession of civic dignitaries into the service and also gave a brief talk from a portable lectern at floor level in the front of the sanctuary.

Roman Catholic, Eastern Orthodox and Jewish clergy were included in the processional that opened the service.

St. Paul's Chapel, reputedly the oldest public building in Manhattan, is a graceful Georgian classic structure in the heart of what is now New York's financial district. It is one of six chapels which are a part of Trinity Parish.

Following the first Presidential inauguration, April 30, 1789, President Washington, both houses of Congress and the Cabinet attended special thanksgiving services at St. Paul's. The first President continued to worship there regularly while New York City served as the national capital.

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A chalice given the church by King George III in 1766 was used for holy communion during the anniversary celebration. Heroes of the American Revolution lie buried in the churchyard.

NEW APPOINTMENTS IN BETHLEHEM

★ The Rev. Edward W. Stiess, director of education of the diocese of Bethlehem, will become the new archdeacon Bishop Frederick J. Warnecke has announced. He will succeed the former archdeacon, Dean T. Stevenson, now bishop of Harrisburg.

The bishop also announced the appointment of the Rev. H. Arthur Doersam as canon to the bishop. This position will replace that of director of education. Doersam is rector of the Church of the Epiphany, Glenburn, Pa. The appointments become effective January 1st.

BISHOPS LAUD WORK OF ROBERT SPIKE

★ A resolution expressing thanks for the ministry of Robert W. Spike, clergyman and civil rights leader murdered in Columbus, Ohio, was passed by the House of Bishops.

The action also expressed the prayers and condolences of the bishops for the family of the United Church of Christ clergyman who once headed the National Council of Churches' religion and race commission.

Spike, it was stated, "gave completely of his talents" to further the "ministry of reconciliation in the current struggle for human rights."

LONG ISLAND ELECTS RICHARD MARTIN

★ The Rev. Richard B. Martin, archdeacon of Brooklyn, was elected a suffragan bishop of the diocese of Long Island at

a special convention. An earlier convention, on Oct. 8, ended in a deadlock when it failed to agree on a candidate.

With his election, Dr. Martin became the second Negro to be elected a bishop of a diocese of the Church in the United States. The first was Bishop John M. Burgess, Suffragan of Massachusetts.

A native of South Carolina, Dr. Martin was educated at Allen University, Columbia, S.C., and Bishop Payne Divinity School in Virginia. He also studied at the University of the South, Sewanee, Tenn., and Union Seminary in New York City.

ALL HAVE TWO ROLES SAYS BISHOP MYERS

★ Christians must be both "conservers" of the central values of the Church and "protestors" against outworn structures, the suffragan bishop of Michigan said in his farewell address.

Bishop C. Kilmer Myers, newly-elected Bishop of California — gave the keynote address at the annual convention of the Michigan diocese.

Church members, he declared, "must remain lovingly loyal to the glorious treasures of the catholic Church. At the same time this company must attack within itself the tendency, so common among all men, to absolutize the social structures which give the catholic Church institutional form and presence in each age and culture.

"Only so may we tolerate within the company those whose special talents lead them to protest and those whose vocation is the maintenance and nurture of social structures. There must be a little of each in every one of us."

"To hold tenaciously to catholic order and tradition and at

the same time to be a Protestant is the rightful vocation of each one of us . . . It is not the vocation of some to be the preservers and of others to be the protestors. In each of us must be the preserver and the protestor — in one and the same person."



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VIETNAM RESOLUTION TONED DOWN

★ The Bishops expressed concern over the "anguish" caused by the Vietnam war for all involved and praised efforts of government leaders to end the conflict through negotiation.

Unanimously adopting a statement which was a greatly-revised version of a more specific original document, the house issued a plea to U.S. officials to "continue to strive to develop broader latitude in the give-and-take of the process of genuine reconciliation."

The statement urged support of "all humanitarian efforts, especially those of Church world service so that such witness may not only help relieve suffering, but also assist in creating an atmosphere in which reconciliation may be achieved."

Prayers were asked "for our country, for the people of Vietnam, for all engaged in military action, for the peace of the world and for the reconciliation of all God's people."

The final statement was adopted only after deletion of passages which called for an end to military escalation of the war and said that civilian casualties are exceeding the number of military casualties.

The original document also urged "cessation of bombing and military action which result in the killing of non-combatants."

Another part of the draft statement, which was dropped, asked that all participants in the war "including the National Liberation Front" share in "any negotiations" for peace.

Bishop William Crittenden of Erie strongly supported the statement as first presented. He said that not to pass it was letting down not only U. Thant of the UN but also the National Council of Churches and declared that he felt so strongly on the subject that he might have to resign as a member of

the general board of the NCC.

A key objector to the original statement was Suffragan Bishop for the Armed Forces Arnold M. Lewis, who recently returned from a second tour of military installations in Vietnam within 10 months.

Bishop Lewis maintained that the document contained several "false premises" and was "not worthy of this house."

Among those urging a strong statement on the Vietnam war was Bishop Pike. He emphasized to his fellow bishops that the house's statement would be under close observation.

"It cannot fail to be noticed," he said, "that we can spend much time here on my real or supposed faults and yet are determined to remain silent on the most grievous moral question in which our nation and people are involved — namely the destruction of and burning alive of persons in Vietnam."

Bishop Lewis, in an interview later, said that there is "a lot of fuzzy thinking in the U.S. about Vietnam and the talk of escalation."

"This is a military matter, not a political one," the bishop said. "We are moving militarily and we need more troops. This should be in the hands of military leaders and no civilian group can decide."

CHURCH IN CUBA HAS NEW SET UP

★ The House of Bishops voted unanimously for creation of an autonomous Anglican diocese of Cuba, formerly a missionary district of the American Church.

To be headed by a metropolitan council comprised of Bishops of Canada, the West Indies and Mexico, the diocese has about 75,000 members in 52 parishes with 31 priests.

Bishop Stephen F. Bayne director of the overseas depart-

ment, pointed out that creation of the independent diocese "in no way represents any retreat on our part from fullest brotherhood with the Episcopal Church in Cuba."

"Our intention in doing this," he said, "was to set them free from any relationship with the American Church which could be potentially harassing and even dangerous for them."

Members of the metropolitan council for the diocese are Archbishop Howard Clark of Rupert's Land, primate of Canada; Archbishop Alan Knight of the West Indies, bishop of Guana, and Bishop Melchor Saucedo, suffragan of the district of Mexico.

The only parallel for the new Cuban diocese is the diocese of Hong Kong, which was separated from its parent Church in China and functions under the trusteeship of the council of the Church of Southeast Asia.

Bishop Bayne made clear that Episcopal Church support for Anglican and "other Churches in Cuba through the World Council of Churches will continue undiminished."

"The time may come," he said, "when (Cuban Anglicans) . . . are able and will want to resume full companionship with the Episcopal Church in this country. We would find this a happy choice, should they wish to make it. For the moment, they must be equipped with the full freedom they need to continue their heroic witness within their troubled nation."

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