

The **+** WITNESS

DECEMBER 8, 1966

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Story of the Week

Chaplain Thinks Due Processes Were Violated by Bishops

By E. A. Vastyan

Episcopal Chaplain, University of Texas Medical Branch, Galveston

★ The tense rhetoric of Wheeling cannot be read without both sympathy and sorrow—for the 104 and the 35 and the one in the chair—but neither sympathy nor sorrow can quiet questions which persist, or solve the perplexing quandary in which the bishops left us.

Before Wheeling, few would have disagreed with the majority report that “the Church has more important things to get on with” than a trial for heresy. Nobody wants “the time and the work and the wounds” of a trial. But until the wounds caused by Wheeling itself are tended, is the Church healthy enough now for any “thing” that’s more important?

Without disparaging the poignancy of the personal damage to Bishop Pike, which emerges in stark clarity from the majority report, it is clear that other wounds were also suffered. With Bishop Pike in that crucible were the House of Bishops itself, some of the most precious traditions of this Church, and possibly the very principle of episcopacy itself.

Admittedly, there are other issues involved besides those

publicized by the majority report, both theological and probably very privately personal. But even if we limit ourselves entirely to the majority report, two very serious questions were posed by Wheeling—one procedural and one substantive. Both will surely cause uncertainty, unrest and dismay within the Church until they are much more forthrightly confronted than they were at Wheeling.

By What Precedent Was Such Action Taken?

Justification for the action is taken in the preamble of the majority report: “many” bishops wished a “corporate consideration” of “contemplated action” on the part of a “number of bishops to initiate a formal trial of Bishop James A. Pike.” The Wheeling meeting, consequently, “has given an opportunity for formal and informal consultation”, and the majority statement “seeks to embody briefly the conclusions” reached.

No presentment was evidently made. Nor does it seem that the bishops decided whether or not a trial should be held. Rather they rendered another judgment: that “this proposed trial would not solve the problems presented to the Church by this minister.”

The implications of the report here are awesome. A “problem”, unspecified, is attributed to Bishop Pike. His guilt for the unspecified problem is not only implied, but assumed and presupposed. Although the report then disavows making any “legal opinion”, it immediately proceeds from an a priori judicial assumption to devastating allegations about a man’s character and ministry.

What precedent is there in the history of the Church for such action? What happened to the due processes of the Church? Our canons are unmistakably clear about the processes of accusation, presentment, inquiry, defense and trial. Few exceptions, if any, are allowed—for such processes have been basic and fundamental not only to the life of the Church, but to the entire tradition of common law.

Just as clear in the canons of the Church is the total ban on unspecified charges. No merit whatsoever is allowed for general allegations. Charges must be made in specific language and in a specific manner, and be related to specifically outlined offenses.

The danger of departing from such procedures is clear and present to any who dare attempt preaching the gospel. It’s a danger that was also made frighteningly clear in the McCarthy era, and one the Church should have learned well from Savanarola.

However, much as a trial may be feared by the Church, would it be more of a "throw-back", as the report suggests, than the action of Wheeling? Distaste for a trial, and conjecture about its possible consequences, are hardly adequate substitutes for reliable, tested processes that protect human integrity and provide minimal justice.

For What Substantive Reasons Were Such Actions Taken?

Canons of the Church clearly specify offenses for which a bishop may be presented and tried. Not a single substantive charge is mentioned, even by allusion, in the majority report.

Charges are not made, but judgment is rendered. Rather than upon charges, judgment is rendered upon highly-charged, emotionally-laden allegations of "offensive" and "disturbing" "tone and manner," upon "caricatures" and "cheap vulgarization" of expressions of faith. Bishop Pike's veracity is severely questioned ("this hope was vain") and his motives impugned ("irresponsible").

The justification given for such a vast departure from both substance and established procedure is the majority's plaintive hope of avoiding a trial, one which would "spread abroad a 'repressive image' of the Church and be detrimental to the Church's mission".

Does such violation of due process and precedent spread a more salutary image? Is retreat into pejorative allegation less detrimental than substantive charge and considered judgment, however painful? Is the language of "image" and "tone" and "manner" an adequate substitute for the Church's native language of canon law and theology?

By what standards can we judge "disturbing" and "offensive" and "vulgar"? Would it

apply to St. Paul's imagery, or Luther's obscenities? For precision and justice, the Church has again and again risked far more than an "image" in forthright confrontation: Paul had his Antioch, Luther his Leipzig. If Bishop Pike is as truly disturbing and offensive to his fellow bishops and to Christian orthodoxy as the majority report alleges, then surely he deserves more than Wheeling.

So, too, does the Church. For the full implications of this document are sobering.

Something very basic to episcopal polity and order is threatened when precedent, process and substance are so lightly abandoned. We are an episcopal Church, and few of us take our bishops lightly. We have gladly embraced the episcopacy—men as guardians of a tradition, men as guarantors of a community's basic integrity. To such men, in a carefully defined office and structure, we have entrusted the magesterium and authority and power of the Church — believing that in this way, through free men within a responsible human structure, we could best serve the ministry of God who dwelt among us as man.

When the power of bishops could be so easily torn from its moorings in precedent and structured process, and turned loose upon a fellow bishop without restraint — what then do we say for the clergy?

What happens to the canonical securities for the freedom of the priest when they offer no security for a bishop? What of the non-parochial priest, whose freedom even now rests on the bishop's sufferance?

What risk is there now for any who would try to preach the gospel boldly?

Is guilt by allegation now sufficient to destroy honor? Will rumor and name-calling and innuendo now be given credence,

and be adequate replacement for substantiated charge?

Where can we go from Wheeling?

The attempt by the House of Bishops to avoid the wounds of a trial was unquestionably sincere, and nobody in the Church would dispute their desire. Divisiveness, animosity and petty differences are simply not tolerable to the Church if it wishes to minister to the world today. Too much is at stake; there is too much to be done.

Nor would any of us wish to exacerbate the wounds of Wheeling itself. If they would heal themselves, none of us could wish for more.

But it's doubtful if they can, for the injury is real. The majority report now becomes a part of the archives of the Church, a document of Christian history — and unless amended or withdrawn, a precedent and proclamation of the House of Bishops.

If this document is to stand without amendment or withdrawal, the injury to a Christian faith that proclaims love as its norm and justice as its goal will be far greater than the questionable orthodoxy or propriety of any of the utterance of Bishop Pike.

Only Course Open

For the majority report is an open record of manifest inequity. It wanders far astray from not only the canons, precedents and due processes of this Church, but from minimal justice. Charity and justice and equity require more than declaration; it is not enough to say we speak in love. Charity and justice and equity require means as well; they require structures and deeds.

Bishop Pike has indicated that he is taking the only course he sees open to him, which is probably the only course open to any honorable man. He

wishes to defend himself, his integrity and his honor —and he has announced that he will appeal under Section 4 of Canon 56 for an investigation of allegations made against him.

The burden of his action rests on the House of Bishops which adopted the majority report at Wheeling. Can't the House rest its confidence in the strength and vitality and truth of the Christian gospel — and make that action unnecessary on Bishop Pike's part? Isn't the fellowship of the House of Bishops strong enough to make the irenic gesture, and amend the inequity of its censure.

Pinned to my study wall, I have for several years had a quotation of the present Presiding Bishop, in which he described the office of the episcopate: "The nature and function of the episcopacy is the nurture of freedom." We urgently need such an episcopate, one that will guard and guide and provide and promulgate freedom, with justice.

MGR. ED. NOTE: — We have received enough articles, sermons, clippings, letters on this subject to fill several issues. Since we think the story was adequately covered in our Nov. 10 number, we decided to let the matter rest — with thanks, here expressed, to the many who sent copy in one form or another.

Mr. Vastyan does however raise points which, as far as we know, have not been previously spelled out. We will welcome a reply from any member of the committee which presented the majority report at Wheeling — otherwise the matter is closed — with our fingers crossed, since it is not unlikely that something or other will happen to compel us to return to it.

NEW YORK CATHEDRAL TO HAVE DOME

★ Plans to complete the Cathedral of St. John the Divine, New York, were announced following a meeting of the 24-member board of trustees. A Gothic tower, in the plan of

Ralph Adams Cram, will be replaced with a large cylindrical dome of stained glass panels, set between concrete louvers.

The new plans also call for abbreviated towers on the west end of the cathedral and partial completion of the transepts.

Left unsettled were how to raise funds, which call for several million, and when the work would be started.

The cathedral was begun in 1991, with Dr. Cram the archi-

tect from 1911 until 1942 (see editorial). Drives for funds after world war two were postponed on two occasions in the interest of campaigns for mission and urban work.

The dome, now planned, will be forty feet high, with thirty-one panes of glass ranging in color from light yellow to deep violet which will allow light of different colors to fall on the altar throughout the day.

Episcopal Position on Family Planning Stated by Hines

★ Presiding Bishop John E. Hines issued a statement reaffirming the Church's support of government participation in birth control programs.

No reference was made to the statement previously issued by Roman Catholic bishops meeting in Washington which charged that "government activities increasingly seek aggressively to persuade and even coerce the underprivileged to limit the size of their families." Officials of the Episcopal Church in New York however interpreted the Presiding Bishop's pronouncement as a reply to the R. C. bishops. R. H. Edwin Espy, general secretary of the National Council, previously had taken issue with the Catholic bishops (Witness, 11/24).

Bishop Hines declared that "The Episcopal Church and the bishops of the whole Anglican Communion have clearly expressed vigorous support of worldwide programs of population control."

He quoted from past statements to this effect by the General Convention. One declaration approved "the rendering by your government of assistance to this end wherever it is officially sought."

Bishop Hines noted that the

General Convention of 1964 had instructed the Executive Council to study ways of promoting birth control throughout the world.

One result of this study, he said, is that "pilot birth control clinics are currently being sponsored in places both overseas and inside the United States by our Church."

This was the first time that the Church had made these projects known.

Bishop Hines said he was requesting the Presiding Bishop's fund for world relief to "double the funds made available for his program in the immediate years ahead."

Mrs. Muriel S. Webb, director of the Church's family life program, said:

"The position favoring birth control is the traditional view of the Church." She said the bishop's statement was "partly the result of the decision to increase the Church's support of such programs and partly a response to the recent controversy in the public press."

Mrs. Webb said the Church was now supporting 15 to 20 birth control clinics, including six abroad.

The overseas clinics are in Guatamala, Costa Rica, Mexico

and the Philippines, and support for them is channeled through the Presiding Bishop's fund for world relief to Church world service, the relief arm of the National Council of Churches.

\$10,000 Contributed

Mrs. Webb estimated the denomination's contributions to these overseas programs at \$10,000 to \$15,000. This is presumably the figure that Bishop Hines intends to double.

In the United States, the denomination supports dozens of settlement houses, hospitals and other social agencies.

Mrs. Webb said that these programs were administered by each diocese and that an accurate estimate of how much financial support went to birth control programs was impossible.

The Rev. Reinhart B. Gutmann, executive secretary of the division of community services, said that except for hospitals, most Episcopal-related agencies supported birth control programs on a cooperative basis with other agencies.

"They will often provide space for clinics, and they provide much referral service," he said. "The general policy, though, is that it is better to have a contract with a medical service operated by professionals."

Supports Legislation

Dioceses have been active supporters of legislation to permit public agencies to provide birth control information.

Mrs. Webb said that the department of social relations of the diocese of Colorado participated in such a campaign last year.

In his statement, Bishop Hines cited a resolution calling for additional funds for worldwide birth control programs, which was passed by the House of Bishops in Wheeling, W. Va.

The resolution described fam-

ily planning as "not only for those who are poor but also for all who would accept social responsibility seriously."

WANT U THANT TO STAY

★ The general board of the New Jersey Council of Churches has asked Secretary General U Thant of the United Nations to "seriously reconsider" his announced intention to leave his post with the international organization by the end of this year.

This action was taken without dissent. The board instructed its president, Frank A. Pehrson, executive of the United Presbyterian Synod of New Jersey, to convey their request to U Thant.

Pehrson was asked to notify the Secretary General of the board's commendation "for the efforts he has made in the interest of world order and peace."

U Thant announced on Nov. 30 that he would remain at the post for two or three years but would not accept election at this time for a full term.

MIXED MARRIAGE USES TWO CHURCHES

★ An Episcopal minister blessed the marriage of his daughter to a Roman Catholic in St. Bridget's Catholic church in River Falls, Wis., then offered a nuptial eucharist for the bride in his own church.

The unusual mixed marriage ceremony — the first in this part of the state — was performed with the permission of three bishops — two Catholic and one Episcopalian.

Fr. Joseph Higgins, pastor of St. Bridget's, first married Richard Grabowski, a member of his parish, and Margaret Mary Dahlen, the Episcopal minister's daughter, in the Catholic church.

Present was the bride's father, the Rev. C. R. Dahlen, vicar of Trinity church, who blessed the couple after the Catholic rites.

Later, Dahlen conducted the eucharist for his daughter in Trinity church, and Fr. Higgins who attended the service, blessed the bride and groom.

The services were conducted with the permission of Catholic Bishops George A. Hammes of Superior and Frederick Freking of LaCrosse, and Episcopal Bishop William Horstick of Eau Claire.

RELIGIOUS EDUCATION URGED BY FLEMMING

★ President Arthur S. Fleming of the Oregon Council of Churches and first vice-president of the National Council of Churches, speaking at the assembly of the Oregon body, charged that America is plagued by "millions of religious illiterates."

He announced his support for courses about religion to be taught at all levels of public education, claiming such courses are consistent with constitutional provisions for separation of Church and state.

At the same time, he said, he agreed with recent Supreme Court decisions on Bible reading and prayer in public schools. He also cited the danger of "selfish interests" using the growing power of government to promote their own ends and said the Church has an obligation to point the way toward government consistent with the best interests of the people.

Among other topics, Fleming called attention to peace efforts by the Churches. Noting that more people were killed in battle this year than last, he commented that the effort has had no apparent success. "The concern," he added, "has not worked its way down to the life of the local church."

EDITORIAL

The Creative Function Of the Cathedral

RALPH ADAMS CRAM, the designer of the New York cathedral, was an artist who was also a theologian. He was a functional architect who perceived that a church building has a spiritual function. He saw that this function could be a dynamic and continuously creative one when the elements which are commonly thought to constitute a building — walls, ceilings, floors, and structural pieces — were of such dimensions and proportions that the space which they enclose, a void, would itself become a living being, a vital spirit, speaking with moving impact to all who are exposed to it. A void becomes a present reality of the invisible and unseen, of the unknowable and unknown, of the transcendent and beyond.

In Cram's thought a church is not erected as a convenient place for saying masses, for meetings of congregations, for the performance of concerts, though it does serve such utilitarian purposes. Its reason for existence is that when men come into it, and feel it, they can exclaim, "Surely, the Lord God is in this place." A church is not a gallery for the display of the arts; it is itself the supreme work of art, the manifestation of the eternal in the present. It uses something which is nothing, space, as its material, and with that material fashions an organ of God.

Dr. Cram was well aware that the process of fashioning such a work of art may involve blood, sweat, and tears, the mortar of cathedral walls. Does any work of art do less? If it were charged that resources placed in such a work represented a deprivation for many people he might only have retorted that there is no higher creative effort, no greater justification for being, than to make something out of nothing, the very essence of beginning.

The trustees of New York cathedral have taken a very salutary step in approving an architectural plan for its completion. In a very real sense, however, to say that the cathedral is

unfinished is to misunderstand Dr. Cram's conception and objective. For him the vital artistic function of a church is an interior one. It cannot be experienced by looking on the exterior walls and decorations, though tourists may be led to think so. It is only inside the building that the church exists, only there that one becomes involved with it. It is there where it communicates the message it bears.

In a true sense, therefore, the New York cathedral has long since been finished so far as its essential function is concerned, a standing tribute to Bishop Manning. What remains to be done, though much quantitatively, is decorative, not functional.

Dr. Cram came to the conviction that it was the Gothic builders who had the vision and devised the engineering methods which made it possible to bring into being structures which, internally, were Christian churches. Given the premise — one which, though subject to challenge, commands respect — it was not illogical to recreate their plan and use their methods, and all this is represented in the New York cathedral as it now stands. But "The Gothic Quest", as Cram himself called it, can just as well follow other paths than that of the Gothic pilgrims — in style, engineering, material, and construction — without losing sight of its objective.

The approved plans call for simplification of architectural style, replacement of a central tower with a dome, reductions in the size of transepts and west towers, and other changes. But, inasmuch as the essence of the building, its interior dimensions, are already in being and remain unchanged, the New York trustees are in no way doing violence to Dr. Cram's achievement. The modifications affect details which, though they be attractive, add nothing to the creative function of the church, from which so many have already benefitted. It has been what it will continue to be, an epiphany of the Word made flesh in the world's capital and site of the Church's headquarters.

When the sect of Hellenistic Jews which came to be called Christian went its independent way it did not have, and appeared not to need, temples or churches. Through history persuasive

arguments have been advanced from time to time to show that God the Holy Spirit does not need and does not depend upon the contrivances of man. But he can also use them, as he also uses all else under heaven and earth. He is still using the Parthenon in Athens, as he will be using the New York cathedral many generations of man hence, even if the foolishness of man, as it so often does, maims what God leads him to create.

DRUGS AND THE OPEN HAND OF GOD

By Stephen J. Chinlund

Associate Director of Exodus House

EXODUS HOUSE IS A REHABILITATION CENTER FOR NARCOTIC ADDICTS, ESTABLISHED AS AN OUTGROWTH OF THE WORK OF THE EAST HARLEM PROTESTANT PARISH NARCOTICS COMMITTEE

"ALL THINGS come of Thee, O Lord" is a phrase that many of us use every Sunday in the celebration of holy communion, and when we say "all things come of Thee, O Lord", we mean that God has given us enough for our lives, that there is a sufficiency that comes somehow from the hand of God — something sufficient to carry us through the normal trials and troubles and vicissitudes of this existence. Yet increasingly, I think, we are conscious of the fact that we have never entirely agreed with that belief that God gives us enough for this life. And today, probably, we as a people are acting more than ever before out of the conviction that the hand of God has not given us a sufficiency for this existence. Perhaps another way of seeing it is that there are more things in that hand than we have recognized.

In a few minutes it's difficult to say anything very comprehensive about drugs. And I would like simply to give a kind of schematic suggestion of the reason for the contemporary attraction to different kinds of drugs and to conclude with just a few words about what we, as Christians, or would-be Christians, or hopeful Christians, might discover in our own heritage to explain that attraction. Three things specifically, I think, consistently keep coming up as missing ingredients in that open hand of God.

One is an ever-growing hunger for fantastic excitement as we hear over and over again, particularly in the last decade and a half, a condemnation of the suburban life, of the gray flannel suit existence, of the routine on the commuter train. More and more people have

come to feel that we must have something, not just exciting, but fantastically exciting in our existence if we are to be true to the life that God has given us. And so the most publicized drug recently has been the drug LSD. You've read a good deal about it and I won't attempt to summarize what has already been said. I think most of the treatment of it has been quite responsible, indicating that there are already signs of important results that can come from controlled use of LSD, but that it is also a very, very dangerous drug. Usually, accounts of the use of this drug give ample space to the rather lurid disasters that can come from irresponsible use of LSD.

The desire for LSD or one of the sources of desire for it is that we have become, many of us, incapable of seeing and hearing and tasting and touching without some kind of help. We can't just see something that we like or see something which is part of the scene about us and fasten on it with sufficient concentration to recognize what an extraordinary kaleidoscope faces us every day in New York City, in East Harlem, in the country, wherever we may be. We have, for a whole variety of reasons and some reasons that we do not yet understand at all, become closed in so that we no longer can just say "you see that over there? That's fantastic! I never noticed that" or "look at the color there". It's no longer a simple, positive, possible thing to do. It has just become more difficult for us to see the fantastic excitement that there is just in the world that exists around us.

Turned on to the World

AND SO we turn to a medically induced or pharmacologically induced fantasy. And the reason that that is particularly valuable for increasing numbers of us is that if I, sober, say to somebody else "look at that, that's amazing" or "did you hear that sound? It's marvelous!", then I am really responsible for what I have said. And if the person to whom I am showing this experience says "there's nothing so special about that" or "you really hear it that way? I mean you're crazy, because nobody else hears it that way". So then I have to explain why I think that's so valuable, so special.

But if I am pointing it out as the result of an LSD experience, or while I'm high on marijuana and consequently perhaps turned on to the world in a milder version of an LSD experience, then I can say "I don't know, it's a gas, it's just the way it came to me when, you know, I was on that thing", and then I'm not responsible for it. I can just say "that looks so wildly red to me because I was high on LSD and if it doesn't look wildly red to you I don't care, and it doesn't look wildly red to me anymore so I'm finished with it". So you can be excited and not have to be connected to your own excitement. Your excitement can be completely manipulated.

Lack of Sleep

ANOTHER THING that seems to be missing in this open hand of God is sleep. This is perhaps not true of many Witness readers, but it is true of many, many people across the country. All the new pressures of modern life together with the troubles that are usual to the life of a normal human being combine to weigh on the consciousness of an individual. As a result we are finding it increasingly difficult to rest. And so there is increasing use of sleeping pills and tranquilizers. The physical harm that can come from indiscriminate large-scale use of sleeping pills and tranquilizers is more physically serious than the harm that can come even from heroin, which is not in itself physically harmful. Insomnia comes because we are unable to handle the problems that press in upon us and so we take some kind of help.

We seek help that comes in a little pill instead of help that might come from conversation with someone who is on our mind or about something which is troubling us and conse-

quently keeping us from sleeping. We're afraid. Just as we are afraid from owning up to the excitement that we really would like to have, so we are afraid of going through the steps that are necessary to relieve the anxiety that will then make it possible for us to sleep.

We continue to be a compulsively active nation and so maybe we don't sleep because we are afraid we've done too little. We continue to be a nation of people terrified of death, unable to think of death as somehow a friend, a part of life, an extension of rest and quiet, which can come as a great blessing at the end of a rounded existence as part of the way God has created the world. And so we won't even make the concession of sleep. We're afraid of sleeping forever, so we're not even going to sleep tonight and, instead of facing that fear and doing something about it and somehow coming to terms with it, we hang on to the fear of death, we hang on to the fear of sleep, and then we take the pill to make a package that makes life, continued life, possible for us. So again we fail to be responsible to take the steps to get the thing that we think is missing from the hand of God.

Sources of Joy

EXCITEMENT, sleep, and finally, perhaps most important of all, joy, is something that God does not seem to have given us freely, simply, openly. Here we are, we didn't ask to be born, more and more of us complain, we didn't ask to have all this hot weather, we didn't ask to have different color skins, we didn't ask to have all the different classes of economic differentiation that are represented in our city.

With all the tensions and troubles, where is the joy that is supposed to be part of existence? And so we turn to a third type of drugs, the euphoria-producing drugs—of which, of course, the most notable is heroin, although the various amphetamines or "pep pills" are now beginning to receive the attention that they deserve. We have come to believe that joy is a birthright, and indeed, we can read about it every day, practically, in the papers: the right to happiness, as if happiness were something that could somehow be voted like Medicare.

As a result I think we have failed to consider seriously the sources of joy. Surely there is a dimension of joy, a dimension of happiness that comes, mysteriously, as it were, by grace. Joy that just catches up to us, perhaps at the end

of the time of grieving for somebody who died, somebody who has left us or disappointed us, where the surge of life somehow catches us up quite apart from anything we do — and incidentally confirms our belief that if God really wanted to do something about this he could just make that thing happen all the time and we really would not have to be responsible for our own joy.

But I think, more seriously, that we fail to recognize that joy really is a virtue, like love. We recognize that love is something which involves our responsibility. You don't just love in a mature way by being kind of carried into it. You have a part and a choice in what produces a loving relationship. The same thing really is true of joy. We have wanted joy so badly, we have tried to go ever more directly for it instead of doing the things which are important which incidentally produce joy.

If status produces joy, then we try to get the car or the clothes that will produce the status that will then produce the joy. The ghettos, perhaps, have been most dramatic in their short-circuiting of this long route — that of going through some kind of material possessions to get to the status that is supposed to give us the joy — and have said, "no, I'm going to take it straight, from the needle, because that's instant joy, there's no long route around. You have to maybe steal something to get the heroin to get the joy, but the joy comes so fast and so reliably, if you've got a good connection, that that's the way I'm going to take it because we as a people have decided that joy is the most important thing in life."

The Heroin Addict

IF WE really agree that joy is the most important thing, the most important dimension of man's existence, I defy anyone to argue with a heroin addict who's got a good connection and a lot of money. There isn't anything you can say. Once you grant him that premise that there's nothing more important than feeling good, he's got you. But I don't think deep down that any of us really buy that. If joy is to be bought at the price of not being with people, at the price of not knowing the fullness of human existence, at the price of no loyalty, the price of no commitment, the price of no continuing and in a certain sense ineradicable relationships, then it's too high a price for me and I would rather not have that joy. Somehow

joy has to be present as a result of the fact that all of these other dimensions of life are lively and continuing.

Most of us have felt the lack of excitement, peace and joy from time to time, but few of us have really gotten into a serious drug problem as a result. Nevertheless we are on the same continuum as people who have gotten seriously involved in drug use. I hope that we would not go as far as they have, but we share a certain initial motivation. If people read the terrible stories about what an addict goes through, and an accurate story about what a junkie, the lowest heroin junkie, goes through to get his drugs and administer them to himself, they wonder rightly what in the world can motivate a guy to abuse himself so badly, mutilate himself.

But a milder version of some of the motivation is in us; we can see in ourselves the simpler version of what is in the more serious addict. I think that, as Christians, when we look for excitement, when we look for rest, when we look for joy, we can recognize that we are, to a large extent, motivated as people by our background and by our destiny. But we have got to recognize that there is the possibility of choosing what we really want, and how we want to get it. This may sound like a banal truism but it is something that is constantly ignored by us. We feel trapped, we feel as if we are all boxed in way before we ever need to, refusing to recognize that we have a large arena of freedom. And I would say and have said the same thing to East Harlem addicts with a police record, with a history of drug addiction, with no schooling: "Still there is one step that you can take."

Do not Abdicate

ANY MAN, even a man in prison with years still to go, can make a step. He has to decide what it is to be, but there is no final justification for abdicating all of his sense of freedom; and if the single step that is open to anyone to increase the possibility of knowing real excitement, knowing real rest and real quiet, knowing real joy, if that step is open to you and you prefer to wallow in the misery of your existence, then you are immorally abdicating the free choice that comes from the hand of God.

It is amazing to see what people can do when they decide they will ignore the deterministic factors and take one realistic step towards the enlarging of their own minds and towards the

beginning of receiving these three dimensions of life and many more as parts of their full Christian existence. The drag and the drain that is on us that comes when we're bored instead of excited, when we're restless and anxious instead of able to sleep, when we're sad, miserable, wretched, instead of somehow joyful, that drag will always be there. There is no way, finally, of eradicating that — no, not even and perhaps least of all with drugs — and I would

say we are better off for that dynamic of our existence.

For God is also there, and so is our freedom also there, so is our truth also there. This is what defines us as people. This is what makes it possible for us to say truly and honestly, without reservation, "all things come of Thee, O Lord", that we truly can receive all that we need for our existence from his hand as we act responsibly and in a lively way as his children.

WHY NOT DO SOMETHING WITH ADVENT?

By Clinton H. Blake Jr.

Clergyman of Sugar Hill, N. H.

A WAY TO AVOID THE HUMBUG OF THE SECULAR CHRISTMAS

ONE ASPECT of the Church's mission, throughout the ages, has been, occasionally, to take pagan and other non-Christian practices and to assimilate them within the structure of Christian living. One need call to witness only two universal customs of today, the date of our Christmas celebration and the use of the wedding ring in holy matrimony. The former, in lieu of the fact that the actual day and month of Christ's birth have never been truly known, was wisely picked by the Church to correspond with the already fixed day and pagan celebration of the winter solstice — the observance of the return of light. The use of the wedding ring, whatever its highly debated origin, was, also, a distinctly pagan practice but has been endowed with the distinctly Christian concept of a representation of the sacramental bond.

One does not like to think of the Church as having to make adaptations either to a new society with which it may make contact or, especially, to a society in which it has been long embedded. Unfortunately, however, the Church has often had to do both. And it is now time that the Church must do so again.

We have, in the Church, been long deploring the fact that the secular Christmas season begins earlier and earlier each year. Indeed, during the fall of 1966, we have in some parts of the country experienced Christmas advertising

as early as late September or early October. Certainly, the commercial aspect of Christmas is well under way, in all areas, by Thanksgiving. Now this may be deplorable from a theological or liturgical point of view; but from the point of view of American commercial business and, in fact, even the United States postal service, it is inevitable. The early commercial Christmas season is here to stay and, barring a catastrophe, there is nothing in God's green acres that any of us in the Church can do about it!

Advent Message

THE PATENT TRUTH of the matter is that the distinctively Christian Christmas season has become an essentially secular celebration. Yet our liturgical calendar still calls for the observance of Advent until Christmas day or the eve thereof. We have the anomalous situation, therefore, of the geometrically and yearly increased tempo of "Christmas" buying and secular pre-celebrations occurring at the same moment that the Church is preaching repentance, preparation and the last judgement. The entire Christian world is bathed in lights and glittering in tinsel while the Church is hung in purple and the clergy are constrained to preach "Watch ye — for ye know not when the Master of the house cometh . . .", or as it seems to many of our people, "Watch out! You don't

know. You may not even make Christmas!"

Now, no one argues with the proper teaching of Advent with its emphases on preparation, repentance and judgement. Theologically this is absolutely right. The Christmas season must be preceded by these emphases to give to it the proper spiritual impact and milieu. The liturgical extension of the Christmas season between Christmas day and the Epiphany is, also, theologically impeccably correct. But pragmatically (O Tempora! O Mores!) let us face the fact, honestly, that neither the last week of Advent nor the extended season after Christmas day has a proper spiritual impact on the Church's congregations, let alone on society as a whole. It is true — and thank God for it! — that a few Christian souls have overcome this dichotomy between their Church's liturgical observance and their society's secular observance by means of transferring all Christmas observances, including gift-giving, to the twelve days between Christmas day and the Epiphany. While this is in complete accord with the Church's teaching, it has not been observed, however, and it is not going to be observed by more than a handful of people.

A Proposal

IT IS TIME for the Church to act liturgically and to give some Christian meaning to the week or two weeks before Christmas. Some action by the Church might, also, by the way, relieve the liturgical conscience of the majority of our parish clergy in regard to the widely prevalent church school parties and observances prior to Christmas day. This is to say nothing about the inevitable parish Christmas sales and fairs during early and middle Advent. Nor is the solution, at least a practical beginning towards a solution, difficult.

We are faced, now, with an interminable series of Sundays after Trinity, which runs anywhere from five to six months of the year. The Prayer Book, indeed, provides for twenty-six of them, where necessary. No substantial change would be necessary in the calendar year in order to reduce the required number of Sundays in Trinity, to commence Advent one or two weeks earlier and to have, therefor, the Sunday before or the first and second Sunday before Christmas. During this pre-Christmas season we could, perhaps, hallow, at least to some extent, the concept of gifts, the fact of secular celebrations, together with our children's

anticipations; in short, the secular pre-Christmas season, which is going to continue whether we want it to or not.

Now, our liturgical pundits can throw up their hands in horror, if they want; but the fact is that some liturgical aid is desperately needed in the average parish's attempt to sanctify a period of time, between the 15th and 25th of December, which is being steadily and increasingly demonized by American economic and social demands. Advent is becoming increasingly unreal to our people. We struggle, musically, to eke out the season with a paucity of Advent hymns while our congregations are inundated, at home and on the street, with blasphemously sacarine renditions of the Christmas carols and other secular songs about reindeers and dogs. Advent is becoming increasingly difficult for our people as the Church preaches the deep introspection of preparation and judgement while, at the same time, congregations are overwhelmed with the rampant, secular suppositions of joy and peace already accomplished. And this schism of conscience is very real and very profound to many who find themselves often tempted to concentrate on the humbug rather than on the propriety of the season.

An Urgent Need

WOULD IT not be better during the two pre-Christmas weeks to sing, at least with liturgical legitimacy, the Christmas hymns in anticipation; to relate, at least rubrically, the Christmas buying to the gifts of the Magi; and to exert, at least, some sanctification upon the frenetic activity of a, now, almost wholly pagan celebration? The liturgical calendar has been man-made. It is not part of the dogma and doctrines of the Church. It can, as easily, be man-changed, for the sake of the impact of our faith upon society. We have, if we feel a need for them, precedents in the Sunday before Advent, together with the three Sundays before Lent. As for the connection between the beginning of Advent and Saint Andrew's day, it is doubtful if there is anything particularly sacrosanct about the 30th day of November. Nor need the December ember days be disturbed; or they might even, most appropriately, be placed in the last week of Advent.

Several articles have appeared over the past year suggesting calendar changes in and around the Christmas season. Most of these articles

seem to have been either semi-facetious or outrightly humorous. It is suggested, here, that the matter is not at all humorous and that there is, quite on the contrary, a real urgency and prophetic necessity for change, if we are to do anything to combat the growing secularization of an essentially religious season.

Who Are Members?

By George W. Wickersham II

*Minister, The Tamworth Associated Churches,
Chocorua, New Hampshire*

IT IS MY CONVICTION that everybody, no matter who he is, no matter what he is, nevertheless is a member of the Church.

Perhaps this thought comes as something of a surprise to many. It does seem a bit absurd to consider a practicing Mahometan and a non-practicing Hindu to be as much members of the Church as, for instance, the clergy of Canterbury Cathedral. We must remind ourselves, however, that human nature is common to us all and that human nature effectively inhibits our practice of the principles of the Sermon on the Mount. How can people who are essentially self-centered fulfill commands to be essentially self-giving? They cannot. It is hopeless—hopeless unless they are endowed with some sort of power from on high.

Since there are people who, obviously, are so endowed and are endowed regardless of religious affiliation, it is apparent that God adopts all people. Let us be honest. He draws no lines. "God is able from these stones to raise up children to Abraham."

It would appear, therefore, that it is not baptism which makes a person a child of God. Baptism is, rather, a sign that God has already done so.

Ask yourself this question. If everyone is not a member of God's family, where do you draw the line? Hitler was baptized. Gandhi was not. Are we to suppose that Gandhi was outside the pale and Hitler in?

My contention is that we must not take to ourselves an authority which is not ours. It is God who holds the Church together. We should do nothing which is not based on this premise.

All this is not to say that we should forget about religion — that God will take care of

everything — that we can drop the scriptures, omit the creeds, jettison the sacraments and abandon the organized Church.

While I believe that it is true that God is not far from any person — that he seeks to bring every child into his care — I also believe that this heavenly acceptance is of no avail unless there is human response.

Between God's acceptance of us and our acceptance of him lies the chasm of man's three-score years and ten. This is what life is all about.

The parents of a teen-age child know what is involved in bringing their offspring to any sort of dedication to the ideals and standards in which they believe. They know the hazards, the trials, the pitfalls which stand in the way and they realize the need for all the help which they can get. Perhaps I should say that they ought to see these things. One of the hard facts of life is that many parents are as unaware of the issues as they are apathetic as to the outcome. Here is another reason for the organized Church.

What we are actually describing is the picture of a child as it must appear to the heavenly Father. He must die three billion deaths each day — just as the man from Nazareth died the one great death two thousand years ago.

If we think that every mortal soul is in the Church, let us hasten to add that this is, we believe, God's point of view. From our viewpoint we have to recognize that more than one half of humanity is outside of the Church, unaware of its existence, unaided by its concern.

The Church is, after all, a family. Everyone is born into it, but not everyone knows this. People spend their lives competing with one another, defeating one another, destroying one another. It is like so many human families, families in which dissension reigns, families in which unhappiness is the rule rather than the exception. Just so, the family of the world "has been groaning in travail together until now." Until when? Until the light dawns and men discover that they are, indeed, "members one of another." It is then, and then only, that they become in actuality members of the family. "For all who are led by the Spirit of God are sons of God." All of God's gracious care is of no avail without man's response.

This is why we have baptism: infant or adult. This is why we believe in some sort of creed — and for me the Apostles' creed is sufficient.

This is why we have the organized Church. Even the father of lights needs all the help which he can get. Further: when his spirit fires us with the love of our brothers, instinctively we reach out our hands and seek to grasp theirs. We meet in a common devotion, we join in a common cause.

The danger lies in our coming to the impression that this Church is something of our own creation. True enough, the peace and concord within the fold depends much upon our attitudes and actions, but the Church itself is no more our own creation than any family is the creation of the children within it. Here we are back at our premise — the premise which we should never forget. It is God who holds the Church together.

When we set up rigid rules, when we begin to tell people precisely what to think and to say, when heresy trials become an issue — right then we find ourselves excluding this one, barring that one. Suddenly we are at cross-purposes with God. He includes everybody, bars nobody. We are indeed taking an authority which is not ours. "Vengeance is mine, I will repay, says the Lord."

If people think and say things which are in every sense contradictory to our basic brotherhood, then, perhaps, we are called upon to correct, even to rebuke. Nevertheless, we must remind ourselves that everyone, no matter how ignorant, no matter how twisted, is still in the family. The objective to which we should address ourselves, then, is that of bringing such people to this realization. This is not accomplished by drawing lines.

Oh, how careful we must be not to turn the Church into a club of like-minded people! Yet this is exactly what we do when we deny that all men everywhere are members.

The man who comes to church, the man who does not come, the man who loves the Church, the man who hates it — all belong, regardless. We do not choose God. He chooses us. Christ died for everyone equally. Whom he accepts, so must we.

Therefore our responsibility towards each man is the same: within the organized Church and without. Besides, who knows what a man is really thinking? Not even the man himself!

Episcopalians are apt to go into realms of gobbledygook over who is eligible to receive the holy communion and who is not. As if we had

the say! If anything needs to be said about this it is that there is a place at the Lord's table for every living soul.

So let us not become too important in our pronouncements. "Judge not, that you be not judged." The Church needs us, but she is not dependent upon us. It is God who holds the Church together. It is our inestimable privilege to help him — not to replace him.

One Possible Way

By John Lane Denson

Rector of Christ Church, Nashville

REMEMBER, don't you, the story of the professional jail-breaker who boasted that no prison could hold him?

So they interred him in an underground cubicle guaranteed to be escape proof. His great reputation was at stake. He tried all the tricks of his repertoire. But the steel grill of the venthole above, the smooth walls, and the seamless floor defied him.

Years went by — some say that twenty years went by — until, on a certain day, it happened that absent-mindedly he pressed against his barred door and it swung open. It had never been locked at all. The one possible way out was the way which, by its very simplicity, had never occurred to him.

In the Christian understanding of reality, grace and giving — to be and to offer oneself — are like that man's experience. Known and lived into, they roll the stones from our tombs in a "way out" to freedom which, by its very simplicity, may never have occurred to us.

The Liberation of the Church

By John Pairman Brown

*Professor of Christian Ethics and New Testament
at Church Divinity School of the Pacific*

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THE WITNESS

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LEFT-RIGHT TENSIONS DIVIDE CHRISTENDOM

★ Tension in the Christian world is now between conservatives and radicals, rather than Catholics and Protestants, Archbishop Howard H. Clark of Rupert's Land, told the Canadian Council of Churches.

President of the ecumenical agency, the archbishop addressed more than 200 delegates. They represented Anglican, Baptist, Evangelical United Brethren, Greek Orthodox and United Churches, the Churches of Christ and the Salvation Army. Affiliated with the CCC are the national councils of the YM- and YWCA and the Student Christian Movement of Canada. "In friendly association" are the Lutheran Church in America, the Moravian Church in Canada, the Reformed Church in America, and the Reformed Episcopal Church. Six Roman Catholic observers also attended.

Archbishop Clark said the tensions between radicals and conservatives are found in all member organizations.

"There are those who think of the scriptures, the creeds and the Church as unshakeable because they are from God," he said. "There are those who call themselves Christians who feel no need of God, or eternal life, or anything that can be called supernatural."

The Anglican Primate said Christians must learn to accept the fact that they belong to a minority and learn to live with their "radical" neighbors. While the gospel has been heard in every land, the world had not been evangelized, he noted.

"The world has become one world, but it is not a Christian world," he said. "The Church has been planted everywhere, but everywhere the Church is a minority."

Archbishop Clark said the

Church is not growing and Christians now constitute a smaller percentage of the world's population than they did 10 years ago.

Although Protestants and Roman Catholics are still divided by doctrine, he said it has become possible for them to work together as a team.

ANGLICAN CLERGY POORLY PAID

★ The Church of England's income rose in the year ending March 31 but its clergy still are among the poorest paid members of the community, according to official figures.

The figures were contained in the annual accounts of the Church commissioners, who handle the income and assets of the whole Church. They reported that their total income during the year came to \$59,457,515, which represented an increase over the previous year of \$3,732,061.

Nearly three-quarters of this income was spent on salaries and pensions for clergy in the 43 dioceses, while some \$7 million was spent on property including structures in new housing areas.

In the case of the Church's many thousands of vicars and rectors, the commissioners' accounts showed that two-thirds of these received, apart from free housing, remuneration of less than \$3,000 a year, while more than a quarter — nearly 3,000 — were still paid less than \$2,800 annually. This is less than millions of unskilled or semi-skilled lay workers take home, observers noted.

The commissioners also pointed out that more than 400 parish priests did not receive any contributions toward the expenses of their offices, such as postage, telephone, stationery and transportation.

They added in their report,

however, that in addition to expenditure of \$2,800,000 on building next year, they are to allocate a further \$560,000 a year for the improvement of salaries.

CHAPEL DEAN PRAISES MALCOLM BOYD

★ The dean of the chapel of Stanford University took issue with a negative review in the Christian Century of the Rev. Malcolm Boyd's San Francisco night club act.

B. Davie Napier, in a letter to the editor of the Century, challenged the strongly critical review of Boyd's appearance which had been written by the Rev. Lester Kinsolving and published in the Oct. 12 issue.

Kinsolving wrote that he found Boyd's act at the "hungry i" night club a source of embarrassment for the partons, boring and "sordid and tasteless." In his letter Napier, a United Church of Christ clergyman, said he saw the same show quite differently.

He wrote that he had heard "no embarrassed noises from certain patrons who were obviously bored" and saw no sign of the "sensitive who were appalled at the spectacle of seeing a round collar so prostituted" as claimed by Kinsolving.

Acknowledging that Boyd "is a showman . . . in this role he has to be," Napier said that "as the question period following the act confirmed for me, Boyd is no fraud, no prostitute."

He said there were "no frivolous questions, no frivolous answers; and when he left the stage, he was surrounded by members of the audience and engaged in intense, animated, serious discussion which was still in process when I had to leave."

Napier added that "I take Malcolm Boyd with gratitude as a uniquely effective colleague in the work of the Church."



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NEW INSTITUTE WILL OPPOSE EXTREMISTS

★ Several religious leaders were listed as members of a committee supporting a new group called the "Institute for American Democracy, Inc.," which will seek through an educational thrust to combat extremist forces in the nation.

Chairman of the new institute is Franklin H. Littell, Methodist historian and clergyman, who is president of Iowa Wesleyan College at Mt. Pleasant. The 48-member supporting committee includes prominent business, education, labor and public service officials as well as churchmen.

Formation of the organization, Littell said at a news conference, grew out of the "concern of informed Americans over the rising volume of extremist activity, particularly by organizations in the John Birch Society orbit."

The institute is expected to produce educational materials emphasizing the meaning of democratic processes and countering charges often made by extremists. Littell said that from time to time the group would demand "equal time" to answer broadcasts.

Protestant churchmen listed on the committee supporting the institute included:

David Hunter, Episcopalian who is deputy general secretary of the National Council of Churches and Bishop Coadjutor-elect John H. Burt of Ohio.

MAKING A START IN ENGLAND

★ Presbyterians are to share Christ Church in the Newcastle suburb of Walker in the first unity move of its kind to be announced in the north of England.

Announcement of the sharing arrangement followed the demolition of the Presbyterian

church. From now on the Presbyterians will use Christ Church after the regular Anglican morning service on Sundays.

Conversations with a view to ultimate union are currently going on between the Church of England and the small Presbyterian Church of England. But the Anglican vicar of Walker, the Rev. John Rutherford, said of the local arrangement here: "This is not unity, but it is a step in that direction. There will be no joint worship but, when our two Churches have finally thrashed out the question of unity, we will have a good start. We will have mutual friendship and respect."

The only other case in which Anglicans share a church with Presbyterians is in Woolwich, in southeast London. There, the two congregations agreed in 1964 to share the Anglican church when the Presbyterian structure was razed. It was then described as a "pilot scheme" of national importance.

NEWEST DISTRICT HAS CONVOCATION

★ The Anglican communion's youngest and numerically smallest diocese held its first convocation in Quito, Ecuador, November 18-19 with Bishop David Reed of Colombia presiding. The four clerical and 11 lay delegates representing 6 different congregations represented the missionary district of Ecuador, created by action of the House of Bishops in October.

In the bishop's address, Bishop Reed asked that the convocation postpone the writing of its constitution and canons until it could give some very serious thought to the question, "What does Ecuador need our Church to be and what is the best structure to express that? To copy our diocesan structure after that in other countries, is about

as wise as to build an American colonial church in Huancavilca or an English gothic in Quito. Particularly is this true today, when the older churches, 'groan and travail' under structures that do not seem to be communicating to the world outside their walls."

Three committees met to consider the work of the district: strategy and structure, finances, and MRI which included ecumenical relations and the companion diocese relationship with Southwestern Virginia.

Guest speakers, invited by the host minister, the Rev. Onell Soto of St. Nicholas' Church, Quito, were Msgr. Mario Ruiz, secretary of the Roman Catholic bishop's conference for Ecuador, and Pastor Torgeir Havgar of the Lutheran Church in Ecuador. The ecumenical theme was reflected in the clergy retreat directed by Bishop Reed, November 21-22 at a Roman Catholic retreat house near Quito, attended by 10 English speaking priests and missionaries in addition to the Episcopal clergy.

Proposals for an ecumenical theological library were presented by Bishop Reed to another group of Ecuadorian priests and pastors during his visit in Quito.

BECAUSE OF THEFT MUST REMARRY

★ Eight newly-wed couples have been officially told they must be "remarried" because a thief stole the parish register used at the time of their weddings.

In other words, an official said, "though they were married in the sight of God they were not in the eyes of the state," represented by the nation's registrar general.

It all began at Shenstone, England, in August, when the eight couples were married in

the Anglican parish church of St. John the Baptist. One couple came from Scotland.

About six weeks later a thief stole church silver valued at about \$4,000 — and the parish register. Under British law, details of every marriage — as well as deaths and births — must be communicated to Somerset House, the London headquarters of the registrar law, otherwise the ceremony is not legal. The thief struck at Shenstone before the vicar, the Rev. Ray Williams, had time to do this.

Somerset House was notified and officials gave Williams six weeks to trace the register — or else. Police have now told him there is virtually no hope of recovering the precious book, and he has begun making arrangements for new wedding ceremonies.

"I am going to try to fix a

date in December to get everyone down here together and I want to arrange a photograph for what will be a unique occasion," Williams commented. Meanwhile, he is trying to find out whether all the witnesses must attend as well.

WEST MISSOURI ELECTS SPEARS

★ The Rev. Robert R. Spears, rector of Trinity Church, Princeton, N. J. was elected suffragan bishop of West Missouri on November 16.

DEVEAUX SCHOOL HAS NEW BUILDING

★ DeVeaux School, diocesan school for boys of Western New York, recently dedicated a new science building. It was the gift of the late William Kenan Jr. and provides a much-needed laboratory and additional classrooms.



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The WITNESS

PENNSYLVANIA 18657

- NEW BOOKS -

E. John Mohr
Book Editor

THE FIXER, by Bernard Malamud.
Farrar, Straus and Giroux.
\$5.75

This is one of the most terrible tales I have ever read. It is the story of a Jewish tinker accused of the ritual murder of a Russian boy and held without trial for three years in a dungeon, while false "evidences" were filed against him. There are other books describing Russian treatment of Jews, mujiks, and suspected criminals under the Tsars. But this one is a continuous tale of filth, degradation, ignorance, superstition, brutality, and insane cruelty — 335 pages of it. If only the half of it is true (fiction based on fact), it is enough to explain the ingrained suspicion of Christian motives held by many Orthodox Jews. The long, brutal tale of anti-semitism deeply involves the Church, which for centuries has encouraged repeated acts of meaningless, bestial savagery in its continual persecution of the Jews, herded into ghettos.

The story is not well told. The English breaks down repeatedly. Repetition is common. And the author seems to relish filthy language, as if such "realism" added to the interest of the tale. In this deep bog of Russian ignorance, superstition, piety, and filth, prior to World War I, there is not much to choose between villagers, peasants, and inmates of the ghetto. The whole is a hopeless morass of superstition. The heroic "Fixer" is a martyr; but this is the only gleam of light in an endless steppe of darkness and futility. Was Russia really that bad? Or was it only the police state that acted so brutally, while the aristocracy and the Church looked on but said nothing? One wonders.

The story told here is fiction. But the striking parallel in Maurice Samuel's recent *Blood Accusation*, which relates in full detail the procedure in the "Beiliss Case", a similar murder, false accusation, and mistrial, is striking confirmation of the novelist's picture of the conditions and the narrative which he also relates.

— FREDERICK C. GRANT

Dr. Grant is Professor Emeritus of Biblical Theology, Union Theological Seminary, New York.

FISHERS OF MEN, by William Barclay. Westminster. \$2.75

As the title suggests this small volume by the Professor of Divinity at the University of Glasgow is

about preachers and preaching. It is substantially a series of lectures delivered in several places to various groups of lay people or lay preachers concerning evangelism through the instrument of the spoken word.

In the author's typical concise and outline form, and point by point, it says all the right things about what to preach, how to preach, the world and the people to whom we would preach, and the preacher himself. "The sermon is the preacher". It is a useful and rewarding book for seminarians, preachers mature or immature, or for Christians in general.

— LESLIE LANG

Dr. Lang is vicar of the Chapel of the Intercession, Trinity Parish, New York.

WHAT HAPPENED AT ROME by Gary MacEoin; Holt-Rinehart-Winston \$4.95

Many persons can't find the time to read the four lively and cogent volumes by Xavier Rynne on the Second Vatican Council. This one-volume work by a perceptive and experienced Roman Catholic journalist is the next best thing in getting a run-down on the thinking and activities at the Council. Mr. MacEoin's style is tight and readable.

W. B. SPOFFORD JR.

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

INVITATION TO THE OLD TESTAMENT, by Jacob M. Myers. Doubleday. \$4.95

Designed to "whet the appetite of the reader to dig for himself in this rich gold mine of eternal moral and spiritual truth" this work is a popular, non-technical, primer on the background of the OT, its leading characters, and its contemporary significance. The author, professor at Lutheran Theological Seminary, Gettysburg, Pa., includes new translations of his own in many quotations from the OT books.

— E. J. M.

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