

# The **+** WITNESS

NOVEMBER 24, 1966

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### In Leading Churches

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## Story of the Week

# Episcopal Schools Association Hears Corrigan on Trends

By E. John Mohr

*Witness Editorial Assistant*

★ Declaring that God will raise up "new institutions to fulfill his will" if the old ones are "unresponsive to his changing breath" Bishop Daniel Corrigan, director of the Executive Council's home department, made an urgent plea for a recognition of the need to change in contemporary life in a series of addresses at the triennial meeting of the National Association of Episcopal Schools in Washington, D. C., November 10-12.

Representatives from 170 schools in 31 states participated in the proceedings, in which worship in the schools was the major theme. At two eucharistic celebrations for the conference special musical settings for the communion service were presented.

The need for change in institutions, in Dr. Corrigan's view, grows out of the rapid acceleration of history in current times and the vastly greater availability of information for all, including children. He deplored the tendency to put forth the "same old clichés" and the "same old lines" in the face of the present urgency, telling the educators that they cannot expect children "to live in your land". Rather, they must be

allowed to "live in their land—which the Lord God has created through you".

The disappearance of the family as an integrated unit was cited by Bishop Corrigan as a principal element of change in contemporary society. When children hear conventional descriptions of the family as centers of communal life they look at the Church questioning, said Dr. Corrigan, "as we dish out this bunk." Although firmly committed to monogamy, he said, he could not look upon it as "the order of the world, as the law of the land", holding that it is based essentially on grace rather than nature, and that marriage must be a voluntary relationship, something it has become increasingly in modern society.

In the realm of education continuous change is demanded, Bishop Corrigan held, by the rapid progression in industrial, scientific, and economic life, requiring continuous education for the individual if he is to survive.

The musical setting for the opening communion service of the conference in Washington Cathedral was written in contemporary style by Richard Dirksen, music director of the National Cathedral School for Girls, and sung by glee clubs of St. Agnes School and Episcopal High School, both in Alexandria,

Va., and St. Albans School and the National Cathedral School, both at the cathedral. Bishop Creighton of Washington celebrated the service facing the congregation from a plain altar placed in the crossing of the church, the choirs being behind him in the chancel. Bishop Stephen F. Bayne, Jr., director of the overseas department of the Executive Council was the preacher, assistants at the service being: Bishop Corrigan; Suffragan Bishop Chilton of Virginia; the Rev. Rodman P. Kypke, president, Texas Episcopal School Association; the Rev. W. G. Hensom Jacobs, headmaster, St. Augustine's School, New York City; the Rev. John D. Verdery, headmaster, the Wooster School, Danbury, Conn.; the Rev. John Crocker, Sr., headmaster emeritus, Groton School, Groton, Mass.; the Rev. Canon Charles Martin, headmaster, St. Albans School; and the Rev. John P. Williams, dean of schools in the diocese of Virginia.

The compositions for the service were brilliant and well sung, but were partially ineffective because the congregational ceremonial was not coordinated with it. In his arrangement Dirksen provided for cheering of "Hosanna in the Highest" by the congregation in response to the choirs' singing of "Blessed is he that cometh in the name of the Lord" at the end of the Sanctus and Benedictus setting. But at this point the congregation was still kneeling, and, not being in

a good position to shout, remained silent.

At the closing service, celebrated by Bishop Corrigan, a jazz setting was used. The Rev. John Gensel, a New York City Lutheran pastor, read the 150th psalm as an introit, Dr. Ruth Jenkins, headmistress of the Bishop's School, La Jolla, Calif., and president of the association, read the epistle, Dr. Verdery being the gospel. Others assisting were: The Rev. Thomas N. F. Shaw, headmaster, Trinity School, New Orleans, La.; the Rev. Burton A. McLean, headmaster of Iolani School, Honolulu, Hawaii; the Rev. Kenneth Cary, headmaster, St. Matthew's Parish School, Pacific Palisades, California; the Rev. John Jenkins, headmaster, All Saints School, Vicksburg, Miss.; the Rev. E. Allison Grant, headmaster, Grace Church School, New York, N. Y.; and the Rev. James McDowell, headmaster, Sewanee Military Academy, Sewanee, Tenn.

At the working sessions of the meeting some participants resisted what one of them called a "bondage to the Prayer Book", urging freer liturgical forms for use in schools. Others advocated writing of prayers by students in their own language, to stimulate direct participation in worship, while some felt that conventional language was preferable if it were explained. One commentator expressed the view that where students did the scripture reading, as in one of the demonstration services in the cathedral, they should be sure of knowing the meaning of the passages they read.

In his report to the meeting the Rev. John Carter, executive secretary, presented some areas in which developments might be expected in Church schools. These included broadening the vision of education on the part of the lay controllers in the schools, such as patrons and

trustees; involvement of students in community service; leadership in social changes in this country; and innovations and new concepts in education.

The Rev. John D. Verdery of

Danbury, Conn., was elected president of the Association, succeeding Dr. Ruth Jenkins, and the Rev. Thomas Shaw of New Orleans took Verdery's former place as vice-president.

## Charges of Racism in Church Sparks N. Y. Demonstration

★ More than 200 singing and praying Episcopalians demonstrated outside the Church's national headquarters against racism in the Church.

The protest outside the Center culminated an all-night vigil in its Chapel of Christ the Lord by 17 members of the Episcopal Society for Cultural and Racial Unity.

At the close of the mid-day protest, C. Kilmer Myers, suffragan bishop of Michigan and other ESCRU leaders placed a 350-word indictment against "heretical and blasphemous" Episcopal race practices on the desk of the 7th floor office of Presiding Bishop John E. Hines, who was in Geneva, Switzerland.

"Dear John: love, Kim," Bishop Myers scribbled atop the list of charges.

Earlier, the bishop and other leaders of the national organization, which held its annual meeting for three days at the Cathedral of St. John the Divine and two Harlem churches, joined crossed arms and sang freedom songs on the sidewalk outside the building.

Immediate cause of the outburst was a purported lock-out of members and newsmen by officials of the building. It was a Saturday, and the building is closed at that time.

However, since ESCRU had received permission the night before for an all-night pray-in in the chapel, those sympathizers who the next day milled around outside were at length

welcomed inside by Canon Charles M. Guilbert, secretary of the Executive Council, and Vaughn Moore, building administrator.

Both Bishop Myers and the Rev. James P. Breeden, a Negro priest of Roxbury, Mass., who is assistant director of the commission on religion and race of the National Council of Churches, cited instances of racism in personnel policies and parish practices in their Church.

"The life of the Church as it is lived today in this country," Bishop Myers said, "shows that it is shot through with racism." Breeden told of being turned down by his home diocese of Minnesota because there were no vacancies in two existing "Negro parishes."

Bishop Myers said the indictments drawn up by ESCRU represented a "first step" in a "growing ground swell" of support in Church ranks for a "call for renewal" issued by the House of Bishops (Witness, 11/10).

The grievances, Bishop Myers said, supported "the kinds of stands" taken in behalf of interracial justice by Bishop Hines and ranking Church officials "in the face of intense pressures."

Read aloud outside the Center by Malcolm E. Peabody Jr., younger brother of recently defeated candidate for senator from Massachusetts, Endicott Peabody, the Episcopal group's statement began:

"We charge the Church to which we belong and which we



love with heretical and blasphemous distortion of the Christian doctrine of man."

Episcopalians, it said, have distorted "almost beyond recognition much of the apostolic teaching" about mankind and "have permitted the erection of heretical structures within our midst."

The document assailed racism in "privileged sanctuaries" of white suburbia and hiring practices which treat Negro priests "as though they were inferior human beings incapable of ministering at our altars and pulpits to the whole people of God."

Christian education in the Church "reflects the image of false dignity and human separation," the statement charged.

And, it continued: "We have perpetuated economic and moral inequalities of discrimination by our Church's financial investments and its building and purchasing policies without creative protest."

Result of this racism "at the very heart of the Church's life," it said, "is an inability to address its mission to the crucial issues in the life of our nation."

The sidewalk audience applauded as Peabody continued: "The Church has retreated from the implications of the phrase 'black power' in order to continue the status quo of white power and white supremacy.

"We have permitted the vast majority of our members to live comfortably in segregated housing and to justify continued buying and selling in a segregated housing market.

"We have acquiesced to discriminatory practices of employment by unions and employers, condoning them by our silence.

"We have done little to equalize educational opportunities. We have failed to address ourselves to the turning of our ma-

terial blessings toward the establishment of full opportunity for all people.

"We continue to commit the ultimate sin, that of fostering the separation of man from man."

Segregation, the document said, is acted out in the sacraments of baptism and the eucharist. Both of these central actions in Church life, instead, should express "reunion in the life which is in Christ Jesus." As a result, the statement went on: "Our need to repent is so great that it scarcely may be described."

Yet "repent we must," the

group said, if the Church is to heed the mandate of their bishops for a Council "for the renewal of the church in our day."

The group said it took the words of the bishops favoring a council "most seriously" and pledged "unstinting support" to "this holy effort" of renewal.

Co-authors with Bishop Myers and Father Breeden of the protest document were the Rev. John McG. Krumm, rector of the Church of the Ascension, New York, and chairman of the Witness editorial board, and the Rev. Robert E. Hood, of Gary, Indiana.

## Contributions to Protestant Churches Establish Record

★ Total Church giving by members of 44 U.S. and Canadian Protestant and Anglican denominations reached a record \$3,300,996,291 in the 1965 fiscal year, the National Council of Churches reported.

The commission on stewardship and benevolence said the 1965 total in its annual "Statistics of Church Finances" represented the highest figure ever reported in the 45 years since the compilation has been made.

Last year the commission reported that contributions to 41 denominations totalled nearly \$3 billion in 1964.

Of the 1965 grand total, 36 U.S. denomination received \$3,172,114,782 for all purposes, passing the \$3 billion mark for the first time. Six Canadian church bodies received \$128,881,509.

The U.S. total was divided — \$569,589,195 for benevolences such as home and foreign missions and overseas relief, a per capita figure of \$14.03; and \$2.6 billion for congregational expenses, a per capita of \$63.72.

Average per capita giving for

all purposes rose from \$72.04 in 1964 to \$77.75 in 1965.

NCC commission officers, interpreting these financial statistics, cautioned against drawing hasty conclusions from comparisons between totals for 1964 and 1965. They pointed out that the figures "are not absolute, but indicative only."

It also was noted that only 44 denominations were reported out of 250 listed in the 1966 Yearbook of American Churches, published by the NCC.

In denominational per capita giving, as usual small evangelical Churches far outstripped the larger Churches. The Wesleyan Methodist Church, with a 39,114 membership, led all the reported American church bodies with \$290.48. However, the Free Methodist Church which has been first in per member giving in the last several years was not reported in the 1965 statistics. In 1964 the Free Methodist per capita was \$358.17.

Per capita giving among some of the largest denominations was: Protestant Episcopal, \$106.80; Lutheran Church-

Missouri Synod, \$106.66; Disciples of Christ, \$95.91; United Presbyterian, \$95.75; American Lutheran, \$86.70; Methodist, \$61.42; and Southern Baptist, \$59.22.

## FLEMMING EXPECTED AS NEXT NCC PRESIDENT

★ President Arthur S. Flemming of the University of Oregon since 1961 and a former U.S. secretary of health, education and welfare, is expected to be nominated as president of the National Council of Churches at its triennial General Assembly in Miami Beach, Fla., Dec. 4-9.

It was learned that the NCC's nominating committee will present only Flemming's name to the assembly. The nominating committee in the past has presented only one candidate for the post and nomination has been tantamount to election.

Flemming, a Methodist long active in the NCC, would be the second layman to hold the National Council's top elective post. J. Irwin Miller of Columbus, Ind., a member of the Christian Churches, served from 1960-63.

## ST. AUGUSTINE'S COLLEGE CHANGES STATUS

★ St. Augustine's College at Canterbury, England, will cease to be the "central college" of the Anglican communion next June because of financial difficulties, the Church of England reported.

St. Augustine's was founded under Royal Charter in 1848; in 1952 it became the "central college" of the worldwide communion.

News of the decision to terminate this role came from Lambeth Palace, the official residence of the Archbishop of Canterbury.

The announcement said the decision had been made by the

Lambeth consultative body, which was set up as a kind of continuing committee by the Lambeth Conference of 1958. The announcement added: "The high cost of what has been undertaken by the college makes it impossible for it to continue on the grants which the Anglican communion budget has been able to provide. Decisions have still to be made, with the aid of a new advisory council, about the future use of the college and its library in the service of the Church at home and overseas."

St. Augustine's was originally founded for the education of ordination candidates intending to serve in distant parts of what was then the British Empire. In 1947, under a supplemental charter, it was authorized to admit clergy from all parts of the world and ordination candidates irrespective of their sphere of service.

Its establishment as the "central college" of the Anglican communion in 1952 was in fulfillment of a resolution of the Lambeth Conference of 1948. It was then stated that it would provide a place where men could come for further study in subjects relating to the evangelization of the world and the growth and welfare of the life of the Church, and be an Anglican center and place of scholarship and research.

## ORTHODOX WILL WORK ON COMMON BIBLE

★ Pope Paul's call for Roman Catholic cooperation in common Bible translation work was welcomed by Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America, as a significant move toward "better understanding among all Christians."

"We, the Orthodox," the archbishop said, "will work with our Roman Catholic, Protestant and

Anglican brethren in seeking avenues to be explored and ways and means to be found for affecting a better common understanding among the Churches of Christ."

He commented that this is the goal of the supreme leader of Eastern Orthodoxy, Ecumenical Patriarch Athenagoras of Istanbul, and added that a Bible acceptable to all Christians "would be of prime importance for the word and teaching of Jesus Christ . . ."

"We would want one Bible for all Christians," Archbishop Iakovos said, "provided that scholars of all the Churches would cooperate in such a project and provided that the Holy Synod of the Ecumenical Patriarchate would authorize its use."

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## WE'RE SORRY

★ The wife of the managing editor is a good speller; her husband is not so there are weekly comments about errors. Thus in Dr. Grant's review of the book by Xavier Rynne on the fourth session of the Vatican Council (11/10) we had the Bishop of Edmonton saying about the Church that it seeks "to approach the source of divine and human knowledge and spurning the aid of others." It should be "not spurning the aid of others."

In the same review we had the Latin "reformata" which should have been "reformanda". Professor Grant who thinks in Latin, and who took notes on 633 Latin speeches while he was an observer at the first session of the Council, felt badly about the slip. The managing editor did not feel so badly about this, since he has a hard enough time thinking in English, let alone any other language.

We'll try to do better, without making any promises.

# EDITORIAL

## Why Blame the Leader?

THE WORLD'S social order seems to be in a bad way. There is an over production of food in half the world and starvation in the other half. There is a universal opportunity for education and a maximum of crime. There is a tremendous amount of religion and very little charity. There are innumerable political panaceas and a minimum of social content.

All of which seems to indicate that the world has accumulated many things but in doing so is in danger of losing its soul. We have a lot of things but are not very happy with them all. The public press, which is the barometer of the public atmosphere, specializes in crime because that is what sells the papers. We Americans do love to hear the minute particulars of ghastly murders, or sordid family relations, of brutal crime. Like juveniles we love to hear ghost stories and are afraid of the dark. We would hate to meet a real ghost in a graveyard at midnight but we want to read about him. We have more means of communication than any age and less that is worth while to communicate.

What society needs is a stabilizer and what we get from the pamphlet writers is abuse of the Church. Well in a way that is a compliment to the Church. When things go wrong politically we blame the government because we have a conviction that if it is to be righted at all the government must do it. It is at least a recognition that the Church could be a potent force for bringing order out of chaos if those in the Church were competent to administer it. The attack is therefore upon those who represent the Church. They are not doing what could be done if the clergy and laity were equal to their task. Unfortunately they are composed of the same flesh and blood as their critics. The critics are doing nothing. Church people are not doing much.

Well, what can be done about it? It is evident to all men that if we were to love one another everybody would be happy. But there is no one who has ever attempted that Herculean task in a way that has inspired others but Jesus Christ. When one compares him with political leaders all over the world the comparison is odious. There is a greater gulf between them than there is between St. Francis and Alexander Borgia. When

one compares him with any philosopher or theologian that pops into your head there is all the difference that there is between an artist who creates stained glass windows and a small boy who smashes them. When one compares him with our political and financial leaders there is an antithesis which is final.

Never mind about the next world. If Christ's promises are worth anything they are based upon his prescription for this world in its power to produce love, joy and peace in spite of adversities. It doesn't make any difference whether it is one in a hundred or one in a million, the test of the remedy is to be judged by those who use it. The trouble is that the dose is impalatable to selfish people and they refuse to take it. But the fact that so many who pretend to believe in it do not really follow the treatment doesn't invalidate the efficacy of it.

Even at that if you divide mankind into two parts, those who try to follow him and those who reject him, and put all of one group on one continent and all of the others on another, this latter place would not be inhabited solely by intellectuals but would include all the other behaviourists from bandits to rapists. You can't judge one group by including everybody and the other group by selecting the cream only. All the thugs in America are in the behaviourist group. If Christ hasn't made many saints who are entitled to future rewards, he has at least made society decent to live in just in proportion as it has accepted his leadership.

We are weary of having Christianity judged by its failures and every other theory and system judged by a little group of selected varieties. If the Christian Church has to be sponsor for everyone who pretends to be a Christian then why is the group that advocates self-indulgence exempt from similar treatment? It is as though you condemned one of Beethoven's symphonies because most orchestras play it badly.

Moreover it is easy to point out that very few ever excel in anything that they attempt but that does not mean that their critics are doing any better. They are a gallery of bleacher athletes who are looking at the game merely because they have the price, but who if they tried to play it would be carried out in an ambulance. Still they can tell you how it ought to be played because they are in no danger of being hurt.

It is a sick old world, too diseased to appreciate virtue or to enjoy its possessions. It has a thousand theories of how it could be made well by processes of thought or by a multitude of recommended readjustment, but it has always pursued a vicious circle of panaceas which are the same old stuff with different labels. And when its amateurish treatment runs its usual course and the patient becomes desperately ill then it looks to the Good Physician to restore it to some degree of its former health. But the more it recovers the less use it has for the doctor, and it begins again the same old round of quack remedies.

There is no question that the only solution of the soul's disease is contained in the statement,

"Thou shalt love the Lord thy God with all thy soul and thy neighbor as thyself."

It is only so that society has found a joyous expectancy which is essential to spiritual health. It is perfectly true that the Christ has never succeeded in raising society to the status of perfect health. He never expected to. What he did do was to promise his grace to those who would follow him and to leaven society in general just in proportion to the reality of effort in those who followed him.

The Church has no more failed than reputable physicians have failed. The failure lies in the habits of the patients, whether he rejects the treatment in toto or does not use it as directed. Why blame the Physician for the stupidity of his patients?

## BIBLICAL RESEARCH AND CHURCH RENEWAL

By O. Sydney Barr

*Professor at General Theological Seminary*

### THE CHURCH MUST FACE UP TO THE POTENTIAL AND CHALLENGE OF MODERN BIBLICAL SCHOLARSHIP

ONLY DAYS AGO it was announced that the Episcopal House of Bishops meeting in Wheeling, West Virginia, had voted to form a council of laymen and clergymen whose purpose, according to the Witness for November 10th would be to "help rethink, restructure and renew the Church for life in the world today." The spelling out of details will take place in due time. Bishop Stokes of Massachusetts, who proposed this action, was reported in the same issue to have "said that it would take up such questions as the impact of modern science on religious belief, new forms of the ministry, the role of laymen, peace and other issues widely being discussed in the Church."

One issue urgently needing the council's attention is the impact of modern biblical studies upon the life of the Church. In recent decades new discoveries, new techniques, and a new competence have revolutionized the study of earliest Christian origins. For many years now Christian scholars have found themselves compelled to an understanding and use of holy scripture which are markedly different from those of our grandparents. They point to findings

which contradict many earlier conclusions as to the beginnings of the Church's life and faith.

In the main, however, the contemporary Church has absorbed — or been given the opportunity to absorb — a surprisingly small amount of this new knowledge. For that matter, she seems not fully to recognize either its potential, or the full weight of its challenge. It is not that we are totally unknowledgeable. There are many individuals who are aware of what has been happening. As a Church, however, we seem not to know what to do about it. One has but to listen to a few representative sermons, or hear the questions of laymen, or note the shock of some new students when in our seminaries they encounter the frankly historical methodology of biblical studies, to know that something, somewhere, has gone wrong.

#### Questions Being Asked

THE EVENTS of recent months supply vivid corroboration. Many people, including churchmen, are asking pointed questions with respect to the traditional biblical, credal, and theological affirmations of the faith. There is, however,



little recognition, at least in those pros and cons which are shared with the public through the usual communications media, of the fact that these questions are inevitable, that they are demanded by the information now available to Christian historians. When a seminary student shrugs this off by saying, "Well, when people allow themselves to become infected with secularism, what can you expect?" his teacher can challenge him on the spot. The sad thing, however, is the fact that there are many in the Church who are not students who seem equally unaware of the gravity of this situation and of the magnitude of the Church's responsibility. This, at least, is indisputable — that the "sceptics," as they are pejoratively labelled, speak out because the evidence as they see it compels them to do so. Only by raising questions can such Christians be honest with themselves, or with the Church to which actually they are intensely loyal. This evidence, moreover, is to large degree the product of modern biblical research.

This is in no sense a prejudgment of the basic issue. Biblical historians are the first to admit that their field of research is in a high state of flux. Those truly competent are extremely reluctant to speak of "assured results." As in the past, so it may happen again that new discoveries and methodologies will modify or contradict some of the conclusions presently held. This, however, is not the point. Today's scholarly judgments, whether facts, or "facts" in quotation marks, or most probably a combination of both, are honestly held by increasing numbers of highly skilled specialists. They are with equal honesty held by some of our bishops, clergy, and laymen. Such a circumstance demands careful scrutiny and analysis of traditional Christian belief and practice.

### Pastoral Obligation

FULL AWARENESS and airing of the current judgments of Christian historians is important for every Christian. Mere repetition of the traditional formulae, for all their truth, will not answer questioners' honest searchings. The Church is here faced on all sides with a momentous pastoral obligation. The challengers of the status quo are not constitutional and perennial doubters, but intelligent individuals who are honor bound by the facts, as they understand them, to ask pointed questions.

Those who honestly believe that such ques-

tionings are a misinterpretation of the evidence must themselves have the courage and forthrightness to face up to the full impact of biblical research. A rebuttal which is emotional and full of pious platitudes is self-defeating. A rebuttal, however, which is obviously knowledgeable and which exhibits intellectual acumen and awareness will contribute notably to the Church's life and wholeness — and will gain the respect even of those who disagree.

Surely this makes it imperative that there be, as part of the membership of the new council, representatives from the total broad spectrum of biblical and theological scholarship. This whole area is begging for discovery and analysis — what are biblical historians saying today? why? what does it all mean? what are the dangers? can we profit? how?

There are other considerations which underline this imperative. Most of us still rejoice over the fact that ours is a reformed Catholicism, and subscribe sincerely to the statement "that the holy scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ." Is it not inescapable, then, that among all the various theological disciplines the Bible has a certain natural priority? The Church's seeming unawareness of much that is going on in the field of biblical research certainly should make one pause.

Here perhaps theological education, through an excess of departmentalization and because curricula are not sufficiently biblically oriented, has contributed adversely. It is not that more courses on the Bible are necessary. The need rather is that all areas of study be more thoroughly grounded in the scriptures, which requires on the part of instructors generally an awareness of what biblical scholars are discovering, thinking, writing today. None of this suggests that other theological disciplines are less important than biblical studies; but it does hint at important things as to how these disciplines, including the Bible itself, might best be taught.

### Creative Action

ONE WONDERS, too, if without the revolution in biblical studies we would have today the Bultmanns and the Tillichs and the Robinsons and those many others who stand on the frontiers of Christian thinking. Most of us, although differing in our assessment of conclusions, would



agree that minds such as these play an extremely important role in the Church's total life. Or would there have been, to ask another question, at this particular point in history an ecumenical surge, or a Vatican II, had not Christian historians broken so much new ground? Responsible give and take between opposing views is invariably creative. The painful but happy stirrings of new life in the Church today illustrate this fact. To all of this modern biblical research has contributed abundantly. The implications for the work of the council are plain.

There is a different kind of reason, also, which highlights the necessity for the Church fully and frankly to recognize and assess the work of biblical scholarship. The writer's own experiences with lecturing to church groups have long since made clear the tremendous hunger among today's laymen to learn more about every aspect of the Church's faith and life. People are interested, they ask questions, they do want to know what is going on; and they are movingly appreciative of anyone who will take the time to teach them. Their receptivity is overwhelming. By and large, they seem to be not at all dismayed to learn that historians and theologians are by no means unanimous in their evaluations and interpretations.

On the contrary, the stimulation which this provides opens up new depths of the faith which had been previously unknown to them. Here the Church has an obligation and opportunity awesome in its potential. The people are waiting. The hunger is there. Any educative effort will be rewarded beyond fondest expectations. If this writer's own experience is any criterion, the result for most will be renewed loyalty to the Church and conversion from a nominal to a genuinely meaningful and effective Christianity.

### Welcome New Knowledge

WHY has the Church been so reticent to recognize the full implications of biblical research? This question points to other dimensions of the Church's life which need scrutiny. The problem in part is one of "isolationism". Still, that is, we are struggling to overcome the deeply ingrained assumption that the Church, her thoughts, her ways, her scriptures are, somehow, unassailable, untouchable, and not properly subject to those criteria of analysis and discus-

sion which apply in every other area of human knowledge.

This view goes hand in hand with that unfortunate misuse of the phrase "religious versus secular" which builds a wall between the two. If, for instance, seminary students were not inhibited by this presupposition, they would realize that their previous secular studies in college provided a knowledge and a context which are indispensable for theological studies. Many, to cite a concrete example, are bewildered and worried when they learn that the oral tradition underlying our Gospels underwent a great deal of modification, with the result that its roots in history are often obscure, sometimes, even, unrecoverable. If, however, they were able, or encouraged, to use what they had earlier learned of man and his ways — through the study of sociology, anthropology, psychology, literature — the manifest characteristics of Christian oral tradition would occasion no traumatic surprise. By the same token the council will doubtless explore the astounding accumulation of new knowledge wherever one turns. If our stance is that of welcome, rather than suspicion, the disciplines mentioned above, and a host of others such as linguistics, cybernetics, and the various sciences, will prove to be significant contributors to every aspect of the Church's life and mission.

Here again theological education comes into the picture, and with imagination and daring might do much to erase that unwarranted barrier between the Church and the world which is so disadvantageous to both.

### Job of Seminaries

IN THE PAST, seminaries have themselves tended towards isolationism. In spirit, through highly circumscribed curricula, and sometimes through the very locale and physiognomy of the "plant," they have too often mirrored and, conversely, encouraged the erroneous assumption that Christianity disdainfully withdraws from reality. What we need so badly is the precise opposite — a frank engagement with the world, not only more effectively to proclaim the gospel, but first of all to learn more about the depths of the gospel itself. We must tear down the walls which confine our minds.

For theological education this means a curriculum and a manner of teaching which force students to see the relatedness of their theological studies to all secular disciplines of learning.

One cannot but wonder if today this might be done most effectively in the context of a secular university, and as an integral part of such an institution. Nor should there be in the middle of that secular campus a walled theological compound. Let our ordinands live, eat, sleep, wrestle with, learn from the others, the ones to whom they will someday minister.

How stimulating, too, for our theological faculties as members of a university faculty to experience the bluntly honest give and take of keen minds equally, in their own specialties, concerned with God's truth! This would eliminate at least one danger of the present traditional pattern of much theological education, namely, the study of theological subjects out of context.

### Exciting Proposal

THE MOVE to form a council of the Church for renewal is both far-sighted and exciting, indeed, it is a significant extension of MRI. Before we can share, we must know, truly, what

we have to give; and before we can receive, we have to recognize that we have lacks and needs, and know clearly what these are. Inasmuch as all truth is of God, to open ourselves to the almost unlimited horizons of the intellectual and scientific world cannot but enrich the Church's life, increase the effectiveness of her evangelistic endeavor, and once and for all intern the suspicion that the Church and Christian faith are anti-intellectual and obscurantist.

This move, moreover, will come as an answer to the prayers of many, especially those who have felt a severe tension between their unshakeable loyalty to the Church and their honest deep questioning of much that she says and does today. Such individuals will feel a new freedom as still convinced churchmen to speak out.

If we truly believe with St. John that the Holy Spirit is still with his Church "to teach you all things," we will rejoice at this most recent action taken by our bishops, and support it fully.

## TOWARD A SOCIETY OF PERSONS

By Sister Mary A. Schaldenbrand

*Professor of Philosophy, Nazareth College, Michigan*

### R.C. NUN AND PHILOSOPHER URGES THE RESPONSIBLE CONTROL OF CONCEPTION

I SHOULD LIKE to discuss the topic of this symposium — the population crisis: twentieth century challenge — from the viewpoint of the contemporary revolution in our understanding of persons. For, as I see it, the changing status of women marks a genuine advance insofar as it assures equal opportunities for women to realize their possibilities as persons and, in the process, to participate as equal partners with men in the great task of our time: the building up of a world where everyone is recognized as a person and is therefore free, not in word only but in fact, to achieve personal values.

To speak more concretely and by way of example: it seems to me that the objectives of family planning and civil rights, insofar as they are realized, contribute impressively to the building up of a world of not merely masses, but persons. As Dr. Martin Luther King pointed out in accepting the Margaret Sanger Award in

Washington last May, what makes family planning important to the civil rights cause is its making possible greater freedom and security for the Negro or, in the language I use here, its promoting of the Negroes' personal being. Within this personalist frame, the responsible control of conception assumes its fully positive sense as helping to make possible a new and truly human world order.

What is revolutionary in present-day insights into personal being can be summarized in five points:

- As existential philosophy and literature make dramatically clear, being a person is not a fact but a task. The person is a project, an "is to be" whose condition of becoming is that we "make it be."

- The fundamental aim of the person, the project which the person is, as opposed to projects which the person has, is to be with other

persons in ways which maximize human capacities for freedom and reciprocity. Or, to put it another way: the person exists as an exigence of ever deepening and inclusive modes of co-presence.

● Placed in the context of co-presence, human sexuality acquires its full weight. Therein the human body achieves most fully its primary existential meaning: namely, to be a condition of presence. Moreover, when the request for recognition which traverses the sexual act is mutually answered in depth and in truth, sexual communion realizes most fully its person-creative power. By person-creative, I should explain, I directly intend not procreation — though procreation may be involved — but the unique power of sexual communion to achieve the personal being of the partners involved. For, whereas the person comes to be in and through acts of recognition, the mutual loving recognition of authentic sexual encounter, achieved in the self-donation of each to the other, overcomes the barriers of individual isolation and engenders a “we”, a common destiny.

● But, wherever it occurs — either inside or outside of a sexual context — the person-creative act of recognition is not easily come by. It intends the person as, at once, a “unique” and a bearer of the universal essence: being-human. Appreciating the person as a “unique” is thus not independent of appreciating the humanness which the person uniquely expresses. If, then, the act of recognition is to escape becoming an empty formula or a merely superficial gesture, it needs to be informed by a wide range of cultural meanings and values which “say” the human: the shoes of Van Gogh’s peasant, for example, or the “Gelsomina” of La Strada.

● Finally, the person-creating act is not independent of social arrangements and institutions. In his incisive study of Asylums, the sociologist, Erving Goffman, makes the point: Every organization is a place for generating identities. To work toward a society of persons is thus to engage ourselves in the continuing task of conforming social realities to the truth of personal being: its dignity as absolute existence-value, its destination to interpersonal fulfillment.

To be sure, this is an ambitious objective. But to hope for a reasonably close approximation to it is not Utopian. In our time, a happy

combination of events makes this approximation, in all but the shortest run, realizable as U Thant has well said: “It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change—perhaps the most revolutionary man has ever known.”

### Abilities of Women

NOT LEAST among these resources are the personal capacities of the world’s women. What the increasing development and involvement of women’s abilities will mean for the human community can scarcely yet be estimated. One thing is sure: unhampered participation in the broadest range of human activities and purposes is of utmost importance, not only to the personal fulfillment of women, but to the fulfillment of our hopes for building up on a global scale a society of persons.

There is no denying, of course, that women are presently denied the full scope and free exercise of their personal powers. We do indeed suffer from “cultural lag.” The forms it takes vary in subtlety and inhibitory effect, however. Inner sources of “lag” are probably more subtle and effectively inhibitory than overt, easily discernible sources. To free women from sub-personal self-personal self-definitions which, for example, confine them to a narrowly conceived “species-preservative” role is at least as important as battling the more obvious forms of cultural inertia. Precisely at this point, it seems to me, the responsible control of conception assumes critical and positive significance. For, on the one hand, it diminishes fears and anxieties, thereby making more available person-creative sexual communion. And, on the other, it liberates time and energy for the development of personal capacities and their exercise within the larger human community.

### Family Planning

FROM ANOTHER point of view, we see how family planning can make an essential contribution to the great task of our time: that is building up a world of persons. Inasmuch as procreation is the first step of person creation, it is a step to be taken responsibly, in conscience and faith, so that the new life to be created will have a good chance of achieving its personal possibility. Not that the application of technique to human conception is without danger. It could conceivably result in unrestrained egotism, a

contempt for life, and the further degradation of sexuality in a society which has already, in so many ways, reduce it to a consumer's item.

But every notable advance of human power comports a corresponding advance in our exercise of responsibility. By now it is clear that we are called to a new and more adult way, of exercising moral responsibility. It is our task to measure up to this way, not to evade it. To evade it is, in fact, no longer really possible. We are obliged to become, not the masters, but the responsible guardians of life which, thanks to our tending, will realize more and more fully its person potential.

## Anathema

By William B. Spofford Jr.

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

ONE of the most powerful scenes in motion pictures is in Becket, which was doing the rounds a couple of years ago and which, undoubtedly, will be revived now and again. Richard Burton and Peter O'Toole acted up a storm as the friends turned antagonists in the forms of Thomas Becket, archbishop of Canterbury, and Henry II, King of All England. Their conflict was a good medieval one dealing with the dominance of the Church or the state. Becket, who was Henry's chancellor, had been quickly made Archbishop so that the King could control the office. But, in office, Becket "got the message" and increasingly found himself defending the rights and powers of the Church against the King.

One of Henry's Norman nobles had slain a perfidious priest who, according to the rules of the game at that time, should have been tried by the ecclesiastical courts. Becket decides that this is the issue over which to throw down the gauntlet, so he announces that he will excommunicate the noble.

Hence the scene. Becket, dressed in the full regalia of office in front of the high altar at the cathedral, is surrounded by a host of monks in black cowls. Each bear a long staff-candelabra. With the sonorous tones of the best voice in acting today, Burton-Becket announces that the noble is excommunicate. And then, with a great clanking and crashing, all of the candles are dashed onto the hard tiles of the chancel, and the lights have gone out. Viewing the scene, and trying to get back to the existential reali-

ties of that day, one got the feeling that this was truly death. To all intents and purposes, the noble was dead, and from that moment on, there could be no reconciliation between the King and the Archbishop. Ahead, lay murder in the cathedral and canonization of Becket!

On the 13th of February, 1556, two representatives of Queen Mary, better epithetized as "Bloody", by the names of Bonner and Thirlby traveled down to Oxford to execute the papal order to degrade Archbishop Thomas Cranmer. The procedure on that occasion was most exquisite. Alfred Pollard in his biography, *Thomas Cranmer and the English Reformation*, states that "nothing that ingenuity could devise was omitted to abase the victim and wound his spirit." After mocking the scholar and liturgist, they began to strip Cranmer of his robes. Says Pollard:

"As they took off his pall he asked, 'Which of you hath a pall to take off my pall?' He was an archbishop, they only bishops; they acted, they replied, not as bishops but as papal delegates. They then wrested the crozier staff from his hands while he drew from his sleeve his appeal to a General Council. Thirlby said they could admit no appeal, and the degrading rite went on. Bonner scraped his fingers and nails to obliterate the effects of an unction administered twenty-three years before."

Then, in order, Cranmer was degraded from the ranks of priest, deacon, subdeacon, acolyte, exorcist, lector, and doorkeeper. We are told that, finally, a barber shaved his head to deprive him of whatever grace a long disused tonsure may have originally given him. Bonner then declared that Cranmer was no lord any more. To which the newly-created layman replied: "All this needed not; I had myself done with this gear long ago." Dressed in a poor yeoman-beadle's gown, "full bare and nearly worn", Cranmer was turned over to the secular authorities for incarceration and eventual burning.

It appears that everyone of that time admitted that Cranmer was the best scholar around, and a most gentle soul. And, thanks be to God, we still use the Book of Common Prayer with its fulsome language and sensitive order. On the 21st of March, 1556, they tied him to the stake and lit the faggots.

The way things are going, perhaps, we ought to know about these ancient and dramatic rites.



# BOOK REVIEWS

**E. John Mohr**  
Book Editor

**KERYGMA AND COUNSELING**,  
by Thomas C. Oden. Westminster.  
\$5

The author is concerned with relating the proclamation of God's redemption of man through Christ Jesus to the counseling process. He not only points out similarities and analogies between theology and psychotherapeutic psychology but clarifies the grounds upon which these comparisons can be made for. The therapist accepts the client not on the narrow assumption that he is privately acceptable to the therapist as a human being but on the more basic assumption that he is acceptable as a human being by the cosmos, or the universe, or by being itself.

From the perspective of the Christian faith all men are made acceptable by God's act in Jesus Christ. Or to cite another example, Carl Rogers the therapist speaks of (a) the self-actuating tendency, (b) personality incongruence, and (c) distortion in awareness, defense, and anxiety, which are analogous to (a) man's original condition and possibility (*imago dei*), (b) the fall, and (c) the bondage of the will. The analogies are quite interesting.

Following Karl Barth, and his treatment is excellent, he turns the analogy around so that therapeutic acceptance follows and is measured by God's self-disclosure, and as might be expected, he rejects the element of man's initiative and the use of the *analogia entis* of Thomas Aquinas and many liberal Protestants. If one is deeply grounded in the Christian faith, he may be more convinced of what he already believes and see man more clearly in relation to God's saving grace.

However, a humanistic therapist may well ask why God has to be introduced at all since his working suppositions pertaining to man are adequate for his purposes. That is the trouble with Barth. He removes the links between what man can know by himself and what God discloses, and makes it so easy to dispose of God altogether.

Fortunately, Oden is not a consistent Barthian and leaves room for truths that can be intuited. In fact, he treats God's self-disclosure as an expanded instance of therapeutic acceptance.

— LEE A. BELFORD

*Dr. Belford is Chairman of the Department of Religious Education of New York University.*

**THE NEEDS OF THE CHURCH TODAY.** Mowbray. \$1

With one exception these sermons, preached at Pusey House, Oxford, 1954 are not a notable collection. The excuse for their publication is that they were in celebration of the jubilee of the chapel at Pusey House, and the eightieth anniversary of the founding of the house.

The outstanding sermon is that of Hugh Bishop, C. R., on "Militant Laity." It is a fine statement of the Christian doctrine of the laity. Every priest and congregation would be helped by hearing it. The Brotherhood of St. Andrew could not do better than make a tract of it; diocesan papers will do well to publish it.

OSCAR F. GREEN

*The reviewer is chairman of the Commission on Ecumenical Relations, Diocese of California.*

**NATURE AND GOD**, by L. Charles Birch. Westminster. \$1.45

The author, a distinguished Australian biologist, acknowledges his indebtedness to A. N. Whitehead, Charles Hartshorne, and Paul Tillich as he attempts a synthesis of science and religion. He shows how the concept of a perfectly planned and efficient universe that operated by its own laws with God quite on the outside was destroyed by the Darwinian revolution. Trial and error in survival pulls the props from under a teleological concept of the universe for cats do not exist to catch mice but exist because they catch mice well. Of course, Darwin had many gaps in his story, which was eagerly pointed out, but now the gaps are being filled. It is possible to see evolution taking place in a laboratory. Dozens of new species of plants have been created. The mutation of genes is far more prolific than man had imagined. There is no longer assumed a radical disparity but rather a continuum between the inorganic and the living, human and other life. A scientific revolution has occurred although the thought-patterns of many scientists are so well established that they refuse to see the obvious.

Having dispelled certain false conceptions of the universe, he turns to man for in effecting a synthesis the starting point must be, not the electron or the amoeba, but man himself. Man experiences an ultimate concern; he experiences God as the love that sustains his qualitative life; God as the lure to higher concern. Providence is not an assertion made at the beginning but an experience.

Creation is not concerned with how things began, a matter for the scientists, but with God's relation to the universe. It is the reaction of the world upon God as well as the action of God upon the world. The spontaneity and freedom of the creature are assumed. God is also the redeemer and in Christ is seen the ultimate reconciliation, for confrontation with Christ makes man aware of his estrangement and fills him with ecstasy when he is made whole.

Birch has written an excellent little book. He is effective in showing how erroneous it is to think of the universe as a machine. He fills the little holes into which some theologians were prone to place a little god. He calls for a different orientation and presents a religious dimension that cannot be in conflict with science. Whether he has actually presented a synthesis is another question.

— LEE A. BELFORD

**MAN'S PLACE IN NATURE**, by Pierre Teilhard de Chardin. Harper & Row. \$3.50

**TEILHARD DE CHARDIN AND THE MYSTERY OF CHRIST**, by Christopher F. Mooney. Harper & Row. \$6

*Man's Place in Nature* by Fr. Teilhard de Chardin is the latest of the translations of his work to emerge in English, and in this book he concentrates on certain themes that he has already considered in earlier volumes, but here he examines more in detail the fundamental problem described by the work's title. Teilhard writes: "As science progresses, the question of man's place in nature becomes continually more important and fascinating to us. Man is, in appearance, a 'species,' no more than a twig, an offshoot from the branch of the primates — but one that we find to be endowed with absolutely prodigious properties. Something ordinary; and yet pushed to even more than the extraordinary."

Fr. Christopher Mooney's book on Teilhard's thought is welcome as it is the best book to date on the French Jesuit's views of nature, man, and God. Fr. Mooney presents in a most readable form how "the most traditional Christianity, expressed in Baptism, the Cross and the Eucharist, can be interpreted so as to embrace all that is best in the aspirations which are characteristic of our age." — JOHN E. SKINNER

*Dr. Skinner is Professor of Philosophical Theology, Philadelphia Divinity School*



## URGE CONTINUATION OF CDGM PROGRAM

★ An 18-member executive committee of clergymen, civil rights leaders and others concerned with poverty has been formed "to press for a re-funding" of the head start program conducted by the Children Development Group of Mississippi.

The committee was announced by its chairman, Truman B. Douglass, executive vice-president of the United Church board for homeland ministries.

Among other clergymen on the committee are Dr. Martin Luther King, Jr., head of the Southern Christian Leadership Conference; and Bishop Paul Moore, suffragan of Washington.

Primary objective of the committee, said Douglass, is to get re-financing of the program from the Office of Economic Opportunity which suspended funds after it questioned administrative and fiscal policies (Witness, 10/20).

## ST. LUKE'S HOSPITAL HAS MASSES

★ St. Luke's Hospital center has announced plans for the regular celebration of the Roman Catholic mass in the hospital chapel for its Catholic patients.

According to the Rev. Carleton J. Sweetser, director of religious service at St. Luke's, the use of the chapel for Catholic services is a dramatic step forward in the growing dialogue between Protestants and Catholics.

The first mass was on Nov. 13 and was offered by the director of the hospital apostolate for the Catholic archdiocese of New York, Msgr. James Wilder. In the future masses will be said by the hospital's official Catholic chaplains.

Msgr. Wilder said that he is now working on arrangements to make similar courtesies avail-

able for Protestant services in Catholic hospitals.

## CISTERCIAN ORDER FOR ANGLICANS

★ A new religious order to be known as the Anglican Cistercian Community has been established in Kent under a monk who has lived virtually a solitary existence for six years in preparing it.

The new community is established at Ewell monastery. The inauguration service was presided over by Bishop Robert Mortimer of Exeter, bishop-protector of the Society of St. Francis and chairman of the Church of England's advisory council for religious communities.

First monk in the new order is Father Aelred, who has been transferred from the Society of St. Francis. Since 1960 the society has permitted him to test his vocation to the monastic

life and to prepare for the new foundation along Cistercian lines.

For much of that time he lived a solitary life, though he was allowed to speak to groups about the monastic life for men.

The new community intends to follow the principles of the Cistercian reform of the monastic life in the west. Members' vows provide for stability in the monastery and obedience to the rule of St. Benedict in the common life.

Monks will stay at the monastery except for urgent business. No pastoral work will be undertaken except among private retreatants, and the daily program will maintain a balance between prayer, reading and manual work.

The habit, although newly designed, incorporates the essential features of monastic dress, with a black tunic, white hood and leather girdle. The

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# JANUARY 5, 1967

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first two postulants were admitted to the monastery on the day after the inauguration.

## SOUTH AFRICAN ORDERS OUSTER OF ANGLICAN

★ Dutch-born Father Pierre Lil, an Anglican priest, was served with a deportation order by two plain clothes policemen at his home near the Anglican cathedral in Pretoria.

No reason for the deportation order was given, and South Africa's minister of interior saw no need to explain the eviction.

Lil was given ten days to present a petition of protest to the minister against the order. The 29-year-old priest said, "My wife and I are terribly shocked by the order; we are unable at this stage to decide what to do about it."

In Pretoria, the Christian ministers society, an interdenominational body, decided to call a meeting to discuss the deportation order as "a matter of urgency." In announcing this, the Rev. Robert Orr, Presbyterian executive, said he associated himself with the Anglican Church's grave concern at deportation, "especially since most of the clergy in Pretoria were born outside South Africa.

One never knows on whom the axe will fall next, and it is particularly alarming that no reason for the deportation was given."

The Anglican dean of Pretoria said the expulsion of Lil would be a tremendous loss to the city's youth. "He had a gift of making the Christian faith relevant to them in daily life, of showing Christianity is not confined to what we do on our knees or in public worship but how we live our lives. That's his particular message. It is tragic that this kind of ministry appears to be unwelcome in our so-called Christian country."

## CATHOLIC BISHOPS ARE ANSWERED

★ An official of the National Council of Churches took issue with the U.S. Catholic bishops' charge that the federal administration was pressuring birth control upon welfare recipients.

R. H. Edwin Espy, general secretary of the NCC, said that "while we concur with the Catholic bishops about the moral freedom of a couple to choose the size of their family, we think it unfortunate that their statement went beyond the warning to actual accusation of

coercion by governmental agencies."

He emphasized that "no instances of such pressure have been brought to our attention."

In a statement issued at their annual meeting in Washington, the Catholic bishops contended that "government activities increasingly seek aggressively to persuade and even coerce the underprivileged" to practice birth control.

They also warned of "dangers to the right of privacy posed by governmental birth control programs" and urged the government to exercise a neutral role "whereby it neither penalizes nor promotes birth control."

Espy stated that a "free decision regarding family planning is often curtailed by the lack of adequate information and services."

The NCC, he continued, "has spoken clearly on behalf of the right of all couples to have access to such information and services. Only then can there be a free decision to use or not to use according to the dictates of one's own conscience.

"Birth control is not a universal obligation, but responsible parenthood most certainly is. This includes the proper spacing of children, to preserve the health and welfare of the mother and of the total family. Birth control services for child spacing are a vital need in any program promoting family health and stability.

"We sincerely hope that no government agency will curtail

## Everything for the CHURCH

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## SPORT NEWS FROM AFRICA

★ Because an African Roman Catholic priest was refused permission to take part, the annual ecumenical golf tournament scheduled for Johannesburg on Nov. 17 was cancelled. Eighty clergymen of various denominations, including a number of Dutch Reformed ministers, had entered.

Father Christian Phetla played in 1964 and 1965, but this year, in view of the recent tightening of race laws, the tournament organizer, Catholic Father Victor Kotze decided, as a precaution, to apply to M.C. Botha, minister for Bantu administration, for a permit that would allow Father Phetla to compete.

When the application was refused, Father Kotze announced that "in the circumstances, we feel it would be fitting to cancel the tournament this year."

## LITURGICAL RENEWAL DISCUSSED

★ The council of associated parishes began its 20th year of involvement in liturgical renewal with a meeting Nov. 7-11 in Racine, Wisconsin.

Two papers and criticism of one presented at a meeting last spring were discussed; and plans were made for the spring conference in Chicago and the fall conference in St. Louis. The papers were on penance by the Rev. Bonnell Spencer, of the Order of the Holy Cross, and ministry to the sick by the Rev. Thomas J. Talley, Nashotah House.

Criticism of a paper on church music by Richard Woods, music instructor at the Seminary of

the Southwest, Austin, was so good that he will write a conclusion for the spring conference.

## METHODISTS FOLLOW EPISCOPAL LEAD

★ Bishops of the Methodist Church expressed their readiness to meet with representatives of other religious groups to seek ways to most effectively work together for peace in Vietnam.

"Dramatic action is needed to break the present impasse" in Vietnam, the denomination's council of bishops declared in a resolution. "This can begin with the households of faith. We acknowledge the great responsibility which surely rests upon the religious communities in all lands with respect to this crisis."

A parallel call for a world convocation of representatives

of all religious groups was issued earlier by the Episcopal House of Bishops (Witness, 11/10).

The Methodist council, meeting in conjunction with the denomination's special general conference in Chicago, said such a meeting should "assess our common obligations to all humanity in this crucial hour and . . . deliberate on what initiatives people of all religious persuasions might undertake in order to avert disaster."

A world consultation could take place in Asia, or "at any other location which could be unitedly determined."

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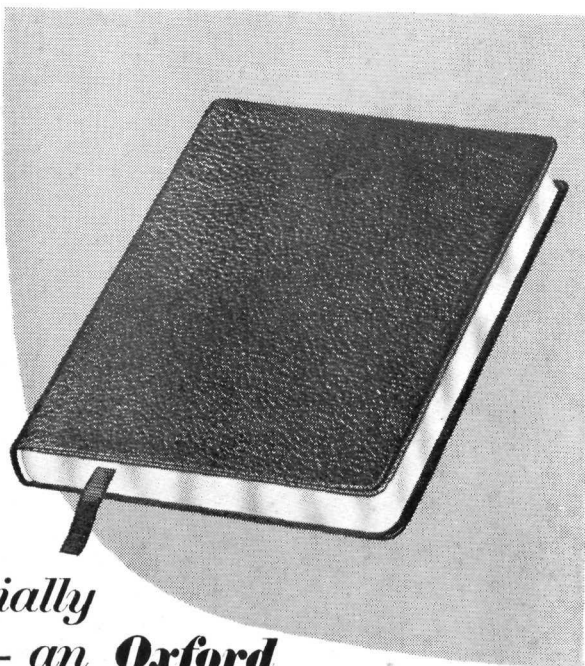
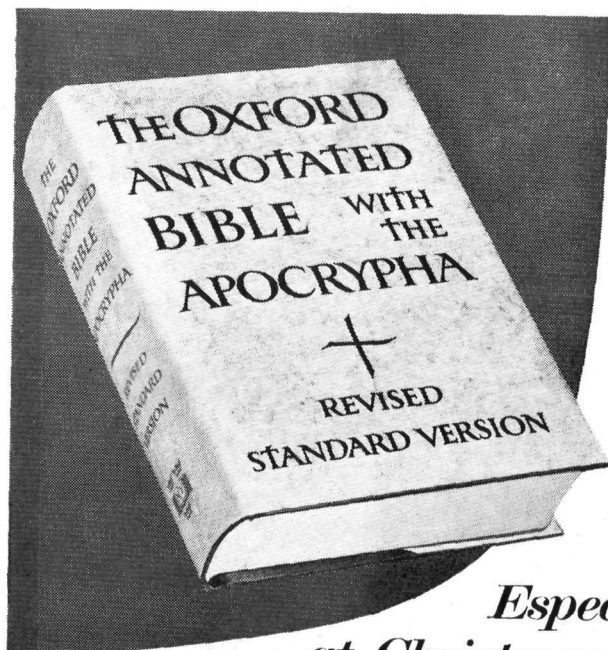
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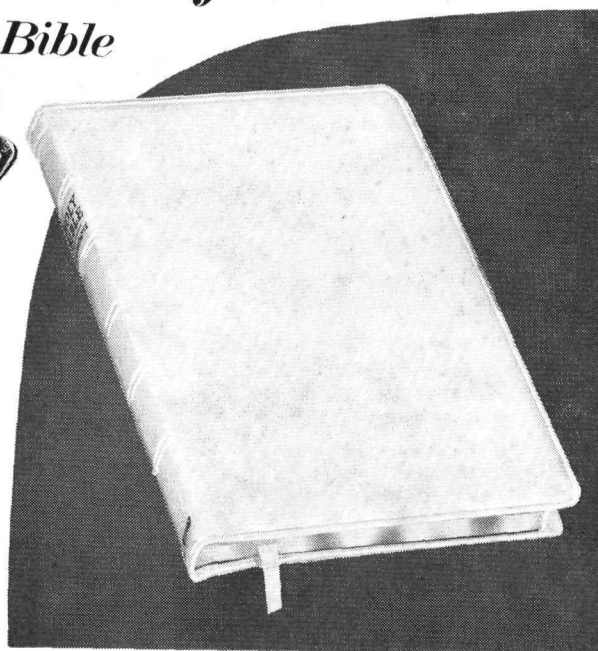
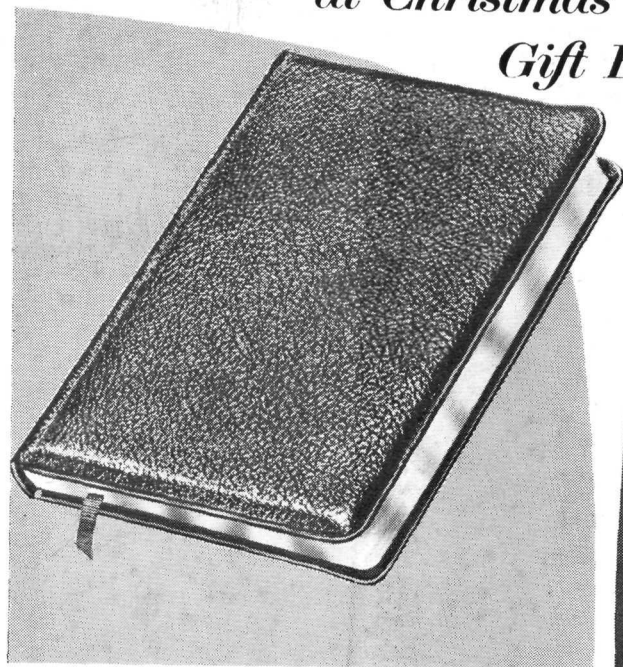


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